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INDEX TO VOL. XIII.

CHRISTIAN SCIENCE SENTINEL

SEPTEMBER, 1910—AUGUST, 1911.

A

Account, Balancing the, 785.
Action, Needful, 545.
Activity of good," "The loving, 845.
Agreement, Points of, 43.
Aim, The One, 465.
All-good, God the, 145.
All-knowing, The, 903.
Amended By-law, An, 10.
Ammerman, Alva B., 397.
AMONG THE CHURCHES.
Akron, O., 471.
Albany, N. Y., 971.
Amesbury, Mass., 251.
Amsterdam, N. Y., 11.
Atlanta, Ga., 971.
Auburn, N. Y., 851.
Austin, Minn., 731, 871.
Baltimore, Md., 331, 351, 631, 951.
Bay City, Mich., 551.
Bedford, England, 331.
Belmont, N. Y., 991.
Berkeley, Cal., 112, 511.
Biloxi, Miss., 491.
Birmingham, Ala., 611.
Bishop, Cal., 191.
Blackpool, England, 591.
Boston, Mass., 971, 991, 1011, 1031.
Bracknell, England, 411.
Brooklyn, N. Y., 211, 851.
Buffalo, N. Y., 91.
Butte, Mont., 651.
Buzzards Bay, Mass., 231.
Calgary, Alta., 711.
Cedar Rapids, Ia., 211.
Chadron, Neb., 31, 112.
Charlotte, Mich., 71.
Chattanooga, Tenn., 251.
Chicago, Ill., 291, 671, 951, 991, 1011.
Cincinnati, O., 771.
Columbia University, 191.
Columbus, O., 931, 1031.
Colville, Wash., 191.
Dallas, Tex., 31.
Davenport, Ia., 291.
Denver, Col., 112, 231, 431, 931.
Detroit, Mich., 371.
Dubuque, Ia., 651, 911.
Edinburgh, Scotland, 131.
Edmonton, Alta., 711.
Elmira, N. Y., 71.
Everett, Wash., 151.
Fennville, Mich., 131.
Geneva, Ill., 391.
Hamilton, Mont., 711.
Horton, Kan., 911.
Houston, Tex., 271.
Indianapolis, Ind., 151.
Ithaca, N. Y., 231 291.
Kansas City, Kan., 551.
Kansas City, Mo., 71, 951.
Kewanee, Ill., 231.
Key West, Fla., 791.
Lakewood, O., 571.
Lansing, Mich., 92, 591, 631.
Lawrence, Kan., 911.
Lexington, Ky., 551.
Lincoln, Neb., 951.
Little Rock, Ark., 371, 511.
London, England, 431, 811.
Los Angeles, Cal., 111, 571, 871.
Malden, Mass., 771.
Medford, Ore., 31, 451.
Mexico, Mo., 711, 731.
Miami, Okla., 611.
Minneapolis, Minn., 351, 671.
Montclair, N. J., 611.
Montgomery, Ala., 31.
Nashville, Tenn., 311.
Newark, N. J., 731.
New Bedford, Mass., 92, 371.
AMONG THE CHURCHES—Continued.
New Haven, Conn., 91, 112, 531.
Newport, R. I., 51.
New York, 691.
Norristown, Pa., 112.
Omaha, Neb., 891.
Ontario, Cal., 551, 831.
Orange, N. J., 931, 971.
Oregon City, Ore., 131, 491.
Oxford, England, 231.
Oxford, Mich., 211.
Pasadena, Cal., 391.
Passaic, N. J., 11.
Paterson, N. J., 191.
Petoskey, Mich., 11.
Philadelphia, Pa., 871.
Pocatello, Idaho, 711.
Port Huron, Mich., 651.
Providence, R. I., 791.
Quincy, Mass., 711, 751.
Red Wing, Minn., 671.
Rich Hill, Mo., 731.
Ridgewood, N. J., 1011.
Rochester, N. Y., 811.
Rocky Ford, Col., 551.
Rutland, Vt., 851.
Sacramento, Cal., 411.
St. Louis, Mo., 831.
Salem, Mass., 471.
San Antonio, Tex., 631.
San Diego, Cal., 371.
San Francisco, Cal., 851.
Santa Barbara, Cal., 351, 431, 731.
Spokane, Wash., 411, 751.
Stamford, Conn., 511.
Stockton, Cal., 231.
Superior, Wis., 911.
Swansea, Wales, 731.
Tacoma, Wash., 271.
Telluride, Col., 171.
Tonawanda, N. Y., 71.
Vancouver, B. C., 531.
Ventura, Cal., 451.
Washington, D. C., 1031.
West Palm Beach, Fla., 691.
Wheaton, Ill., 971.
Wichita, Kan., 411, 631.
Willmar, Minn., 51, 331.
Winnipeg, Can., 691.
Winnipeg, Man., 11.
Winsted, Conn., 51, 491, 891.
Youngstown, O., 891.
Andrews, Jeanie C. E., 444.
"And there was no more sea," 745.
Annual Meeting of The Mother Church, 810.
An Object-lesson, 124.
Anointed of God, 371.
Appeal to Reason, The, 591.
Appearing," "The new, 926.
Appreciation, Expressed, 105.
Appreciation of the Healing Truth, 406.
Appropriation, Individual, 704.
Armor of Gratitude, The, 505.
Article of Faith, An, 550.
"As having nothing, and yet possessing all things," 763.
Ashcroft, John, 785.
"As one having authority," 224.
Aspiration, The Goal of, 945.
Attitude of Joyfulness, The, 644.
Authority, The Only, 906.
Awakening, 246, 885.
"Awake thou that sleepest," 425.

B

Babes," "As newborn, 570.
Babes," "Out of the mouth of, 744.
Bachmann, Abbie Crandall, 705.
Bacon, Jennie W., 626.
Baggage of stern resolve," "The, 491.
Baker, Joseph B., 165, 466.
Baker, Linda G., 846.
Balancing the Account, 785.
Baldwin, Charles G., 585.
Banks, Helen Ward, 689, 884, 966.
Baptism, 145.
Baptism of Fire, The, 170.
Barbour, Mary E., 27.
Bartlett, John O., 504.
Bartnett, Harriet, 357.
Basis for Fear, No, 30.
Battle is not yours," "The, 1031.
Baum, M. Louise, 384.
Beach, Aurel, 786.
Beard, William, 865.
Bearing Witness, 124.
Beautiful and Good? Where are the, 5.
Beauty, Immortal, 184.
Bedford, Daisy, 164, 244, 525.
Bed of Violets, A, 586.
Beginner and the Bible Lessons, The, 604.
Beginner, Thoughts for the, 824.
Beginning at Jerusalem, 525.
Behrens, J., 945.
Being and Doing, 810.
Being True to Truth, 230.
Belcher, May, 125.
Belden, Ella Celeste P., 1004.
Belief, The Contradictions of, 451.
Bennett, Stokes Anthony, 744.
"Be ye steadfast, immovable," 150.
"Be ye thankful," 264.
Bingham, George P., 845.
Birth, The New, 990.
Blake, Charles A., 465, 665.
Blakely, Elizabeth, 589.
Blatchley, Jennie Irene, 824.
Blessings we have," "The, 123.
Bloomfield, Willis E., 873.
Bloxham, F. W. S., 660.
Board of Lectureship, The, 511.
Bodmer, Louise Fanny, 85, 524.
Bogue, Martha Harris, 903.
Bonshor, W. A., 445.
Booth, Ben. Haworth-, 57, 417, 566.
Branch Churches, Readers of, 730.
Branch Churches, The Organization of, 690.
Bread," "Our daily, 723.
Bread, Our Daily: The Manual, 486.
Bredell, Carl, 466.
Bridling the Tongue, 526.
Bromfield, Davenport, 546.
Browning, Evelyn G., 1006.
Burden-bearing, Love's, 983.
Burke, Grace Keeler, 486.
Burton, Dr. Edmund F., 764.
Business Meeting, The, 865.
Business, Our Father's, 84.
Business, Science in, 464.
Buskirk, Hon. Clarence A., 63, 203, 363, 503, 803, 923.
Butler, Edward C., 145.
By-law, An Amended, 10.
Byrne, Bessie, 705.

C

"Called unto liberty," 103.
Campbell, Evelyn, 566.
Captivity Led Captive, 183.
Carnal mind," "The, 826.
Carter, Edith C., 726.
Carter, Eyre, 47.
Carter, J. Louise, 706.
Casting Out of Evils, The, 266.
Chadwick, Clarence W., 3, 83, 243, 383, 543, 643, 823, 903.
Chalmers, Agnes Florida, 486, 789, 1006.
Cheerful Giver, The, 484.
Children, Christian Science and the, 745.
"Children of the resurrection," 651.
Christian Courtesy, 264.
Christianity of the Master, The, 410.

Digitized by Google

Christian Science, An Asset, 44.
Christian Science and Citizenship, 804.
Christian Science and Individuality, 484.
Christian Science and Judaism, 43.
Christian Science and Salesmen, 265.
Christian Science and the Children, 745.
Christian Science a Preventive, 744.
Christian Science from a Jewish Standpoint, 205.
Christian Science, Treatment in, 243.
Christian Scientist and his Church, The, 403.
"Christ in you," 330.
Christmas as in Christian Science, 330.
Church," "A servant of the, 510.
Churches and Sermons, 286.
Church Manual, The, 23.
Circle of Life, The, 764.
City Government (Concord, N. H.). Passes Resolutions of Respect, 363.
City Set on a Hill, A, 423.
Climbing the Ladder, 363.
Clippinger, Geneva Mary, 166.
Coate, Lloyd B., 345.
Cochrane, E. Rose, 26.
Colby, Walter Lincoln, 426.
"Come unto me," 770.
Comforter, The, 26.
"Comfort ye my people," 405.
Commandments, The "substance" of the, 386.
Commandment, The Third, 605.
Comparisons, 85.
Compassion, 466.
Conant, Laura C., 425.
Concept, The Right, 404.
Concordances, The, 824.
Conditions of Freedom, The, 743.
Consecration, 31.
Conservation, 585.
Consistency and Clear Thought, 911.
Contradictions of Belief, The, 451.
Coomber, William H., 126.
Cooperative Work, 830.
Copenharve, I. J., 906.
Corey, M. Lenore, 549.
Correction of Mistakes, The, 404.
Cosmopolitan, The February, 391.
Coulson, Lucia C., 926.
Courage, 191.
Courtesy, Christian, 264.
Coutts, Eleanor Money, 965.
Covenant, The Everlasting, 670.
Cowling, Clara A., 405, 465, 769.
Cox, Eugene R., 924.
Crabbe, Catherine, 724.
Crafty," "The tongue of the, 530.
Crosman, Ralph W., 29.
Crossroads, 723.
Cumberlege, Major Faithfull, 144, 905.
Cummins, Lydia, 866.
Cummins, Mary L., 965.
Cushing, Caleb H., 264, 686.

D

Daily bread," "Our, 723.
Daily Supplies, 326.
Daring of Light, The, 210.
Davies, Ella Clement, 406.
Davies, Harriet, 264, 366.
Davis, Ernest W., 326.
Davis, Samuel, 405.
Day by Day, 226.
Day of the Lord, The, 423.
Death, No, 326.
Debts," "Forgive us our, 1030.
"Deceiving your own selves," 210.
"Deeds, not words," 510.
Deliver us? Is God Able to, 485.
Demands of Truth, The, 450.
Democracy, True, 164.
Democratic Government, 163.
Demonstration, The Limited, 45.
Derbyshire, Henry James, 826.
Derelict, The, 710.
Destroying Evil, 205.
Discipleship, True, 364.
Discouragement Overcome, 783.
Discovery, Spiritual, 51.
Discretion, 325.
Disease, Naming, 283.
Divine Guidance, 84.
Divine Justice, 870.
Divine Likeness, Reflecting the, 883.
Divine Nearness, Knowing the, 1010.
Divine Nearness, The, 671.
Divine Presence, The, 704.
Divine Remedy Metaphysical not Physical, The, 143.
Dixon, Frederick, 523.
Doane, Clara Louise, 386.
Doers, not Hearers Only, 865.
Doing not Saying, 643.
Dominion, 886.
Doorly, Laura B., 153, 457, 605.
Doors and Gates, 366.
Doyle, Edith, 165.
Drewry, Ora S., 625.
Dual Nature? Has Man a, 543.
Dunn, Violette Kimball, 426.
Dust," "Shake thyself from the, 631.
Duty, An Important, 190.

E

Ear," "The hearing, 330.
Ear, The Offending, 991.
East, Elizabeth L., 246.
Eastman, Lucy Hays, 64.
Economy, 65.
Economy in Subscriptions, True, 346.
Eddy, For Mrs., 363.
EDDY, MARY BAKER, 10, 50, 90, 110, 130, 330, 370, 450 (2).
Christmas as in Christian Science, 330.
Eddy (Mrs.), Instruction by, 10.
Law, Obey the, 450.
Personal Contagion, 370.
Take Notice, 50, 90, 110, 130.
Wherefore? 450.
Eddy, Mary Baker, 283, 290, 303, 523.
Eddy, Mrs., A Memorial to, 790.
Eddy (Mrs.), Instruction by, 10.
Editorial Comments, Excerpts from, 303, 327, 347, 367, 387, 407, 427, 447, 467, 487.
EDITORIALS.
Amended By-law, An, 10.
Annual Meeting of The Mother Church, 810.
Anointed of God, 371.
Appeal to Reason, The, 591.
Article of Faith, An, 550.
Babes," "As newborn, 570.
Baggage of stern resolve," "The, 491.
Baptism of Fire, The, 170.
Basis for Fear, No, 30.
Battle is not yours," "The, 1031.
Being and Doing, 810.
Being True to Truth, 230.
Belief, The Contradictions of, 451.
"Be ye steadfast, immovable," 150.
Birth, The New, 990.
Branch Churches, Readers of, 730.
Branch Churches, The Organization of, 690.
By-law, An Amended, 10.
"Children of the resurrection," 651.
Christianity of the Master, The, 410.
"Christ in you," 330.
Christmas as in Christian Science, 330.
"Come unto me," 770.
Consecration, 31.
Consistency and Clear Thought, 911.
Contradictions of Belief, The, 451.
Cooperative Work, 830.
Cosmopolitan, The February, 391.
Covenant, The Everlasting, 670.
Crafty," "The tongue of the, 530.
Daring of Light, The, 210.
Debts," "Forgive us our, 1030.
"Deceiving your own selves," 210.
"Deeds, not words," 510.
Demands of Truth, The, 450.
Derelict, The, 710.
Divine Justice, 870.
Divine Nearness, Knowing the, 1010.
Divine Nearness, The, 671.
Doing, The Nobler, 250.
Dust," "Shake thyself from the, 631.
Duty, An Important, 190.
Ear," "The hearing, 330.
Ear, The Offending, 991.
Eddy, Mary Baker, 290.
Eddy, Mrs., A Memorial to, 790.
Eddy (Mrs.), Instruction by, 10.
Endless life," "The power of an, 550.
Endurance, The Test of, 670.
Everlasting Covenant, The, 670.
Exactions of Science," "The, 690.
Faith, A Living, 430.
Faith, An Article of, 550.
"Faithful in that which is least," 1010.
Father," "The works of the, 350.
Fear, No Basis for, 30.
Finger of God," "The, 151.
"Finisher of our faith," The, 311.
Fire, The Baptism of, 170.
"Forget not all his benefits," 270.
"Forgive us our debts," 1030.
EDITORIALS—Continued.
Forward, 370.
Free-will Offering, A, 850.
Fruit of Right Endeavor, The, 590.
Garment, The Undivided, 150.
"Give ye them to eat," 1030.
Glory," "The power, and the, 691.
God," "The Finger of, 151.
Golden Rule, The, 790.
Good, The Omnipotence of, 490.
Good, The Supremacy of, 270.
Gospel, The Simple, 570.
Great men," "Lives of, 470.
Growth, 50, 531.
Growth, The Law of, 891.
"Guard the lips," 431.
Guide," "Our Sufficient, 390.
Happiness, The Source of, 830.
Healing, The Philosophy of, 490.
Healing Work, The, 850.
Hearing ear," "The, 330.
He that Abideth, 190.
"He that seeketh findeth," 750.
"Hid treasures," 391.
Holding On and Letting Go, 970.
Holy Ghost," "The promise of the, 851.
House," "The Master of the, 771.
Hunger and Thirst Satisfied, 930.
Idea, The Redemptive, 411.
"If ye continue," 850.
Illumination, 410.
Immortality, 230.
Important Duty, An, 190.
Inalienable Right, An, 910.
Johnson, William B., C.S.D., 970.
Joy in Obedience, 650.
Judge Ewing, Resignation of, 210.
"Judge righteous judgment," 310.
Justice, Divine, 870.
Keeping and Holding, 811.
Kingdom Within, The, 710.
Knapp, Ira O., C.S.D., 230.
Knowing the Divine Nearness, 1010.
Ladies' Home Journal, The, 811.
Larger Loving, The, 890.
Law, Obey the, 450.
Law of Growth, The, 891.
Leader's Poems, Our, 190.
"Learn of me," 571.
Leavening of Thought, The, 731.
Lecture Service, The, 830.
Lecture, The Province of the, 990.
Lesson-Sermon, The Study of the, 790.
Letters, Anonymous, 971.
Light after Darkness, 530.
Light, The Daring of, 210.
"Like as a father pitieth," 90.
Lips," "Guard the, 431.
"Lives of great men," 470.
Living Faith, A, 430.
Living the Truth, 630.
Love's Insistency, 310.
Love's Ministry, 470.
Loving, The Larger, 890.
Master of the house," "The, 771.
Master's Method, The, 930.
Master, The Christianity of the, 410.
Memorial to Mrs. Eddy, A, 790.
Mind, The One, 10.
Ministry, Unconscious, 650.
Mountain and the Mustard Seed, The, 610.
Mrs. Eddy, A Memorial to, 790.
Mrs. Mims, Resignation of, 791.
Nearness, The Divine, 671.
New Birth, The, 990.
Newborn babes," "As, 570.
Nobler Doing, The, 250.
Notice, 250.
"Now is the day of salvation," 131.
Obedience, Joy in, 650.
Obey the Law, 450.
Obligation, A Solemn, 730.
Offending Ear, The, 991.
Offering, A Free-will, 850.
Omnipotence of Good, The, 490.
One Law, 951.
One Mind, The, 10.
Onward and Upward, 290.
Organization of Branch Churches, The, 690.
Patience, The Reward of, 130.
Personal Contagion, 370.
Philosophy of Healing, The, 490.
Plenitude *vs.* Poverty, 711.
Poems, Our Leader's, 190.
Possessions, True, 770.
Power, and the glory," "The, 691.

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EDITORIALS—Continued.
Power of an endless life," "The, 550.
"Power to heal sicknesses," 50.
Practical Religion, A, 550.
Practice, The Rule of, 950.
Preaching and the Preacher, 390.
Precept and Practice, 10.
Prejudgment, 430.
Profit and Loss, 351.
Promise of the Holy Ghost," "The, 851.
Promise of the Spirit, The, 110.
Prosperity of Zion, The, 630.
Protection, 90.
Province of the Lecture, The, 990.
Public Sentiment Awakened, 930.
Readers of Branch Churches, 730.
Readers of The Mother Church, The, 810.
Reason, The Appeal to, 591.
Redemptive Idea, The, 411.
Religion, A Practical, 550.
Resignation of Judge Ewing, 210.
Resurrection," "Children of the, 651.
Reward of Patience, The, 130.
Right, An Inalienable, 910.
Right Endeavor, The Fruit of, 590.
Rock, The Sand and the, 970.
Rule of Practice, The, 950.
Salvation," "Now is the day of, 131.
Sand and the Rock, The, 970.
Science," "The exactions of, 690.
Serpents," "Wise as, 1011.
Service and Satisfaction, 831.
Service, The Lecture, 830.
Setting, The True, 30.
"Shake thyself from the dust," 631.
Simple Gospel, The, 570.
Sin of Unwisdom, The, 791.
Solemn Obligation, A, 730.
Source of Happiness, The, 830.
Spirit, In the Unity of the, 751.
Spirit that quickeneth," "The, 610.
Spirit, The Promise of the, 110.
Spiritual Discovery, 51.
Spirituality, 611.
"Spiritual songs," 251.
"Spiritual things," 910.
"Stand therefore," 871.
Stern resolve," "The baggage of, 491.
Study of the Lesson-Sermon, The, 790.
Sufficient guide," "Our, 390.
Supremacy of Good, The, 270.
Symbol and Significance, 350.
Symbols and Science, 271.
Take Notice, 50, 90, 110, 130.
"Teach us to pray," 590, 870.
Test of Endurance, The, 670.
The Mother Church, Annual Meeting of, 810.
"Them that believe," 130.
Thought, The Leavening of, 731.
Tongue of the crafty," "The, 530.
Transparency and Growth, 511.
Treasures," "Hid, 391.
True Possessions, 770.
True Setting, The, 30.
True Test, The, 291.
True Worship, The, 750.
Truth, Living the, 630.
Truth, The Demands of, 450.
Truth," "The word of, 950.
Unconscious Ministry, 650.
Undivided Garment, The, 150.
"Unifies men and nations," 170.
Unity of the Spirit, In the, 751.
Unwisdom, The Sin of, 791.
Waiting on God, 70.
"When thou prayest," 70.
Wherefore? 450.
Winds of God, The, 171.
Wisdom's Single Source, 110.
"Wise as serpents," 1011.
Word Fulfilled, The, 250.
Word of Truth," "The, 950.
Work, Cooperative, 830.
Works of the Father," "The, 35
Work, The Healing, 890.
Worship, The True, 750.
"Ye shall be as gods," 91.
Zion, The Prosperity of, 630.
Education of Human Sense, The, 82
Education, The Value of True, 503.
Edwards, Elinor F., 544.
Elements of Growth, 125.
Elijah and Elisha, 1004.
Elimination of Evil, The, 886.
Elmendorf, Mary J., 437, 466.
Endeavor, Victory through, 426.
Endless life," "The power of an, 550.
Endurance, The Test of, 670.
Estes, Guy Parkhurst, 260.
Eustis, M. F., 986.
Eustis, M. Florence, 625.
Evans, Dr. H. Ernest, 85.
Everlasting Covenant, The, 670.
Evil, Destroying, 205.
Evils, The Casting Out of, 266.
Evil, The Elimination of, 886.
Evil, The Nothingness of, 223.
Exactions of Science," "The, 690.
Excerpts from Editorial Comments, 303, 327, 347, 367, 387, 407, 427, 447, 467, 487.
Experience, A Little, 806.
Expressed Appreciation, 105.

F

Fabricant, Moses, 685.
Fairchild, H. Coulson, 925.
Faith, A Living, 430.
Faith, An Article of, 550.
"Faithful in that which is least," 1010.
Faith in God, 906.
Father's Business, Our, 84.
Father, The Loving, 603.
Fear, No Basis for, 30.
Fear," "Perfect love casteth out, 724.
Fear, The Mastery of, 1003.
Fell, Col., W. E., 784.
Ferguson, W., 584.
Fichter, A. B., 525, 664.
Field, Henrietta A., 605.
Field, The Stones of the, 684.
Figs, The Time of, 825.
Finding a Home, 625.
Finger of God," "The, 151.
"Finisher of our Faith," The, 311.
Fire, The Baptism of, 170.
First Step, The, 986.
Fleming, Louise K., A.M., 825, 924.
Focus, The Mental, 686.
"Forbid them not," 804.
"Forget not all his benefits," 270.
"Forgive us our debts," 1030.
For Mrs. Eddy, 363.
Formulated Opinion, 65.
"For such a time as this," 465.
Forward, 370.
Fosbery, Arthur F., 86.
Foundation, The Sure, 246.
Fowler, Helen E., 183.
Franklin, George C., M.E., 46.
Freedom, The Conditions of, 743.
Free-will Offering, A, 850.
"Fret not thyself," 27.
Frickey, Magdelana, 64.
Friends and Foes, 565.
Fruit of Right Endeavor, The, 590.
Fulfilment of Prayer, The, 985.
Function of a Text-book, The, 483.

G

Gage, Mercy M., 465.
Garment, The Undivided, 150.
Geer, Mary Louise, 446.
Gentle Reminder, A, 845.
Gerahty, Laura, 184, 446, 717, 804.
Gibb, Jeanie F., 657.
Gift to the Delaware, 226.
Gilbert, R. A., 326.
Gilbreath, William S., 4.
Gilkey, E. Howard, 983.
Gillham, Newton, C., 886.
Giver, The Cheerful, 484.
"Give ye them to eat," 1030.
Giving, 183.
Giving Our Testimonies, 564.
Glorifying God, 323.
Glory of God, The, 1005.
Glory," "The power and the, 691.
Goal, A Positive, 83.
Goal of Aspiration, The, 945.
God, Anointed of, 371.
God, Faith in, 906.
God's Name in Vain, Taking, 47.
God's Oneness, 743.
God's Promises Fulfilled, 583.
God's Seers, 444.
God," "Taught of, 506.
God the All-good, 145.
God," "The finger of, 151.
God the True Source of Supply, 945.
"God with us," 725.
Golden Rule, The, 790.
Good, Looking for, 786.
Good of Today, The, 684.
Good," "The loving activity of, 845.
Good, The Omnipotence of, 490.
Good, The Supremacy of, 270.
Good Thing Withheld, No, 706.
Gospel, The Simple, 570.
Gossamer web," "The, 346.
"Go up higher," 904.
Government, Democratic, 163.
Grace, 5, 245.
Grateful Tribute, A, 185.
Gratitude, The Armor of, 505.
"Greater Works," 925.
Greatest . . . is love," "The, 244.
Great men," "Lives of, 470.
Great Missionary Movement, A, 263.
Greenbaum, Leon, 604.
Greenwood, Samuel, 123, 223, 403, 563, 683, 703, 803.
Griffith, Charles A., 786.
Gross, Willis F., 943.
Grossman, Jeannette S., 205.
Growth, 50, 531.
Growth, Elements of, 125.
Growth, The Law of, 891.
"Guard the lips," 431.
Guidance, Divine, 84.
Guide," "Our sufficient, 390.

H

Haddock, George S., 946.
Hanna, Judge Septimus J., 583, 743.
Hanson, Lillie C., 985.
Happiness, The Source of, 830.
Happiness, True, 560.
Harris, Lindley L., 885.
Has Man a Dual Nature? 543.
Hastwell, Amelia, 200.
Hatchard, Hilda W., 666.
Healed Newspaper, A, 605.
Healing, Instantaneous, 246.
Healing, The Ministry of, 703.
Healing, The Philosophy of, 490.
Healing Truth, Appreciation of the, 406.
Healing Work, The, 890.
Health Permanent, 823.
Hearing ear," "The, 330.
Heavenly Vision, The, 764.
Heritage, Our Sure, 964.
Herring, Carl E., 105.
He that Abideth, 190.
"He that hath no money," 664.
"He that loveth not," 383.
"He that seeketh findeth," 750.
"Hid treasures," 391.
Higher," "Go up, 904.
Hill, A City Set on a, 423.
Hitchcock, A. L., 606.
Hogue, Blanche Hersey, 23, 323, 603.
Holding On and Letting Go, 970.
Holidays and Home, 305.
Holy Ghost," "The promise of the, 851.
Holy Purpose, A, 663.
Homans, Gertrude Ring, 231, 537, 766.
Homans, Frank B., 806.
Home, Finding a, 625.
Hour, The Need in Every, 683.
Hosmer, Edna Hudson, 564.
Hosmer, Henry J., 844.
House, Fred C., 126, 506.
House," "The master of the, 771.
Hovey, Myrtle Clark, 25.
Human Sense, The Education of, 825.
Hunger and Thirst Satisfied, 930.

I

"I bring you good tidings," 384.
Idea, The Redemptive, 411.
"If ye continue," 850.
Illumination, 410, 785.
Immortal Beauty, 184.
Immortality, 230.
Immortality *versus* Mortality, 766.
Impersonal Warfare, 204.
Important Duty, An., 190.
Inalienable Right, An, 910.
Individual Appropriation, 704.
Individualism, True, 544.
Individual Responsibility, 564.
Individual Rights, Our, 24.
Individual Work, 164.
Individual Work, The Necessity for, 563.
Influence, A Wholesome, 646.
Ingraham, Ruth, 506, 645, 826.
Inner Meanings, 605.
Instantaneous Healing, 246.
Iserman, Clara, 84, 505.
Is God Able to Deliver Us? 485.
"I will give you rest," 846.

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J

Jackson, Myrtle B. S., 966.
"Jehovah-jireh," 965.
Jenkins, W. H., 986.
Jerusalem, Beginning at, 525.
Jewish Standpoint, Christian Science from a, 205.
Johnson, Charles, 546.
Johnson, Jane Stannard, 865.
Johnson, William B., C.S.D., 970.
Jones, Elizabeth Earl, 145, 226, 666, 743.
Joyfulness, The Attitude of, 644.
Joy in Obedience, 650.
Judaism, Christian Science and, 43.
Judge Ewing, Resignation of, 210.
"Judge righteous judgment," 310.
Justice, Divine, 870.
Justice *versus* Injustice, 345.

K

Kains, M. G., M.S., 103, 263, 483, 783, 1003.
Keeping and Holding, 811.
Kellar, Philip R., 104.
Key, Capt. R. E., 869.
Kiekintveld, Sadie, 65.
King, Charles H. S., 484.
Kingdom Within, The, 710.
Knapp, Ira O., C.S.D., 230.
Knowing the Divine Nearness, 1010.
Knowing, The True, 224.
Knowles, Evelyn Sylvester, 364.
"Know thyself," 405.

L

Labor and Capital, The Question of, 1006.
Lack of Understanding, 686.
Ladder, Climbing the, 363.
Ladies' Home Journal, The, 811.
Language and Cant, Precision of, 203.
Larger Loving, The, 890.
Law, Obey the, 450.
Law of Growth, The, 891.
Law of Loving, The, 863.
Law of Right Desire, The, 443.
Leader's Poems, Our, 190.
"Learn of me," 571.
Leavening of Thought, The, 731.
Lecture Service, The, 830.
Lectures, The, 812.
LECTURES, THE,
Aberdeen, Wash., 892.
Akron, O., 832.
Albuquerque, N. M., 712.
Alhambra, Cal., 452.
Altrincham, England, 632.
Altus, Okla., 492.
Amarillo, Tex., 472.
Appleton, Wis., 602.
Bakersfield, Cal., 652.
Bangor, Me., 702.
Bartlesville, Okla., 552.
Bath, Me., 1012.
Belleville, Ill., 772.
Bellingham, Wash., 212.
Berkeley, Cal., 853.
Berlin, Germany, 172.
Birmingham, Ala., 313.
Blackpool, England, 352.
Bloomington, Ill., 992.
Boston, Mass., 252, 692.
Brighton, England, 372.
Bromley, England, 533.
Brookline, Mass. (under auspices of The Mother Church), 452.
Brooklyn, N. Y., 632.
Brooklyn, N. Y. (Second Church), 32, 1032.
Buffalo, N. Y., 972.
Calgary, Alta., 152, 932.
Cambridge Springs, Pa., 872.
Canton, O., 712.
Cape Girardeau, Mo., 512.
Carthage, Mo., 772.
Catlettsburg, Ky., 392.
Chadron, Neb., 852.
Champaign, Ill., 333.
Champaign, Ill. (First Church), 873.
Champaign, Ill. (Society), 592.
Charlevoix, Mich., 72.
Cheltenham, England, 692.
Cheyenne, Wyo., 132.
Chicago, Ill. (First Church), 752.
Cincinnati, O. (First Church), 972.
City of Mexico, Mexico, 632.
Coffeyville, Kan., 692.
Columbia City, Ind., 313.
Concord, N. H., 392.

LECTURES—Continued.
Cripple Creek, Col., 773.
Danville, Ill., 732.
Deadwood, S. D., 792.
Decatur, Mich., 272.
De Kalb, Ill., 152.
Denver, Col. (First Church), 252.
Denver, Col. (Fourth Church), 953.
Denver, Col. (Second Church), 792.
Denver, Col. (Third Church), 692.
Des Moines, Ia., 632, 972.
Detroit, Mich. (Second Church), 372.
Dublin, Ireland, 672.
Dubuque, Ia., 252.
East St. Louis, Ill., 992.
Edinburgh, Scotland, 652.
Edwardsville, Ill., 893.
Eureka, Cal., 973.
Evanston, Ill., 792.
Everett, Wash., 872.
Excelsior, Minn., 1013.
Fargo, N. D., 732.
Fayetteville, Ark., 312.
Fitchburg, Mass., 312.
Fort Collins, Col., 213.
Fort Wayne, Ind., 512.
Frankfurt a. Main, Germany, 232.
Franklin, Ind., 872.
Fresno, Cal., 392, 872.
Galveston, Tex., 552.
Glasgow, Scotland, 612.
Gloversville, N. Y., 152.
Goldfield, Nev., 933.
Grand Forks, N. D., 752.
Grand Rapids, Mich., 293.
Grangeville, Idaho, 772.
Great Falls, Mont., 192, 512.
Harrisburg, Pa., 272.
Helena, Mont., 532.
Herkimer, N. Y., 793.
Honolulu, Hawaii, 1033.
Houston, Tex., 512.
Highland Park, Ill., 873.
Hoopeston, Ill., 772.
Hornell, N. Y., 932.
Independence, Kan., 712.
Indianapolis, Ind., 402.
Indianapolis, Ind. (First Church), 292.
Iowa City, Ia., 412.
Jackson, Mich., 992.
Kalamazoo, Mich., 853.
Kalispell, Mont., 112.
Kansas City, Mo. (First, Second, and Third Churches), 212.
Kennebunk, Me., 72.
Keokuk, Ia., 833.
La Grange, Ill., 1033.
Lawrence, Kan., 212.
Lawrence, Mass., 353.
Leeds, England, 732.
Lincoln, Ill., 932.
Lincoln, Neb., 232.
Little Rock, Ark., 12.
London, England, 492.
London, England (First Church), 872.
London, England (Second Church), 1032.
Long Beach, Cal., 492, 972.
Los Angeles, Cal. (First Church), 572.
Los Angeles, Cal. (Five Churches), 1032.
Los Angeles, Cal. (Second Church), 552.
Los Angeles, Cal. (Third Church), 952.
Loveland, Col., 852.
Macon, Ga., 672.
Malden, Mass., 1032.
Manhattan, Kan., 532.
Mankato, Minn., 172.
Marinette, Wis., 513.
Marquette, Mich., 472.
Mattoon, Ill., 332.
McAlester, Okla., 552.
Medford, Ore., 972.
Memphis, Tenn., 272, 912.
Milford, N. H., 13.
Milwaukee, Wis. (First Church), 992.
Milwaukee, Wis. (Third Church), 213.
Minneapolis, Minn. (Fifth Church), 693.
Minneapolis, Minn. (First Church), 12, 112.
Minneapolis, Minn. (Second Church), 292.
Minneapolis, Minn. (Sixth Church), 992.
Missoula, Mont., 172.
Moberly, Mo., 912.
Montreal, Can., 392.
Moscow, Idaho, 252.

LECTURES—Continued.
Nelson, B. C., 132.
Newton, Kan., 692.
New York, N. Y. (Bronx), 772.
New York, N. Y. (First Church), 292.
New York, N. Y. (Fourth Church), 652.
New York, N. Y. (Second Church), 372.
Northampton, Mass., 312.
Norwich, Conn., 792.
Oakland, Cal. (Second Church), 92.
Oak Park, Ill., 312, 892.
Olean, N. Y., 372.
Oneida, N. Y., 852.
Oregon City, Ore., 1013.
Oskaloosa, Ia., 193.
Oswego, Kan., 332.
Ottawa, Kan., 532.
Ottumwa, Ia., 172.
Oxford, Mich., 892.
Pacific Grove, Cal., 912.
Palo Alto, Cal., 272.
Paris, Tex., 472.
Paterson, N. J., 752.
Peoria, Ill., 333.
Pittsburg, Pa. (First Church), 432.
Pittsburg, Pa. (Second Church), 172.
Pittsfield, Mass., 332.
Plainfield, N. J., 552.
Plattsmouth, Neb., 152.
Portland, Me., 493.
Pottsville, Pa., 412.
Prescott, Ariz., 72.
Punxsutawney, Pa., 92, 832.
Reading, Mass., 812.
Redlands, Cal., 612.
Reno, Nev., 312.
Richmond, England, 592.
Rochdale, England, 532.
Rockford, Ill., 273.
Rome, N. Y. (First Church), 92.
Roxbury, Mass., 352.
Rutherford, N. J., 272.
Saginaw, Mich., 1012.
St. Louis, Mo., 852.
St. Louis, Mo. (First Church), 572, 1012.
St. Louis, Mo. (Fourth Church), 412.
St. Paul, Minn. (First Church), 832.
Salt Lake City, Utah, 192.
Salt Lake City, Utah (Second Church), 592.
San Antonio, Tex., 612.
San Bernardino, Cal., 52.
San Francisco, Cal., 292.
San Francisco, Cal. (Third Church), 1012.
San Jose, Cal., 833, 992.
Santa Ana, Cal., 812.
Santa Cruz, Cal., 592.
Santa Monica, Cal., 373, 892.
Santa Rosa, Cal., 232.
Seattle, Wash., 472.
Seattle, Wash. (First Church), 832.
Seattle, Wash. (Second Church), 952.
Sevenoaks, England, 432.
Shelbyville, Ill., 432.
Shellman, Ga., 572.
Sherman, Tex., 732.
South Bend, Ind., 132.
South Haven, Mich., 952.
Spokane, Wash. (First Church), 912.
Spokane, Wash. (Second Church), 993.
Springfield, Mass., 452.
Stamford, Conn., 413.
Staten Island, N. Y., 952.
Stockton, Cal., 572.
Stuttgart, Germany, 752.
Swansea, Wales, 712.
Tacoma, Wash., 932.
The Hague, Holland, 812.
Toledo, O. (First Church), 432.
Toledo, O. (Second Church), 332.
Topeka, Kan., 232.
Topeka, Kan. (Second Church), 893.
Toronto, Canada, 552.
University of California, 632.
University of Minnesota, 692.
Victoria, B. C., 412.
Virden, Man., 212.
Wabash, Ind., 293.
Wagoner, Okla., 432.
Warsaw, Ind., 1032.
Waterbury, Conn., 532.
Watertown, N. Y., 1012.
Watertown, Wis., 272.
West Chester, Pa., 1013.
Wheaton, Ill., 252.
Winchester, Ky., 913.
Winona, Minn., 932.

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LECTURES—Continued.
Winthrop, Mass. (Under auspices of The Mother Church), 453.
York, Pa., 412.
Zurich, Switzerland, 772.
Lecture, The Province of the, 990.
Leonard, Frank H., 1023.
Le Page, Adela, 425.
Lesson from Starlight, A, 1024.
Lesson-Sermon, The Study of the, 790.
Lessons from a Quartz-mill, 46.
Lessons, Needed, 606.
Lessons, Today's, 4.
Letters, Anonymous, 971.
Letters to Our Leader, 71.
Liberation, 144.
Liberty," "Called unto, 105.
"Liberty or Servitude," 685.
Life in Matter, 105.
Life Spiritually Discerned, 544.
Life that Tells, The, 843.
Life, The Circle of, 764.
Light after Darkness, 530.
Light and Shade, 946.
Light," "His marvelous, 846.
Light, The Daring of, 210.
"Like as a father pitieth," 90.
Likeness, Reflecting the Divine, 883.
Lilly, Anne May, 164.
Limited Demonstration, The, 45.
Lips," "Guard the, 431.
Little Experience, A, 866.
"Lives of great men," 470.
Living Faith, A, 430.
Living the Truth, 630.
"Living water," 925.
Lloyd, William, 24.
Lodge-pole Pine, The, 866.
Lombard, Eva S., 286.
Looking for Good, 786.
Looking to Truth Alone, 1026.
Loomis, Cassius M., 25, 509, 606, 904.
Loom of Life, The, 625.
Lord, The Day of the, 423.
Love Impartial, 1025.
Love Manifested, 146.
Love's Burden-bearing, 983.
Love's Insistency, 310.
Love's Ministry, 470.
Love's Plan, 126.
Loving activity of good," "The, 845.
Loving Father, The, 603.
Loving, The Larger, 890.
Loving, The Law of, 863.
Lyman, Carrie F., 66.

M

Mabury, Eugenia Beatrice, 503.
Macdonald, Joan, 846.
Mace, Nellie B., 124, 285.
Mann, Frances Mack, 624, 783, 866.
Man, The Positive, 924.
Man, The Unity of, 244.
Manual, The Church, 23.
Manual, The, Our Daily Bread, 486.
Marcus, Henrietta, 685.
Maria, E. J., 544.
Martin, Louise C., 145.
Marvelous light," "His, 846.
Master of the house," "The, 771.
Master's Method, The, 930.
Master, The Christianity of the, 410.
Mastery of Fear, The, 1003.
Mathison, Minna, 477, 877.
Matter, Life in, 105.
Maxfield, Susie C., 497.
Mazza, Beulah Hook, 644.
McCann, E., 857.
McCrackan, W. D., M.A., 43, 183, 283, 443. 723, 883.
McKenzie, Rev. William P., 963.
McKerral, Wilton H., 824.
McLauthlin, Emma H., 1025.
McNeill, G. L., 526.
Meanings, Inner, 665.
"Meat for strong men," 324.
Meat, Worthy of His, 86.
Medicine and the State, 923.
Meeting, The Business, 865.
Membership Privileges, 6.
Memorial to Mrs. Eddy, A, 790.
Mental Focus, The, 660.
Mental Self-knowledge, 463.
Mental Work, 3.
Meseehre, Mary L., 366.
Metaphysical not Physical, The Divine Remedy, 143.
Miller, Ada J., 77, 677.
Miller, Anne Archbold, 105.
Miller, Bert A., 246.
Miller, Georgia E., 624.
Miller, Mary Jean, 766.
Mims, Mrs., Resignation of, 791.
Mims, Sue Harper, 143, 423, 663.
Mind," "The carnal, 826.
Ministry of Healing, The, 703.
Ministry, Unconscious, 650.
Missionary Movement, A Great, 263.
Mistakes, The Correction of, 404.
Mogg, Clayton W., 565.
Moir, Harry S., 146.
Money," "He that hath no, 664.
Monitor, The, 104, 984.
Moses, Ernest C., 504.
Mountain and the Mustard Seed, The, 610.
Mountain-top, Upon the, 666.
Mouth of babes," "Out of the, 744.
Movement, A World, 465.
Mrs. Eddy, A Memorial to, 790.
Mumford, J. Thomas, 385.
Mundy, Belle A., 92, 246, 586, 777, 826, 904.
Munsey's Magazine, 571.
Murdock, Elizabeth, 45.

N

Nall, Robert, 103, 703, 843.
Naming Disease, 283.
Nationality and Religion, 685.
Nearness, The Divine, 671.
Necessity for Individual Work, The, 563.
Needed Lessons, 606.
Needful Action, 545.
Need in Every Hour, The, 683.
Neely, Lena Edwards, 5.
New appearing," "The, 926.
New Birth, The, 990.
Newborn babes," "As, 570.
Newman, Mary A., 597.
Newspaper, A Healed, 605.
Nickerson, Ida M., 186.
Nixon, Helen Andrews, 245.
Nobler Doing, The, 250.
No Death, 326.
No Good Thing Withheld, 706.
No Lincoln Day Service, 451.
North, Emma Julia, 485.
Norton, C. A. Q., 745.
Norton, Hon. Eleanour, 1017.
No Separation in Truth, 585.
Nothingness of Evil, The, 223.
Notice, 250, 986.
"Now is the day of salvation," 131.

O

Obedience, 645.
Obedience, Joy in, 650.
Obey the Law, 450.
Object-lesson, An, 124.
Obligation, A Solemn, 730.
Observation, 203.
Obstacles or Opportunity, Which? 725.
Odom, Brigman C., 744.
Offending Ear, The, 901.
Offering, A Free-will, 850.
Omnipotence of Good, The, 490.
Omnipresence, 226.
One Aim, The, 465.
One Law, 951.
One Mind, The, 10.
One Paragraph in Our Text-book, 25.
Only Authority, The, 906.
Onward and Upward, 290.
Opinion, Formulated, 65.
Opportunities Improved, 943.
Opportunity, The Traveling Man's, 885.
Organization of Branch Churches, The, 690.
Our Daily Bread: The Manual, 486.
"Our Father," 325.
Our Individual Rights, 24.
Our Leader's Poems, 190.
Our Privilege, 146.
Our Resurrection, 765.
Outlining, 546.
"Out of the mouth of babes," 744, 905

P

Painless Progress, 586.
Palmer, Ezra W., 5, 644.
Paragraph in Our Text-book, One, 25.
Parents and the Sunday School, 1004.
Passing of a Proverb, The, 505.
Patience, 1026.
Patience, The Reward of, 130.
Paulsen, Charlotte, 785.
Payne, Annie M., 423.
Peace and Good Will, 626.
Pembrook, Isabelle W., 609.
People," "Comfort ye my, 405.
Percy, Hon. Susan Heber, 684.
"Perfect love casteth out fear," 724.
Perkins, Rev. Henry M., 125.
Perseverance, 385.
Persistence, The Value of, 726.
Personal Contagion, 370.
Perspicacity, 924.
Pfuhl, S. A., 726.
Philips, Charles Henry, 723.
Philosophy of Healing, The, 490.
Pierce, Carl Horton, 464.
Pilgrims, Singing, 66.
Pilsbry, Alice, 346.
Pine, The Lodge-pole, 866.
Place," "A wealthy, 385.
Place, Our Right, 166.
Plan, Love's, 126.
Platt, Helen R., 805.
Pleasures, 503.
Plenitude *vs.* Poverty, 711.
POEMS.
Abraham Lincoln, 477.
Anno Domini, 337.
Beginnings, 366.
Benediction, A, 500.
Broken Idol, My, 606.
Call, The, 589.
Chord and the Flower, The, 437.
Christians, True, 806.
Comfort, 777.
Cup of cold water," "A, 846.
Dawn, 357.
De Profundis, 957.
Fiat Lux, 517.
Gratitude, 1017.
Have Faith in God! 873.
Heaven, 757.
Hope, 217.
"If I be lifted up," 6.
I Saw in the East a Star, 466.
Judas, 677.
Key to the Scriptures, The, 317.
Lesson from a Flower, A, 637.
Life's Armageddon, 29.
Life's Unseen Harmony, 497.
Light Shines On, The, 149.
Listening, 549.
Love, 546.
Love Alone, By, 706.
Love Knows the Truth, 726.
Love's Answer, 446.
Love's Flock, 826.
Love's Ministry, 877.
Love's Recompense, 609.
Love's Sunshine, 809.
Man's Dwelling-place, 689.
Master's Call, The, 597.
Mist Dispelled, The, 657.
Prayer, A, 231.
Publican, The, 789.
Reading-room, The, 506.
Resignation, 646.
Roses, Two, 746.
Science and Solitude, 397.
Sentry, Song of the, 92.
"Siloam," 626.
"Thine inheritance," 57.
Thought, 537.
Thought for Every Day, A, 926.
Truth's Gentle Appeal, 106.
Unity, 486, 717.
Unity Immortal, 666.
Vine," "The, 417.
Waterfall, The, 566.
"We have seen his star," 406.
Welcome Guest, The, 426.
Poems by Mary Baker Eddy, 193, 211.
Poems, Our Leader's, 190.
Pohl, Kate G., 646.
Points of Agreement, 43.
Pollard, Myra, 149.
Porges, Veni McDonald, 757.
Porter, Katharine T., 626.
Positive Goal, A, 83.
Positive Man, The, 924.
Possessions, True, 770.
Post, William Leander, 1004.
Potter, Grace, 684.
Power, and the glory," "The, 691.
Power of an endless life," "The, 550.
"Power to heal sicknesses," 50.
Practical Religion, 826.
Practical Religion, A, 550.
Practice, The Rule of, 950.
Praise, To Sing and to, 786.
Prayer, 686.

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Prayer, The Fulfilment of, 985.
Preaching and the Preacher, 390.
Precept and Practice, 10.
Precision of Language and Cant, 203.
Prejudgment, 430.
Presence, The Divine, 704.
Preventive, Christian Science a, 744.
Price, Warwick James, 217, 224, 646, 706, 725, 849, 957.
Primrose, W. K., 506.
Principle—not Chance, 206.
Privilege, Our, 146.
Problem and its Results, A, 546.
Problems, Solving Our, 806.
Profit and Loss, 351.
Progress, Not Regress, 803.
Progress, Steps of, 584.
Promise of the Holy Ghost," "The, 851.
Promise of the Spirit, The, 110.
Promptitude, 864.
Prosperity of Zion, The, 630.
Protection, 90.
Protection Against Temptation, 1023.
Proverb, The Passing of a, 505.
Province of the Lecture, The, 990.
Prutzman, M. E., 964.
Public Sentiment Awakened, 930.
Publisheth peace," "That, 665.
Purity, 85.
Purpose, A Holy, 663.

Q

Quartz-mill, Lessons from a, 46.
Question of Labor and Capital, The, 1006.
Quickening Truth, The, 944.

R

Radzinski, Louise Delisle, 765.
Rathvon, W. R., 623.
Readers of Branch Churches, 730.
Readers of The Mother Church, The, 810.
Reading-rooms, Tribute to the, 906.
Reading-room Work, 186.
Reality, 206.
Reason, The Appeal to, 591.
Redemptive Idea, The, 411.
Reeves, Eugenie, 185.
Reflecting the Divine Likeness, 883.
Rejected Stone, The, 1025.
Religion, A Practical, 550.
Religion, Practical, 826.
Remembering and Forgetting, 904.
"Remember the Sabbath day," 705.
Reminder, A Gentle, 845.
Resignation of Judge Ewing, 210.
Responsibility, Individual, 564.
Rest, Sabbath, 126.
Results from One Testimony, 86.
Resurrection," "Children of the, 651.
Resurrection, Our, 765.
"Revealed . . . unto babes," 425.
Revelation and Preservation, 343.
Reward of Patience, The, 130.
Right, An Inalienable, 910.
Right Concept, The, 404.
Right Desire, The Law of, 443.
Right Endeavor, The Fruit of, 590.
Righteousness," "The sun of, 266.
Right Place, Our, 166.
Rights, Our Individual, 24.
Right Spirit, The, 506.
Roberts, Abby Beecher, 517.
Robertson, Alexander P., M.D., 545.
Robinson, Grace Fish, 226.
Robin's Song, A, 624.
Rock, The Sand and the, 970.
Ross, Napoleon, 646.
Rowley, The Hon. Mabel, 484.
Rule of Practice, The, 950.
Runyon, Ruth F., 966.
Russell, J. W., 729.

S

Sabbath day," "Remember the, 705.
Sabbath Rest, 126.
Salvation, 965.
Salvation," "Now is the day of, 131.
Sand and the Rock, The, 970.
Sandelin, Charles C., 809, 846, 989.
Sawyer, Emma K. S., 406.
Schofield, Claribel, 806.
Scholl, Julian, 906.
Science in Business, 464.
Science," "The exactions of, 690.
Science *vs.* Superstition, 883.
Scott, Capt. J. C., 585.
Sea," "And there was no more, 745.
Seeing Clearly, 1006.
Seers, Thinkers and, 284.
Self-knowledge, Mental, 463.
Self, Warfare with, 844.
Semiannual Lecture in The Mother Church, 211.
Sermons, Churches and, 286.
Serpents," "Wise as, 1011.
Servant of the Church," "A, 510.
Service and Satisfaction, 831.
Services at Sea, 171.
Service, The Lecture, 830.
Setting, The True, 30.
Seymer, Violet Ker, 204, 325, 505, 704, 864.
Shaffer, Mollie E., 946.
"Shake thyself from the dust," 631.
Shaw, Walter, 106, 205, 325, 404, 686.
Sicknesses," "Power to heal, 50.
Sierra Nevada, In the, 526.
Signs of the Times, 46.
Silent Signals, 103.
Simoneau, Ida R., 969.
Simple Gospel, The, 570.
Singing Pilgrims, 66.
"Singing unto the Lord," 844.
Sin of Unwisdom, The, 791.
Smith, Agnes Garfield, 304.
Smith, Henry Colborn, 406.
Smith, Judge Clifford P., 163, 463, 983.
Smith, Katherine J., 1024.
Smith, Mary M., 365.
Smith, Myrtle H., 764.
Solemn Obligation, A, 730.
Sollas, Igerna B. J., 886.
Solving Our Problems, 806.
Song, A Robin's, 624.
Source of Happiness, The, 830.
Sowing in Tears, 664.
Speak the Truth, 784.
Special Thanksgiving *Monitor*, 211.
Spencer, William Hart, 225, 324, 485.
Spirit, In the Unity of the, 751.
Spirit that quickeneth," "The, 610.
Spirit, The Promise of the, 110.
Spirit, The Right, 506.
Spiritual Discovery, 51.
Spirituality, 611.
"Spiritual songs," 251.
"Spiritual things," 910.
Sprague, Frank H., 84, 284.
Squires, Grace, 584, 945.
"Stand therefore," 871.
Starlight, A Lesson from, 1024.
State, Medicine and the, 923.
Steele, Frederick M., 926.
Steps of Progress, 584.
Step, The First, 986.
Stern resolve," "The baggage of, 491.
Stevens, M. Elizabeth, 146.
Stoddard, Minnie Britton, 6, 106.
Storm and Calm, 165.
Stones for the Temple, 466.
Stones of the Field, The, 684.
Stone, The Rejected, 1025.
Stone, William Taylor, 604.
Strong men," "Meat for, 324.
Study of the Lesson-sermon, The, 700.
Subscriptions, True Economy in, 346.
"Substance" of the Commandments, The, 386.
Sufficient guide," "Our, 390.
Sunday School, Parents and the, 1004.
Sunday School Work, 783.
Sun of righteousness," "The, 266.
Supplies, Daily, 320.
Supply, God the True Source of, 945.
Supremacy of Good, The, 270.
Sure Foundation, The, 246.
Sure Heritage, Our, 964.
Sutherland, E. E., 265.
Swindle, An Attempted, 511.
Sylvester, F. O., 337.
Symbol and Significance, 350.
Symbols and Science, 271.
Sympathy, 125.

T

Take Notice, 50, 90, 110, 130.
Taking God's Name in Vain, 47.
"Taught of God," 506.
Taylor, Grace Mae, 1026.
Taylor, Percy, 546.
Teacher, The True, 966.
"Teach us to pray," 590, 870.
Tears, Sowing in, 664.
Temple, Stones for the, 466.
Temptation, Protection Against, 1023.
Tested Texts, 646.
Testimonies, Giving Our, 564.
Testimonies of Healing, 13, 32, 52, 73, 93, 113, 133, 153, 174, 194, 214, 233, 253, 273, 293, 313, 333, 353, 373, 393, 413, 433, 453, 473, 493, 513, 533, 553, 573, 593, 613, 633, 653, 673, 693, 713, 733, 753, 773, 793, 813, 833, 853, 873, 893, 913, 933, 953, 973, 993, 1013, 1033.
Testimony, 285.
Testimony, Results from One, 86.
Test of Endurance, The, 670.
Text-book, One Paragraph in Our, 25.
Text-book, The Function of a, 483.
Thankful," "Be ye, 264.
Thanksgiving, 245.
Thanksgiving Day Proclamation of President Taft, 203.
Thanksgiving *Monitor*, Special, 211.
Thanksgiving Service, 271.
"That publisheth peace," 605.
The Mother Church, Annual Meeting of, 810.
"Them that believe," 130.
Theory and Practice, 944.
"They shall be filled," 406.
"They that wait upon the Lord," 364.
"Things new and old," 983.
Thinkers and Seers, 284.
Thinker, The, 345.
Third Commandment, The, 605.
"This one thing I do," 624.
Thompson, Gertrude Tilden, 6.
Thomson, Mabel S., 385.
Thorn, Mary, 200, 626.
Thorpe, Alfred, 206.
Thoughts for the Beginner, 824.
Thought, The Leavening of, 731.
Thought, Transformation of, 225.
"Thy kingdom come," 884.
Tidings," "I bring you good, 384.
Tiffany, Bertha W., 885.
Time of Figs, The, 825.
Times, Signs of the, 46.
Today's Lessons, 4.
Today, The Good of, 684.
Tokens, 245.
Tongue, Bridling the, 526.
Tongue of the crafty," "The, 530.
Tongue, The Unruly, 105.
To Sing and to Praise, 780.
Totheroh, W. W., LL.D., 804.
Transformation of Thought, 225.
Transparency and Growth, 511.
Traveling Man's Opportunity, The, 885.
Treasures," "Hid, 391.
Treatment in Christian Science, 243.
Tribute, A Grateful, 185.
Tribute to the Reading-rooms, 906.
Troxell, Mary, 944.
True Democracy, 164.
True Discipleship, 364.
True Economy in Subscriptions, 346.
True Education, The value of, 503.
True Happiness, 500.
True Individualism, 544.
True Knowing, The, 224.
True Possessions, 770.
True Setting, The, 30.
True Teacher, The, 966.
True Test, The, 291.
True to Truth, Being, 230.
True Worship, The, 750.
Trust Growth, 963.
Truth Alone, Looking to, 1026.
Truth, Appreciation of the Healing, 406.
Truth is Radical, 25.
Truth, Living the, 630.
Truth, No Separation in, 585.
Truth, Speak the, 784.
Truth, The, 524.
Truth, The Demands of, 450.
Truth, The Quickening, 944.
Truth, The Unfoldment of, 485.
Truth," "The word of, 950.
Truth Unvarying, 504.
Truth Unveiled, The, 706.
Tschopik, Flora R., 43, 725.
Turner, Lillian Hales, 86.
Tutt, J. M., M.D., 65, 825.
Twentieth Century Magazine, 471.
Tyro and Tact, The, 584.

U

Unconscious Ministry, 650.
Understanding, Lack of, 686.
Undisturbed, 963.
Undivided Garment, The, 150.
Unfoldment, 64.

Digitized by Google

Unfoldment of Truth, The, 485.
"Unifies men and nations," 170.
Unity of Man, The, 244.
Unity of the Spirit, In the, 751.
Unruly Tongue, The, 165.
Unwisdom, The Sin of, 791.
Upon the Mountain-top, 666.
Upton, Henry Leighton, 704.
Upton, Sallie J., 984.

V

Vallette, Clair D., 845.
Value of Persistence, The, 726.
Value of Quiet Work, 986.
Value of True Education, The, 503.
van der Burgh, Mary Hicks, 317.
Van Zeller, Elizabeth J., 245.
Verrall, C., 586.
Verrall, Richard P., 244, 345, 944, 1005.
Victor's Way, The, 145.
Victory Through Endeavor, 426.
Violets, A Bed of, 586.
Visible and Invisible, 805.
Vision, The Heavenly, 764.
von Moltke, Countess Fanny, 224.
von Moltke, Dorothy Grafin, 803.

W

Waiting on God, 70.
Warfare, Impersonal, 204.
Warfare with Self, 844.
Watch and Pray, 644.
Watchfulness, 626.
Watching, 106.
Water," "Living, 925.
Waxman, Percy, 124.
Way, The Victor's, 145.
Wealthy place," "A, 385.
Web," "The gossamer, 346.
Weil, Mabel Dobyns, 637.
Wenzel, Amy Ruth, 745.
"What shall we do?" 64.
Wheatley, Louise Knight, 746.
"When thou prayest," 70.
Where are the Beautiful and Good? 5.
Wherefore? 450.
"Where is Abel thy brother?" 63.
White, Martha R., 925.
Wholesome Influence, A, 646.
Whose Master is Christ, 24.
Why Grow Old? 623.
Wilbor, Albert M., D.D.S., 44.
Wilde, A. M., 1026.
Wilson, Frances Figart, 245.
Wilson, Olive B., 844.
Winch, T. M., 203.
Winds of God, The, 171.
Winser, Mary Blanche, 526.
Wisdom and Love, 445.
Wisdom's Single Source, 110.
"Wise as serpents," 1011.
Witness Bearing, 124.
Woehlke, Florence K., 665.
Woodward, Daisy, 346.
Wootton, Harry, 1025.
Word Fulfilled, The, 250.
Word of truth," "The, 950.
Work, Cooperation, 830.
Work, Individual, 164.
Work, Mental, 3.
Work, Reading-room, 186.
Works," "Greater, 925.
Works of God Made Manifest, The, 803.
Works of the Father," "The, 350.
Work, Sunday School, 783.
Work, The Healing, 890.
Work, The Necessity for Individual, 563.
Work, Value of Quiet, 986.
World Movement, A, 465.
Worship, The True, 750.
Worthy of His Meat, 86.
Wright, J. L., 46.
Wyard, J. Morley, 883.
Wyeth, Anna C., 24.

Y

"Yea, yea; nay, nay," 525.
"Ye shall be as gods," 91.

Z

Zion, The Prosperity of, 630.
Zufelt, Ida Bogardus, 404.

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Ladies index

CHRISTIAN SCIENCE SENTINEL

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

Vol. XIII. No. 1.

BOSTON, SEPTEMBER 3, 1910

CONTENTS OF THIS NUMBER

ITEMS OF INTEREST. Brief Mention of Important Events. 2
MENTAL WORK. . . Clarence W. Chadwick. 3
TODAY'S LESSONS. . . . . Wm. S. Gilbreath. 4
WHERE ARE THE BEAUTIFUL AND GOOD? . . . . . Ezra W. Palmer. 5
GRACE. . . . . Lena Edwards Neely. 5
MEMBERSHIP PRIVILEGES. Gertrude Tilden Thompson. 6
"IF I BE LIFTED UP." (Poem.) Minnie Bitton Stoddard. 6
SELECTED ARTICLES. 7
EDITORIAL.
Instruction by Mrs. Eddy. . Mary Baker Eddy. 10
An Amended By-law. 10
Precept and Practice. 10
The One Mind. 10
AMONG THE CHURCHES.
Petoskey, Mich. 11
Amsterdam, N. Y. 11
Passaic, N. J. 11
Winnipeg, Man. 11
THE LECTURES.
Little Rock, Ark. 12
Minneapolis, Minn. 12
Milford, N. H. 13
TESTIMONIES OF HEALING. 13
FROM OUR EXCHANGES. 17



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



A NOBLE TYPE OF GOOD HEROIC WOMANHOOD

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ITEMS OF INTEREST.

National.

Before the year's outing season is over nearly half a million persons will have sought recreation and health in the national forests of the United States. The total last year was 406,775. With the finest mountain scenery and much of the best fishing and big-game hunting in the United States, the national forests, made more and more accessible each year through protection and development by the Government, are fast becoming great national playgrounds for the people. The use of the forests for recreation is as yet in its beginning, but is growing steadily and rapidly —in some localities at the rate of one hundred per cent per annum. The day seems not far distant when a million persons will annually visit them. Several of the natural wonders and landmarks of interest in the national forests have been set apart as national monuments, among them Cinder Cone, a great lava basin in California; the Gila Cliff Dwellings, extensive remains of a prehistoric race in New Mexico; the Grand Canyon of the Colorado in Arizona; Jewel Cave, South Dakota; Lassen Peak, the terminus of a long line of extinct volcanoes in the Cascades; the Pinnacles, a collection of remarkable jagged peaks in California, and the Tonto, a group of prehistoric ruins in the Tonto forest in Arizona. The Big Trees, Glacier Park, the Petrified Forest, the Oregon Caves and numerous other phenomena, serve to attract other hosts of visitors. The Government has cut 9,218 miles of trail, laid out 1,236 miles of road, and strung 4,851 miles of telephone lines.

A writer in *Everybody's Magazine* proposes that candidates for office pledge themselves on this set of questions: If elected to Congress will you vote for Cannon for speaker? to take away from the speaker the power of appointing committees and to give it to the House? to revise the tariff again, so that it will represent only the difference in wage cost of production between the United States and foreign countries? to authorize the interstate commerce commission to regulate rates on the basis of a physical valuation of railroad properties? to authorize the interstate commerce commission to limit the issuance of stocks and bonds to the actual investment? for the direct election of United States Senators? for a recognition of the postoffice department, and the appointment of a permanent director of posts? for a bill to prevent the Government from selling any more of its mineral deposits, the same to be leased at adequate rentals and for moderate periods? for a bill to prevent the Government from selling any more of its existing water-sites, the same to be leased as above?

Since the Lincoln design was substituted for that of the "Indian head" more than a year ago, 171,669,529 of the cents have been struck to Aug. 1. The Philadelphia mint, which makes all the copper coins, has been turning them out at the rate of six hundred thousand per day. Yet not only has this enormous output had no appreciable effect in displacing the old-style cents, but it is positively known that nearly thirty millions of the new Lincoln coins have passed out of circulation altogether—28,470,000, to be exact. These were the first series issued, which bore the initials "V. D. B." of the designer, Victor D. Brenner.

The Pan-American conference at Buenos Aires is ended. The American delegation will proceed to Chile in order to be there by Sept. 14, the date of Chile's centennial celebration. The delegation will also visit Peru.

The walking record of one hundred and five days from New York to San Francisco, made by Edward Weston, has just been excelled by John Irnis, who covered the distance in seventy-eight days.

An alleged illegal combination in the beef business in New England is before the United States grand jury for investigation at the Federal building, Boston.

International.

The establishment of an American banking institution in Russia is being seriously considered by a group of bankers of this country. It is understood that inquiries as to the demand for such an institution, as well as its chances for success, have been made by American commercial interests in Russia and Siberia. The cotton trade between American growers and Russian mill owners alone could be increased to a hundred million dollars a year, nearly double what it is now, it is said, with the aid of an American-owned and managed banking house to finance the transactions which are now indirect and go through Berlin or Paris. Such an institution would not be limited to ordinary banking transactions. The financing of the government railroads, municipalities, and the development of the natural resources of Russia would be undertaken.

The Labor party of Australia are responsible for bringing the principle of graduated tax on improved land values into the region of practical politics. Until very recently they were opposed by the Liberals. But, undeterred by criticism, they preached this doctrine of land taxation for twenty years in every town and village of Australia. The principle now is accepted even by the Liberals in some of the state parliaments, and a land tax bill will be one of the first measures introduced by the new Labor government in the federal Parliament. This bill will provide for a graduated tax upon all estates over £5,000 ($25,000) in value. The tax will begin at one penny (two cents) in the pound, and rise by half-penny gradations to four-pence. Absentee owners will be charged one penny extra in each case, and will not be allowed any exemption.

Russia is about to undertake a comprehensive improvement of the inland water system of its European provinces. The two most important projects are to connect by canals the river Dvina with the river Dnieper at Vitebsk and Orsha, and the Dvina with the Volga, using the rivers Mesha, Obsla, Waruca, Moskva, and Oka, thus providing for a direct communication by water from the Baltic sea to the Caspian and Black seas. The total cost of the improvements, administration, interest on invested capital, and contingent expenses during construction, is given at $79,825,000.

At a lunch given to members of the German National Agricultural Society, who have been visiting England, Lord Carrington pointed out that by the government's small holdings act of 1907 some eighty thousand acres—one hundred and twenty-five square miles—had been obtained for the agricultural laboring classes of England in two years. He is busy devising a plan for giving improved legislative, administrative, and financial facilities for establishing on a sound basis a system of cooperative credit banks for the benefit of agriculture, patterned after that of the Continent.

The Dominion government has six surveying parties at work along the Saskatchewan river to ascertain the nature and extent of the work required to render this waterway navigable between Edmonton, Alberta, and Winnipeg, but it is not expected that the survey will be completed before winter. The chief engineer in charge of this work states that a water route between these two points is quite feasible, but will prove a costly undertaking, requiring the construction of a number of locks and canals in addition to making a permanent channel up the river.

The new royal residence of the Kaiser at Posen, Germany, was occupied last week for the first time. Festivities lasting three days marked the occasion. This palace is the fifty-first owned by the Emperor. To maintain it he recently sold two of his smaller country places. It has been built for reasons of state, to symbolize to the Poles the Prussian supremacy in German Poland. The palace is a massive structure, built at a cost of $1,338,000, covers nearly an acre and a half, and contains more than six hundred rooms.

The Chinese government has decided to employ no foreign diplomatic adviser for the future. The Wai Wu Pu, the foreign governing board, will depend in the future on those of its own people who have had long experience in the diplomatic and consular services abroad. The post which is now to be abolished has paid a salary of twenty-five thousand dollars a year.

A plan is to be laid before the municipal council to relieve Paris of its congestion of statuary. The parks, squares, and all public places are becoming choked up and spoiled by the mania for commemorating in sculpture the notable people and events of the country.

The flourishing condition of English industries under free trade gives little comfort to tariff reformers. The figures for the first six months of the year show an increase in imports of £32,805,148 on last year, and in exports of £30,414,478.

The text of the convention under which Korea, the "Hermit Kingdom," is annexed to Japan, was communicated last week to the representatives of the Powers at Tokio. The document, according to now established facts, was signed Aug. 22.

The House of Commons has passed the new civil list of King George, which amounts to $2,350,000 a year. This is exactly the same sum that was allotted to King Edward VII.

Nineteen aviators have already met with fatal accidents in connection with their attempts to navigate the air.

Industrial and Commercial.

Three large tunnels under the Chicago river will soon be completed and ready for use for street-cars. Two of these connect the retail district with the west side, and the other joins the north side and the retail district. The three tunnels represent an expenditure of about two million five hundred thousand dollars.

The Oklahoma geological survey, in its report of coal deposits in Oklahoma, estimates that the available supply is nearly ten billion tons and says the state has six million acres of coal-bearing land.

It is estimated that the yield of corn in the United States this year will reach nearly three billion bushels.

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Complete

CHRISTIAN SCIENCE SENTINEL

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

MENTAL WORK.

CLARENCE W. CHADWICK.

To the student of Christian Science, mental work means nothing short of the unceasing prayer of self-denial. It signifies no idle pastime, no mischief-making, no inanity, no aggression. It means the constant subjugation of evil with good. It means obedience to the Ten Commandments and to the Sermon on the Mount.

Where does this work take place? In individual consciousness. One of the distinguishing characteristics of mental work is the knowledge of how to mind one's own business. Mental meddlesomeness is no part of the mental work confronting the true disciple of Truth. The power of Mind cannot be misapplied. It cannot be employed for the accomplishment of any selfish, damaging, or immoral purpose. The man who reflects or expresses divine Mind is demonstrating the will of God, which is a law of mental exclusion to all that is unlike good. Any departure from the utilization of the one Mind necessarily forfeits divine help and falls to the level of human thinking or mental manipulation and interference.

The student of Christian Science knows that power belongs to God, and that this power cannot be made manifest through human will. He will never presume to use the power of God to hate with or to accomplish any other selfish end, since it is susceptible of no such misuse. In so far as a thought of hatred, envy, jealousy, anger, lust, or any other error enters the mental abode of the would-be mental worker, in so far is the door of heaven closed to the accomplishment of any good. It is only the absence of evil in one's own consciousness that enables him to employ the power of divine Mind to bring about harmonious results. Sensuality, ingratitude, and dishonesty are not the avenues through which divine power finds expression. As the sun expresses itself only through its own light rays, so divine Love is expressed only through its own ideas of purity, goodness, compassion, kindness, and unselfishness. "Man's inhumanity to man" is not the exercise of divine power. It is evil thinking and evil doing, and is the absence of mental work that is inspired and sustained by God, the one Mind. It is the erroneous influence of the so-called human or mortal mind, which real mental work would soon extirpate.

The individual who believes that the senses of man are material, and who in consequence has not risen in thought to discern the omnipotence of good, is prone to argue for the suppositional power of liberated human thought, and will oftentimes express fear of the same. This attitude of thought on the part of some who have not understood Christian Science has doubtless given rise to the charge that Scientists are afraid of animal magnetism. They do not plead guilty to the charge, having proven for themselves and for others that an understanding of the one Mind practically and effectively disposes of the belief that liberated mortal thought has power to accomplish anything. Unenlightened mortals may believe that such thought has power, but blind belief cannot enlist the divine Mind in its own behalf nor even expect it to empower a single wrong thought. Liberated human thought is supposed to act, but only upon its own erroneous plane of blind human belief, since it is without God, without Principle, power, law, rule, or support. To say that such thought must be handled and guarded against is, however, but another way of saying that the disciple of Truth must be mentally awake, on the alert to "eschew evil" and to love the good.

The true mental worker is a disbeliever in any other than the power of God, good. He protects himself from the suppositional influences of evil by lifting his own thought above all belief in evil or in any evil power. The love of God, understood and demonstrated, cancels the claim of sin or evil in his own consciousness, destroys fear, and ensures trust and confidence in ever-present and omnipotent good. His only mental work is to dwell "in the secret place of the most High,"—"under the shadow of the Almighty." This by no means suggests the ignoring of evil thoughts, arguments, suggestions, or beliefs, but rather such vigorous and active treatment of them as to convince one's self of their utter nothingness and powerlessness, thereby ensuring their destruction in individual consciousness.

The individual who says that he knows that evil has power to defeat the purposes of good, has the Science of being reversed in his own thinking, and does not comprehend the meaning of mental work. He is in a rudderless ship drifting out to sea, liable at any moment to be swamped with the waves of fear and belief in more than one power. If he will meekly and humbly accept the metaphysics of Christian Science and begin to think and to act from the standpoint of an all-good God, who is "of purer eyes than to behold evil," he will soon be able to prove to his entire satisfaction the emptiness and powerlessness of evil, and ever afterward he will work mentally to uphold the dignity, potency, and all-inclusiveness of good. This mental work will heal the sick, reform the sinner, destroy vicious habits, and correct all erroneous thinking. It will lead thought into a working understanding of the kingdom of heaven on earth. It will do away with all mental inertia, indolence, indifference, and laziness, thus revealing the force of the Master's words: "It is the spirit that quickeneth; the flesh profiteth nothing."

Mental work always keeps right with God, else it ceases to be mental work. It is charitable, kind, and inoffensive. Like charity, it "doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh no evil; rejoiceth not in iniquity, but rejoiceth in the truth." It is no hypercritical busybody, intermeddling with other people's affairs. Christ Jesus expressed only those thoughts and did only those things which pleased his Father. This is proof of his perfect mental work, which was absolutely devoid of hypnotism, clairvoyance, or occultism. He sought no personal control of other people's thinking. He obeyed not his own will, but the will of the Father.

The twentieth-century Christian has no other model after which to pattern his own mental work. The success of the Christian Science movement today is due to Mrs. Eddy's

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unwavering obedience to Jesus' teaching and to her comprehensive exegesis of the great mental work that he did, making it possible for all mankind to begin to think and to act from the same spiritual standpoint. She has practically defined to this age, through precept and example, the omnipotence of good; and this doctrine alone is capable of bringing a true sense of peace and happiness to suffering humanity. One who presumes to think from any other standpoint is thinking at random and cannot grasp the modus of the scientific mental work done by the Master. Thought that is trending heavenward is approaching nearer and nearer to this great redemptive fact that good is omnipotent.

The student of Christian Science who has become sufficiently humble to accept this simple statement of fact and to make the application of it to his own daily needs, learns through this application to love the idea that assigns all power to God, and the more he loves it the less liable is he to make any mental departure from the standard of right thinking. It necessarily becomes a barrier against the temptation to intrude upon other people's thinking, to hear or to believe anything regarding one's neighbor that is not true in the sight of God. It gives inspiration to all righteous endeavor and encourages faith and trust in an all-good God, who is abundantly able, "above all that we ask or think," to satisfy every human need.

The highest thought of mortals has been tinctured with the belief in two powers, good and evil. This belief has shut the door upon correct thinking and consequently upon the possibilities of Christian healing. It has armed men with the weapons of malice, envy, hatred, and intolerance, and kept them ignorant of the milk of human kindness, of peace on earth and good will toward men. It has opened the door of greed, avarice, and selfishness in their worst forms and has held mankind in hopeless bondage to the so-called material senses. It has robbed them of faith in the power and influence of right thought through the belief that God endowed them with senses to think and to see both good and evil. It has made the omnipotence of good seem merely a theory to them rather than a demonstrable fact. It has kept them in baneful ignorance of the meaning of true mental work.

When the Principle or true Christian basis of mental work is understood, the individual loses his fear of other people's thoughts, for he will recognize the one infinite source of all right thought, which robs counterfeit thoughts of any supposed law, power, presence, or influence. Mrs. Eddy says: "Good thoughts are an impervious armor; clad therewith you are completely shielded from the attacks of error of every sort" (Pamphlet, What Our Leader Says, p. 7). Here is sounded the key-note of all mental protection from so-called evil influences. It means to be clad with good thoughts. It means to live in the atmosphere of good; in other words, to be conscious of the omnipotence of good, which reveals the impotence of evil. To do this one must be virtuous, pure, true, and honest.

The so-called evil thinker has no weapon with which to defend himself from the effects of his own wrong thinking. His so-called mental argument or work but results in his own undoing, in the heaping up of "wrath against the day of wrath." Christ, Truth, is our only Saviour, and when one is in Christ "he is a new creature: old things [thoughts] are passed away; behold, all things are become new." In other words, he has become a righteous mental worker with the omnipotence of good as his only weapon, which weapon can never be employed to further the selfish interests of friend or foe. Every blow struck by such an one is for the good of all mankind; it has no selfish or sinful motive back of it, and for this reason it has mighty power in the "pulling down of strong holds,"—of everything which would exalt itself "against the knowledge of God."

TODAY'S LESSONS.

WM. S. GILBREATH.

THE second stanza of Longfellow's beautiful sonnet, "The Two Rivers," is as follows:—

> O River of Yesterday, with current swift,
> Through chasms descending and soon lost to sight,
> I do not care to follow in their flight
> The faded leaves that on thy bosom drift!

There are few Christian Science practitioners who have not had the experience of one who comes to them for help and at the same time holds to the past with a viselike grip; or, as the poet so well puts it, who follows "in their flight the faded leaves that on thy bosom drift!" We have ourselves been loath to give up the things of yesterday, and in clinging to them have been unable to grasp the good things of tomorrow. Lot's wife was one of these, and as she fled from the doomed city, her thoughts and affections doubtless went back to her home of luxury and plenty. Lacking sufficient faith in the divine guidance, she turned and looked back, and in so doing she was forced to witness the absolute destruction of all that her heart held dear. In the bitterness and despair of it all, she was turned to a pillar of salt as a punishment for her disobedience. After our eyes are opened to the truth of being, there is so much of good, so much of beauty before us, that we do not need to spend one moment in dwelling on the dead leaves of the past; though we may draw some lessons from them, and even admire their color and form, even as the artist who groups and paints them so that all who see cannot but admire; but as he does this with trained eye and skilful hand, he forgets not that they but represent a past glory, to which they can never return.

Just after I had become interested enough in Christian Science to read a little and to understand a little, I met a man who had lost his all in stock speculation. He had planned to do much good with what he had and with what he expected to make, and he could not understand why with such intentions he should have lost. He had gone over the whole story again and again, and we wrestled together for several days, while I tried to show him that his good should have been done with what he had, and that his continual going over the past was maddening. The thought of Lot's wife presented itself, and though it took some time for him to grasp it, it had its effect. Today he has recovered everything he had lost, and more, simply by uplifting his eyes from the lessons of the past to the promises of the future.

I never see a sufferer who seems unable to let go, but that I am reminded of my own little boy, who was awakened one night with intense suffering from earache. He cried and cried, asking repeatedly for help. His crying was so distracting that it seemed difficult to think, and after asking him several times to try to be a little quiet, without an abatement, I finally said to him, "Now, if all that noise is helping you, the best thing to do would be for your mother, your brother, and I all to cry, and you would be healed." He stopped instantly, very much offended, and was asleep in ten minutes, healed. Young as he was, he had caught the point that his constant going over his trouble and making such ado about it, was not the way to heal it. Our friend who persistently clings to the stranded wreck, hoping for sympathy from others, wanting us to cry and bewail his fate with him, does he think the tears, the dead leaves, the sighs, will do anything for him? Does he think they will restore a glory lost?

Job had been sorely afflicted, and his three friends agreed among themselves to go and mourn with him. For seven long days they sat together; not one word of comfort, not one word of cheer, only that awful, bitter thinking. And what of the thoughts? They must indeed have been anything but good, for the first words uttered by Job were a

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curse. That third chapter of the book of Job certainly expresses all the pent-up feelings, the very issue of those seven days of agonizing silence, when undoubtedly the boils, and the losses, and the fears, and the apparent hopelessness of it all, seemed to outweigh all else. So the clinging to the distressing things had only produced a curse and a terrible wish, for at the close of this chapter we read, "The thing which I greatly feared is come upon me, and that which I was afraid of is come unto me." We seem to see the procuring cause of all this, for we read, "His sons went and feasted in their houses, every one his day; and sent and called for their three sisters to eat and to drink with them." Job, instead of forbidding this, waited until the feast was over and then offered sacrifices for them. Being a just and an upright man himself, he felt keenly that the conditions which seemed to prevail were wrong, and so feared the consequences.

Well does one of his own friends say: "Thine own mouth condemneth thee, and not I: yea, thine own lips testify against thee. Art thou the first man that was born? or wast thou made before the hills?" Then come self-condemnation and self-pity. He desires them to have pity on him and to sympathize with his condition. He says, "Oh, that I were as in months past, as in the days when God preserved me." But another enters on the scene, and almost the very first words cover the entire argument. Elihu said to Job, "God is greater than man. Why dost thou strive against him?" Then followed a speech which undoubtedly started Job along the path of self-analysis, and which resulted, as it only could, in a complete restoration.

Mrs. Eddy says: "Anatomy, when conceived of spiritually, is mental self-knowledge, and consists in the dissection of thoughts to discover their quality, quantity, and origin. Are thoughts divine or human? That is the important question. This branch of study is indispensable to the excision of error. The anatomy of Christian Science teaches when and how to probe the self-inflicted wounds of selfishness, malice, envy, and hate. It teaches the control of mad ambitions. It unfolds the hallowed influences of unselfishness, philanthropy, spiritual love. It urges the government of the body both in health and in sickness" (Science and Health, p. 462).

And so our friend, with his useless and vain regrets and his strong hold on the dead leaves of the past, needs only to look within, analyze and dissect, and listen for that "still small voice" which said to David: "I will instruct thee and teach thee in the way which thou shalt go: I will guide thee with mine eye;" and which also impelled David to declare, in grateful acknowledgment: "The Lord is my shepherd; I shall not want. He maketh me to lie down in green pastures: he leadeth me beside the still waters."

WHERE ARE THE BEAUTIFUL AND GOOD?

EZRA W. PALMER.

THERE is a tradition that the philosopher Socrates once met the youth Xenophon, afterward so famous through his "Anabasis." The philosopher, barring the way with his leveled staff, began to ask him questions where this or that commodity could be bought. The boy answered readily. Finally the sage inquired, "Where can the beautiful and good be found?" To this the youth shook his head in perplexity.

Does not the failure of the youthful Xenophon to make satisfactory reply, illustrate a common failing of mankind? Men take keen interest in material things, frequently to the exclusion of spiritual verities which are vital to their highest welfare. Doubtless, had the youth been questioned further, he would have admitted that the gaining of right ideas of the beautiful and good was the most desirable possession a man could acquire, and yet he would have then been compelled to admit that most men, blinded by the illusion of material sense, are perplexed and confused when called upon to decide questions which concern their true spiritual being.

Happily for mankind, the question of Socrates as to where the beautiful and good are to be found can be answered more readily in our day than in the time of the Athenian philosopher. Socrates had an understanding of reality far beyond the period in which he lived, but even his vision was not sufficiently clear to comprehend in any marked degree so important a problem. So, although Xenophon became his disciple, it is not apparent that the young man received such illumination as would change his thought from a material to a spiritual basis.

Christian Scientists have deep reason for thankfulness that they know where the beautiful and good are to be found. They know that God, good, the One "altogether lovely," is the source and inspiration of all that is good, true, and beautiful. They know this not merely as intellectual assent to an academic discussion, but because they have demonstrated it in lives that have been spiritualized, clarified, rendered more harmonious and happy: and they know that this correct understanding of God will ultimately free them from every claim of sin, sickness, and death,—all the myriad evils of material sense. Mrs. Eddy says, "Where shall the gaze rest but in the unsearchable realm of Mind?" (Science and Health, p. 264). Truly, where else can we find anything enduring, anything that will satisfy the vision of man, the image and likeness of God? With this also agree the words of Jesus, "Why callest thou me good? there is none good but one, that is, God."

The coming of Jesus to earth, some four hundred years after the time of Socrates, was an event fraught with mighty import to mankind. He indeed was a true witness of the light which illumines the pathway of all men upward to God. Through his oneness with the Father he was enabled to pierce the night of darkness and bring a true sense of beauty and goodness to a world weary of mystic speculation and empty forms and hungry for a knowledge of the true God. When we remember that for many generations the world has persistently misunderstood and perverted the teachings and works of this meek and glorified teacher, we may well rejoice in the revelation of light which Christian Science throws on his life and works, whereby it has become possible for all men to prove in their own lives the truth of what he taught and demonstrated.

The dense atmosphere of mortal thought is being cleared through the redemptive mission of Christian Science. Mrs. Eddy, through her clear vision, has shown us "the line of demarcation between the real and unreal" (*Ibid.*, p. 505). The distinction between the beautiful and good, and the ugly and false, is made clear to all who strive to know. No longer need men pursue the illusive and unreal, through ignorance or otherwise, when by intelligent study of the Bible and Science and Health they can work even as Christ Jesus and his disciples worked, and have the healing signs follow in testimony of the power of God. The songs of joy and peace that ascend to heaven in gratitude for the advent of the Science of Mind no man can measure. He who has been flooded with the light of Love which Christian Science reveals, can understand in expanding measure this angel of beauty and goodness that has come to establish man in his true estate—unity with God. This is that ideal which Socrates saw, though but faintly.

GRACE.

LENA EDWARDS NEELY.

IN Science and Health (p. 4) we read these words: "What we most need is the prayer of fervent desire for growth in grace, expressed in patience, meekness, love, and good deeds." For several years I had tried to get an intelligent idea of the real meaning of the word grace. I

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knew that I needed it, and the first step toward the getting of it was to understand what grace really is.

The answer to my prayer came in an unexpected way. I was helping a young student of Christian Science who was facing a very unpleasant problem. She wished to avoid the experience, as most mortals would certainly have done,—but when she was shown that she must drink "the cup" without a murmur, she yielded up her own will and joyfully took up the cross. Her face became beautiful, and to me it was the face of grace. As this was revealed to me, I thanked God and our dear Leader for the sweet message of Love.

I then saw that grace is the virtue which gives us power to yield up our own will and accept that of the Father. May this sweet visitor come to every one who needs the strength and peace which come when the human yields to the divine.

MEMBERSHIP PRIVILEGES.

GERTRUDE TILDEN THOMPSON.

As members of branch churches, we cannot too quickly or too thoroughly awaken to our responsibility and privileges as coworkers in the field of Christian Science, and we can best show our appreciation for our healing and spiritual uplifting by taking an active interest in the work of our church and the healing, liberating progress of Christian Science everywhere.

In doing this we shall be helped by the careful study of recent editions of the text-book and the Manual, by imbibing the spirit of our literature; and by quick and faithful obedience to their teachings. We should know that every member, the newest as well as the oldest, has equal voting privileges; that office-seeking is not scientific, and that rotation in office does away with the thought of limitation, selfishness, and human personality. When we can think of ourselves and others as God's ideas, we know that all can do that which God requires; namely, to "do justly, and to love mercy, and to walk humbly" in Truth, filled with the consciousness of God's omnipresence and the infinitude of Love.

Neither apathy nor selfishness, the products of error, should be allowed to argue that any one should not be alert and active as a member of a Christian Science church. We are told in the Psalms that "out of the mouth of babes and sucklings hast thou ordained strength." It may seem easier to shirk responsibility than to accept it, but we shall each awaken more thoroughly to our duty as Christian Scientists when we realize that responsibility means ability to respond to duty's call, and as true Scientists, to know that there is only one reality to which we can respond, and that is the one Mind, Principle, Love.

Our greatest privilege as church-members is not the holding of office, but is found in educating ourselves daily to think and speak and act wisely; in learning what is right, and then standing "fast in the liberty wherewith Christ hath made us free." When it is understood that there is but one Principle, God, discord, misunderstanding, and mistakes disappear. As each one strives to have that Mind "which was also in Christ Jesus," he will learn that although uniformity is not always unity, only through the unity of good can brethren dwell together in peace; that is, indeed, to have one God. Let us understand that real unity is unity in God, good, who is all-power, all-presence; then we shall truly love our neighbor as ourselves; in humility "preferring one another," whether young or old, in Science.

Let us as sons and daughters of God accept our responsibility as church-members with the confidence born of absolute trust in God,—always in God, everywhere in God, God at all times with us. Let us unfurl the banner Immanuel,—"God with us,"—and march on to victory, overcoming inertia, apathy, all fear, rising above zeal without works, selfishness, and all that is unlike good. If honest, we must know that the cause of Christian Science does not need us so much as we need Christian Science. Making "channels for the streams of Love," we shall be as ready to relinquish as to accept office. Our privilege to live and work for Truth can never be taken from us when we realize that God is the only Life, and also that we must go higher until we awake in His likeness.

Would it not be well to ask ourselves daily whether our thought is so pure that error can get no foothold for inharmony through us. Are we each prepared by daily study of the Lesson-Sermons so to eliminate self that the healing work may be done in our services? Are we spreading the good work of our daily paper, *The Christian Science Monitor?* Have we so banished fear and self-consciousness that each is ready to testify at our weekly meetings? Do we know that all we have belongs to God? Are our votes and our words consecrated to Truth? Such a searchlight of questioning turned inward upon the life of every member of a Christian Science church would soon awaken the world of sense to the power of Soul and Truth.

We should be as careful to avoid sham humility as we are watchful to know "there is none good but one, that is, God." Let us pray for sound judgment, that we be not self-deceived and call self-will or selfishness the government of Principle, or call apathy in making our demonstration humility. "Thou shalt not take the name of the Lord thy God in vain." Church-membership is a sacred privilege, and each one who is ready to accept its benefits should be grateful for the opportunity to fulfil its duties.

[Written for the *Sentinel.*]

"IF I BE LIFTED UP."

MINNIE BRITTON STODDARD.

And I, if I be lifted up
From sordid thoughts of earth,
May drink with him the bitter cup,—
Of worldly friends have dearth;
But I shall taste life's richest joy,
Sweet peace and truth and love,
The all of good, without alloy,
And power from above.

If I be lifted up to see
In all the child of God;
That all related are to me,
And all at-one with God;
If I refuse to see the ill
As any part of man,
And know 'tis only human will
That's worthy of the ban,

I, too, shall draw all men to me,—
To the good that I express,
And all with one accord will see,
Will gladly then confess,
That all mankind are one indeed,
And God at-one with all;
That each, in meeting others' need,
Obeys life's sweetest call.

Then we shall know the truth, and come
To fully understand
That to be one "as we are one,"
Is surely Love's demand;
That "I in them, and Thou in me,"
Means unity with God;
For Christ in us, and God in Christ,
Makes all at-one with God.

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SELECTED ARTICLES.

[Frederick Dixon in *Norwood* (Eng.) *Review.*]

In the address on Christian Science, given by Dr. ——, which you reported, he made three definite statements, which he labeled the claims put forward by Christian Science, each of which he declared had been disproved. First, he said Christian Science claimed to abolish pain and disease. Argal, as the clown says, because pain and disease have not been abolished, the claim of Christian Science is disproved. Now, Christianity, if we put it in the doctor's way, claims to abolish sin, but sin still exists, therefore Christianity is disproved. This sort of *post hoc propter hoc* reasoning might be applied to all the religions and sciences in the world, with precisely the same result the doctor deduces from its application to Christian Science. What Christian Science says is that exactly in proportion as men attain the Mind which was in Christ Jesus, they will, as Jesus said, obtain the mastery over disease and pain, and these will be overcome. What Christian Science does is to attempt to show the world how it may bring to bear on sickness and sin the same understanding of Truth which it has always been admitted in Christian countries would, if brought to bear on sin, destroy sin. In this way, and in this way only, is it possible to fulfil the whole of the command of Jesus of Nazareth, not only to preach the gospel, but to heal the sick.

Secondly, our critic maintained that Christian Science claimed to be Christianly up-to-date, and this claim also had been disproved. It must be admitted that this particular statement is a trifle vague. If he means by Christianly up-to-date that Christian Science demands that Christian thinkers and workers should admit the plain significance of the words of Christ Jesus, and acknowledge that, in order to claim the name of Christian, they must acknowledge the demands he coupled with it, then Christian Science is certainly Christianity up-to-date. Jesus said that those who believed in him would be able to do the works he did, and in so doing, made the ability to perform those works the test of his followers' Christianity. Now, the works he did were, to a large extent, works aimed at the destruction of that pain and disease to which our critic himself alludes. Therefore, in order to be a Christian, as Jesus defined Christianity, it is necessary to begin at least to attempt these works. It was the Mind which was in Christ Jesus which accomplished the works of healing in the first century, and Christian Science certainly teaches that to be what our critic presumably describes as up-to-date, men should strive for that Mind, so as to be able to imitate them now. Exactly in proportion as the Christian Scientist today attains the Mind of Christ, so does he succeed in destroying pain and disease. That he has not so overcome sin in himself as to be able to heal like Jesus, who "was in all points tempted like as we are, yet without sin," scarcely proves that the commands of Jesus are not as much a part of Christianity today as of the Christianity of the first century, or that Christian Science is not, in our critic's rather unfortunate phrase, which no Christian Scientist has ever yet made use of, up-to-date.

Lastly, our critic says that Christian Science claims to be a profound philosophy, and that it has been proved not to be. Christian Science claims to be the profoundest philosophy in the world, and the profoundest Science, inasmuch as its teaching is based on that profound saying of Jesus the Christ, "Ye shall know the truth, and the truth shall make you free." How philosophic is its philosophy, how scientific its science, the world will learn when, instead of carping at its postulates, it learns to accept them as a basis for demonstration. Now, its postulates may be summed up in this, that God is infinite Spirit and omnipotent good, and, consequently, that all which truly exists is spiritual and is good. It was precisely the impossibility of reconciling this with the reality of matter and evil, which the orthodox churches teach, that led to Gnosticism, and seeing that Christian Science expressly denies the reality of evil and matter, it is not, and never has been, compelled to attempt to escape from its own postulates by teaching Gnosticism.

Gnosticism was the outcome of that meeting of the Jew and the Greek in the Asian Christian churches which brought in contact those opposing views which have been described by Matthew Arnold in the phrase, "anarchy and culture," and which St. Paul summed up in the saying that the Jews required a sign, while the Greeks sought after a philosophy. The result was that there grew up within these churches a school which had for its object the effort to reconcile what may be termed Hebrew materialism with Grecian idealism. This, in a way, is the difficulty of the orthodox churches of today. They are attempting to reconcile a material creation with a spiritual creator, or, as the Gnostics put it, to account for the imprisonment of spirit in matter, and they are attempting to account for a creation manifestly imperfect and impregnated with evil, as a result of a First Cause which is absolutely perfect and good. To confuse the teaching of Christian Science, consequently, with the teaching of Gnosticism, in the light of the fact that Christian Science denies both the premises which gave birth to Gnosticism, while orthodox Christianity accepts them both, is distinctly original, if it is nothing else.

Finally, may I refer to the one attempt at proof in which our critic has indulged. He quotes from page 413 of Science and Health, Mrs. Eddy's statement that, as water is not the natural habitat of an infant, it is no more necessary to scrub the infant all over every day to ensure its health, than it would be to take fish out of water for the same purpose. Unfortunately, he appears only to have quoted as much of the paragraph as suited his purpose. He carefully left out the fact that Mrs. Eddy stated that she was not patient with a speck of dirt, and that the washing of an infant should be confined to what was necessary for cleanliness, and not be allowed to develop into a medical fetish. Perhaps the following pronouncement by Dr. J. C. McWalter, in the *Medical Press*, may cause him to think again: "I assert that the washing of new-born infants is a superstition of the cruelest character, and is responsible for the death, by bronchitis or otherwise, of very many of them." Our critic is not slow to describe his neighbors as heretics. Dr. McWalter fully realized the danger he was running in making use of this phrase, for he admitted he was aware that "nowadays, if one preach anything but ceaseless lavations, he is dubbed an apostle of filth."

[C. A. Newman in *Australian Christian World*, Sydney.]

The teachings of Christian Science are not what is generally considered to be orthodox, since the latter teaching declares that sickness may be sent by God, so that when material remedies fail death is accepted as divinely ordered. Christian Science refutes all such statements, and maintains that God heals sickness, and proves this in many instances by practical results, based upon the interpretation of the Bible, as given by Mrs. Eddy in "Science and Health with Key to the Scriptures." Mere perusal of this work will not reveal the rule governing the healing; it is spiritual understanding which discerns it.

As a result of Mrs. Eddy's discovery, there are Christian Science churches and societies throughout the entire world, and every member of these churches gives glory to God, and at the same time expresses deep gratitude for her interpretation of the Scriptures. The opponents of Christian Science are many, but Mrs. Eddy advises her followers, in the words of Christ Jesus, "Love your enemies, bless them that curse you, do good to them that hate you, and

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pray for them which despitefully use you, and persecute you." It was that kind of Christianity which accounted for her healing over forty years ago, and which has kept her well; and will help all others in the degree they manifest it. Paul wrote: "Let this mind be in you, which was also in Christ Jesus."

[E. M. Ramsay in *Kilmacolm* (Scot.) *Advertiser*.]

The world is full of kind-hearted, well-meaning people, who are striving to reform abuses and to help mankind, but it will be generally admitted that the expenditure of energy, thought, and money is out of all proportion to the results achieved. This lack of success is due to lack of understanding as to the cause of the evils which it is desired to remove, and uncertainty as to the methods which should be employed. Each reformer is working from his own personal belief as to good, rather than from a universal standard of truth. We are all agreed that twice two equals four, because we hold no personal opinions concerning numbers, but know what is true and abide by this knowledge. If on certain subjects we can know the truth and be at peace, why not on other subjects too? Our Lord and Saviour had no difficulty in knowing the will of God, and he told his followers again and again that they too could attain to the same certainty. In the Old Testament we find that all the prophets possessed to some extent this sense of God's nearness and guidance. What was possible in the old days must be possible still,—"As it was in the beginning, is now, and ever shall be."

Christian Science comes forward to explain, in a manner comprehensible to the thought of this day, how we, too, may gain this sense of fatherly protection and guidance. If God is creator, Father, Love, as the Bible teaches, then He must also be Mind, intelligence. All Christians believe God to be infinite and ever present; then Mind, intelligence, must be infinite and ever present. God is infinite, ever-present intelligence. What then of that which we call man's intelligence? What of my mind, your mind? Man is God's child, made in God's image and likeness. All of truth which man knows he receives from God, since God is intelligence, Truth. Our Lord never spoke of having a mind of his own, but ever did the will of the Father.

Christian Science teaches that there is but one Mind, God, and that the intelligence expressed by man is the reflection of that one Mind. This wonderful explanation enables the student to express more intelligence than in the days when he believed that he possessed a limited mind of his own. It opens out illimitable possibilities of good; but no man can avail himself of this power who is not willing to surrender self. He must be prepared to lay aside personal opinions and to sacrifice not merely the thoughts which he has hitherto recognized as unworthy, but even his human sense of good. In this way alone can he be born again and find himself translated into the kingdom of God's dear Son.

[W. C. Williams in *Baltimore* (Md.) *American*.]

Jesus said, "He that believeth on me, the works that I do shall he do also;" and healing, mentally, morally, and physically, was his work, accomplished through the power of God and not by material remedies. Nevertheless our critic says that the teaching that ministers can cure ills without the aid of medicine is "absolutely ridiculous." The promises of Jesus are fulfilled today as they always have been when explicit trust is placed in them. If there is anything "absolutely ridiculous," it is the heedless statement that the cures through Christian Science cited by Mrs. Eddy are falsehoods, when thousands upon thousands have testified to their healing by the truth in Christian Science, and in the majority of cases, after all other remedies had failed; therefore "sensible citizens" will not look upon them in the way the reverend doctor suggests.

Christian Scientists do not claim that ills are mere illusions, or borrowed from some other person's complaints. To the suffering, the pain or disease is tragically real; it is not "as nothing" to them until it is gone. Disease is only unreal from the standpoint that only that which God made is real, and Christian Scientists do not believe that a heavenly Father would be less merciful than a human one and inflict suffering on His innocent children. We are assured that "the law of the Spirit of life in Christ Jesus hath made [us] free from the law of sin and death;" and again, "Ye shall know the truth, and the truth shall make you free."

Our critic's vision might be cleared somewhat of his fanciful imaginings of what Christian Science is if he would use a little "brotherly love" mixed with the Biblical admonition "Judge not." There are unnumbered thousands of intelligent people in the world to-day who have proved and are proving daily that the law of God, as taught by Jesus and made clear by Mrs. Eddy in her "Key to the Scriptures," is an ever-present help in time of trouble.

There was no case published that had the outcome stated by this critic, but it may be admitted that some Christian Scientists have died under Christian Science treatment, as some Methodists have died under medical treatment. Yet the latter cases would not necessarily cast a reflection on physicians.

Our critic says he bases one of his statements on the "fact" that fees for cures are invariably demanded in advance by Christian Scientists. This shows that he based his remarks on unreliable information, instead of investigation, as he could easily have proved that no such demand is made and that no one is refused the help of Christian Science.

[H. Coulson Fairchild in *Plainfield* (N. J.) *Press*.]

The apostles' creed and all other creeds are man made. They are not even found in the Bible. Quoting from Judge Ewing of Illinois, the critic says, "There are numbers of creeds. They are all good (if lived up to). To believe in a creed will do you no harm, but a mere belief in a creed (while it will do you no harm) will never do you one iota of good, unless lived up to. A belief in a creed has never healed one case of disease from Christ's time to ours."

Our critic remarks that Jesus said, "Go ye into all the world, and preach the gospel." He ignores, however, the equally imperative command of Jesus to heal the sick. Preaching is easier than healing. We believe that if Jesus did not say in so many words, Go and preach Christian Science, he did give all his followers a command to heal the sick, which is virtually saying, Demonstrate Christianity. The Rev. Mr. Brock says, "Whenever Jesus healed a man, his sins were immediately forgiven." He has put the conclusion before the premise. Whenever a man's sins were forgiven, he was immediately healed. Christian Science does teach that there is no real healing unless it includes the healing of sin. Jesus said of the man whom he healed before the Pharisees, "Whether is easier to say to the sick of the palsy [merely tell it to him], Thy sins be forgiven thee; or to say, Arise, and take up thy bed, and walk? But that ye may know that the Son of man hath power on earth to forgive sins, (he saith to the sick of the palsy,) I say unto thee, Arise, and take up thy bed, and go thy way into thine house. And immediately he arose, took up the bed, and went forth before them all." Thus we see that the forgiving of sins and the healing of the sick are one and the same thing, according to the Scriptures.

[Olcott Haskell in *Pacific Dental Gazette*.]

I read with interest the experiences described in your journal for December, where it was found easier to work with a little girl who came from a home where the

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parents were Christian Scientists than with one who came from a home where fear was largely in evidence. The contrast you draw is clearly in favor of Christian Science, but I should like to point out that its teachings differ widely from any form of mental suggestion.

In Christian Science the knowing of the "truth," to which Jesus referred, is the process by which man is saved from the evils of mortal existence. The great fact that God and the man of His creating are perfect, supports its entire philosophy and practice—just as the fact that basic, unvarying law governs perfectly all mathematical relations, and supports the philosophy and practice of mathematics. It is an understanding, to a degree, of God's perfection, a recognition of the immanence of God as divine Love, which gives to Christian Scientists (both children and adults) a peace and fearlessness which cannot be attained by other means.

[Willis D. McKinstry in *Holton* (Kan.) *Signal.*]

Christian Science is the word of God spiritually understood and scientifically demonstrated; it is an exact science because it has rule and Principle for demonstration; it is a Christian Science from the fact that it is the truth ascertained about Christianity as taught and practised by Christ Jesus. The activities of Christian Science are upon a divine basis. They rest upon the eternal fact that there is but one Mind, God, who is the source and governor of all true being; therefore they have no kinship with mental suggestion, hypnotism, mind over mind, or mind over matter. The healing of the sick and the preaching of the gospel go hand in hand. Sickness and disease being the result or effect of sin, whether sin through intent or ignorance, it naturally and scientifically follows that the destruction or overcoming of sin, which is the true forgiveness of sin, results in healing the disease. This Jesus clearly recognized when he said, "Whether is it easier to say to the sick of the palsy, Thy sins be forgiven thee; or to say, Arise, and take up thy bed, and walk?"

In the words of our critic permit me to say: May he who was the very incarnator of sanity, and he who was the physician of all physicians, and he who preached as never man preached, be your inspiration and mine, and be the true leader of your profession and my profession, so that we shall be workers together with him, and be able to say as he said: "The Spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor: he hath sent me to heal the brokenhearted, to preach deliverance to the captives, and the recovery of sight to the blind, to set at liberty them that are bruised, to preach the acceptable year of the Lord."

And this great Exemplar, or Wayshower, who brought the only way of salvation from sin, sickness, and death to mortals, further said, "He that believeth on me, the works that I do shall he do also;" "And as ye go, preach, saying, The kingdom of heaven is at hand. Heal the sick, cleanse the lepers, raise the dead, cast out devils: freely ye have received, freely give."

Is our clerical critic fulfilling these injunctions, and thus proving his faith by his works?

[John L. Rendall in *Register and Leader*, Des Moines, Ia.]

There is a growing sentiment upon the part of the public, and an awakening to indisputable facts, which will in the future preclude the possibility of placing upon our statute-books coercive, restrictive, and arbitrary laws which are introduced simply for the purpose of favoring one class of medical practitioners at the expense of all the rest and which are to the detriment of the general public. Christian Scientists have no quarrel with physicians of any school. Most of those who have accepted the Christian Science faith were strong believers in *materia medica* prior to the time when they arrived at the point where it failed to help them any longer. Who shall say that there shall be legislative enactment and the "evoking" of so-called law which shall deprive these people of their God-given right to turn to Him in their last extremity, and to be healed of their diseases, as thousands of well-authenticated cases attest they may be healed?

[George Shaw Cook in *Galesburg* (Ill.) *News.*]

Christian Science does not deny the divinity of Christ, and in following the command of Christ Jesus to heal the sick as well as to preach the gospel, Christian Scientists believe that they are offering the best proof of faith in Jesus' words and works. They have faith in all of the promises of Jesus, and they are daily demonstrating, through the healing of sickness and the destruction of sin, the truth of his teachings.

[Alfred Farlow in *Omaha* (Neb.) *Bee.*]

The term "malicious animal magnetism" in Christian Science parlance refers to the human opposite of Christian Science, the mental malpractice which undertakes to ape after Christian Science even as quackery undertakes to follow the practice of the honest physician. Mrs. Eddy does not believe in the power of evil, but she has discovered that certain persons do believe in certain deceptive mental operations, and she has taught her students how to protect themselves against such deception by understanding that God is in reality the only power.

[James D. Sherwood in *Fort Worth* (Tex.) *Record.*]

In a recent issue of the *Record*, a clergyman contributed an article entitled "The Divinity of Christ," in which he took occasion to make a sneering reference to the cures accomplished through Christian Science practice. Christian Scientists will heartily agree with the clerical critic on all the good things he has said about Jesus Christ,—his spotless life, his coming in fulfilment of the prophecies, his teachings, etc., and they believe that he might have said all these things quite as faithfully and as intelligently without having gone out of his way to make a thrust at Christian Science. The gentleman should know that Christian Scientists make no boasts as to what they are able to do by way of overcoming sin and sickness, but they hold that all Christians should be able to avail themselves sufficiently of the divine power to overcome all that is unlike God. They accept not only the teachings of Jesus Christ which the clergyman has mentioned, but also that portion of his teaching which is included in the following words: "He that believeth on me, the works that I do shall he do also." "They shall lay hands on the sick, and they shall recover."

Grant me: To bruise the serpent's head (Genesis iii. 15); to consider my latter end (Deuteronomy xxxii. 29); to cut off the occasions of sin (2 Corinthians xi. 12); to be sober (1 Peter v. 8); not to sit down in idleness (Matthew xx. 6); to shun the wicked (Psalm xxvi. 4, Titus iii. 10); to cleave to them that are good (Romans xii. 9); to make a covenant with mine eyes (Job xxxi. 1); to keep under my body (1 Corinthians ix. 27); to give myself unto prayer (1 Corinthians vii. 5); hedge up my way with thorns, that I may not find the path to follow after vain things (Hosea ii. 6); hold thou my mouth with bit and bridle, who am so unready to draw near to thee (Psalm xxxii. 9); O Lord, compel Thou me to come in to Thee (Luke xiv. 23).

From "The Private Devotions of Lancelot Andrews," Bishop of Winchester, Eng. (First edition printed in 1647).

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CHRISTIAN SCIENCE SENTINEL

EDITORIAL

MRS. EDDY TAKES NO PATIENTS.

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

INSTRUCTION BY MRS. EDDY.

We are glad to have the privilege of publishing an extract from a letter to Mrs. Eddy, from a Christian Scientist in the West, and Mrs. Eddy's reply thereto. The issue raised is an important one and one upon which there should be absolute and correct teaching. Christian Scientists are fortunate to receive instruction from their Leader on this point. The question and Mrs. Eddy's reply follow.

"Last evening I was catechized by a Christian Science practitioner because I referred to myself as an immortal idea of the one divine Mind. The practitioner said that my statement was wrong, because I still lived in my flesh. I replied that I did not live in my flesh, that my flesh lived or died according to the beliefs I entertained about it; but that, after coming to the light of Truth, I had found that I lived and moved and had my being in God, and to obey Christ was not to know as real the beliefs of an earthly mortal. Please give the truth in the *Sentinel*, so that all may know it."

MRS. EDDY'S REPLY.

You are scientifically correct in your statement about yourself. You can never demonstrate spirituality until you declare yourself to be immortal and understand that you are so. Christian Science is absolute; it is neither behind the point of perfection nor advancing toward it; it is at this point and must be practised therefrom. Unless you fully perceive that you are the child of God, hence perfect, you have no Principle to demonstrate and no rule for its demonstration. By this I do not mean that mortals are the children of God,—far from it. In practising Christian Science you must state its Principle correctly, or you forfeit your ability to demonstrate it.

MARY BAKER EDDY.

AN AMENDED BY-LAW.

ARTICLE VIII.

PRACTITIONERS AND PATIENTS.—Sect. 22. Members of this church shall hold in sacred confidence all private communications made to them by their patients; also such information as may come to them by reason of their relation of practitioner to patient. A failure to do this shall subject the offender to church discipline.

A member of The Mother Church shall not, under pardonable circumstances, sue his patient for recovery of payment for said member's practice, on penalty of discipline and liability to have his name removed from membership. Also, he shall reasonably reduce his price in chronic cases of recovery, and in cases where he has not effected a cure. A Christian Scientist is a humanitarian; he is benevolent, forgiving, long-suffering, and seeks to overcome evil with good.

PRECEPT AND PRACTICE.

It seems strange indeed that the part of Jesus' ministry to which public attention was chiefly directed, for we read that wherever he went the multitude thronged about him, eager to share in the blessings so freely bestowed, and that part on which the most stress was laid by the Gospel writers, namely, the healing of the sick, should have gradually passed into decadence and been put aside by later generations as impossible, impracticable, or obsolete. Yet this is precisely what was done between the third and nineteenth centuries, or until Mrs. Eddy, enlightened by her own healing, devoted herself to the study of the Bible until she discovered therein the scientific basis of our Master's teachings and practice.

That Jesus' gospel was intended to heal both sin and sickness, and that the healing of the one phase of evil was indissolubly linked to the healing of the other, are conclusions which logically follow the statement to the impotent man whom the Master had healed at the pool Bethesda: "Behold, thou art made whole: sin no more, lest a worse thing come unto thee;" and it is because of such statements by the master Christian that Mrs. Eddy teaches that the whole gospel of Christ is to be preached and practised, rather than a portion only.

The Christian who is obeying the Master's command to preach the gospel, to be consistent with his profession as one who is manifesting the spirit of Christ or of his teachings, must also obey his command to heal the sick. It is for this reason that the Christian Scientist cannot be content with preaching alone, nor can he consistently postpone the healing of the sick to "a more convenient season." It is his mission to heal those who come to him for relief from bodily and mental distress, and in so doing to point out to his patients the way of salvation and direct their thought thereto, that they may be made "every whit whole." Just as a tree is known and judged by its fruits, so Jesus provided a standard by which his followers might be known and tested; and it would seem to be the duty of every Christian so to adjust himself that his life will bear judging by the standard set forth in the closing verses of the 16th chapter of Mark.

Christian Scientists especially should ask themselves whether they are conforming their lives to this standard. They should ask themselves the questions so pertinently put by our Leader on page 496 of Science and Health: "Am I living the life that approaches the supreme good? Am I demonstrating the healing power of Truth and Love?" And she adds this loving, tender assurance: "If so, then the way will grow brighter 'unto the perfect day.' Your fruits will prove what the understanding of God brings to man."

ARCHIBALD MCLELLAN.

THE ONE MIND.

There is no part of the teaching of Christian Science which is of such vital importance as its steady insistence that in reality there is but one Mind, and that God, infinite Love. This truth was presented to the Hebrew people in the words, "Hear, O Israel: The Lord our God is one Lord," and Jesus laid special emphasis upon this declaration by making it introductory to that which he called "the first of all the commandments," namely, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength." In Science and Health (p. 183) we read: "Divine Mind rightly demands man's entire obedience, affection, and strength. No reservation is made for any lesser loyalty." This accepted, we are free to dispute and resist all the aggressions of evil belief, for these have no place as facts or factors in the one Mind.

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Outside of the Christ-teaching, as made known to humanity in this age by Mrs. Eddy, there is an almost universal belief in many minds, all holding widely differing views respecting God, man, and the universe. Thus we find Paul saying that "the Jews require a sign, and the Greeks seek after wisdom." Again, he tells us of different opinions as to what should be eaten; while "one man esteemeth one day above another: another esteemeth every day alike;" but he earnestly beseeches his hearers to overcome these divisions, to the effect, as he adds, "that ye be perfectly joined together in the same mind;" and this doubtless meant that Mind "which was also in Christ Jesus."

It is very interesting to note the different mental conditions of those who come to Christian Science, nearly all of them being in the critical mood and few willing to investigate at all until the unanswerable argument of its healing work is presented to them. Even this does not go very far with some people, for of old the cavilers said of the Master's work, "By the prince of devils casteth he out devils." They quite forgot that this work was the very thing which their own prophets had foretold, even as some religionists today overlook the fact that Christ Jesus required of his followers that they should work as he worked, up to the extinction of all belief in evil, with its manifestations in sin, disease, and death. There are, however, many others who feel the force of this demand, and who "hunger and thirst after righteousness," and for such the cobwebs of false belief and misrepresentation are sooner or later swept aside, as they begin to recognize the divine Principle of Christian Science. To such the teachings of Christian Science are no longer "a stumbling-block" or "foolishness," to quote St. Paul, but instead they present as in his time "the power of God, and the wisdom of God."

Thus we find in one of the testimonies in the *Sentinel* for Aug. 27, an elderly lady saying that she had been bitterly prejudiced against what she had been told of Christian Science, but that when she began to read Science and Health she found it "pure, deep, and soul-inspiring." In addition to this she gained from her reading the healing of a painful affection of the knee. Another experience which illustrates the healing influence of the one Mind is told in the current *Sentinel* by a man, a scholar, who lives across the ocean. Here, too, it was a case of seeking help which could not be gotten otherwise, and where there was a deep desire to understand better the Master's life and ministry. This gentleman admits that he was startled by Mrs. Eddy's statement of the one Mind and its perfect ideas, which he characterizes as the "boldest" he had "ever encountered in the region of the metaphysical." Then came the proof of its correctness in his healing of what had been diagnosed as an organic disease, and this ultimately and necessarily led to the recognition of the allness of Spirit and the consequent nothingness of matter.

Mrs. Eddy's wonderful statement of the relation between the First Commandment and the fact of the one infinite Mind (Science and Health, p. 340), cannot be read too often, for it shows how each may attain the blessings of government by this Mind.

ANNIE M. KNOTT.

AMONG THE CHURCHES.

PETOSKEY, MICH.

Active operations have commenced on the construction of the new Church of Christ, Scientist, which will be erected on the recently acquired lot on Michigan street and Waukazoo avenue, and the first carload of vitrified brick which will enter into the structure has been placed on the ground. It will make a handsome edifice when completed.

Resorter and Petoskey News.

AMSTERDAM, N. Y.

The local congregation of Christian Scientists now occupies and holds services in its new church building, a former dwelling-house, at No. 9 Mohawk place. The building as remodeled affords a most delightful church home for the rapidly growing congregation. Situated midway between West Main and Division streets, shaded by towering elm-trees, and on one of the quietest of the city's streets, it is yet sufficiently central in location to make it easily accessible from any part of the city. The building is located on a plot seventy-four feet wide by one hundred and forty deep, which, when the proper time comes, will permit of the erection of a commodious church edifice.

Amsterdam Recorder.

PASSAIC, N. J.

Members of First Church of Christ, Scientist, in Passaic, held their first Sunday service yesterday [Aug. 7], in the building which they have recently purchased, at 58 Prospect street. The service, which was well attended, was simple but impressive.

Christian Scientists in this city look upon the purchase of the property by the church as a very progressive step. "The establishment of Christian Science here, as elsewhere, has been entirely due to the spiritual and physical benefits received from the study and practice of its teachings," said a member of the congregation today, "and members of the local church gratefully acknowledge that they have been directly benefited through the discovery of Christian Science by Mrs. Eddy."—*Passaic News.*

WINNIPEG, MAN.

This morning [Aug. 16] marked an important epoch in the history of the Christian Science church in Manitoba. The corner-stone of the handsome building which is being erected at the corner of River avenue and Nassau street was laid shortly after seven o'clock, in the presence of a number of the congregation. The service was a most simple one, consisting of the reading of passages from the Bible and Science and Health by the First and Second Readers, concluding with the recital of the Lord's Prayer. Enclosed in the stone is a casket containing a copy of the Bible, together with "Science and Health with Key to the Scriptures" by Mrs. Eddy, and other of her works.

The building promises to be a pleasing addition to the many handsome sacred edifices in the city. It will have exterior walls of brick, faced with pressed brick of light buff color and trimmed with heavily molded cut stone of lighter buff color. The main auditorium is designed to seat about nine hundred people.—*Free Press News Bulletin.*

ADMISSION TO MEMBERSHIP IN THE MOTHER CHURCH.

The next admission of candidates will be Nov. 4, 1910. Application blanks may be obtained by addressing the Clerk of The Mother Church, and should be returned to him on or before Oct. 18, 1910.

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

Those who have made application for membership prior to June 3, 1910, and have not received notice of election, may communicate with the Clerk if they so desire, and are especially requested to do so before sending in a second application.

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

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THE LECTURES.

LITTLE ROCK, ARK.

At the Majestic Theater, June 19, under the auspices of Second Church of Christ, Scientist, Clarence C. Eaton delivered a lecture on Christian Science. He was introduced by Gen. B. W. Green, a Presbyterian elder, who said:—

I have been requested to introduce the speaker of the evening, and do so with great pleasure, not only because he is an endorsed expounder of the faith and teaching of Christian Science, but because he is a living exponent of that doctrine. Some may ask why I, a well known Presbyterian, render this service. In answering the question I will refer to an incident in the ministry of Jesus Christ. When John the beloved, the best and purest of all the disciples, said to Jesus, "Master, we saw one casting out devils in thy name, and he followeth not us: and we forbade him, because he followeth not us." Jesus replied, "Forbid him not: for there is no man which shall do a miracle in my name, that can lightly speak evil of me."

The lecturer comes to us this evening as a religious teacher. Man is by nature religious, and when we touch him at this point he is at once interested. From the early dawn of his history, we find him feeling after God, perhaps groping his way in darkness, yet coming nearer and nearer to the light. We are moral agents and are held personally responsible for our belief. For a man will act upon his belief, and religion is ethics in action. How important, then, to know the truth. We are commanded to search the Scriptures,—to investigate and know if these things be so. As to any doctrine or teaching, or any new discovery in the realm of religion, we must adhere to the law and the testimony. We must take the Bible as the rule, and lay beside it these teachings, and if they speak not according to His word, then they must be rejected. We are commanded to try or prove every spirit, and are told that "every spirit that confesses that Jesus Christ is come in the flesh is of God." Jesus gave us an invaluable testing rule, because he so well understood human nature and its environments. It is short and to the point, easily understood, and is used by us in business and social life every day. It is this, "By their fruits ye shall know them." Christian Scientists do not avoid this test, but rather covet it.

Are we who are not Christian Scientists afraid of hearing those who claim that truth has been discovered which had been hidden for centuries? If so, it is an evidence of weakness rather than of strength. Truth does not conflict with truth, and of necessity must produce harmony. Can we have too much light thrown upon a subject which is vital? Some will say that Christian Science is not the truth, but thousands claim that it is, and their evidence certainly gives it sufficient importance to warrant our careful investigation. The lives of those who profess this teaching are living epistles "known and read of all men;" and it is the living demonstration which speaks louder than profession. They claim to have found the "pearl of great price," and are willing to sell all and purchase it. Were these the days of persecution, I have no doubt that many would go to the stake to verify the truth of what they believe. Cornelius was a devout man, one who feared God and gave much alms to the people, and he prayed to God always and God heard his prayer and sent Peter to teach him the way of life. When Peter came, Cornelius said to him, "Thou hast well done that thou art come. Now therefore are we all here present before God, to hear all things that are commanded thee of God." That is the proper spirit in which to receive the lecturer. The learned and cultivated Athenians heard Paul gladly when on Mars hill he told them in that wonderful speech of the unknown God whom they had ignorantly worshiped; but when he would have told them of the crucified one, of his death and resurrection, they politely dismissed him with this word, "We will hear thee again of this matter," which was not a scientific way of receiving the message.—*Correspondence.*

MINNEAPOLIS, MINN.

The Rev. Arthur R. Vosburgh lectured at the Auditorium, Sunday, June 19, under the auspices of First Church of Christ, Scientist. The lecturer was introduced by Judge C. M. Pond, who said in part,—

If this great movement be based on God, it will prevail against all opposition; but if based on error, it will certainly come to naught and soon be forgotten. I am in deep sympathy with every doctrine, system, or work that stands for the betterment of mankind. In considering this matter, let us therefore be fair and in all things speak with moderation. It will be conceded that Jesus Christ as the Saviour of mankind possessed all knowledge and all wisdom, and that in everything pertaining to the condition and destiny of man his words must be regarded as supreme and final. Every believer will agree that his instructions were all wise, far-reaching in effect, and intended for all men in all times. We are taught that Jesus came into the world at the most opportune period in its history for the accomplishment of his great mission. His advent upon earth was the most important and tremendous fact in the history of the race. He was not only invested with all wisdom and divine power, but assumed and had all the rights and duties of a world's citizen. His field of labor was the inhabitable globe.

For three brief years only did he go about to the accomplishment of his great task by healing the sick and preaching repentance to sinners. These two mighty things he did, and that only for the establishment of his kingdom on earth. He brought salvation for the body as well as salvation for the soul. Jesus had no generals to do his bidding, no armies, no equipage, and no followers save a few of the common people. From these hardly more than stragglers, without position or influence, he selected twelve men, and specially commissioned them to carry on his mighty work, and charged them, in effect, that they should go into all the world, heal the sick, cleanse the lepers, and preach the gospel of repentance. Poor, weak humanity, sick both in body and soul, was thus to be touched and made whole in all its parts. The same power that was to be used in bringing man back to his first estate was to be used in cleansing and upbuilding his poor, weak body. The injunction of Christ to his disciples to heal the sick was apparently as imperative and important as was his injunction to preach the gospel of righteousness. These two methods were to be jointly employed in laying the foundations for his church. So far as we can gather from his words, the one method was to endure as long as the other. Herein may lie a rock-ribbed foundation for Christian Science.

But the speaker, with thousands of others, is watching and waiting for more proof. We are in a receptive attitude, but before belief is possible the demonstration must be made clearer. That the mind is powerful in the treatment of disease, no well-informed person will deny. The genial doctor who fills the sick-room with sunshine and hope, will succeed where the more learned physician with a serious face will fail. Many of us have little faith in medicine as a remedy for the ills of life. One of the most learned physicians in this city, in a long magazine article on disease and its remedies, very frankly closed his article in these words: "The more I study human diseases, the less faith I have in medicine as a remedy." We may therefore hope that Christian Science has a vital place in the world of thought, and it may possibly be that this religious shoot will yet grow and encompass mankind.

The Christian Science system is certainly full of great and important truths, and great and lasting blessings are daily flowing from its practice. Men and women who are

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well informed and are fair will not deny this. Aside, then, from some hard and strange doctrines which many of us find it impossible to accept without stultifying our reason and judgment, Christian Science contains within it a beam of sunshine and a benediction to the human race. Many of us, therefore, cannot but wish that the system as a whole were more susceptible to reasonable belief. It may be, however, and to that end let us pray, that the white limelight of Truth will today and from this platform make things clearer and more convincing. Let us listen, be fair, and consider the words that fall upon our ears.

Correspondence.

MILFORD, N. H.

An interesting lecture on Christian Science was delivered by Mrs. Sue Harper Mims on Monday evening [June 27] at the Unitarian church. The lecturer was introduced by David Blanpied of Newtonville, Mass., who spoke in part as follows:—

You are invited this evening by First Church of Christ, Scientist, of Milford, to listen to an address upon a topic which is not wholly unfamiliar to many of you, and your presence evidences an interest which is highly gratifying to the members of this church, and I am here to extend to you, on their behalf, a most cordial welcome. Christian Science is often misunderstood, and in consequence, misrepresented, thereby withholding from many the peace and joy which its ministry always brings to the receptive heart. It is the object of these lectures to correct these false impressions and answer the queries which sometimes puzzle the truth-seeker.—*Milford Cabinet.*

LECTURES TO BE DELIVERED.

Unless otherwise stated in the notice, it is assumed that the lecture will be given at 8 p.m.

Basin, Wyo.—Bliss Knapp, Fraternal Hall, 8:30 p.m., Sept. 6.
Billings, Mont.—Bliss Knapp, Opera House, 3 p.m., Sept. 18.
Chicago, Ill. (First Church)—Rev. William P. McKenzie, Church Edifice, 4017 Drexel boulevard, Sept. 19 and 20.
Coeur d'Alene, Idaho—Frank H. Leonard, Pavillion, Sept. 16.
Colville, Wash.—Frank H. Leonard, Odd Fellows' Hall, Sept. 19.
Great Falls, Mont.—Bliss Knapp, Grand Opera House, 8:30 p.m., Sept. 20.
Helena, Mont.—Bliss Knapp, Unitarian Church, Sept. 19.
Kalispell, Mont.—Frank H. Leonard, Kalispell Opera House, Sept. 13.
La Crosse, Wis.—Prof. Hermann S. Hering, La Crosse Opera House, Sept. 20.
Minneapolis, Minn. (First Church)—Rev. William P. McKenzie, Auditorium, 3:30 p.m., Sept. 18.
Needham, Mass.—Willis F. Gross, Town Hall, 3:30 p.m., Sept. 18.
Nelson, B. C.—Frank H. Leonard, Congregational Church, Stanley and Silica streets, 8:30 p.m., Sept. 20.
Park Ridge and Edison Park, Ill.—Hon. Clarence A. Buskirk, Clark's Hall, Park Ridge, Sept. 16.
Saline, Mich.—Mrs. Sue Harper Mims, Saline Opera House, 3:30 p.m., Sept. 18.
Spokane, Wash.—Frank H. Leonard, Auditorium Building, 3:30 p.m., Sept. 18.

NOTICE.

Publication committees will confer a favor on the editorial department by mailing promptly to the EDITOR a copy of all published articles. Clerks of branch churches can also be of assistance by sending reports of all lectures given and items relative to progress in church work.

TESTIMONIES OF HEALING.

I feel that I have delayed too long in sending an acknowledgment of my indebtedness to Christian Science. It was first brought to my notice over five years ago. At that time I was far from well, for in the previous winter I had contracted a severe cold (a thing of frequent occurrence in those days), which remained for many months. Things seemed gradually to become worse, and my fears were increased when a medical doctor informed me that my condition was serious, one of my lungs being in a bad condition. As a result I was subjected to more strenuous drugging than before, but without any benefit whatever.

When things seemed at their darkest, the fact of the existence of Christian Science came to memory. Often in the past I had wondered whether the miracles recorded of Jesus and the early church had not grown out of the perfervid imagination of tradition, since they seemed to traduce natural law as I apprehended it; or, if Jesus had really healed the sick and saved the sinning, whether he had done it scientifically or because of some special dispensation of God. I had long felt that there was something wrong, something sadly lacking, in the understanding I had of the life and works of Christ Jesus. Little did I dream, when I purchased a copy of "Science and Health with Key to the Scriptures," that I was to find therein the golden key which, as I can truly testify, has indeed opened the Scriptures from Genesis to Revelation, and revealed to me the Mind that was in the Master. It presented so extraordinary a view of God and man and the universe, and withal retained such a consistency of logic as to hold my mind in perfect acquiescence to its hypotheses and arguments.

Could it be true, if God were admitted to be infinite Life, infinite Truth, infinite Love, that sickness, death, evil of every description, had no origin, and consequently no real existence; that as entities or realities they did not exist at all? And the word "infinite" surely excluded all else but Himself—God—the good One and His ideas! The assertion of Mrs. Eddy that such is the case, was the boldest I had ever encountered in the region of the metaphysical. My training in natural science had been largely that of the experimentalist, and I readily admitted that her position could not be lightly set aside, and that, as she held, if it were true it could be proved or demonstrated.

I at once perceived, also, that the corollary which follows from the admission of God's allness, was that sickness had to be accounted for by one's own wrong thinking, in lack of knowledge of harmonious being, or simply in ignorance of God. And so strongly did I feel, after the first perusal of the text-book, that God is infinite Life, that I resolved to give up, there and then, all drugging and material doctoring, and trust to or have faith in right thinking to heal me, using as my guides the Bible and Science and Health. In a remarkably short time I had ceased to cough, and felt stronger than I had done for years; soon every symptom of the ailment vanished entirely. Some months later, I was enabled to lay aside spectacles which I had worn for many years, owing to severe headaches, due to a supposedly defective condition of the eyes.

Thus the truth of Christian Science was demonstrated to me, and I was deeply grateful. To give up its study was impossible, for one saw that it revealed the divine Principle whereby sickness and sin are destroyed in human experience. Perhaps the hardest task I had in the early days was in grasping "the unreality of matter." My work had dealt for many years with matter, with its asserted actions and interactions, and the study of the physical laws relating thereto. I knew how theory was gradually drifting away from the grossly tangible into far subtler realms, yet I for a time had no substitute for it. It was during class instruction that the truth dawned upon me, giving me great relief, that

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the spiritual idea as the expression of the omnipresent divine Mind must take the place of the counterfeit material concept. Since then it has become more and more emphasized to me how true is our Leader's statement on page 496 of Science and Health, that "it is the spiritual idea, the Holy Ghost and Christ, which enables you to demonstrate, with scientific certainty, the rule of healing, based upon its divine Principle, Love, underlying, overlying, and encompassing all true being;" and that in proportion as we know it, we rise above the false sense of material seeming.

I am glad of this opportunity to express my heartfelt thanks to Mrs. Eddy for her discovery, and her many helpful writings elucidating it, and my deep regard for the love of her pure and good life. I know it is these characteristics which have opened her mind to Truth's inspiration, and, moreover, given her such rare wisdom to lead the Christian Science movement. I should like also to state how helpful I have always found the various periodicals issued by The Christian Science Publishing Society, and how happy I am that from its office *The Christian Science Monitor* is issued daily, an object-lesson to all newspapers in cleanliness and restraint.—DUNCAN SINCLAIR, B. Sc., Glasgow, Scotland.

I first heard of Christian Science when I was attacked by dizziness to which I had long been subject. The attack came on me while I was in a little shop, and the proprietor's wife took me to her living-rooms in the same house, and said she would help me. This she did, and she then told me of Christian Science, which had enabled her to aid me.

I had always been a church-goer and a reader of the Bible; it was therefore no task for me to recognize God's hand in the blessed work, and I laid the lesson to heart. One day while on the street I was again attacked with the dizziness. But I remembered that God was with me, and, relying on His sustaining hand, I felt a thrill pass through my whole being; the dizziness vanished, and has never returned. I have felt overflowing gratitude for the peace and comfort Christian Science has brought to me in restoring me to health that had been badly shattered, and I am daily gaining in health and spirits as well as regaining my flesh, after having been reduced almost to skeleton proportions.

To understand my condition it will be necessary to review my experience of a year previous to my hearing of Christian Science. In April, 1908, I underwent a surgical operation in San Francisco for the removal of a growth which had greatly troubled me for years. The trouble had been diagnosed as a stomach disorder, and treated as such until a specialist was consulted, who said I had about four weeks to live unless an operation relieved me. I went to a hospital, and left after two weeks, although the surgeon said I must stay four weeks. I had even then unbounded faith in God, and that faith sustained me, but I did not have the understanding that gives full aid.

Before I had recovered from the operation referred to, I was knocked down by a runaway horse and remained unconscious ten days. I had sustained very severe injuries on the head and body, and when I recovered consciousness I was informed that the doctors had said nothing could save me. I was tenderly cared for by neighbors, mostly young women and girls, but when I begged them to pray they smiled derisively, and to my request that they read the Bible to me they turned deaf ears, as they were not accustomed either to pray or to read the Scriptures. When my husband came home in the evening he read the Bible to me and prayed, and I experienced a sense of peace and relief, for I relied on the blessed promises in the Book of books. Though I had much comfort from the reading of the Bible, I did not get an adequate understanding of the Scriptures until I heard of Christian Science. After my recovery we removed to Stockton, and there in August, 1908, I first heard of Christian Science. I began to attend the meetings in September, and since that time all my ailments have vanished and I have been thoroughly healed. I have experienced great kindness from all the Scientists of whom I have sought help or information, and I am deeply grateful for all the blessings enjoyed.

I am sincerely grateful to God for His healing word, and to the dear Founder of Christian Science, Mrs. Eddy. May others receive the many blessings that I have.

MRS. ALICE COLES, Stockton, Cal.

I have long felt a sincere desire to show my gratitude for the many and great blessings which Christian Science has brought to me. I was a complete invalid from spinal trouble, spending most of the time in bed and part of that time was under opiates.

My husband is a traveling man, and among his customers was one who, after being told by the doctors that he must die, had been healed by Christian Science. This gentleman visited San Francisco every few months for his supplies, and on one of these visits he found my husband, who had just come home from a trip, in the store. On inquiring after my health, he was informed that the doctor had told me the day before to go to bed and stay there until I was well enough to wear a brace again, and that this treatment was to continue, as he had exhausted all his skill and knew that nothing more could be done for me.

The gentleman then recommended Christian Science treatment for me, and when my husband came home he asked, "How would you like to try Christian Science?" I had not the slightest idea of what it was, but I replied, "Oh, anything, if it will only relieve me." It was then arranged that I should begin the next morning to take treatment.

I shall never forget that first morning—the spiritual uplift was indeed beautiful. I had reached the point where everybody that looked healthy and happy filled me with envy and discontent; but that morning I went home singing a glad song, and with a realization that we are all brothers and sisters, for there is only one Father-Mother God. I felt as though I must tell every one I met how much love I felt. At the end of two weeks I removed the support from one side, and at the end of another week the other went also, although when I had been told that the practitioner would ask me to remove the brace I had indignantly replied that I would stop the treatments first. At the end of a month I asked if I might remove the rest of the brace, although I had been laced up in that big, high thing so long that I feared to catch cold if I went without it; but the practitioner told me to have no fear. With what joy I went to get an ordinary garment! After several long years of weary and painful bondage, to be free as others were—what a blessing! My medicines, of which I had a large supply, had all been thrown away during the first week's treatment.

That was nine years ago, and thank God I have never had occasion to revert to material remedies since. Divine Love has been my one panacea for all forms of error. I now look back upon my deliverance from that awful siege of bondage as the greatest blessing in my life, for then Christian Science was brought to me and by the study of the text-book, "Science and Health with Key to the Scriptures" by Mrs. Eddy, I have been enabled not only to help myself but others also. Words are feeble to express the great happiness one experiences in knowing what it is to be a channel for God's love to flow through. My one prayer is that I may be found worthy to feed His lambs, that I may have understanding enough to be enabled to help all those who need the healing.

I cannot express the love and gratitude I feel for our dear Leader. During my years of bondage I often wondered why Christ could not come to earth again, not know-

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ing that Christ's presence and power are here—on earth—only waiting to be called upon. May God's richest blessing ever be with the one who has made this known to us.

MRS. ELIZABETH H. JONES, San Francisco, Cal.

I feel it to be my duty to testify to the benefits which I have received from Christian Science. I was troubled with catarrh for many years, also a stomach disorder and insomnia, besides a bad case of varicose veins, affecting both of my limbs. These had troubled me for nineteen years, and for nearly fourteen years I was practically a cripple. They had healed up some time ago, but broke out again in the center of the old scar. It affected the bone to some extent, and threatened to make me serious trouble.

It was at this time that I had my attention drawn to Christian Science, and when I became lame a friend kindly advised me to go to a Christian Science practitioner, which I, with little faith, consented to do; but I nevertheless began to improve. I was encouraged at this, and on being assured that the manner of healing was the same that the Saviour and his apostles practised, I became interested, and bought a copy of "Science and Health with Key to the Scriptures." I was then staying in a soldiers' home, and after a few days an old comrade who had been given up by doctors, and told that he could not be helped by Christian Science, came to me and asked to borrow the book. I let him have it, and in a short time he began to mend. His despair changed to hope; he had faith that he would get better, and it made a new and different man of him. To me it was a wonderful and convincing proof of the power of divine Truth to heal disease, no matter if it were considered incurable. This comrade came here with me from the home in April, 1909, and visited the same Christian Scientist, and he is steadily improving under her instructions.

The greatest wonder to me was when I for the first time told the lady what I considered my worst trouble, which had annoyed me more and more as time went on for at least twenty-five years. I told her of it in the evening, and the next morning I was astonished to find that the trouble had disappeared and I have never had it since. A doctor had told me that it was a case of very great enlargement of the affected glands, and it caused me to be entirely helpless when my strength was reduced by a fever. This doctor was the chief operating surgeon at Ancon Hospital, Panama (Canal Zone), and together with the first assistant surgeon made a personal examination of my case. The chief surgeon told me that nothing could be done to relieve me except to have an operation performed. He advised me to go north, as soon as I had regained sufficient strength to warrant it, and have this done. Other doctors told me the same, and said that the trouble would probably grow worse, and that at my age the sooner the operation was performed the better.

It appears to me that all my ailments are gone, for I eat and sleep well. I have no catarrh; all have disappeared except the enlarged veins, and they appear to be smaller and make me no trouble, although I am on my feet at work nine to ten hours a day. I have not lost any time, nor do I get tired as I did before. For all of these blessings I am thankful to God for His goodness, and for the teachings of Mrs. Eddy, which have shown us the way to draw near to God in an acceptable manner, so that we may receive what we ask.—HERMAN J. CONGER, Kalispell, Mont.

Myself and family certainly have great reason to be grateful to Mrs. Eddy, for teaching us that God heals today the same as He did centuries ago; also to God, for the many blessings He has bestowed upon us since we have learned to live and think aright. About twelve years ago, I came home one day with such severe pain through my body, especially in my right side, that I could neither sit nor lie down without intense suffering. I had five physicians that afternoon, but in the evening, my father, who was a Christian Scientist, having been healed of organic heart trouble in its worst form, said he would like to have me try Science. I told him that Christian Science might be all right for a weak heart, but I knew it could not relieve the pain I was suffering, and that I would prefer a physician. They called one that I knew, and he said that I had all the symptoms of appendicitis, but he preferred to hold a consultation. Later he came back with one of the best physicians in this city, who agreed with his diagnosis, and said they would have to operate in the morning.

If they had been able to assure me that the operation would be a success, this story might never have been told, but all the encouragement they could give me was that I had one chance in fifty. I considered this too uncertain, and decided to try Christian Science, reserving the operation for a last resort. A practitioner was called, and during his treatment I began to vomit. I was soon relieved, and slept quite well all night. I continued to improve, and in a week or ten days was up and around all right. I had a few slight attacks after that, perhaps a year or so apart, but they grew less troublesome each time, until they ceased entirely. It is now about seven years since I have had any such symptoms, and recently I was pronounced physically perfect by the doctor of one of the largest insurance companies.

After this wonderful healing it was seven years before I came into Christian Science, as I was not ready to give up a few worldly pleasures which I thought necessary for my happiness. Since coming into Christian Science I know absolutely that there is more genuine pleasure in knowing that you have gone through the day living and thinking the truth than in aught else. We have five children, two of them born before we came into Science and three since. With the first two, my wife stayed in bed two or three weeks, but with the last three we only called a physician to comply with the law, and she was able to be up in a day or two after the birth. To prove that this getting up so soon has had no ill effects on her, I would say that she is healthier and better looking every day.

In our family of seven we have depended on Christian Science for the last three or four years, and have had many wonderful proofs of its healing power. Many attacks of illness, some quite serious, have all been destroyed through the power of God, as taught in our text-book, "Science and Health with Key to the Scriptures" by Mrs. Eddy. Is it any wonder that we are grateful, or that we strive to be Christ's disciples seven days in the week, and so be worthy of all the blessings which we receive? By so doing it naturally follows that not only are we healed of our diseases, but are benefited in every way, in business and in our home, wherever we are and whatever we are doing. It rests with us whether we have heaven on earth, as God's part is already done, and we know it to be true that "all things work together for good to them that love God," and "if God be for us, who can be against us?"

HARRY S. THOMPSON, Detroit, Mich.

Six years ago I became interested in Christian Science, when I was told that it is a religion of Truth and Love. This was different from what I had heard of any other religion, and as I pondered the meaning of these words, I thought I would like to know something of it. I had drifted away from Judaism, and did not own a Bible, but got one about the same time I procured a copy of "Science and Health with Key to the Scriptures." I studied these two books at every possible moment, hungering for Truth; and it is needless to say that I have found Christian Science to be all that it was represented. The spiritual uplift means far more to me than the physical healing, and yet I am very glad for what Science has meant to my little girl, five and a

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half years old, and to myself, in the overcoming of fevers, earache, and numerous other diseases. While visiting my parents in a country town where there were no other Christian Scientists, my little girl had an attack of illness and it seemed best to wire for treatment for her, as she had very high fever and other discordant conditions. For four days the fever was in evidence; then it vanished, and normal activity of the bowels was restored. For seven days she took no food, but on the seventh day she asked for food and enjoyed it. This healing meant very much to us and we are indeed grateful for it.

I am deeply grateful to God, and to our dear Leader, Mrs. Eddy, for what this truth has done and is doing for me and for my dear ones.

MRS. BERNYCE H. UNGER, Monroe, La.

Christian Science has been the only medicine that my two little children and myself have taken for over two years, and I have applied it to every problem that has confronted me. While walking, as it seemed, in "the valley of the shadow of death," the light of Truth was brought to my attention. We were in great distress financially, and also were in need of physical help at the time, but I can truthfully say that within twenty-four hours my two children and myself were healed.

I had a severe catarrhal ailment of several years' standing, which physicians told me could only be relieved through an operation. I was in Chicago at the time, and after speaking to a Scientist of my consultation with a specialist about a bone growth which had to be removed, she merely remarked that Christian Science would heal it without an operation. During the day, although I read Science and Health, my condition seemed to grow worse; but late that afternoon, on blowing my nose, I found a piece of bone in the handkerchief. My youngest child, then seven years old, had trouble with her eyes, said to be due to after effects of a fever. Not only were they painful and the suffering intense, but blindness threatened her. My other child was taken with a bad attack of croup; but all these ailments were met within twenty-four hours. Was this not sufficient proof of God's power?

During the short time that I have been reading Science and Health, I have overcome physical ills and accidents at different times and have worked out numerous business problems successfully. I am indeed thankful for the help I have received in the bringing up of my children, and for the progress they are making in school work. I have found that Christian Science is as far above medicine as the skies are above earth. I am thankful to God, and to Mrs. Eddy, for this truth.—MRS. J. S. POLLOCK, New Orleans, La.

Christian Science was brought to my attention by a relative who had been wonderfully healed by its ministry, and when she gave me the text-book, "Science and Health with Key to the Scriptures," I was almost afraid to read it, for fear it was something that was not orthodox. I little dreamed that Christian Science had come to me in answer to a lifelong desire for a more satisfying religion.

I am thankful that I did not let prejudice hinder me from reading the text-book, and one thing which especially attracted me to it was the statement that it was the "Key to the Scriptures," for I loved the Bible and found much comfort and help from its pages, though I always read it with the thought that it could not be understood, as it seemed to deal more with past and future events than it did with present-day problems. I believed it to be the inspired word of God, but this was a blind belief without understanding. Like many others, I had been trying to serve God through the medium of matter, believing that He knew and permitted evils and offered no way of escape from sin and disease except through death, by which we would enter heaven if we had accepted the doctrine of vicarious atonement. As to hell, I seemed to be having more than my share of it right here.

So bitter had been my experience before Christian Science came to me, that I had lost faith in everything but God, and I prayed that I might not lose that. Finally, as a climax to the many things I had suffered, my daughter, then in her eighteenth year, passed out very suddenly, leaving me bereft of all my earthly hopes. It was indeed the darkest hour before the dawn. The anguish of that hour was dreadful, and it was only through the loving help given me by Christian Science friends, that I was saved from insanity or utter collapse. I then turned to Christian Science as my only hope, and studied Science and Health faithfully, with an earnest desire to know the truth which Jesus said would make us free, and as the result a great baptism of light and love came to me. I had found the living Christ, Immanuel, God with us!

It is twelve years since this occurred, and during all these years Christ, Truth, has been my only physician, and the dark images of sorrow and death have been entirely eliminated from my consciousness. I rejoice in the understanding that no idea of God can for one moment cease to exist or be separated from God, who is omnipresent Life and Love. Through this understanding I was freed from many chronic ailments, among which were a stomach disorder, chronic catarrh, bilious attacks, female weakness, and skin disease. I am most grateful for the Lesson-Sermons, as through their study the Bible has become a new book, and the words and works of Jesus are illumined. So far as we understand his teaching, we are enabled to obey the divine commands to preach the gospel and heal the sick; and as righteousness or right thinking takes the place of diseased beliefs, we gain the peace which passes understanding.

My heart is filled with love and gratitude to our beloved Leader, through whose unselfish devotion to Truth this great joy has come to me. Truly it can be said of her, "She stretcheth out her hand to the poor; yea, she reacheth forth her hands to the needy. . . . She openeth her mouth with wisdom; and in her tongue is the law of kindness. . . . Give her of the fruit of her hands; and let her own works praise her in the gates."

MRS. SARAH HUSBAND, Hamilton, Ontario, Canada.

In May, 1907, at twenty-three years of age, I found myself discharged from the business position I had held in London, England. This disgrace was due to the demoralizing effects of intemperance, and was the culminating point in the life of general recklessness which I had led for about four years. I was so ashamed that a desire to get away from my former associates came to me, and for two months I lived an almost solitary life in Surrey. At this time better influences were introduced, and I came to know a little of the teachings of Jesus, which had not been prominent in my life since leaving the Sunday School, about six years previously.

In October I left England for New Zealand, where I belonged, and on the voyage I strove to learn more of the Master's teachings; but a certain book which was lent me and which I read, took away all the props my new-found faith possessed, and I was left with nothing. There was a minister on board, but he did not seem to be able to answer the statements in this book to my satisfaction. My life was a misery to me, because it seemed as if the Bible were not true.

On my arrival in Sydney, I was offered a good business position, and I felt impelled to stay. For several Sundays I visited churches of various denominations, in the hope of finding "something;" but being discouraged at my non-success, I gave up the hope. At this juncture, a friend spoke to me of Christian Science, for I had told him of a

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physical trouble from which I suffered acutely. He lent me some pamphlets, and I immediately borrowed a copy of "Science and Health with Key to the Scriptures" from the reading-room here, and read it hungrily. It restored the Bible to me at once, but with a greatly enhanced value. In a fortnight I discovered that the smoking habit had "given me up." In about a month I had treatment for the stomach disorder and was helped wonderfully, for my former very limited diet speedily became unlimited.

I cannot describe the difference which this revelation of the truth, as contained in Science and Health, has made in my life. The old habit of drinking with acquaintances has been completely overcome, and quite without any effort on my part. Christian Science has made my daily business more of pleasure than work. It has made my life so full of happiness that at times it seems too good to be true. The lives of many of the workers here in Sydney who are demonstrating practical Christianity, have influenced me greatly. I write this testimony to the healing power of Christian Science with the deepest feeling of gratitude to Mrs. Eddy for her unswerving adherence to Principle, and in the hope that it may help some equally despondent brother to realize, as I have realized in my happy experience, that "divine Love always has met and always will meet every human need" (Science and Health, p. 494).

LAURIE E. WOOD, Mosman, Sydney, Australia.

It is nearly five years since I first heard of Christian Science—a friend told me of it, and said the reading of the text-book, Science and Health, had healed hundreds of people. I had suffered all my life with a bowel disorder, but I was healed in a very short time in Christian Science. My sight is also very much improved. The physical healing to me, however, is nothing compared to the spiritual illumination, and words are inadequate to express my gratitude to God, and to our beloved Leader, Mrs. Eddy, for the joy and peace that this truth has brought into my life. My greatest desire is to consecrate my life more and more to God, and to His cause, that I may prove by my right living that I am trying to be a Christian Scientist.

MRS. ELIZA CURRIE, Dublin, Ireland.

I feel deeply grateful to our heavenly Father, and also to our dear Leader, who has shown us the way out of sin, sickness, and sorrow, to health and happiness. I came into Christian Science about five years ago. I was then a physical wreck, having what the doctor called a spinal disease. I tried material remedies until the doctor said he would not give me any more, and in my distress I cried out day and night. I then got another doctor, and also a nurse, who took care of me by night. When she left, she took Christian Science treatment, and after a few weeks she came and told me what it had done for her and advised me to try the same.

In January, 1906, I made up my mind to try Christian Science; and from that day I laid aside all material remedies and got a practitioner to give me treatment. I have been reading and proving for myself the truth that "divine Love always has met and always will meet every human need" (Science and Health, p. 494). The result is that one ailment after another has left me. The truth has indeed made me free. I feel that the greatest blessing I have received is the spiritual uplift, and that calm and glorious trust in God which I am learning to have. I shall endeavor to prove my gratitude to our blessed Master, and to Mrs. Eddy, his willing disciple, by spending the future in the service of divine Love, in doing good along the way.

B. A. METZ, Muscatine, Ia.

The weakness we lament, ourselves create.

SAMUEL JOHNSON.

FROM OUR EXCHANGES.

[Rev. William W. Peck in *Boston Herald.*]

The churches today are living on the momentum of theological discussions which were set going a century ago. The church is holding aloof from the civic and social problems of the day. It has fed upon the doctrinary teachings of a past century. The living relation of religion to the actual battle between good and evil which is being waged in the world by vigorous men is not insisted on, and the consequence is twofold. The work of importance that is being done to further social justice is being done by people outside the church, and also the church offers no attraction to people who would be of value to it—active, forceful thinkers and workers. Most of them are outside the church. The whole insistence of the training in theological schools is upon doctrines and theological subjects. This does not appeal to the young man of strength and vigor who is anxious to make his life count in waging war against the social injustices of the day, unless he feels courageous enough to attempt the almost impossible task of reconstructing his church along new lines.

The message of the church must be changed, if the church is to survive, from a message of another world to one of this world. The old distinctions between "sacred" and "secular" must be done away with. I hope that the present church will die a natural death, with the gradual death of its old adherents, and that the church of the future will give from its pulpit a spiritual interpretation of life of the present time with present conditions, used to inspire men to live out their present lives in the highest way. The time will come when people will learn to sink theological differences. They will drop disputing about the early theology of St. Paul, on which the present churches are founded, and through which the church has lost hold of vital things. I am sick of seeing one thousand people trying to support three or four miserable little churches in a community just large enough to maintain one church as it should be. It is disgusting, the bitter sectarian animosity of Lilliputian dimensions, which keeps the churches separate.

[Rev. Frank N. Riale, Ph.D., D.D., in *Christian Work and Evangelist.*]

We have got to cut death out, as well as sin and sickness, before the life triumphant will reign in these mortal bodies, as it did in the first full-ripened fruit of the Spirit in the life of the Son of God. There is no peace of mind till we have slain the last enemy, death, and the prince of darkness goes down forever before the prince of light. He met the enemy of the race, and became the great overcomer, solely that we might believe that the Spirit of life in Christ Jesus would make us meet him also and come off just as triumphantly. "Do you mean to say that death is dead?" I think I can hear the staggered reader reply. Precisely! We are meant to be just as dead to death and sickness as to sin, and in him should ever reckon ourselves so. This is the will of God for every child of creation. If thou shalt believe that God is working to will and to do of this mighty life-unfolding work of triumph, thou wilt see the glory of God growing more and more wonderful day by day. This is what the spirit of faith must bring one to believe, as the glory goal for all. This is a spirit of comfort, indeed. This is a spirit of peace that passes all understanding. This is a spirit of power. It is not too good to be true. Nothing can be too good to be true that the mind can conceive of. Beyond what ye are able to wish or ask, that is God's great desire to give to all. Surely there is nothing that one wants more than this, to cut out this "trinity of darkness," that death with sin and sickness may be swallowed up in faith's fullest victory.

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[Rev. Daniel Dorchester in *Western Christian Advocate.*]

If Jesus had been simply a pious preacher and expounded only such themes as were common to the priests of his day, he would have been immensely popular and been proclaimed as the Messiah. It was his social message, his rebuke of those who were preying upon the people, and his unconventional friendship for those whom society called reprobates, that roused the antagonism which finally crucified him. The church today is charged with the same mission that the Lord was, and exposed to the same temptations. If she is careful only of her ecclesiastical preserves and spends her energies coddling her own members, if she has no social message, no righteous indignation against injustice, no helpfulness for the submerged tenth, she has no justification for existence. A church whose only concern is piety does just what the devil and all the organized deviltries of society would have her do, keep herself in a glass case of religious formalism while masses of the people go reeling to destruction. The wicked grow like a green bay tree in whose baleful branches the birds of prey and all manner of iniquities may build their nests, with none to molest or make them afraid, until the outraged decency of society does what the church should have done long before.

[*Churchman.*]

The terms of a common belief can never be ascertained except on a basis of a common action. Hitherto the great difficulty which has made Christian communions inimical to one another has been that they have ceased to work together and therefore have ceased to share in their own weaknesses and be of help in overcoming their faults and defects. It is this attitude of aloofness and isolation which is common to sectarian criticism of others that is so alien to Christianity. Churches have criticized one another because they have got out of touch with one another. For generations the only bond actually has been this joint concern in criticism of defects and caviling at achievements. Abstract propositions have been substituted for life, and the separation of Christian churches has produced an attitude of censoriousness, an affectation of superiority through which one church sits in judgment on another and proclaims itself to hold the standard of orthodox doctrine and gospel morality.

[*Interior.*]

Nothing is more evanescent than "the wisdom of the wise" in any of our specialized institutions. It was not the enemy of learning, but the searcher after truth who wrote

> Our little systems have their day;
> They have their day and cease to be.

The faith which is anchored deep in the needs, intuitions, and hopes of the race has ridden out all the storms of all these centuries and will live. The pen may be mightier than the sword, but the faith of the church has survived attacks from both. Jesus Christ did not exult prematurely when he "rejoiced in the spirit," thanking the Father that his gospel had found an anchorage in human nature rather than in human wisdom. That anchor still holds. It is the final religion because it is the religion of the soul.

[Rev. James W. Fifield, D.D., in *Advance.*]

The truths which we are asked to believe are often so conflicting. We know that truth is at harmony with itself everywhere. Yet all manner of statements are made. The heart yearns for certainty, for simplicity, for the abiding. We are told by some that there must be new truth for each age and that each generation must make its beliefs. If that statement be true, we are a bewildered and lost race. If that statement be true, there is no personal God. But that statement is not true. Truth may require an application to its age, but there are abiding facts upon which we may rest. God has not left His children without giving them a sure foundation for their faith.

SPECIAL ANNOUNCEMENTS.

FROM THE PUBLISHER OF MRS. EDDY'S WORKS.

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

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

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

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

FROM THE SOCIETY

TO SUBSCRIBERS.

Subscribers to our periodicals are requested to observe the expiration dates of their subscriptions, as given on the wrappers of the periodicals which come to them, and to renew subscriptions prior to the date there given.

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OF INTEREST TO THE FIELD.

The Publishing Society has a limited number of volumes of the *Journal* and *Sentinel* bound in cloth, half morocco, and half calf and arranged in sets from four to nine volumes. These sets are now on sale at special prices, ranging from $9.20 to $21.00, according to the style of binding and number of books in the set.

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FROM THE EDITOR.

All manuscripts submitted for publication in the *Sentinel, Journal,* and *Herald,* whether articles, poems, or testimonies, and all correspondence relating thereto, should be addressed to the EDITOR, and *not* to individuals.

FROM THE CLERK OF THE MOTHER CHURCH.

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

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

FROM THE CHURCH TREASURER.

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

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INDEX TO VOL. XII.

CHRISTIAN SCIENCE SENTINEL

SEPTEMBER, 1909—AUGUST, 1910.

A

Abbott, Mather Almon, 485.
Absent Treatment, 1024.
Abundant Life, More, 690.
Acceptable Fast, The, 425.
Accuracy, 1006.
Acknowledging Our Gratitude, 924.
Acknowledgment, Timely, 805.
Action, Peace in, 903.
Action, Unity of, 903.
Advantage of Knowing, The, 766.
Agnostic's Progress, An, 344.
Alderson, Alex., 766.
"All manner of disease," The Healing of, 830.
AMONG THE CHURCHES.
Amsterdam, N. Y., 991.
Ardmore, Okla., 831.
Asheville, N. C., 149.
Atlanta, Ga., 489.
Atlantic City, N. J., 669.
Bakersfield, Cal., 629, 1031.
Berlin, Germany, 269, 831.
Beloit, Kan., 29.
Beloit, Wis., 951.
Brooklyn, N. Y., 206, 389, 971.
Butte, Mont., 309.
Calgary, Alta., 851, 1011.
Camden, N. J., 309.
Cedar Rapids, Ia., 449.
Chadron, Neb., 831.
Chicago, Ill., 289, 649, 951.
Cincinnati, O., 89, 851.
Cleveland, O., 109.
Coeur d'Alene, Idaho, 749.
Columbia University, 189.
Dallas, Tex., 309, 851.
Dalles (The), Ore., 49.
De Kalb, Ill., 249.
Denver, Col., 49.
Detroit, Mich., 389, 1031.
Edinburgh, Scotland, 911.
El Paso, Tex., 606, 733.
Enid, Okla., 931.
Fortuna, Cal., 289.
Fort Worth, Tex., 349.
Galesburg, Ill., 149, 189.
Geneva, Switzerland, 449.
Glasgow, Scotland, 229.
Glens Falls, N. Y., 169.
Hamilton, O., 169, 449.
Harrisburg, Pa., 349.
Hermosa Beach, Cal., 29.
Houston, Tex., 702.
Indianapolis, Ind., 971.
Iola, Kan., 629.
Johannesburg, So. Africa, 733.
Joplin, Mo., 469.
Kansas City, Kan., 206.
Kansas City, Mo., 189, 549.
Kirkwood, Mo., 329.
Knoxville, Tenn., 489.
La Grange, Ill., 769.
Lansing, Mich., 569.
London, England, 811, 1011.
Los Angeles, Cal., 509.
Manchester, England, 489.
Mansfield, O., 389.
Michigan City, Ind., 9, 489.
Minneapolis, Minn., 1011.
Muscatine, Ia., 389.
Nashville, Tenn., 971.
Newark, O., 349.
New Bedford, Mass., 206.
New Haven, Conn., 509.
Ogden, Utah, 349.
Omaha, Neb., 206.
Ontario, Cal., 29.
Pacific Grove, Cal., 569.
Pasadena, Cal., 189.
Philadelphia, Pa., 891.
AMONG THE CHURCHES—Continued.
Portersville, Cal., 249, 369.
Portland, Me., 409, 911.
Portland, Ore., 69, 149.
Puyallup, Wash., 792.
Reading, Pa., 669.
Rochester, N. Y., 791.
Rockford, Ill., 749.
Sacramento, Cal., 289.
Salt Lake City, Utah, 329, 606, 709.
San Diego, Cal., 229, 269, 871, 991.
San Francisco, Cal., 49, 169.
Seattle, Wash., 69, 349, 791.
Sevenoaks, Kent, England, 733.
Sheldon, Ia., 9.
Spokane, Wash., 871.
St. Joseph, Mo., 911.
St. Louis, Mo., 629.
Stockton, Cal., 369.
St. Paul, Minn., 9.
St. Petersburg, Fla., 749.
Victor, Col., 249.
Victoria, B. C., 89.
Washington, D. C., 9.
Watertown, S. D., 289, 329, 669, 792.
Wellesley, Mass., 169.
West Chester, Pa., 606.
Williamsport, Pa., 792.
Winnipeg, Man., 733.
Anchorage, Faith's Only, 111.
"And he . . . blessed them," 364.
"And I, if I be lifted up," 410.
Angel Guardian, The, 326.
Annual Meeting, The, 810.
Appearance vs. Reality, 744.
Applying the Truth, 506.
Appreciation, An, 65, 606.
Appreciation of the Monitor, An, 109.
"Arise, shine; for thy light is come," 405.
Ark of God and Dagon, The, 505.
Armstrong, Harriet M., 185.
"Artistic temperament," Christian Science and the, 703.
Art, Life as an, 346.
"As for his treasures," 930.
"As scarlet," 806.
Atmosphere of Love, The, 424.
Attitude, The Right, 451.
Awakening, The, 24.
"Awake thou that sleepest," 484.
Awareness of Our Enemy, 850, 870.

B

Baker, Helen Hartwell, 1025.
Baker, Ida L., 46.
Banks, Helen Ward, 245.
"Banquet of Christian Science," The, 723.
Baptism, 106.
Barr, Susan E., 437.
Barris, J. Allen, 324.
Batson, Francis C., 213.
Baum, M. Louise, 524.
Beach, Mattie, 906.
Beatitude, The Fourth, 664.
Beauty, The Garments of, 10.
"Be courteous," 170.
Bedford, Daisy, 184, 725.
"Before Abraham was, I am," 490.
Being Like-minded, 1025.
Being, The Science of, 83.
Belcher, May, 425.
Bell, Verna B., 306.
Bennett, Stokes Anthony, 285, 364, 497.
"Beside all waters," Sowing, 845.
"Be still, and know," 306.
Best Way, The, 205.
"Be watchful, sober, and vigilant," 870.
Bible Spiritually Interpreted, The, 245.
Biggins, Peter B., 883.
Blake, Franklin, 924.
Blazed Trail, The, 503.
Boardman, Harold, 24.
Booth, Ben. Haworth-, 217, 826, 1006.
Boston, A Letter from, 685.
Bowley, Lilla Ellen, 169.
Boyd, Florence Clerihew, 1005.
Bradshaw, H. J., 565.
Brady, Fanny Carstarphen, 225.
Brainerd, Lawrence, 717.
Braithwaite, J. S., M.A., 144.
Bread of Life, Breaking the, 625.
Breaking the Bread of Life, 625.
Browning, Sarah Perry, 26.
Building Aright, 700.
Building, Lessons from an Unfinished, 4.
Building the Temple, 304.
Burton, Dr. Edmund F., 465, 685, 804.
Buskirk, Hon. Clarence A., 86, 249, 483, 603, 703, 863.
Butler, Agnata F., 184.
Butler, Edward C., 44, 465.
Butler, Renette K., 726.
By-laws, Amended, 130, 150, 570.
By-laws, New, 110.
By-product, A Significant, 791.

C

Calling of God, Our High, 883.
Calling of Readers, The, 730.
Call of Duty, The, 1030.
Call to Obedience, The, 706.
Campbell, Valeria J., 569.
Capacity and Consecration, 90.
Carter, Edith C., 406, 844.
Carveth, John, 705.
Categories and Deductions, Some, 703.
Cause and its Location, 570.
Chadwick, Clarence W., 83, 203, 323, 463, 543, 663, 843, 944.
Chalmers, Agnes Florida, 226, 389, 977.
Chambers, J. Miles, M.R.C.S., Eng., L.R.C.P., London, 164.
Charity, 45.
Chastity, 250.
Cheney, Ethel B., 189.
Children, The Promise to the, 550.
Christianity and Christian Science, 643.
Christian Science and Judaism, 805.
Christian Science and the "Artistic temperament," 703.
Christian Science Association, To the Members of the, 210.
Christian Science, Compensation in, 905.
Christian Science, Gleanings from, 125.
Christian Science Healing, 745.
Christian Science is Bringing Heaven to Earth, 583.
Christian Science Monitor, The, 553, 724.
Christian Science Parents' Problems, The, 25.
Christian Science, Positiveness in, 903.
Christian Science Practice, Requirements in, 165.
Christian Science Reading Room, The, 710.
Christian Science, The Efficacy of, 830.
Christian Science, The Lens of, 544.
Christian Science, The Public Debt to, 803.
Christian Science the Scriptural Healing, 544.
Christian Science: The Straight and Narrow Way, 104.
Christian Science, The Study of, 443.
Christmas as in Christian Science, 310.
Christ-way, The Efficacy of the, 830.
Church Building, 424.
Church Government, Democracy in, 300.
Church Manual, Our, 445.
Church-membership, Intelligent, 965.
Church of Christ, Scientist, The, 363.
Church or Christ? The, 823.
Church, Our Service in, 145.
Church, The, 4.
Church Work, 545.
City, The Ideal, 851.

Digitized by Google

Cleanness, 630.
Clerks of Branch Churches, To, 971.
Climbing the Ladder, 350.
Clouds of Sense, The, 266.
Colby, Walter Lincoln, 325.
Commandment, The Fourth, 51.
Commandment, The Tenth, 151.
Commandment, The Third, 430.
Communion, 806.
Compensation in Christian Science, 905.
Concept, The True, 324.
Concerning Progress, 164.
Confessing our Faults, 364.
Congregation's Opportunity, The, 125.
Conquerors," "More than, 1023.
Consciousness, The True, 566.
Constructive Mind, The, 804.
Contingencies, 164.
Conversation, 166.
Cooke, LeBaron P., 797.
Cooke, Nellie Heyser, 145.
Cook, George Shaw, 363.
Correspondence Between a Committee of Inquiry and the Board of Directors, Further, 190.
Correspondence Between a Committee of Inquiry and the Directors, 170.
Courtesy, 325.
Cross, Taking up the, 124.
Crowe, M. B., 29.
Cummins, Lydia, 5.
Cup of cold water," "A, 1010.
"Cure-all," More than a, 950.
Cushing, Caleb H., 47.

D

Daisy, Man and the, 666.
Dale, E. D., 384.
Darlington, Clara M., 786.
Davis, Ernest W., 1006.
Dawes, Sam, 517.
Death, There is no, 10.
Debt, Our, 265.
Debt to Christian Science, The Public, 803.
Debts *vs.* Giving, 1005.
"Deceive not with thy lips," 50.
Demarcation," "Lines of, 110.
Democracy and Christian Science, 564.
Democracy in Church Government, 390.
Democratic Government, 170.
"Demonstrating supply," 963.
Demonstration, Making a, 124.
Demonstration of Friendliness by Means of the Monitor, The, 983.
Demonstration, Some Points in, 823.
"Despise not prophesyings," 490.
Detrich, Anna Hay, 284.
Dickey, Adam H., 289
Difficulties, Getting Rid of, 946.
Difficulties not Hindrances, 263.
Digestion, Mental, 310.
Discernment, Spiritual, 885.
Discipline *vs.* Suffering, 910.
Discouragement and Encouragement, 863.
Dittemore, Edith Bingham, 544.
Dittemore, John V., 423.
Divine Law of Love," "The, 70.
Divine Law, The Intelligibility of, 70.
"Divine Mind alone heals," 910.
Divine Protection, 143.
Divine Requirements, 571.
Dixon (Frederick), in *Coventry* (Eng.) *Herald*, 643.
Dixon, Walter M., 205.
Dodge, Anne, 166.
Doing, A Religion of, 270.
Donaldson, Florence E. B., 565, 705, 784.
Doorly, Laura B., 6.
"Doth not wisdom cry?" 911.
"Do thyself no harm," 950.
Dreaming and Waking, 765.
Dropped from Membership, 251.
Drumm, Anne LeBaron, 965.
Duty, The Call of, 1030.

E

Eberman, Frank P., 1024.
EDDY, MARY BAKER, 10, 51, 130, 210, 211, 230, 231, 270, 290, 310 (3), 350 (2), 370,, 411, 430, 470, 550, 670, 930.
  Christmas as in Christian Science, 310.
  Extempore, 370.
  Members of the Christian Science Association, To the, 210.
  Men in Our Ranks, 470.
  Mental Digestion, 310.
  Mother's Evening Prayer, The, 290.
  Pean of Praise, A, 670.
  Practitioners' Charges, 350.
  Take Notice, 130.
  There is no Death, 10.
  To Whom it Does Concern, 411.
Eddy (Mrs.), A Letter by, 230, 270, 310.
Eddy (Mrs.), A Letter from, 130.
Eddy (Mrs.), A Statement by, 930.
Eddy (Mrs.), A Tribute to, 930, 943.
Eddy (Mrs.), Helps Literary Union, 750.
Eddy (Mrs.), Message from, 48).
Eddy (Mrs.), Not Approved by, 410.
Eddy's (Mrs.) Christmas Message, 350.
Eddy's (Mrs.) Comment, 51, 643, 751.
Eddy's (Mrs.) Comments, 691.
Eddy's (Mrs.) Generous Contribution, 370.
Eddy's (Mrs.) History, 550.
Eddy's (Mrs.) Replies, 211, 231 351.
Eddy's (Mrs.) Reply, 171, 270, 291, 431, 471, 711, 731.
EDITORIALS.
  "And I, if I be lifted up," 410.
  Annual Meeting, The, 810.
  "As for hid treasures," 930.
  Awareness of Our Enemy, 850, 870.
  "Be courteous," 170.
  "Before Abraham was, I am," 490.
  "Be watchful, sober, and vigilant," 870.
  Building Aright, 790.
  By-laws, Amended, 130, 150, 570.
  By-laws, New, 110.
  By-product, A Significant, 791.
  Calling of Readers, The, 730.
  Call of Duty, The, 1030.
  Capacity and Consecration, 90
  Cause and its Location, 570.
  Chastity, 250.
  Christian Science Reading Room, The, 710.
  Christmas as in Christian Science, 310.
  Clearness, 630.
  Climbing the Ladder, 350.
  Correspondence Between a Committee of Inquiry and the Board of Directors, Further, 190.
  Correspondence Between a Committee of Inquiry and the Directors, 170.
  Cup of cold water," "A, 1010.
  "Deceive not with thy lips," 50.
  Democracy in Church Government, 390.
  Democratic Government, 170.
  "Despise not prophesyings," 490.
  Discipline *vs.* Suffering, 910.
  Divine law of Love," "The, 70.
  "Divine Mind alone heals," 910.
  Divine Requirements, 571.
  "Doth not wisdom cry?" 911.
  "Do thyself no harm," 950.
  Dropped from Membership, 251.
  Duty, The Call of, 1030.
  Eddy (Mrs.), A Letter by, 230, 270, 310.
  Eddy (Mrs.), A Letter from, 130.
  Eddy (Mrs.), A Statement by, 930.
  Eddy (Mrs.), A Tribute to, 930, 943.
  Eddy (Mrs.), Helps Literary Union, 750.
  Eddy (Mrs.), Not Approved by, 410.
  Eddy's (Mrs.) Christmas Message, 350.
  Eddy's (Mrs.) Generous Contribution, 370.
  Eddy's (Mrs.) History, 550.
  Effectual Prayer, 70.
  Efficacy of Christian Science, The, 830.
  Efficacy of the Christ-way, The, 890.
  Elimination of Fear, The, 250.
  Error's Effect and End, 331.
  "Every whit whole," 470.
  Evil's Incongruity, 150.
  Experience Meetings, Our, 330.
  Explanation, An, 310.
  Extempore, 370.
  "Faith in Christ," 650.
  Faith Shown by Works, 650.
  Faith's Only Anchorage, 111.
  "Fear not," 150, 630, 690.
  "For their sakes I sanctify myself," 250.
  Fourth Commandment, The, 51.
  Garments of Beauty, The, 10.
  God's Law Our Defense, 810.
  Healing of "all manner of disease," The, 830.
  Healthful Reading, 310.
  "Here a little, and there a little," 390.
  Hidden Life, The, 590.
  Home-makers, 990.
  "Human capacities," 30.
  Ideal City, The, 951.
  Immortality, 651.
  Important Work, An, 290.
  Inalienable Right, An, 710
  "In Christ," 230.
  Increase, 790.
  "Increase our faith," 110.
  "Industry, intelligence, integrity," 11.
  Intelligibility of Divine Law, The, 70.
  Invasion of personal liberties," "An, 610.
  "I will arise and go to my father," 450.
  Joy, The Reflection of, 1031.
  Law of Increase, The, 610.
  Law of the Spirit of life," "The, 30.
  Lecture in The Mother Church, 71.
  Lectures, The, 310
  "Lectures to be delivered," 10.
  "Let him deny himself," 210.
  Letter and the spirit," "The, 190.
  Letters, Two, 131.
  "Let the dead bury their dead," 391.
  "Let them have dominion," 810.
  Line of Least Resistance, The, 751.
  "Lines of demarcation," 110.
  Love and Gain, 431.
  Loyalty to The Mother Church, 411.
  Man a Spiritual Being, 610.
  Medical Legislation, 550.
  "Meek and lowly in heart," 130.
  Members of the Christian Science Association, To the, 210.
  Men in Our Ranks, 470.
  Mental Digestion, 310.
  Mills of God," "The, 590.
  Monitor to Help the Unemployed, The, 411
  More Abundant Life, 690.
  More than a "Cure all," 950.
  Mother's Evening Prayer, The, 290.
  "Much ado about nothing," 631.
  "My peace," 770.
  New Year Resolutions, 370.
  New Year, The, 371.
  Nobler Thanksgiving, The, 230.
  "No respect of persons," 430.
  "No scientific foundation," 570.
  "Not according to the appearance," 951.
  Not a Sparrow Falleth, 551.
  "Not in harmony with Christian Science," 90.
  Pean of Praise, A, 670.
  Persistency, 730.
  Practitioners' Charges, 350.
  Pressing Toward the Mark, 531.
  Promise to the Children, The, 550.
  "Prove all things," 770.
  Question Answered, A, 590.
  Real, The Spiritual Is the, 970.
  Reason and Conscience, 691.
  Reflection of Joy, The, 1031.
  Religion of Doing, A, 270.
  "Remember now thy Creator," 91.
  Right Attitude, The, 451.
  Salvation, A Full, 90
  Science and Health Most Widely Read, 1030.
  Science and Progress, 470.
  "Seek ye first," 490.
  Self-correction, 1011.
  Selfhood, the Content of Consciousness, 730.
  "Servant of all," 510.
  "Shall he find faith on the earth?" 991.
  Significant By-product, A, 791.
  Silent Effectiveness, 291.
  Simple Gospel, The, 530.
  Spiritual Is the Real, The, 970.
  Stature of a Man, The, 471.
  Sure Foundation, A, 670.
  Survival of the Fittest, The, 290.
  Take Notice, 130, 790.
  Tarry ye in Jerusalem, 31.
  Telegram and Mrs. Eddy's Reply, A, 430.
  Tenth Commandment, The, 151.
  Thanksgiving Number of the Monitor, 171.
  That Hateful Darnel, 671.
  "Them that believe," 850.
  There is no Death, 10.
  "There is none other name," 50.
  Third Commandment, The, 430.
  "This is life eternal," 511.
  "Thou shalt not steal," 351.
  Throne that Endures, The, 731.
  To Be rather than to Seem, 890.
  "Today if ye will hear his voice," 410.

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EDITORIALS—Continued.
To Whom it May Concern, 210.
Tribute to Mrs. Eddy, A, 930, 943.
True Gratitude, 330.
True Kinship, The, 711.
Trust, 770.
Truth Itself, The, 930.
Truth Unbound, 530.
Unauthorized Literature, 210.
Understanding and Belief, 870.
Vanishing of Materiality, The, 971.
"Whence cometh my strength?" 1010.
When God Speaks, 510.
When to Give Thanks, 670.
"Why this waste?" 831.
"With every secret thing," 970.
Word to Our Helpers, A, 450.
Worldly Pleasures, 891.
Edmunds, Alice, 624.
Effect and End, Error's, 331.
Effectiveness, Silent, 291.
Effectual Prayer, 70.
Efficacy of Christian Science, The, 830.
Efficacy of the Christ-way, The, 890.
Elimination of Fear, The, 250.
Elimination of Personality, The, 504.
Elisha's Servant, 403.
Ellinan, Kenneth B., 5.
Elmendorf, Mary J., 609, 646, 677.
Emmons, Myra, 544.
Enemy, Awareness of Our, 850, 870.
Enemy Overcome, The Last, 625.
Environment, Rising out of, 286.
Error, Rebuking, 803.
Error's Effect and End, 331.
Error," "Victory of Truth over, 47.
Evans, Arne, 664.
Every Man Speaking the Truth to His Neighbor, 583.
"Every whit whole," 470.
Evil, Overcoming, 205.
Evil, Prophesying, 944.
Evil's Incongruity, 150.
Evil, The Unreality of, 925.
Example, A Good, 791.
Experience Meetings, Our, 330.
Experience, The Preparation of, 1024.
Explanation, An, 310.

F

"Faith in Christ," 650.
Faith," "Increase our, 110.
Faith," "Justified by, 763.
Faith Shown by Works, 650.
Faith's Only Anchorage, 111.
Falkerbury, Francis E., 149.
Fast, The Acceptable, 425.
Father's House, The, 684.
Faults, Confessing Our, 364.
"Fear not," 150, 630, 690.
Fear, The Elimination of, 250.
Fee, Harry T., 877.
Feilchenfeld, Sara, 846.
Fell, Col. W. E., 584.
Fellers, John E., 45, 426, 744.
Fidelity to God's Word, 264.
Field, Henrietta A., 494.
Finney, Mary Vansant, 684.
First Step, The, 63.
Fittest, The Survival of the, 290.
Fitzgerald, Grace Fuller, 386.
Food, Pure, 883.
"Forgetting those things which are behind," 844.
Forgiveness, 626, 684.
"For our sakes," 204.
"For their sakes I sanctify myself," 250.
Foster, Ada Beers, 904.
Foundation, 685.
Foundation, A Sure, 670.
Foundation," "No scientific, 570.
Fountainhead, The, 463.
Fountain of Living Waters," "The, 243.
Fourth Beatitude, The, 664.
Fourth Commandment, The, 51.
Fowler, Helen E., 626.
Francis, Mary C., 703.
Frank, Florence Louise, 747.
Fulfilling the Law, 523.
Fulfilment, 305.

G

Galaher, Mary, 444.
Garden of Love," "A, 525.
Garments of Beauty, The, 10.
Gerahty, Laura, 146, 237, 589, 626, 905, 937.
Getting Rid of Difficulties, 946.
Gilbert, Edward, 724.
Gilbreath, William S., 63.
"Give, and it shall be given unto you," 524.
Giving, 186.
Giving and Increase, 45.
Giving a Testimony, 605.
Giving Testimony, 565.
Giving, The Spirit of, 843.
Gleanings from Christian Science, 125.
"Glory to God in the highest," 784.
Godfrey, Eugenia P., 405.
God Glorified, 324.
God is Good, 145.
"God is Love," 846.
God Leadeth, 905.
God No Respecter of Persons, 645.
God Reflected in His Creation, 185.
God's Law Our Defense, 811.
God Speaks to Men, How, 384.
God's Word, Fidelity to, 264.
God, The Knowledge of, 283.
Goldsborough, Edmund K. Jr., 66, 557.
Good Example, A, 791.
Good, Looking always for, 285.
Gospel, Preaching the, 924.
Gospel, The Simple, 530.
Government, Democratic, 170.
Gratitude, 386, 964.
Gratitude, Acknowledging Our, 924.
Gratitude, Lessons in, 404.
Gratitude, Occasions for, 226.
Gratitude, True, 330.
Greene, Maude M., 505.
Greenwood, Josephine Heermans, 957.
Greenwood, Samuel, 43, 163, 263, 443, 563, 723, 1003.
Grey, Elmer, 645.
Griffin, Abbie W., 326.
Griffiths, Mary Wood, 1004.
Gross, Willis F., 23, 303, 523, 644, 763, 1023.
Growth and Activity, 926.
Gulf between Personality and Principle, The, 203.

H

Habit, Mental, 306.
Habit, The Talking, 323.
Hadlock, Harvey, 17.
Half Measure and Full Measure, 584.
Haskell, Emmeline, 866.
Having Done All—Stand! 624.
Having Eyes, They See, 123.
Healing of "all manner of disease," The, 830.
Healing, What Constitutes, 543.
Healthful Reading, 310.
Heard, R. E., 946.
Henry, Faith, 186.
Heaven to Earth, Christian Science is Bringing, 583.
Heermans, Josephine W., 777.
Help from Others, 265.
Hemingway, James A., 524.
Henley, Mary L., 1026.
"Here a little, and there a little," 390.
Herring, Carl E., 626.
Hidden Life, The, 590.
High Calling of God, Our, 883.
Hilton, D. Aurelia, 586.
Hogue, Blanche Hersey, 143, 403, 783.
Holton, Birdella B., 286.
Holton, M. Adelaide, 84.
Homans, Frank B., 205, 865.
Homans, Gertrude King, 757, 846.
Home, 289.
Home-makers, 990.
Honesty, 5.
Hopkins, Fannie G., 394, 866.
Hoppock, M. Cornelia, 124.
Household of God," "The, 84.
Housekeeping, A Lesson in, 604.
How God Speaks to Men, 384.
How to Pray, 890.
Hubbard, Alicia C., 886.
Huddart, Jane E., 646, 806.
"Human capacities," 30.
Human Discipline vs. Divine, 266.
Human Problem, The, 806.
Human Needs, 145.
Hutchinson, Herbert A., 804.

I

Ideal City, The, 851.
Ideal, The Rounded, 623.
Immortality, 64, 651, 906.
Importance of a Right Point of View, The, 103.
Important Work, An, 290.
Inalienable Right, An, 710.
"In Christ," 230.
Incongruity, Evil's, 150.
Increase, 790.
"Increase our faith," 110.
Increase, The Law of, 610.
Individuality, Man's True, 945.
"Industry, intelligence, integrity," 11.
Ingraham, Ruth, 229, 549, 733, 765.
In His Name, 705.
Instruction, The Value of, 966.
Intelligence, The One, 985.
Intelligent Church-membership, 965.
Intelligibility of Divine Law, The, 70.
Invasion of personal liberties," "An, 610.
Isaacs, Ethel M., 145.
Ives, Edith L., 984.
"I will arise and go to my father," 450.
"I will be with him in trouble," 1003.

J

Jacobson, Albert, 865.
Jefferson, Eugenie Paul, 705.
Jenkins, Anne Elizabeth, 324, 945.
Jenkins, W. H., 25.
Jennings, William Holman, 106.
Jerusalem, Tarry ye in, 31.
Jervey, Katharine Erwin, 45.
Jesus, The Temptations of, 985.
Jewett, Ellen, 405.
Johnson, Flora Belle, 863.
Jonah, 44.
Jones, Campbell Iredell, 683.
Jones, Elizabeth Earl, 484, 604, 744, 784.
Jordan, Porter Bolles, 85.
Joseph's Success, 1004.
Joubert, M. C., 684.
Joy of Repentance, The, 285.
Joy, The Reflection of, 1031.
Judaism, Christian Science and, 865.
"Justified by faith," 763.

K

Kains, M. G., M.S., 183, 223, 343, 384, 823.
Keech, Benjamin, 369.
Kemming, L. C., 985.
Key, R. E., 340, 740, 929, 1029.
"Key to the Scriptures," Our, 726.
Key to the Scriptures, The, 3.
King, Charles H. S., 245, 746.
Kinship, The True, 711.
Griffin, Evelyn Gage, 107.
Knowing, The Advantage of, 766.
Knowledge of God, The, 283.
Knowledge of God the First Aim, 826.
Knowles, Evelyn Sylvester, 105, 257, 806.
Kune, Julian, 605, 826.
Kyle, H. T., 280.

L

Ladder, Climbing the, 350.
Last Enemy Overcome, The, 625.
Law, Fulfilling the, 523.
Law of Increase, The, 610.
Law of Love," "The divine, 70.
Law of Opposites, The, 585.
Law of the Spirit of life," "The, 30.
Lawrence, E. E., 164.
Law, Spiritual, 893.
Leader, A Letter to Our, 871.
Least Resistance, The Line of, 751.
Leavitt, Mary J., 4.
Lecture in The Mother Church, 71, 133, 728.
Lecturers, The, 872.
Lectures, The, 390.
LECTURES, THE,
Akron, O., 913.
Aldershot, England, 33.
Altoona, Pa., 792.
Altus, Okla., 13.
Anamosa, Ia., 992.
Ann Arbor, Mich., 573.
Arcata, Cal., 13.
Athol, Mass., 13.
Atlanta, Ga., 353.
Auburn, Me., 33.
Bangor, Me., 972.
Bath, Me., 13.
Berkeley, Cal., 952.
Berlin, Germany, 393, 972.
Binghamton, N. Y., 13.

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LECTURES—Continued.
Birmingham, Ala., 373.
Birmingham, England, 813.
Bloomington, Ill. (First Church), 13.
Boise, Idaho, 912.
Boise City, Idaho, 33.
Brighton, England, 313.
Bristol, England, 953.
Broken Bow, Neb., 33.
Brooklyn, N. Y. (First Church), 293, 728.
Buffalo, N. Y. (Second Church), 13.
Burns, Ill. (at Cambridge), 13.
Calgary, Alberta, 952.
Cambridge, England, 872.
Cambridge, Mass., 729.
Canton, O. (Second Church), 533.
Carbondale, Ill., 393.
Carthage, Mo., 693.
Cedar Rapids, Ia., 573.
Central City, Neb., 433.
Charleston, W. Va., 973.
Chester, Pa., 573.
Cheyenne, Wyo., 193.
Chicago, Ill., 433.
Claremont, N. H., 413.
Columbus, O., 653.
Concord, N. H., 333, 852.
Cripple Creek, Col., 33.
Dallas, Tex., 793.
Denver, Col. (First Church), 333, 613.
Denver, Col. (Third Church), 533.
Des Moines, Ia., 33.
Dover, N. H., 952.
Dover, N. J., 13.
Dublin, Ireland, 832.
Duluth, Minn. (First Church), 33, 433, 872.
Eagle Pass, Tex., 473.
Eastbourne, England, 793.
East St. Louis, Ill., 13, 253, 513.
Edmonton, Alta., 33.
Emporia, Kan., 133.
Estherville, Ia., 53.
Eureka Springs, Ark., 113.
Excelsior, Minn., 852.
Excelsior Springs, Mo., 213.
Exira, Ia. (at Atlantic), 33.
Fargo, N. D., 113.
Findlay, O., 13.
Fort Edward, N. Y., 13.
Fort Wayne, Ind., 213, 813.
Fremont, O., 253.
Galt, Ont., 33.
Galveston, Tex., 493.
Gardiner, Me., 13.
Girard, Kan., 513.
Glasgow, Scotland, 753.
Grand Forks, N. D., 473.
Grand Rapids, Mich., 173, 613.
Great Falls, Mont., 912.
Guernsey, Channel Islands, 813.
Harrogate, England, 912.
Harvard University, Cambridge, Mass., 673.
Helena, Ark., 673.
Hoopeston, Ill., 593.
Hornell, N. Y., 873.
Hornsea, England, 893.
Houston, Tex., 453.
Hutchinson, Kan., 952.
Hyde Park, Mass., 852.
Independence, Ia., 293.
Independence, Kan., 892.
Indianapolis, Ind., 374.
Ithaca, N. Y., 13.
Jackson, Miss., 513.
Johnstown, Pa., 1033.
Joliet, Ill., 932.
Joplin, Mo., 393.
Junction City, Kan., 1013.
Kansas City, Mo., 1032.
Kennebunk, Me., 73.
Key West, Fla., 533.
Kokomo, Ind., 832.
Laconia, N. H., 113.
La Grange, Ill., 912.
La Junta, Col., 773.
Lancaster, N. H., 33.
Le Roy, Kan., 713.
Lincoln, Ill., 273.
Lincoln, Neb., 932.
Lisbon, N. H., 13.
Liverpool, England, 353.
London, England, 473, 932.
London, England (Third Church), 553.
Long Beach, Cal., 413.
Los Angeles, Cal., 932.
Los Gatos, Cal., 253.
Lowell, Mass., 414.
Macon, Ga., 673.
Malone, N. Y., 13.
Manchester, England, 1012.
Marion, O., 693.
Marquette, Mich., 453.
Marshalltown, Ia., 593.
Maryville, Mo., 792.
Massillon, O., 832.
Meadville, Pa., 13.
Medford, Ore., 293.
Merrill, Ore., 13.
Minneapolis, Minn., 713.
Missoula, Mont., 33.
Mobile, Ala., 493.
Montclair, N. J., 873.
Montreal, Quebec, 313.
Morrison, Ill., 553.
Moscow, Idaho, 273.
Muskogee, Okla., 413.
Mystic, Conn., 13.
Nampa, Idaho, 932.
Nashua, N. H., 353.
Needham, Mass., 293.
New Britain, Conn., 433.
New Haven, Conn. (Second Church), 953.
New London, Conn., 832.
New York, N. Y., 813.
New York, N. Y. (Bronx), 13.
New York, N. Y. (Fifth Church), 792.
New York, N. Y. (First Church), 553.
New York, N. Y. (Second Church), 653.
North Adams, Mass., 33.
Nyack, N. Y., 852.
Oconomowoc, Wis., 73.
Olean, N. Y., 153.
Omaha, Neb. (First Church), 892.
Omaha, Neb. (Second Church), 13.
Ontario, Cal., 33.
Oregon City, Ore., 13.
Oshkosh, Wis., 692.
Ottawa, Kan., 753.
Paducah, Ky., 253.
Painesville, O., 33.
Paris, France, 413, 833.
Paris, Tex., 373, 729.
Pasadena, Cal., 373.
Peoria, Ill., 233.
Petaluma, Cal., 33.
Philadelphia, Pa., 1033.
Pittsburg, Pa. (First Church), 399, 1012.
Pittsfield, Ill., 493.
Plattsmouth, Neb., 33.
Plymouth, Mich., 13.
Pomona, Cal., 33.
Portland, Me., 13.
Portsmouth, N. H., 93.
Pueblo, Col., 773.
Punxsutawney, Pa., 13.
Quincy, Ill., 912.
Randolph, Vt., 73.
Rapid City, S. D., 233.
Reading, England, 373
Reading, Mass., 13.
Reno, Nev., 793.
Rocky Ford, Col., 952.
Salinas, Cal., 812.
Salt Lake City, Utah., 353.
San Antonio, Tex., 793.
San Bernardino, Cal., 33.
San Diego, Cal., 693.
San Jose, Cal., 812.
San Mateo, Cal., 393.
Santa Ana, Cal., 832.
Santa Barbara, Cal., 273.
Santa Monica, Cal., 753.
Schenectady, N. Y., 13.
Scranton, Pa., 1012.
Sea Cliff, N. Y., 53.
Seattle, Wash. (First Church), 373.
Sheldon, Ia., 33.
Sherman, Tex., 354.
Sioux City, Ia., 33.
South Bend, Ind., 173.
Southsea, England, 313.
Spokane, Wash., 912.
Springfield, Mass., 33, 313.
Springville, N. Y., 633.
St. Joseph, Mo., 453.
St. Louis, Mo., 233.
St. Louis, Mo. (Second Church), 773.
St. Paul, Minn., 972.
St. Thomas, Ont., 693.
Topeka, Kan. (Second Church), 1032.
Vancouver, B. C., 852.
Virden, Man., 493.
West Chester, Pa., 1032.
Westmount, Quebec, 153.
White Plains, N. Y., 1032.
Williamsport, Pa., 972.
Winchester, Mass., 353.
Winona, Minn., 853.
Youngstown, O., 633.
"Lectures to be Delivered," 10.
Lee, Isabel, 69.
Legislation, Medical, 550.
Lens of Christian Science, The, 544.
Lent, Edward B., 583.
Lesson from a Stone, 5.
Lesson in Housekeeping, A, 604.
Lessons from an Unfinished Building, 4.
Lessons in Gratitude, 404.
"Lest we forget," 43.
"Let him deny himself," 210.
Letter and the Spirit, The, 283, 644.
Letter and the spirit," "The, 190.
Letter from Boston, A, 68.
Letter to Our Leader, A, 871.
Letters to Our Leader, 11, 31, 51, 71, 91, 111, 131, 151, 171, 191, 211, 231, 251, 270, 291, 311, 331, 351, 371, 391, 411, 431, 451, 471, 491, 511, 531, 551, 571 591, 611, 631, 651, 671, 691, 711, 731, 751, 771.
Letters, Two, 131.
"Let the dead bury their dead," 391.
"Let them have dominion," 810.
"Let this mind be in you," 686.
"Let us come before His presence with thanksgiving," 224.
Lewis, Emma R., 145.
Life, A Progressive, 244.
Life as an Art, 349.
Life, More Abundant, 668.
Life, The Holiest, 573.
Light, 814.
Light and Law, 427.
Lighthouse, The Spiritual, 365.
Light, Out of Darkness into, 225.
Lights, The Seekers of the, 783.
Likeminded, Being, 1025.
"Line upon line," 724.
Lincoln Day Lesson Sermon, 403.
Lincoln Day Service at The Mother Church, 483.
Line of Least Resistance, The, 751.
"Lines of demarcation," 110.
Lips," "Deceive not with thy, 50.
Literature, Unauthorized, 210, 771.
Living waters," "The fountain of, 243.
Living way of life," "The, 923.
Lloyd, William, 745.
Looking Always for Good, 285.
Looking Upward, 226.
Look Within, 585.
Loomis, Carrie M., 657.
Lord, Myra B., 903.
Loss and Gain, 431.
Love," "A garden of, 525.
Love and Law, 6.
"Love is our refuge," 563.
Loveliness, Truth's, 465.
Love's Eternal Now, 44.
Love, The Atmosphere of, 424.
Love, The True, 884.
Love Uplifted, 366.
Low, Rev. George R., 124.
Loyalty to The Mother Church, 411.
Luce, Bleecker, 104.
Luetchford, W., 404.
Lyman, Carrie F., 365.

M

Mace, Nellie B., 186.
MacGregor, Eloise Cameron, 225.
Making a Demonstration, 124.
Mallory, Elizabeth A., 289, 317, 326, 613.
Man and the Daisy, 666.
Man a Spiritual Being, 610.
Man as Reflection, 485.
Mann, Frederick, 106, 445.
Man's True Individuality, 945.
Man, The Stature of a, 471.
Man, The True View of, 465.
Marcus, Henrietta, 746.
Mark, Pressing Toward the, 531.
Marks, Milton B., 226.
Materiality, The Vanishing of, 971.
Maynard, Margaret H., 866.
Maynard, Ross H., 785.

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McBride, Albert L., 986.
McClure, Annie Dinsmore, 4, 764.
McConnell, Mary Lloyd, 266.
McCrackan, W. D., M.A., 683, 803, 903, 963.
McDonald, D. B., 246.
McDonald, Florence Cleveland, 569.
McGuigan, Alice, 207.
McKenzie, Rev. William P., 503, 983.
McNutt, D. R., 226.
Medical Legislation, 550.
"Meek and lowly in heart," 130.
"Meekness and might," 284.
"Meeting our brother's need," 24.
Meetings, The Testimonial, 885.
Meeting, The Wednesday Evening, 866, 965.
Membership, Dropped from, 251.
Members of the Christian Science Association, To the, 210.
Members of the Same Body, 526.
Men in Our Ranks, 470.
Mental Digestion, 310.
Mental Habit, 306.
Mental Practice, 764.
Message, The, 986.
Miles, Effie M., 526.
Miller, Ada J., 687.
Miller, Ada Jane, 66, 246, 326, 424, 577, 617.
Miller, Anne Archibald, 284.
Miller, Florence Hardiman, 277.
Miller, Mary Jean, 566.
Mills of God," "The, 500.
Milne, Malcolm Bruce, 344.
Mims, Sue H., 583, 743, 883.
Mind, The Constructive, 804.
Mission, Truth's 880.
Monitor, An Appreciation of the, 109.
Monitor, Thanksgiving Number of the, 171.
Monitor, The Christian Science, 553, 724.
Monitor, The Demonstration of Friendliness by Means of the, 083.
Monitor to Help the Unemployed, The, 411.
Montgomery, Gray, 46.
Moore, L. Emogene, 866.
More Abundant Life, 690.
More than a "Cure-all," 950.
"More than conquerors," 1023.
Morey, Kate Buell, 585.
Morgan, Franklyn J., M.D., 224.
Mother Church, Loyalty to The, 411.
Mother-love, 764.
"Much ado about nothing," 631.
Mundy, Belle A., 606, 066.
Myers, Bertha Traband, 926.
"My peace," 770.
"My presence shall go with thee," 344.

N

Nall, Robert, 944.
Name, In His, 705.
Name of God, The, 646.
Name," "There is none other, 50.
Nazarene, The, 824.
Needful, The One Thing, 485.
Need of Understanding, The, 663.
Needs, Human, 145.
Neighbor, Every Man Speaking the Truth to His, 583.
Neighbor?" "Who is my, 906.
Neither Lapse Nor Relapse, 444.
Newspaper, Our, 383.
New Year Resolutions, 370.
New Year, The, 371.
Nineteenth Psalm, The, 184.
Nixon, Helen Andrews, 304.
No Barriers in Truth, 444.
Nobler Thanksgiving, The, 230.
"No respect of persons," 430.
Norton, F. Isabel B., 265.
Norwood, Edward Everett, 244, 345, 823.
"No scientific foundation," 570.
Notable Prophecy, A, 966.
"Not according to the appearance," 951.
Not a Sparrow Falleth, 551.
"Nothing can I lack," 586.
Nothing," "Much ado about, 631.
"Not in harmony with Christian Science," 90.
"No trespass," 606.
Now, 165.

O

Obedience, The Call to, 706.
Occasion for Gratitude, 226.
Odom, Brigman C., 965.
One Intelligence, The, 985.
One Thing Needful, The, 485.
Only Anchorage, Faith's, 111.
Open Vision, The, 1025.
Opportunity, The Congregation's, 125.
Opposites, The Law of, 585.
Optimism of the Scriptures, The, 743.
Others, Help from, 205.
Our Church Manual, 445.
Our Debt, 265.
Our Experience Meetings, 330.
Our Helpers, A Word to, 450.
Our High Calling of God, 883.
Our Newspaper, 383.
Our Service in Church, 145.
Our Surroundings, 306.
Our Watchword, 605.
Out of Darkness into Light, 225.
"Out of the depths," 740.
Overcoming Evil, 205.

P

Paine, Gustavus S., 825.
Palmer, George C., 425.
Pardoe, F. H., 845.
Parents' Problems, The Christian Science, 25.
Paulsen, Charlotte, 803, 885.
Payne, Arrie M., 264.
Peace in Action, 923.
Peace," "My, 770.
Pean of Praise, A, 670.
Pease, Ellen B., 44.
Pedersen, Niels, 125.
Penalties Self-imposed, 1026.
Percy, A. W. Helen, 305.
Perfect Action, 705.
Perkins, Rev. Henry M., 264.
Persistency, 184, 750.
Personality and Principle, The Gulf Between, 203.
Personality, The Elimination of, 504.
Personal liberties," "An invasion of, 610.
Persons, God no Respecter of, 645.
Persons, Pearl Bemis, 266.
Philanthropy, True, 784.
Pickard, Harriet F., 177.
Pickrill, Elizabeth, 406.
Pictures, Thought, 626.
Pierce, Carl Horton, 65, 665, 885.
Pilgrim Song, A, 644.
Pleasures, Worldly, 891.
POEMS.
Answer, 229.
Aspiration, 506.
Be Mine, 237.
Call of the Mountains, The, 687.
"Cast thy bread upon the waters," 466.
Christian Science, 877.
Confidence, 126.
Cruse of Plenty, The, 407.
Dawn of Peace, The, 937.
Dominion, 389.
Dwelling-place of Thought, The, 249.
Extempore, 370.
False and the Real, The, 146.
Fret not Thyself! 709.
Friendship, 977.
God's Will be Done, 866.
Growing, 589.
House of Life, The, 177.
I Do Not Fear, 369.
Incoming Tide, The, 457.
Infinity, 213.
In Love I Live, 557.
"I will lift up mine eyes," 993.
Jesus—Christ, 626.
"John Young of Edinburgh," 217.
Kingdom at hand," "The, 1006.
Life, Truth, and Love, 597.
Light of Truth, The, 297.
Light, The, 517.
Love, 957.
Love Only, 937.
Loving and Living, 733.
Loyal Friend, The, 617.
Loyalty, 226.
Master's Call, The, 266.
Ministry, 846.
Mother's Evening Prayer, The, 290.
My Communion, 437.
My Work is at Hand, 45.
Omnipresence, 77.
On Sentry, 329.
Our Knight, 577.
Patience, 257.
Pilgrim, Press On, 66.
Praise, 749.
Prayer, 86.
POEMS—Continued.
Present, 909.
Promise, A, 757.
Protection at Night, 89.
Proving, The, 549.
Purpose, The, 797.
Recompense, 169, 646.
Refuge, 609.
"Revelation," 137.
Self-questioning, 149.
September Day, 69.
Shadow, 777.
Shepherded, 197.
Sum of Manhood, The, 505.
"That rock was Christ," 826.
Thought of Life, A, 246.
Time and Eternity, 629.
'Tis Summer, 17.
True Homage, 829.
Truth's Call, 29.
Truth's Dawn, 277.
Unfolding Faith, 569.
Unspoken Prayer, The, 657.
Victor, The, 677.
"With Thy likeness," 717.
Pogson, Elizabeth A., 066.
Pogson, Reuben, 685.
Points in Demonstration, Some, 823.
Porter, Harry Franklin, 189, 346, 509, 666, 906.
Porter, William W., 686.
Positiveness in Christian Science, 903.
Positive, Truth is, 85.
"Possessions," 746.
Potter, G. B., 1026.
Potter, Grace, 264.
Poverty and Riches, 603.
Power of the Word," "The, 185.
Practice, Mental, 764.
Practitioners' Charges, 350.
Prayer, Effectual, 70.
Pray, How to, 806.
Preaching the Gospel, 924.
Prentice, Louisa K., 306.
Preparation of Experience, The, 1024.
Present Possibility of Perfection, The, 546.
President's Thanksgiving Proclamation, The, 223.
Pressing Toward the Mark, 531.
Prevention, 245.
Principle or Personality, 223.
Prism of Science, The, 84.
Problems, 465.
Problem, The Human, 806.
Progress, An Agnostic's, 344.
Progress, Concerning, 164.
Progressive Life, A, 244.
Promise to the Children, The, 550.
Prophecy, A Notable, 966.
Prophesying Evil, 944.
Prophesyings," "Despise not, 490.
Protection, Divine, 143.
Proudfit, Herbert T., 185.
"Prove all things," 770.
Prudence, 426.
Psalm, The Nineteenth, 184.
Public Debt to Christian Science, The, 803.
Pure Food, 883.

Q

Question Answered, A, 590.
Quietness, 66.

R

Ranks, Men in Our, 470.
Readers, The Calling of, 730.
Readers, Unity with the, 845.
Reading, Healthful, 310.
Reading-room, The Christian Science, 710.
Realization, 246.
Real Success, 46.
Reason and Conscience, 691.
Reason Rightly Directed, 765.
Rebuking Error, 803.
Reclamation, 1004.
Reflection, 747.
Reflection, Man as, 485.
Reflection of Joy, The, 1031.
Reflection, The True, 405.
Reform, 343.
Refreshing," "The times of, 825.
Refuge," "Love is our, 563.
Reinstein, Augusta, 244.
Religion of Doing, A, 270.
"Remember now thy Creator," 91.
Renascence, 244.
Rendall, John L., 1024.

Digitized by Google

Repentance, The Joy of, 285.
Repentance, True, 203.
Requirements, Divine, 571.
Requirements in Christian Science Practice, 165.
Resolutions, New Year, 370.
Rest, 586.
Reynolds, Rev. Charles D., 364, 564.
Riches, Spiritual, 683.
Right Attitude, The, 451.
Right Point of View, The Importance of a, 103.
Rising out of Environment, 286.
Robertson, Annie Louise, 423.
Robertson, William Hall, 585.
Rogers, Dennis L., 764.
Rogers, Gertrude, 333.
Rogers, Jonathan, 409.
Rome, Rev. James J., 704.
Root, Frederic W., 966.
Root, Winifred, 84.
Rounded Ideal, The, 623.
Russell, Marie, 457.

S

Sabbath Day, The, 385.
Safety, 325.
Sakes," "For our, 204.
Salvation, A Full, 990.
Salvation Hath God Ordained, 744.
Same Body, Members of the, 526.
Sanborn, Anna L., 85.
Satterthwaite, Louise, 884.
Saunderson, Maurice, 625.
Saxton, Stella E., 57, 266, 629.
Scantlin, T. E., 173.
Schoppe, Rev. W. G., 1004.
Science and Health Most Widely Read, 1030.
Science and Progress, 470.
Science of Being, The, 83.
Science, The Prism of, 84.
Scriptural Healing, Christian Science the, 544.
Scriptures, The Key to the, 3.
Scriptures, The Optimism of the, 743.
Seasons, The Signs of the, 683.
Seed, Sowing the, 524.
Seeing and Acting, 65.
Seekers of the Light, The, 783.
"Seek ye first," 490.
Self-correction, 1011.
Self-examination, 926.
Selfhood, the Content of Consciousness, 730.
Self-knowledge, 704.
Self-love Overthrown, 186.
Self Subordinate to Science, 423.
Semiannual Lecture in The Mother Church, 691.
Sense Testimony Rebuked, 86.
Sense, The Clouds of, 266.
Servant, Elisha's, 403.
"Servant of all," 510.
Service, 785.
Service in Church, Our, 145.
Seymer, Violet Ker, 137, 243, 444, 1025.
"Shall he find faith on the earth?" 991.
Shaw, Walter, 145.
Sheldon, Fred C., 925.
Shipman, Emma C., 165.
Significant By-product, A, 791.
Signs of the Seasons, The, 683.
Silent Effectiveness, 291.
Simoneau, Ida, 907.
Simple Gospel, The, 530.
Sin no More, 984.
Skinner, Abbie H., 926.
Slocum, Gertrude, 905.
Smith, E. W., 709.
Smith, Katharine J., 126, 505.
Soaring, Spiritual, 665.
Some Categories and Deductions, 703.
Some Points in Demonstration, 823.
Song, A Pilgrim, 944.
Sowing "beside all waters," 845.
Sowing, The, 85.
Sowing the Seed, 524.
Speaking the Truth to His Neighbor, Every Man, 583.
Speech and Silence, 483.
Spencer, William Hart, 24, 265, 946.
Spicer, Mabel Alberta, 105.
Spirit of Giving, The, 843.
Spirit of life," "The law of the, 30.
Spirit," "The letter and the, 190.
Spiritual Being, Man a, 610.
Spiritual Discernment, 885.
Spiritual Is the Real, The, 970.
Spiritual Law, 863.
Spiritual Lighthouse, The, 365.
Spiritual Riches, 683.
Spiritual Soaring, 665.
Sprague, Frank H., 3, 103, 283, 504, 724.
Stanger, Theodore, 903.
Stanton, Winifred, 325, 586.
Star of Truth, The, 725.
Stature of a Man, The, 471.
Statutes of Truth, The, 464.
Steadfastness, 284.
Step, The First, 63.
Steps Toward Unity, 423.
Stewart, Ida G., 383.
Stewart, Mary, 924.
Stone, Lesson from a, 5.
Stow, Marion Cook, 77.
Strength," "Whence cometh my, 1010.
Studley, Helen E., 445.
Study of Christian Science, The, 443.
Success, 685.
Success, Joseph's, 1004.
Success, Real, 46.
Sunday School Work, 786.
Supply," "Demonstrating, 963.
Sure Foundation, A, 670.
Surroundings, Our, 306.
Survival of the Fittest, The, 290.
Swantees, S. F., M.D., 985.

T

Take Notice, 130, 790.
Taking up the Cross, 124.
Talking Habit, The, 323.
Tarry ye in Jerusalem, 31.
Tatem, Eden, 824.
Taylor, Alice Marie, 605.
Telegram and Mrs. Eddy's Reply, A, 430.
Temperance, 106.
Temple, Building the, 304.
Temptations of Jesus, The, 985.
Tenth Commandment, The, 151.
Testimonial Meetings, The, 885.
Testimonies of Healing, 14, 34, 54, 74, 94, 114, 134, 154, 174, 194, 214, 234, 254, 274, 294, 314, 334, 354, 374, 394, 414, 434, 454, 474, 494, 514, 534, 554, 574, 594, 614, 634, 654, 674, 694, 714, 734, 754, 774, 794, 814, 833, 853, 873, 893, 913, 933, 953, 973, 993, 1013, 1033.
Testimony, Giving, 565.
Testimony, Giving a, 605.
Thanksgiving Number of the Monitor, 171.
Thanksgiving Proclamation, The President's, 223.
Thanksgivings, Two, 225.
Thanksgiving, The Nobler, 230.
Thanks, When to Give, 670.
That Hateful Darnel, 671.
Thayer, Horace H., Jr., 545.
"Them that believe," 850.
There is no Death, 10.
"There is none other name," 50.
Things that Help, 303.
Third Commandment, The, 430.
"This is life eternal," 511.
Thompson, Martha Sutton-, 65.
Thomson, Mabel S., 903.
"Thorn in the flesh," The, 164.
"Thou art a hard man," 264.
Thought Pictures, 626.
Thought Unfettered, 606.
"Thou shalt not steal," 351.
Throne that Endures, The, 731.
Through Conflict to Victory, 384.
Time and Eternity, 666.
Timely Acknowledgment, 865.
Times of refreshing," "The, 825.
Tithes and Testimonies, 63.
To Be rather than to Seem, 890.
"Today if ye will hear his voice," 410.
Tomlinson, Rev. Irving C., M.A., 123, 923.
To Whom it May Concern, 210.
Trail, The Blazed, 503.
Train, Minna, 984.
Treatment, Absent, 1024.
Tribute to Mrs. Eddy, A, 930, 943.
True Concept, The, 324.
True Consciousness, The, 566.
True Gratitude, 330.
True Individuality, Man's, 945.
True Kinship, The, 711.
True Love, The, 884.
True Philanthropy, 784.
True Reflection, The, 46, 405.
True Repentance, 203.
True View of Man, The, 465.
Trust, 26, 770.
Truth, Applying the, 560.
Truth is Positive, 85.
Truth Itself, The, 930.
Truth Never Fails, 505.
Truth, No Barriers in, 444.
Truth Reformatory, 660.
Truth's Loveliness, 465.
Truth to His Neighbor, Every Man Speaking the, 583.
Truth, The Star of, 725.
Truth, The Statutes of, 464.
Truth Unbound, 530.
Tucker, W. J., 990.
Twiss, Jesse B., 64.
Two Letters, 131.
Two Thanksgivings, 225.

U

Unauthorized Literature, 210, 771.
Understanding and Belief, 870.
Understanding, The Need of, 603.
Unemployed, The Mirror to Help the, 411.
Unfinished Building, Lessons from an, 4.
Unity, 183.
Unity of Action, 963.
Unity, Steps Toward, 423.
Unity with the Readers, 845.
Unreality of Evil, The, 925.

V

Value of Instruction, The, 966.
Vance, Ida C., 600.
Vanishing of Materiality, The, 971.
Verification, 304.
Verrall, Richard P., 203, 304.
"Victory of Truth over error," 47.
Victory, Through Conflict to, 384.
View of Man, The True, 465.
Vision, The Open, 1025.
von Moltke, Countess Fanny, 485, 625.
Vosburgh, Arthur Reeves, 623.

W

Warren, Theodore D., 845.
Watchword, Our, 605.
Waters," "The fountain of living, 243.
Way of life," "The living, 923.
Way, The Best, 205.
Wednesday Evening Meeting, The, 806, 965.
Wenzel, Amy Ruth, 560, 859.
Wharton, L. A., 597.
What Constitutes Healing, 543.
"What things soever ye desire," 1026.
Wheatley, Louise Knight, 63.
Wheeler, Mary, 344.
"Whence cometh my strength?" 1010.
When God Speaks, 150.
When Material Means Have Failed, 23.
When to Give Thanks, 670.
Whitcomb, M. Ethel, 805.
White, C. M. Carroll, 285.
"Who is my neighbor?" 966.
Who Shall be Greatest? 105.
"Why this waste?" 831.
Why We should Rejoice, 105.
Wicked that oppress me," "The, 144.
Williams, Hattie P., 80.
Willis, Eva May S., 706.
"With every secret thing," 970.
Wonderful Woman, A, 943.
Wood, Gorham H., 546.
Wood, Jessie, 465.
Woodward, Daisy, 525.
Words of my mouth," "The, 805.
Word," "The power of the, 185.
Word to Our Helpers, A, 450.
Work, 984.
Work, An Important, 290.
Working and Praying, 345.
Work, Sunday School, 786.
Worldly Pleasures, 891.

Y

Young, Helen L., 165, 385.

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CHRISTIAN SCIENCE SENTINEL

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

Vol. XIII. No. 2.

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CONTENTS OF THIS NUMBER

ITEMS OF INTEREST. Brief Mention of Important Events. 22
THE CHURCH MANUAL. Blanche Hersey Hague. 23
OUR INDIVIDUAL RIGHTS. Wm. Lloyd. 24
WHOSE MASTER IS CHRIST. Anna C. Wyeth. 24
ONE PARAGRAPH IN OUR TEXT-BOOK. Cassius M. Loomis. 25
TRUTH IS RADICAL. Myrtle Clark Hovey. 25
THE COMFORTER. E. Rose Cochrane. 26
"FRET NOT THYSELF." Mary E. Barbour. 27
SELECTED ARTICLES. 27
LIFE'S ARMAGEDDON. (Poem.) Ralph W. Cosman. 29
EDITORIAL.
No Basis for Fear. 30
The True Setting. 30
Consecration. 31
AMONG THE CHURCHES.
Medford, Ore. 31
Chadron, Neb. 31
Dallas, Tex. 31
Montgomery, Ala. 31
THE LECTURES.
Brooklyn, N. Y. 32
TESTIMONIES OF HEALING. 32
FROM OUR EXCHANGES. 37



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



A NOBLE TYPE OF GOOD HEROIC WOMANHOOD

THE CHRISTIAN SCIENCE PUBLISHING SOCIETY
FALMOUTH AND ST PAUL STREETS — BOSTON MASS USA

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ITEMS OF INTEREST.

National.

Ex-President Roosevelt, on his speaking tour through the West, has declared himself in favor of these doctrines: Elimination of special interests from politics; complete and effective publicity of corporation affairs; passage of laws prohibiting the use of corporate funds directly or indirectly for political purposes; government supervision of the capitalization not only of public service corporations, but of all corporations doing an interstate business; personal responsibility of officers and directors of corporations that break the law; increased power of the federal bureau of corporations and the interstate commerce commission to control industry more effectively; revision of the tariff, one schedule at a time, on the basis of information furnished by an expert tariff commission; graduated income tax and gradrated inheritance tax; readjustment of the country's financial system in such a way as to prevent repetition of periodical financial panics; maintenance of an efficient army and a navy large enough to insure the respect of other nations as a guarantee of peace; use of national resources for the benefit of all the people; extension of the work of the departments of agriculture, of the national and state governments, and of agricultural colleges and experiment stations, so as to take in all phases of life on the farm; regulation of the terms and conditions of labor, by means of comprehensive workmen's compensation acts, state and national laws to regulate child labor and the work of women, enforcement of better sanitation conditions for workers, and extension of the use of safety appliances in industry and commerce, both in and between the states; clear division of authority between the national and the various state governments; direct primaries, associated with corrupt practices acts; publicity of campaign contributions not only after, but before election; prompt removal of unfaithful and incompetent public servants; provisions against the performance of any service for interstate corporations or the reception of any compensation from such corporations by national officers.

President Woodrow Wilson of Princeton University, addressing the American Bar Association at its annual convention, said: "Constitutional lawyers have fallen into the background. We have relegated them to the supreme court, without asking ourselves where we are to find them when vacancies occur in that great tribunal. A new type of lawyer has been created; and that new type has come to be the prevailing type. In gaining new functions, in becoming identified with particular interests, the lawyer has lost his old unction, is looked askance at in politics, and must disavow special engagements if he would have his counsel heeded in matters of common concern. Corporations do not do wrong. Individuals do wrong, the individuals who direct and use them for selfish and illegitimate purposes, to the injury of society and the serious curtailment of private rights. You cannot punish corporations. Fines fall upon the wrong persons—upon the stockholders and the customers rather than upon the men who direct the policy of the business. Many modern corporations wield revenues and command resources which no ancient state possessed and which some modern bodies politic show no approach to in their budgets. And these huge industrial organizations we continue to treat as legal persons, as individuals. We can have corporations, can retain them in unimpaired efficiency, without depriving law of its ancient searching efficacy, its inexorable mandate that men, not societies, must suffer for wrongs done. You will say that in many instances it is not fair to pick out for punishment the particular officer who ordered a thing done, because he really had no freedom in the matter; that he is himself under orders, is a dummy manipulated from without. I reply that society should permit no man to carry out orders which are against the law and public policy, and that, if you will but put one or two conspicuous dummies in the penitentiary, there will be no more dummies for hire."

The great forest fires in the Northwest are attributable in part, according to Gifford Pinchot, to the niggardly policy of Congress in not affording means to provide against such disasters by constructing trails, roads, telephone lines, and furnishing a reasonable number of men for patrol.

A demand for reparation, estimated at one million dollars, is being prepared for presentation to the interstate commerce commission by merchants and manufacturers in the Missouri river territory who assert that they have been defrauded by excessive railroad rates.

International.

Soon after the United States had acquired Porto Rico by conquest in the Spanish-American war, negotiations were begun by Denmark for the sale of the Danish West Indies, St. Thomas, St. John, and Santa Cruz, to the American Government. Opposition to the sale developed and the negotiations were dropped. Once more, however, they are offered for sale. The total area of the three islands is one hundred and thirty-eight square miles and the population in 1901, when the last census was taken, was 30,257, almost entirely negroes.

A little over a year ago there were less than one hundred aeroplanes in all Europe, principally in France, but statistics of constructors show that since the first cross-channel flights Blériot has built two hundred and fifty duplicates of the monoplane with which he crossed from Calais to Dover, and Farman has manufactured at his works over a hundred biplanes. Other types bring the French production up to about eight hundred, which have sold for something over two million five hundred thousand dollars.

A republican form of government in Portugal will soon be a fact, predicts Dr. Costa, head of the Republican party in Spain. He says that the election of the Chamber of Deputies, which has just ended in big gains for the Republicans, will be the last election under the monarchy, although the government party still has a majority in the chamber. The election was the fairest ever held in Portugal, and as a result the Republicans and their allies will be able to dominate the next session of the chamber.

Brazil's system of railroads at the close of the year 1909 totaled approximately twelve thousand miles of line in operation, of which some three hundred and sixty-six miles were constructed during the year. Of the total mileage about two thousand miles were owned and operated by the federal government, while nearly twice that mileage was owned nationally, but operated under lease from the government.

The increased cost of living, especially for the working classes, has induced the French government to institute proceedings, where proof is obtainable of unlawful speculation tending to increase artificially the prices of the necessaries of life, and to take action on any conduct which, while not legally punishable, may result in interfering with the ordinary course of supply and demand.

Fearing that international complications would ensue from the continued attacks of the populace on the Bogota City Railway Company, an American concern which has a franchise from the Colombian government to operate a street car service in the capital, the municipality of Bogota has bought the company, paying eight hundred thousand dollars for it.

When moving the second reading of the land tax bill, the prime minister of the commonwealth of Australia stated that he expected that it would produce a revenue of five million dollars during the current financial year.

The recent speech in which Emperor William intimated his belief that he ruled by divine providence rather than by the sufferance of the people, has created not a little stir in Germany.

One of the leading authorities in the British army believes that the days of the volunteer are numbered and that the time has come for compulsory service in the army.

Melbourne, Australia, is to improve her docking facilities. This will enable her to handle her increasing trade and accommodate the largest vessels that may call.

In his recent monoplane flight at Havre, Leon Morane, the French aviator, reached a height of 2,150 metres, or 7,054 feet.

The Australian government is taking steps to make its lands attractive and accessible to new settlers.

Industrial and Commercial.

Nineteen lawyers, representing big western railway systems, were present when the interstate commerce commission, last week in Chicago, began its hearing of testimony bearing on the advance in railroad rates scheduled to go into effect Nov. 1. The hearing involves two hundred and two transportation lines in western trunk line, trans-Missouri, and Illinois freight committee territory, as well as the shipping interests.

At a recent meeting of its board of trade a plan was submitted outlining a program for making at Skowhegan, Me., the third largest water plant in New England. This involves merging the several water rights, as now established by deed, into one new corporation, the issue of one million dollars first mortgage five per cent bonds, and the expenditure of the proceeds in acquiring necessary property to build new dams, canals, and power station.

A thorough investigation into the reasonableness of rates charged by express companies will be made this year by the interstate commerce commission. In the early autumn a series of hearings will be held. Up to date all complaints against interstate express rates have been filed by shippers and organizations. No complaint has been received from a state railroad commission.

Arbitration of the wage scale of employees of the Connecticut company, which holds the trolley lines in that state for the New York, New Haven & Hartford railroad, has resulted in awards which give 1,056 regular men and 598 extra men an average increase of about one half a cent per hour throughout the system as compared with the present scale.

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CHRISTIAN SCIENCE SENTINEL

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

THE CHURCH MANUAL.

BLANCHE HERSEY HOGUE.

CHRISTIAN SCIENTISTS have for their instruction the Scriptures, the writings of Mrs. Eddy, which open to them the Scriptures, and the Church Manual, the rules of which help them to apply what they have been taught. The Bible, understood through Christian Science, is aiding its students individually to live in Christian discipleship; the Manual of The Church of Christ, Scientist, in providing that Christian Scientists shall work together, is helping them collectively to live in Christian fellowship. The teaching of the Scriptures and the Christian Science text-book bring about the individual correction of thought, while the rules of the Church Manual make possible right action through groups of individuals and through the whole body of Scientists. So, the Bible, Science and Health, and the Manual are equally important in their places. The Manual bears definite relation to the other two books in that it shows us how to take the steps that will bring their teaching into our lives in all necessary relations with our fellow-men. It safeguards and regenerates Christian fellowship by promoting the best possible form of church organization. For these reasons, therefore, it can no more be dispensed with than can the Scriptures or the Christian Science text-book.

Of the Bible Mrs. Eddy has written: "Christian Scientists are fishers of men. The Bible is our sea-beaten Rock. It guides the fishermen. It stands the storm. It engages the attention and enriches the being of all men" (*Sentinel*, March 31, 1906). Christian Scientists themselves know what place the Christian Science text-book holds in their regeneration; how it makes plain the words of prophet, apostle, and of the Master himself; how it brings Christian healing into human experience today. And concerning the Manual Mrs. Eddy has said: "Of this I am sure, that each rule and by-law in the Manual will increase the spirituality of him who obeys it, invigorate his capacity to heal the sick, to comfort such as mourn, and to awaken the sinner" (*Sentinel*, Sept. 12, 1903). In keeping with the law and order set forth in the Manual, we have the Sunday Lesson-Sermons, the mid-week testimony meetings, the provision of monthly, weekly, and daily reading-matter, the board of lecturers, the Christian Science reading-rooms, the publication committee work, the rotation of church officers, etc., while, in keeping with its instructions, students are being taught and patients are being healed in all the world. Great reforms, indeed, are going on through the united action for good which operates through the Christian Science movement, and the outward and visible activities bear witness to the inward and spiritual understanding, which is itself being quickened by the law and order and discipline of right organization.

It is best for the Christian Scientist at present that he is not allowed to live to himself. His place in organization teaches him many things that he cannot learn otherwise, for it lifts him from the selfish consideration of his personal problems to the unselfish support of an impersonal cause. Within the ample boundaries of the Christian Science organization he finds multiplied opportunities for surrendering his own will, his own opinion, and his own comfort to the good of the whole,—opportunities unafforded even by the home or by any outside life in the world; and he is cheered by good example and by happy fellowship to higher faith in good as the ends of organization are worked out together.

If, then, the Church Manual, with the organization for which it provides, has so large a place in the establishment and growth of Christian Science, it is essential that Christian Scientists be keenly alive to its provisions and its demands. Continual fidelity, for instance, to the instruction found in Article VIII., Section 1, that "neither animosity nor mere personal attachment" shall govern motives and actions; to the warning in the same paragraph against "prophesying, judging, condemning, counseling, influencing or being influenced erroneously;" to the demand for a charitable attitude toward all religious, medical, and legal points of view; to the adoption, so insistently urged, of the spirit of the golden rule,—this fidelity, we know, will help in the making over of human nature, until in some fair day by-laws to provide for such consistent Christian behavior shall be no longer necessary. And it is unquestionably true that he who really does heed the requirement set forth in the Manual concerning Jesus' teaching that each shall go to his brother alone and tell him of his fault before publishing it to others, accepts a discipline which makes him in deed as well as in profession a genuine Christian Scientist.

Because the question of church organization is so vital a matter, it becomes naturally an important point to protect. A Christian Scientist who cannot at the moment be made suddenly disloyal to the Bible, to the Christian Science text-book or to its writer, can perhaps, through innumerable arguments, be persuaded into a lukewarm attitude toward church organization. Indifference, restlessness, criticism that is mere fault-finding and is not constructively helpful, are the symptoms of coming under such persuasion. To prevent this each member needs to keep his thoughts warm and loving toward all church activities; to be cheerfully in his place at meetings whenever possible; to be helpfully interested in every detail of cooperative work, though this does not mean necessarily that he shall take part, personally, in every church undertaking; for the quietest and least conspicuous church-member is sometimes best serving the church. It does mean, however, that we must guard zealously our love for organization, even in its present incomplete form, that we may not hinder its growth into greater beauty and utility.

Indifference to organization indicates that we believe we value the Scriptures and the Christian Science text-book, but refuse the discipline their teaching asks of us through the rules and by-laws of the Manual. Finding and keeping a place within organization means sometimes the surrender of ease and self-will, but it means, too, shelter and safety and the right to peace. So long, then, as the Leader of the Christian Science movement sees there is need for

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organization to establish Christian Science, no student may fancy that he has rightly "outgrown" organization. The Christian Scientist is a standard-bearer within The Church of Christ, Scientist, and he who remains loyally and lovingly at his post best serves God, all humanity, and himself.

It may be said, truly, that the inspiration for the Church Manual is found in the life of Mrs. Eddy. Everything asked of Christian Scientists in maintaining the cause beyond and above all personal interests, Mrs. Eddy herself has done before them. Had she consulted only her own comfort she might have been tempted to apply what she knows of God just to the working out of her own salvation. Instead, she has labored forty years and more to give of her store to the world; she has been impelled to found the church with all its educational branches, and to protect its growing activities; she has foregone ease, and has bound herself to this task, that we, too, may find the Christ-healing for our sin and pain. Consistent and blessed is the Christian Scientist who can bind himself with her until many more shall find their healing and until The Church of Christ, Scientist, shall stand in good will to all men, radiant and triumphant in the earth.

OUR INDIVIDUAL RIGHTS.

WM. LLOYD.

To me, one of the most attractive features in the teaching of Christian Science is that, while it upholds individual liberty, it inculcates respect for others' rights and maintains most emphatically that we mind our own business. It teaches that each must work out his own salvation; that no one can take the place of others and do their work for them. It therefore largely destroys the human desire to govern, order, or interfere with the lives and liberties of others. As a consequence, I can feel that, if my neighbor on one side calls in a homeopathic physician to heal his sick, it is his privilege; that if my neighbor on the other side calls in an allopath, it is his privilege; while if a neighbor farther down the street employs an eclectic or an osteopath, it is his privilege. It follows, therefore, that if I prefer personally to call a Christian Science practitioner, it is my privilege to do so.

Having thus referred to the various schools into which the medical profession is divided, I desire to say that as a profession it has my profound respect; that it has been my good fortune to know many noble and unselfish physicians, men who have devoted their lives to the service of their fellow-men, and that to my thinking there is no profession which labors more faithfully for the good of mankind. I say this so that it may be clear that what follows is not a criticism of any, but just a simple plea for our individual rights,—rights that my own experience most amply justifies. Christian Scientists are charged from time to time with neglecting their children, because no physician is called in when they are sick. To this, we might reply, "What school do you recommend?" and, "If I call the doctor you advise, will you guarantee that my child will live and not die?" Put thus, our critic, if wise, would shrink from assuming such responsibility,—that which involves the life of another's child.

Let me give my own experience. Briefly, I am one of ten children. By the time I was twenty-three there were four of us left, six having passed on at ages varying from infancy to young womanhood; also both parents were dead. All of the eight had passed out under the best medical care obtainable. Twenty-three years ago I lost my own first-born, also under the care of one of the best doctors in a large city. My keenest grief over this was that we added greatly to the child's sufferings by the severe material remedies we applied under the doctor's instructions. Then I turned to Christian Science, and with Christian Science and under its treatment alone, have brought up five children to young manhood and womanhood. They have had all that usually comes to a large family of children,—only no doctors and no medicine. I will illustrate their care with the incident that opened my eyes to the fact that Christian Science is an individual work and that it is literally God's power and presence which heals through the prayer of understanding.

For some fifteen years I had depended, in so-called serious cases, upon others for the healing of my children, and had invariably experienced for them quick and thorough healing. Seven years ago, one came down with measles. I sent for a Christian Science practitioner, and the child was quickly healed. I thought no more of it, but the next week a second child sickened with the same disease. I sent for the same practitioner, and again the healing was quickly accomplished. Once more I dismissed the matter from my thought, but one evening the following week, when I came home from work, I found all five sick—the three who had until now withstood the disease, with it, the other two with the complications said to follow these cases. My wife asked, "What shall we do? shall we send again for the practitioner?" I thought a moment, and replied, "No; we have exactly the same God that she has, and this seems to be our work." To which she replied, "That is exactly what I think."

So we gathered them all in a room with two beds, with the more severe cases in bed. Then I audibly declared what God is,—how all power and might and majesty belong to Him; that He is infinite Love, the only cause; how He is altogether good; that He never sent sickness or pain to any child of His, etc. Then we went over that week's Lesson, as it is perhaps seldom studied—all being absorbed in it. Then we separated for the night, and I sat up late, taking each child, one by one, to his or her and my loving Father-Mother God,—realizing for that child God's care and love and presence and power; in fact, the truth of creator and creation. I then retired, and we passed a quiet night. In the morning four of the children were quite well, the eldest boy, whose case had been the most serious, much better, and with continued work in twenty-four hours more he also was well. This is only one instance, out of many, of what Christian Science has done in one family.

I have still very lively recollections of what I suffered under similar circumstances as a boy,—the weary days in bed, the nauseous medicine, the tedious weeks of convalescence. Only the other day I overheard one of my children say to another, "Do you remember the fun we had when we had the measles and were kept out of school?" For, although quite well, they were of course kept out of school for the length of time prescribed by our city health department. So, if I were asked why, after twenty-eight years' experience of medical treatment, I had turned my back on it and adopted Christian Science, I should reply that, though the physical healing had first attracted me to Christian Science, I had found it as nothing when compared to the spiritual certainty this teaching gives; that it destroys the fear of death, and gives absolute assurance of immortality, as well as life harmonious here and now; that after a full and costly medical experience, I have found in Christian Science a much quicker and more certain curative system. Therefore, being a common-sense man, I have adopted and held fast to that which I have found, from my own personal, every-day experience, to be the best. The right to do this I am ready to accord to my neighbor, and I claim the same for myself.

WHOSE MASTER IS CHRIST.

ANNA C. WYETH.

"SINCE I have learned that 'man is not material' (Science and Health, p. 468), I do not care anything about the body," remarked a student of Christian Science, when asked why he did not use his understanding to destroy a

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physical manifestation of discord. The writer has always thought of the body as a symbol expressing a mental condition, and bearing the same relation to the mental condition as the written symbol bears to the mathematical concept; but here seemed to be an exception to the rule, for one who was possessed of some understanding professed to be indifferent to an expression of discord.

Thought then turned to a little child for the solution of the problem. The little one, too young to go to school, delights to "play school," covering his slate with figures or symbols made in imitation of another child's work, though they mean absolutely nothing to him. In this chaos of mathematical imitation there stand out instances where he unknowingly expresses a mathematical truth. By and by he starts to school, where he learns that two and two make four. He also learns to express his new-found understanding in symbols, and great is his joy at finding that the symbols are familiar, though now they possess meaning for him; they express understanding.

Mortals are as children covering their slates, their human experiences, with symbols. These symbols are sometimes healthy bodies and harmonious conditions; but as often they express disease and discord of every name, and the mortal knows not how to differentiate between the one and the other. But a day has come to many of us when we started in at a school whose master is Christ, Truth, and whose text-books are the Bible and Science and Health. Here we began to learn of God and of man's relation to Him. Then we learned, as did the child, that the symbols were the same as those used before we had an understanding of Truth; but now, knowing what the symbols mean, we see that we need to watch that they are correct. The little one who should say, on having the statement, two plus two equals six, pointed out, "Oh, I know it makes four; and I do not care about the symbols being right, so long as I know it," would probably learn wisdom from bitter experience; and even so will we of larger growth.

Mortals who are growing tired of aimlessly placing their symbols, and who want to learn "how to divide between sense and Soul" (*Ibid.*, p. 240), are wisely turning to Christian Science, and we as students owe it to these beginners to show them, by striving to manifest harmony in all things, that to know the truth does indeed make us free.

ONE PARAGRAPH IN OUR TEXT-BOOK.

CASSIUS M. LOOMIS.

ONE beautiful Sabbath morning I found myself fairly well started on my eleventh reading of Science and Health. I had just picked up the book when my eye fell upon a sentence on page 63, as follows: "In Science man is the offspring of Spirit." Strange, was it not? but ten times I had read the paragraph which opens thus, and now for the first time did its true significance appeal to me. I had just been having some disturbing business experiences, and these may have helped me to a little added light. How many times are our eyes opened by having some difficult problem to solve! "If man is indeed the offspring of Spirit," I queried, "can he be moved by any human will, this way or that? What an astounding thought! Are there in reality any complexities in Mind?" Instantly my thoughts reverted to my recent business difficulties, and through this illuminating sentence they were fully and satisfactorily overcome. In ten readings I had failed to grasp a very apparent truth; now the simple words were both a treatment and a benediction.

The second sentence of the paragraph reads thus: "The beautiful, good, and pure constitute his ancestry." How completely does this verify the opening words. Ancestry! Has not the human family boasted of signets, seals, heirlooms, and inheritances—mere baubles, which any robber might purloin? In the light of these words, the most precious of earth's jewels must glitter in vain. Then came this sentence: "His origin is not, like that of mortals, in brute instinct, nor does he pass through material conditions prior to reaching intelligence," another declaration of astounding verity that opens to us possibilities at present unknowable.

The next sentence began as follows: "Spirit is his primitive and ultimate sense of being." Yes, "primitive and ultimate"—the first and the last, and how, therefore, can the Adam-man—lame, halt, and discordant—have any claim upon us? Does not God's perfect image stand alone as a wise creator's finished handiwork? Further we have this declaration: "God is his Father,"—and yet how we have doted upon our earthly fathers and mothers, forgetting Jesus' request to "call no man your father upon the earth: for one is your Father, which is in heaven." Then comes the closing affirmation, which serves to illumine and complete the entire paragraph: "And Life is the law of his being." In these eight words every law of mortal making is swept out of existence, for we know intuitively that in the spiritual realm all is governed by the law of Spirit, of divine Mind.

Verily, there is enough in these few lines for a whole year's contemplation! I find this fact to be true: that however much I study our text-book, every new reading, if I but read in the spirit of a humble Truth-seeker and try to apply what I read, lovingly, humbly, and with an open heart of obedience, brings me that quickened sense which can be used to meet and solve our every vexing problem; and the degree in which we make these things practical by application and test, determines their real value to us. It is the open-minded thoughtfulness of our study, and the use we make of what we read, that counts, and it becomes ever more apparent to me that our patient and devoted Leader has builded for us far better than we yet know.

TRUTH IS RADICAL.

MYRTLE CLARK HOVEY.

IT is sometimes said by those who have only a slight knowledge of our Leader's teachings, that Mrs. Eddy is too radical in her statements. The present writer remembers that not many years ago she said the same thing, when perusing for the first time our text-book, "Science and Health with Key to the Scriptures." Then, as thought became divested of some of its error, and as the false, material sense of things gradually faded before the dawn of spiritual understanding, she began to realize that not Mrs. Eddy, but "right is radical" (p. 452).

There is no half-way position between good and evil, Truth and error, right and wrong. The line between these is sharply defined, and Truth permits of no compromise whatever with evil, as the sincere Christian Scientist soon learns. In this connection, it was very surprising to the writer to note apathy and indifference to the temperance cause, upon the part of some professed Christians. Our Leader makes the emphatic statement that "strong drink is unquestionably an evil, and evil cannot be used temperately: its slightest use is abuse; hence the only temperance is total abstinence" (Miscellaneous Writings, p. 289). Measured by the high standard given to us by Christ Jesus, he who demonstrated by his every word and deed that good and evil never mingle, when he said, "Ye cannot serve God and mammon," and also by that which is set before us by Mrs. Eddy in all her writings, no true Christian Scientist can fail to discern that there is not one iota of good in the liquor traffic, and that the only possible excuse for its existence is one that is based on selfishness, greed, and lust. Every thinking person who desires to inform himself of the facts, knows that our prisons, jails, almshouses, insane asylums, and orphans' homes are filled with the products of the liquor traffic.

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To be sure, we learn in Christian Science that, pushed to its last analysis, the evil of intemperance is but one of many phases of the belief of a life apart from God, and of pleasure and pain in matter; but the understanding of this does not release us "one jot nor one tittle" from our sacred duty to do all in our power to deliver those who do not "know the truth" from the cruel bondage imposed on them by the evil of strong drink; and no selfish love of material gain, no regard for "commercial interests," should sway any professed Christian Scientist one iota, when he is called upon to lend his support and influence in the cause of righteousness—of good *versus* evil. If he is swayed by commercial reasons to advocate evil in any form, he is declaring that there is good in evil, and thus betraying the Christ by serving evil in the name of good.

Loyalty to Principle, which means to unchangeable, unmixed good always, not materialism nor commercialism, should govern God's children. Paul said, "If meat make my brother to offend, I will eat no flesh while the world standeth, lest I make my brother to offend;" and again he says: "Take heed lest by any means this liberty of your's become a stumbling-block to them that are weak." If we are using this "liberty" of ours, if we are lending our influence, votes, and support to the cause of evil, as embodied in the liquor traffic (whether we permit ourselves to be mesmerized into believing that we are justified in doing so by business or other materialistic reasons, or not), how are we meeting the requirements of God in regard to our weaker brother? May we be Christian enough, as a proof of our love for God and man, and our worthiness to be called Christian Scientists, to take an unequivocal stand against a business, an asserted privilege, which is desolating homes and degrading character in all the land.

Good has no partnership with evil. We "cannot serve God and mammon," and whoever tries to do so must of necessity have a very thorny pathway to pursue, until he is willing to leave all for Christ, Truth. The divine demand, "Choose you this day whom ye will serve," comes hourly to every Christian Scientist, and the prosperity of our beloved cause rests very largely upon the manner in which we as individuals meet and respond to this demand. It is our God-appointed task to awaken mankind from their dreams, to a realization of the kingdom of heaven within. And how can we do this if we are aiding evil in perpetuating the dream—the lie?

THE COMFORTER.

E. ROSE COCHRANE.

ONE of the most vital points in the teaching of Jesus the Christ was contained in the promise of the Holy Ghost or Comforter, of which he said, "The Comforter . . . whom the Father will send in my name, he shall teach you all things, . . . he will guide you into all truth."

Is it possible that the great Teacher, who said, "Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven," intended to send to his followers that which, after nineteen hundred years of seeking and striving to understand, still remains a "mystery" to many? Surely Christ Jesus did not intend to send a guide that would be like a will-o'-the-wisp to those who needed practical instruction and leadership as much as did the disciples! The Master once said, "I thank thee, O Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent, and hast revealed them unto babes," and does not this statement prove that purity and singleness of thought and purpose, typified by a babe, can through revelation apprehend all truth? Why, then, are we not more willing to become as little children, instead of following blindly the "wise and prudent," while their mysteries yet remain mysteries to us?

R. L. Stevenson in "Lay Morals" truly says: "The longest argument is but a finger pointed; once we get our own finger rightly parallel, we see what the man meant, whether it be a new star or an old street-lamp. And briefly, if a saying (or fact) is hard to understand, it is because we are thinking of something else." Some may doubt this statement, until they find that it stands the test of practical truth, and as students of Christian Science we are proving its truth every day. What is the Bible but a finger pointing to the one great light? and what is our text-book, but a "Key to the Scriptures," a finger pointing to truths in this Book of books that are nearer to us than the street-lamps and brighter than the stars?

There is no new truth or light, in the absolute sense; we have simply failed to see what is, because we have been thinking of something else; hence the need of its being pointed out. Our past education and the general trend of thought are so much a part of us that for us to take in a new idea (on an old subject) is difficult, not because we do not want to know more of the truth, but because we do not want to give up thinking that which we have always thought. Following the teachings of the Bible on the subject of the Holy Ghost, and trying to give up thinking of something, or anything else, with the aid of Science and Health one can get one's "finger rightly parallel," and, lo, the "mystery" forever vanishes. One sees that nothing can teach us all things and guide us into "all truth" but divine Science, the unfoldment in consciousness of Truth and Love, a fact which receives supreme emphasis in the 8th chapter of Proverbs.

Let each one follow the "finger" rightly pointed, and see how it leads to making simple all the statements in the Bible where the Holy Ghost is referred to. What but true knowledge can complete the Godhead,—"God the Father-Mother; Christ the spiritual idea of sonship; divine Science or the Holy Comforter" (Science and Health, p. 331). "And these three are one," the apostle tells us. Speaking of this "triply divine Principle, Love," Mrs. Eddy continues, "These three express in divine Science the threefold, essential nature of the infinite. They also indicate the divine Principle of scientific being, the intelligent relation of God to man and the universe" (*Ibid.*). Just before Jesus ascended, he commanded his followers to tarry in Jerusalem, until they were "endued with power from on high," and he added, "For John truly baptized with water; but ye shall be baptized with the Holy Ghost not many days hence." This baptism, which was to be received after Jesus himself had ascended, was no formal rite or ceremony, but a transformation of the mind, so that to as many as received (understood) him, to them was given power to become the sons of God.

This gift of the Holy Ghost, which gave the disciples power to prove their faith by their works, and to speak with new tongues, was a divine knowledge, an apprehension of the truths of being, and this knowledge was free for all, as Peter found, when through revelation he gained a higher understanding of God, and perceived that He is "no respecter of persons." To "blaspheme against the Holy Ghost,"—what is it but to refuse to know and accept that which is true; and this lack of wisdom is its own punishment, keeping man from having his "part in the book of life." To the sick and sorrowing the Holy Ghost, divine Science, comes as the Comforter, saying, Awake! It is true that God can wipe away all your tears, and that there shall be no more death, nor sorrow, nor crying, nor pain, for the ignorance and false beliefs which were responsible for these discords have passed away. Mrs. Eddy tells us that "this spiritual consciousness is therefore a present possibility" (*Ibid.*, p. 574).

Throughout the New Testament it is to be seen that divine Science is the Holy Ghost, and it makes our at-one-ment with God possible because it alone reveals to us the

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whole truth about God and man. Surely the prayer of our Lord has been answered, and God has sent us another Comforter, even the Spirit of truth, which is to abide with us now and forever.

"FRET NOT THYSELF."

MARY E. BARBOUR.

As naturally as the flower turns to the light, so do Christian Scientists turn to the Bible, and the spiritual interpretation thereof, as found in "Science and Health with Key to the Scriptures" by Mrs. Eddy, not only for help and comfort in every trial, but for daily light and strength. Recently a need was met in studying the 37th Psalm. As if to emphasize the importance of this Scriptural injunction, the psalmist repeats several times, "Fret not thyself," and further declares, according to the Revised Version, that "it tendeth only to evil-doing."

How clear this is in the light of Christian Science, for are we not making evil real when we fret over it? We are taught in Christian Science that evil is to us as real as we make it, and no more so. The psalmist does not leave us without refuge, but gives us good counsel. We are told to "trust in the Lord, and do good;" we are to "dwell in the land," and verily we are to be fed. We read further, "Delight thyself also in the Lord," and "Commit thy way unto the Lord;" finally, we read, "Rest in the Lord, and wait patiently for him." When we have reached the point of patient waiting, surely it will be easy to obey the command, "Cease from anger, and forsake wrath."

And what is the reward? What are the promises, all of which are conditioned? The very first promise, "He shall give thee the desires of thine heart," would seem to contain all those that follow. We read that "he shall bring it to pass . . . he shall bring forth thy righteousness as the light, and thy judgment as the noonday." Would not all of these bring "the abundance of peace" promised? Yet there are more: "They shall not be ashamed in the evil time; and in the days of famine they shall be satisfied;" also, "The Lord will not leave him . . . nor condemn him when he is judged."

Five times in the same Psalm the promise is given, "They shall inherit the land." And what is this land? Is it not "the land of Christian Science, where fetters fall and the rights of man are fully known and acknowledged" (Science and Health, p. 226)? So when we read, "Fret not thyself because of evil-doers," we may remember the words of our text-book, "Clad in the panoply of Love, human hatred cannot reach you" (*Ibid.*, p. 571). Mrs. Eddy also writes (Miscellaneous Writings, p. 331), "When downtrodden like the grass, did it make them [mortals] humble, loving, obedient, full of good odor, and cause them to wait patiently on God for man's rich heritage,—'dominion over all the earth'?"

ADMISSION TO MEMBERSHIP IN THE MOTHER CHURCH.

The next admission of candidates will be Nov. 4, 1910. Application blanks may be obtained by addressing the Clerk of The Mother Church, and should be returned to him on or before Oct. 18, 1910.

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

Those who have made application for membership prior to June 3, 1910, and have not received notice of election, may communicate with the Clerk if they so desire, and are especially requested to do so before sending in a second application.

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

SELECTED ARTICLES.

[Frederick Dixon in *Bedford and County* (Eng.) *Record*.]

The theory of mental suggestion, whether worked out in mesmerism, hypnotism, or any of its other phases, is as old as the human mind. It is based on the belief that it is possible for one person to influence another person by some process of mental manipulation. The Old Testament is full of the records of these workers, who were known sometimes as magicians or necromancers, sometimes as diviners, and between whom and the priests and prophets of Israel there was waged a perpetual and relentless war. Now, as no one has ever dared to pretend that the human mind is not largely actuated by evil, it follows that the claim of this mind to do good is inseparable from its claim to do evil. The author of the Jehovistic document of the book of Genesis made use of his allegory to express this very fact, when he declared that those who ate the fruit of the tree of the knowledge of good and evil would surely die.

Centuries later, Jesus made use of a somewhat similar image. "A good tree," he said, "cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit." The human mind, impregnated with its animal passions, is certainly a tree capable of bringing forth evil fruit. In those words, therefore, Jesus once and for all set aside the recognition of the human mind as a possible factor in Christian healing. "But," he went on to say, "if I with the finger of God cast out devils, no doubt the kingdom of God is come upon you." The kingdom of God, he made it clear in these words, never could come to any man through suggestion from a mind believing in good and evil. The kingdom of God comes to a man precisely in the proportion in which he attains the Mind which was in Christ Jesus, and exactly as he gains this Mind, he gains necessarily the knowledge of the truth which Jesus said would make the world free.

A great English scholar and churchman has dwelt upon the distinction always drawn, in the Greek text of the Fourth Gospel, between the absolute and the relative. The writer, in the words just quoted, was referring to absolute Truth, the knowledge of which is the most scientific thing in the world, and which is referred to in the epistles in a phrase translated knowledge of God, but which should, of course, be translated exact, or scientific knowledge of God, and so of Truth. "Jesus of Nazareth," writes Mrs. Eddy, on page 313 of Science and Health, "was the most scientific man that ever trod the globe. He plunged beneath the material surface of things, and found the spiritual cause." Because, as the writer of the Fourth Gospel points out, Truth is absolute, he knew it was necessarily scientific, and being scientific was, equally necessarily, demonstrable. When, therefore, he sent out his disciples into the world, it was not merely to preach the gospel, but to heal the sick, for he declared those who believed in him would be able to do the works which he had done. The question, therefore, necessarily arises, what did this faith amount to, or in plain English, what is to be understood from the Bible use of the words belief and faith?

The English verbs to trust and to believe are quite incapable, as a great modern critic has pointed out, of conveying the moral significance of the Hebrew verb they are used to translate. Thus, the passage in Isaiah translated, in the Authorized Version, "If ye will not believe, surely ye shall not be established," is literally, "If ye be not firm, ye shall not be made firm." Now this is precisely what Mrs. Eddy has pointed out, on page 23 of Science and Health, in saying, "The Hebrew verb *to believe* means also *to be firm* or *to be constant*." That this firmness or constancy implied to the Jews something much more than blind faith, is certain.

Thus Philo, a Jew of the first century and a contemporary of Jesus, works out the Jewish view of faith in just

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this way. Abraham, says Philo, "saw the unfixedness and unsettledness of material being when he recognized the unalterable stability that attends true Being, to which stability he is said to have completely trusted;" and he goes on to add that there is "nothing so difficult or so righteous as to anchor oneself firmly and unchangeably upon true Being alone," which in its essence, of course, is the grasp of spiritual causation. More than this, he continues that "the only good thing that is void of falsehood and stability is faith toward God, or a faith toward true Being." and this faith he calls knowledge. "Wherefore," he continues, Abraham "is said to have been the first to have trusted God, since he was the first to have an unaltering and stable conception that there exists one cause, the highest, providing for the world and all things therein."

Mrs. Eddy defines the word Abraham, on page 579 of Science and Health, as "fidelity; faith in the divine Life and in the eternal Principle of being. This patriarch illustrated the purpose of Love to create trust in good, and showed the life-preserving power of spiritual understanding." Faith then, obviously, as understood by the Jews of the first century, was the perception of spiritual causation, or, as the writer of the epistle to the Hebrews put it, "the substance of things hoped for, the evidence of things not seen."

Causation being obviously spiritual, since God made all that was made, and since Jesus told the woman of Samaria that God is Spirit, and faith as understood by the people in whose language the Old Testament was written and the teaching of Jesus delivered, being the perception of this spiritual causation, it becomes obvious why the writers of the epistles spoke of exact knowledge of God, for precisely as the perception of spiritual causation deepens into understanding, there comes that exact knowledge of God which is in itself the scientific knowledge of Truth.

The miracles of Jesus were nothing but his demonstration of this knowledge, the divinely natural effects of his understanding of divine law and spiritual causation. He saw that the one eternal First Cause who, in the words of Genesis, created the heavens and the earth, and without whom, in the words of John, was not anything made that was made, could be nothing but the divine Principle which men have agreed to name God. Unless, therefore, a fig-tree can bear olive berries and a vine bear figs, it is manifest that Spirit cannot produce matter, that good cannot produce evil, that Life cannot produce death. It was this realization of spiritual causation and of all that followed from it of which Jesus spoke when he told the woman at the well that had she asked him, he would have given her "a well of water springing up into everlasting life." It is the perception of this which is the basis of healing in Christian Science, and it disposes entirely of the claim of evil to be regarded as power.

[John L. Rendall in *Ottumwa* (Ia.) *Courier.*]

The Christian Science following consists of people of at least average intelligence and ability, people of good standing in each community, who are recognized as sane and sound on all subjects, people who are good citizens and reliable religionists, people of acknowledged Christian character, kindly, charitable, honest and upright in their dealings with their fellow-men. These people one and all agree that Christian Science has brought into their lives a larger measure of health, happiness, and success, a clearer and more adequate understanding of God and their relation to Him, and of their duty to God and their fellow-men, than they had possessed before knowing something of its teachings. It would indeed be a difficult matter to convince any of these people that they have been "humbugged." Now, it stands as a logical sequence that if those who adhere to the practice and follow the teachings of a religion are united in their evidence as to its nature and character, as to its effect upon their individual lives and characters, that all statements to the contrary from those who have not experienced these things and who do not believe in said teachings and are therefore not competent witnesses, are of little effect and prove nothing in the face of facts.

This critic stated that "Christian Science disregards the teaching of hygiene, sanitary laws, etc." With reference to hygienic theories, I will state that these are too varied, too contrary in their nature and teachings to make the criticism of much effect. What might be called "proper" hygienic ideas are susceptible of too many contradictions and too much diversity of opinion and application to be intelligently followed by any one, and if one should attempt to follow all, the result would certainly be disastrous. Now, with regard to "sanitation," cleanliness, etc., the facts of the situation disprove our critic's inferences and implications. Christian Scientists are among the most cleanly people. They are not disregardful or unmindful of proper sanitary precautions, or of the health laws of their community.

Christian Science is not "pantheism." It makes a clear and positive distinction between the creator and the created, but at the same time teaches that everything true and real in God's creation must of necessity reflect or express infinite good, absolute perfection. Nothing else is real.

That Christian Science heals the sick and reforms the sinner is no longer an open question. It is a demonstrated fact, attested to by thousands of competent witnesses, who present irrefutable testimony in support of the fact that Christian Science heals and saves—in compliance with and in conformity to the exact teachings of Christ Jesus in this respect.

The advice given by our critic to read certain books opposed to Christian Science is akin to advice which might be given to Christians to study the works of a number of so-called infidels in order to get an adequate understanding of Christianity. It stands as a matter of fact that in order to understand a science it is necessary to study that which contains the fundamentals of the science and that which properly elucidates its teachings.

To argue for the reality of sin, disease, and death is not to aid in the overcoming of these things. The Christian Science idea is much better and will ultimately result in the establishment within individual consciousness of the "kingdom of God," in which it must be conceded none of these things have any place.

Now, as to the "price of the Christian Science text-book," this concerns those who purchase it, and they are of the universal opinion that it would be cheap at any price. None of them would be willing to part with their copy for an amount greatly in excess of what they paid for it, unless they could procure another one. Science and Health is not nearly so expensive as many "text-books" on medicine and other subjects. If those who purchase Science and Health appreciate its value and are satisfied with its price, surely there is no reason for others to complain.

Christian Scientists are convinced that in Christian Science they have found a reasonable and practical religious teaching which has made them better and happier in every respect; therefore, they are willing to continue in what this critic erroneously terms their "delusion."

[W. C. Williams in *Baltimore* (Md.) *American*]

To be a Christian Scientist is not merely a matter of belief, it is necessary to know and to prove what one knows, but when once proven nothing can take away the knowledge attained, nor can one be false to it without being false to himself. This knowledge is manifested by living the truth, healing the sick, and overcoming sin. It is only through his understanding of the Bible that one proves his knowledge of Christian Science.

The key-note of Christian Science is the acknowledgment that the real man is the son of God, that as God is Spirit, the true man must be spiritual, and that the image and likeness of God must always have been perfect and always will

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be. It is the false, evil, and material concept of man, called in the Bible the Adam-man, that never was perfect and never will be, and this concept must die before the true concept is realized. "As in Adam all die, even so in Christ shall all be made alive." Jesus died to prove to the world the grand verity that life is eternal; but he lived after the so-called death of his body, and he emphasized this in telling his disciples that he would raise himself again, and also that all who believed on him should never see death.

God's plan is not concealed from the spiritually-minded, but to the carnal mind, as Paul named it, the Bible is still a sealed book. Contrary to the statement of our friend, Christian Science teaches that the sinner "shall surely die;" it is only the spiritual man, the son of God, who will have everlasting life.

[Royal D. Stearns in *Bloomfield* (Neb.) *Journal*.]

Our critic classes Christian Science with faith-cure, mental science, etc., and asserts that each relies upon the same principle of suggestion. Suggestion is not depended upon, nor is it used in any way, in Christian Science. The basic idea in Christian Science healing is an absolute reliance upon the allness of God, and the proper apprehension of man's relation to Him "who healeth all thy diseases." "The effectual fervent prayer of the righteous man availeth much" in Christian Science practice. God alone is recognized as the healing and redemptive power by Christian Scientists.

Jesus himself said, "I can of mine own self do nothing." "The Father that dwelleth in me, he doeth the works." Again Jesus said, "I knew that thou hearest me always: but because of the people which stand by I said it, that they may believe that thou hast sent me." Certainly Jesus, in raising the dead and in healing those not in his presence, as was done in many instances, did not in any way make use of suggestion. Christian Science is deduced from the Bible and the teachings and works of Jesus. It claims to be a reinstatement of primitive Christianity, and submits as one proof of such claim its healing works, which are very similar to those performed by the early Christians.

Christian Science wholly discredits the claim that the human mind, or will, is a real healing agent; all real healing comes from God, the divine Mind, the source of all power and all goodness. "The carnal mind is enmity against God: for it is not subject to the law of God, neither indeed can be."

[Willis D. McKinstry in *Neodesha* (Kan.) *Sun*.]

Christian Science does not teach that sin and sickness are unreal to the erring human sense of existence, but it does give a demonstrable understanding that these are not of God; and if they are not of God, then in truth they must be unreal, because He is the creator of all being. Sin and sickness are conditions of the human mind which must be recognized as error, and overcome with the spiritual fact of being. Paul said, "For to be carnally minded is death; but to be spiritually minded is life and peace." God is Spirit, divine Mind, and man is his image and likeness; the universe, also, must be like Him, for Spirit begets spiritual objects and things; thus sin and sickness have no place in infinite good.

Our critic speaks of Christ's message as being "the only true one." We heartily agree with him on this point, and wonder why he does not accept this message in its fulness, as a "partial acceptance is insufficient" for a full salvation. The Galilean Prophet declared: "I am the way, the truth, and the life: no man cometh unto the Father, but by me." "He that entereth not by the door into the sheepfold, but climbeth up some other way, the same is a thief and a robber." Jesus recognized sickness and disease as effects of sin when he said, "For whether is easier, to say, Thy sins be forgiven thee; or to say, Arise and walk?"

Jesus' ministry was one of healing. The Gospels record many instances of his healing the sick, the dumb, the blind, the lame; of his casting out devils and raising the dead. Then he further said, "He that believeth on me, the works that I do shall he do also; and greater works than these shall he do; because I go unto my Father." Then came that wonderful command to preach the gospel and heal the sick. Is our critic fulfilling the latter part of this command? Is it not just as imperative as the first? "Even so faith, if it hath not works, is dead."

While at this stage of their growth in the apprehension of Truth, the spiritual understanding of God, man, and the universe, Christian Scientists do not claim to be able to raise the dead; yet there are many who have, and are able to show forth their work by healing all manner of diseases and reforming the sinner. "Ye shall know them by their fruits." While Christian Scientists are grateful for their physical healing, yet their spiritual awakening is far more significant to them.

The teaching of Christian Science does not cause "people to let go the Saviour," nor discard the "Bible of their fathers." The first and second religious tenets of our faith, as found on page 497 of Science and Health, read: "As adherents of Truth, we take the inspired Word of the Bible as our sufficient guide to eternal Life." "We acknowledge and adore one supreme and infinite God. We acknowledge His Son, one Christ; the Holy Ghost or divine Comforter; and man in God's image and likeness." There is no people more faithful to the study of the Bible than Christian Scientists; it is their daily companion; and these teachings have brought forth many a Bible from its hiding-place.

There are many in the ranks of Christian Science who had grown skeptical—in fact, doubted that there is a God—just because they could not understand the teachings of this most precious Book of books, but through the study of "Science and Health with Key to the Scriptures" by Mrs. Eddy, the spiritual meaning of the word of God, as recorded in the Holy Bible, was illumined. This spiritual unfolding enabled them to demonstrate its teaching: therefore, to such as these, Christian Science has not only saved them from skepticism, but it has saved the Bible for them. In the ranks of Christian Science are to be found many who were at one time engaged in the ministry, also those who practised medicine. These are now happy in doing the works the Master did.

[Written for the *Sentinel*.]

LIFE'S ARMAGEDDON.

RALPH W. CROSMAN.

WHAT mean the strange alarms that 'round earth sweep,
The secret fears of some impending doom,
That rise now here, now there, and will not sleep,
But spread abroad their sick'ning, subtle gloom?
And what, in truth, portends the breaking light,
The swift, sweet light that floods the whole world o'er,
That fills men's hearts with peace and joy and might,
And to some presence bright throws wide the door?

'Tis this: life's Armageddon strife has come:
In city's mart, in desert, plain, and hill,
In hearts of all is heard war's muffled drum,
The silent crash that sends o'er earth its thrill.

Where'er Truth leads her white-clad army out,
Where'er Love's swift and piercing darts are flung,
There error's force falls deep in utter rout,
There blighting hate's long-'waited knell is rung.

The world's wide war is on; vast armies clash;
But no man dies: no sound but error's fall
Answers Love's clarion-call with might atlash—
For e'en in battle's shock God holds us all.

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CHRISTIAN SCIENCE SENTINEL

EDITORIAL

MRS. EDDY TAKES NO PATIENTS.

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

NO BASIS FOR FEAR.

A PHYSICIAN in a recent letter to a New York newspaper calls attention to the varied and groundless fears which he alleges govern mortals from their earliest to their latest experience, and, speaking doubtless from experience of the effect which indulgence of these fears procures in the way of physical and mental disorders, he makes an earnest plea for their overcoming. He did not, however, point the way to this overcoming, and whatever good his article will do, though written with the best of intentions, will probably be limited to awakening the thought of his readers to the abnormality of the conditions which he described.

Merely calling on men and women to cease being afraid is not sufficient; it is not enough even to point out to them that their fears are foolish and groundless, and dilate on the baneful effects that follow in their train; they must be thoroughly assured that there is no cause for fear. To do this, it is necessary to go to the bottom of the question and indicate a remedy, and this cannot be effectually accomplished so long as the attempt is made on the basis that evil is real. Men do not fear that good will come into their experience; they hope and pray that it will. When they come to understand that God, good, is infinite Love and the only power, and therefore that evil has neither existence nor potency, they will cease to fear it, and no longer be its victims.

The apostle Paul had learned this lesson when he wrote to the church at Rome: "For ye have not received the spirit of bondage again to fear; but ye have received the Spirit of adoption, whereby we cry, Abba, Father." As Christian Scientists we have come out from the bondage of the fear of evil of any sort, for we know in whom we have put our trust, and that He is able to deliver us; in other words, we have entered into "the glorious liberty of the children of God." Likewise, we rest assured that, if faithful to the teachings of our Leader, "we can, and ultimately shall, so rise as to avail ourselves in every direction of the supremacy of Truth over error, Life over death, and good over evil, and this growth will go on until we arrive at the fulness of God's idea, and no more fear that we shall be sick and die" (Science and Health, p. 406).

Critics of Christian Science who find a stumbling-block in the teaching that evil is unreal, fail to apprehend that they are dishonoring God by contending for the reality of evil; yet this is the inherent logic of their position. If it is admitted that God is the creator of evil, it follows that He is not even as good as a just and respectable man or woman, because neither of these would wittingly create evil or do evil. On the other hand, if God is not the creator of evil, and evil exists, the plain inference is that God is not omnipotent; and not only this, but His power is secondary to that of evil and its creator. These are the horns of the dilemma, and the believer in the reality of evil must either take his choice of these or give up his illogical belief for a more tenable one.

Since that memorable time when Mrs. Eddy, with the courage born of conviction, not only declared that evil is not real, but gave a reason for the faith that is in her, namely, that there is no power or creator apart from God, and it is impossible that He should create anything so unlike Himself, fear has greatly diminished; and it will still further diminish as mankind attains to a clearer and fuller apprehension of the truth of this statement, which can be taken as a working basis from which to demonstrate the allness of God, good, and the consequent nothingness of all that is unlike Him.

ARCHIBALD MCLELLAN.

THE TRUE SETTING.

A FAVORED visitor in a beautiful home was moved with a sense of gratitude that his noble friends could have such an attractive place in which to dwell and dispense their gracious hospitality, and as he went his way he mused much upon how fitting it would be if every fine, high, unselfish thought had the native and legitimate setting for all that is true and good. The sunset's glory and the jeweled night; the lavish splendors of tropical forest and crystal-studded cave; the refinement of form and texture, of color and fragrance, with which nature ever surrounds herself,—all these give hint of the necessary and eternal fact that Truth's every idea and expression is framed in beauty, and that to man, the highest divine idea, belongs the fairest and holiest habitation.

Describing the beauty and strength with which God would surround even the prodigals of human sense, the prophet has said, "O thou afflicted, tossed with tempest, and not comforted, behold, I will lay thy stones with fair colors, and lay thy foundations with sapphires. And I will make thy windows of agates, and thy gates of carbuncles, and all thy borders of pleasant stones." Surely He who dispenses the good and the beautiful with the plenitude of light, wills that aspiring men be clothed with the abundance of His perfectness and His joy, and the fact that in all times many of the noblest and worthiest among men have been subject to the limitations of poverty no more argues for the divine arrangement of these circumstances than does humanity's subjection to sickness and suffering argue for their heaven-designed place and provision. All thoughtful people are practically at-one today in their recognition that it is the sin and selfishness of men, and not the providences of God, which are responsible for the human destitution and wretchedness that dishonor Christian civilization.

The imperative condition on which all may merit ideal human possessions is clearly defined in the Scripture statement, "Seek ye first the kingdom of God, and his righteousness: and all these things shall be added unto you," and it is apparent that its fulfilment would be in keeping with the highest good. If the chief and abiding interest of every Christian is centered upon the dwelling of the nobler man, the spiritual enrichment and adornment of thought, the resulting "hundredfold now in this time," while apprehended and expressed in spiritual terms, will answer to and supply his earthly need.

The all too common method of rating things by what they will bring us of sense satisfaction, finds its fruitage in the pitiful fact of unnumbered dwellings that abound with earthly plenty, but that know no contentment, no heavenly peace and joy, and this for the reason that there has been no seeking "first" for spiritual things. Desire has been toward gold-getting rather than truth-getting. If our thought were given primarily to the purification of sense, the attainment of an exalted consciousness, that "house not made with hands," whose foundations are faith and understanding, whose walls and turrets are built up of knowledge and temperance and patience and godliness, whose embellishments are the blossomings of brotherly kindness and charity, and whose courts are open ever and only to the sweet and pure radiations of truth and goodness and beauty, then how worthy would we be of that ideal setting which is surely embraced in Love's unstinted purpose.

Christian Science lifts thought to the naturalness of the abundance of good, but it teaches that the value of things and of experiences is rightly estimated only in terms of

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their advantage to the spiritual life, the enduring good which they confer, and that material abundance becomes a blessing only in the measure of our devotion to that ideal life to which ideal surroundings normally pertain.

JOHN B. WILLIS.

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CHRISTIAN SCIENCE gives a wonderful interest to every part of the Scriptures by unfolding the spiritual sense and significance of all things therein, and by showing the relation of type and symbol to the tasks of each day. The account of the consecration of Aaron and his sons is deeply instructive, especially when we remember that in the realm of Truth the "only priest is the spiritualized man" (Science and Health, p. 141). The Bible says that the faithful shall be "priests of God and of Christ, and shall reign with him," which surely means that each one must be consecrated to the service of God and humanity; and this awakens a sense of the sacredness of every duty that makes "our common daily life divine," to use the poet's words, and gives a new meaning to the wise man's saying, "Whatsoever thy hand findeth to do, do it with thy might."

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In our lives as Christian Scientists the consecration of the tongue is perhaps the most needed of all, that only words of charity, gentleness, and truth may go forth therefrom. Dare we measure our words by this high standard? Yet in Truth and Truth's service there is no other! We read that Samuel began the priestly service when he was but a child, and that, like Christ Jesus, he grew, and was in favor with God, and also with men; and so shall we be, if we remember our consecration to Truth and Love in all that we say and do. In our service to humanity we should always hold most sacred that which is committed to us in confidence; the ear should take it in with the purpose to preserve it inviolate under all circumstances, and with this good purpose the tongue should keep covenant, for the one who serves faithfully at the shrine of duty has this promise which comes down through the long centuries, "I will raise me up a faithful priest, that shall do according to that which is in mine heart and in my mind: and I will build him a sure house; and he shall walk before mine anointed for ever." This was spoken to Eli with a warning that the unfaithful could not serve God or humanity, but that those who have clean hands and pure hearts shall know the divine purpose and fulfil it, God being their strength.

Never before in human history have spiritual realities been brought so near to men as in the every-day ministry of Christian Science, which reminds us of the prophecy that "holiness unto the Lord" is to be written upon everything, from the least to the greatest; and this surely means that all service, as well as the one who serves, must be consecrated "unto the King eternal, immortal, invisible, the only wise God."

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THE LECTURES.

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I am not here to tell what Christian Science is or is not, but may venture to state that misconceived ideas about this religion, and beliefs in a power apart from God,—carnal beliefs, Biblically speaking,—are robbing us of our birthright and holding us in the bondage of sin, disease, and all bodily and mental suffering.—*Correspondence.*

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I am very thankful for those students who were wise enough and kind enough to lead me gently through those trying times. I shall never forget the first evening I went to my room with a borrowed copy of Science and Health, ready to read. It was the last day of the old year. I had been having serious trouble with my eyes for several months and had been able to read only a few minutes at a time, but I read that book almost continuously from seven o'clock until about midnight. As several great whistles sounded the passing of the old year and the coming of the new, I felt absolutely certain that the old troubles were going out of my experience, and that something good and true was coming in. I had never felt so glad and thankful in my life. That night I bought it. I would have bought a copy of Science and Health the next morning if one had been for sale on New Year's day. The following day I did buy one, and, after reading its pages "as for hid treasure," Having been advised to employ a practitioner, I did so for a couple of weeks, and the following are some of the benefits received.

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moment, to break the bondage that was holding me to other and less desirable working conditions. But in the mean time, a complication had appeared. Much as I wished to do my special reading, I could see very clearly that Christian Science was vastly the more important subject of the two. I therefore continued to study the latter at the expense of the former; in fact the very latest of my professional literature reposed safely in its original wrappings. This went on for some time; and finally I realized that if I ever expected to live at peace with myself under any circumstances, I must be able to do so now. That seemed to be a very hard lesson, but I knew it had to be learned and so set myself to the task. In a very short time the longed for opportunity presented itself, sooner in fact than I was looking for it; that is to say, the way opened by which I could return to the part of the country in which I had been accustomed to live, and to an office of my own, to my own work. But, to my astonishment, I discovered so great a change had taken place in my view of things, that I did not care to do either. I cannot go into the details of this situation, but I regard the outcome as proof that I had learned my lesson, had demonstrated the proposition that peace and contentment are not conditions of time or place or occupation, but that they are conditions of mind, and are attainable here and now—not some other time or in some other place or under some other circumstances: in other words, that the kingdom of heaven (the reign of divine harmony) is "at hand," not afar off, or beyond the grave.

This does not mean that I think I have no more work to do, nothing more to learn, no more progress to make, but it does mean that, to the best of my knowledge and belief, Christian Science teaches absolute truth; that I am proving the truth of its teachings, to a considerable extent, in the ordinary affairs of life, and that I find it the greatest blessing that ever came into my experience. My very earnest wish is that others may begin to know this wonderful truth which is making men free from all undesirable conditions, and that I may help them by living according to the divine Principle of harmony. In the year 1887 I thought that Mrs. Eddy's spiritual interpretation of the Bible was very unwarrantable assumption, to say the least. Now, with my best efforts, I can only feebly express my great thankfulness that we have in the world today a truth of such great practical value as that same spiritual interpretation.—ARTHUR D. BARKER, D.D.S., Spokane, Wash.

I wish to express my gratitude for what Christian Science has done for me. For several years I suffered from bowel trouble, nervousness, and an ailment which necessitated my undergoing several operations, none of which gave me relief. At last my physician advised me that I would need to have another operation, but he did not promise that it would cure me. At this point, I called on a Christian Science practitioner, and after taking several weeks' treatment I was practically healed. This was several years ago, and today I am a well and strong woman, able to look after every detail of my home. I am indeed grateful to God for the physical help and spiritual uplift which have come to me, and my daily prayer is to learn more of this truth which has been revealed to us through our dear Leader.

MABEL CRUMP MCCAULEY, Chicago, Ill.

During the summer of 1904 I was taken with a cold which developed into a severe cough. For three months I was unable to get relief, except for a brief period, from *materia medica*, and we were eventually brought to the conclusion that it was a serious case of lung trouble. By this time I was a physical wreck, and the consolation which I offered to members of my family was that at the rate I was going the struggle would soon be over; but having now reached man's extremity, I was ready to appeal to a higher power.

Through a number of influences I was induced to visit a Christian Science practitioner. Upon my first visit she gave me a very encouraging talk, and told me that I did not have to be sick, a statement which at that time I did not understand. She, however, advised me to think the matter over, and call on her again should I desire treatment. I did so, two or three days later, and I was treated for about one week. To outward appearance there was very little improvement, but on my way home after the fourth visit I realized what a Christian Science treatment is, that it is something which is not revealed to flesh and blood, but must be discerned spiritually; and I knew I was a free man. On entering the house I told my wife and daughter the good news, and we all were very happy and I might say awed, for none of my family up to this time had ever given Christian Science any serious consideration. Since my healing I have enjoyed more than four years of almost constant good health, and I have been able to perform a reasonable day's work with as little fatigue as when in my teens, over a half century ago. I would also state that almost simultaneously with the above healing I was freed from a chronic bowel disorder contracted during my service in the Civil War, although I had no special treatment for this.

Since taking up the study of Christian Science, myself and other members of my family have received much physical help and manifold spiritual blessings. During the time I was under treatment I applied myself diligently to the reading of "Science and Health with Key to the Scriptures" by Mrs. Eddy, to whom my heart goes out in grateful acknowledgment for her inestimable work in behalf of mankind. I have been a member of one of the Christian Science churches of Portland for almost four years. I give this testimony gladly, gratefully, trusting that it may afford a ray of light to some wanderer in the wilderness.

BENAJAH MORGAN, Portland, Ore.

Some time ago a condition came up which would have alarmed me greatly before I came to Christian Science. There was pain all over the head, extending down the neck, with a sense of something forgotten, something which I felt I ought to know. Christian Science had taught me that such a condition was unreal, that I had but to continue using what I knew of right thinking and all would be well. The pain and discomfort lasted throughout the day, and in the evening my daughter read to me an article from *The Christian Science Monitor*. As she read I knew that this was the knowledge for which I was searching. I asked her to read it again slowly, and as she read, there came in a flood of joy and gratitude to our deeply loved Leader, the remembrance that all the "promises" are operative now. Generation after generation had drawn comfort from the promises of the Bible, but we, through Christian Science, were seeing their fulfilment. Ours is the joy of learning that the words and works of Jesus unfolded a Principle that is applicable now and available to all, whether "least" or "greatest." The painful conditions, both physical and mental, rolled away with the reading, every appearance other than normal vanishing with the return of the knowledge that Christian Science is indeed the Comforter, bringing to our remembrance "all things" whatsoever that the Master had spoken.

How can a Christian Scientist ever be grateful enough to Mrs. Eddy, who has brought such gifts to humanity? The only outlet to the grateful love which lives in our hearts, is the knowledge that love is its own reward, and that this reward is "exceeding great." Love will bring her the reward so nobly earned; we may rest on that, and work to bring to others at least something of what has come to us in Christian Science through her self-immolation.

MRS. WINIFRED M. PLAYFAIR, Westminster, S. W., London, England.

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Up to four years ago, my wife had been from childhood a constant sufferer from a bowel disorder, and her father in her younger days spent a great deal of money in trying to have her cured. In August, 1905, while spending our vacation in Maine, we made the acquaintance of a Christian Scientist and her daughter. We were in their company a great deal of the time for about three weeks, and while I was not of a very religious turn of mind myself, I was favorably impressed by the lady; so much so that I asked her to give my wife absent treatment when she returned to Chicago. She assured me that she would, saying that it was one of the greatest joys of her life to try to be of service to others. In a short time my wife began to improve, and normal action was established, something which she had not had since childhood. Although this was over four years ago, she continues to be well, and since that time has done away with all material remedies.

I thank God for the day that we became acquainted with Christian Science, and we are very grateful for benefits received. We are glad to send this testimony for publication, and hope it may lead others to investigate this teaching.

H. W. EMERY, Roxbury, Mass.

About a month before the birth of my last baby I was taken with a severe attack of neuralgia. I called a Christian Science practitioner, and in a few days the trouble was overcome. Later, at the birth of my child, I again called for help in Christian Science, and the result was wonderful. Baby and I were left in the best of health, while on two former occasions the prolonged suffering left me weak and I was long in recovering my strength. That which to me seemed most marvelous at this time was the absence of fear, for at the time of the other confinements there was great dread and also nervous physical conditions, both of which I escaped in this last experience. I am indeed grateful for Christian Science.

MRS. WARD M. FOWLER, Oklahoma City, Okla.

[Translated from the German.]

When I first attended a Christian Science meeting, in the fall of 1909, I knew nothing about this teaching. My brother had asked me to go there, as he thought it would do me good. After the meeting was over I thought that if I could have heard before what I had just listened to, I would have been spared many a dark hour. Here I had found what I had often longed for—a true concept of God. After that I became a regular attendant at the meetings, and thereby gained a sufficient understanding to be able to apply the truth myself with good results. While doing house-cleaning I injured my wrist, but I overcame the pain by holding firmly to the thought that there is no inharmony in God, and the swelling disappeared along with the pain. At that time I had not yet spoken to a Christian Science practitioner. I used to be very irritable, but this disposition has been almost unconsciously overcome. I formerly suffered much, and often would seek for comfort in the Bible, but found none, as I could not understand it; now I do, and I love to read therein.

I thank God that I was shown this great truth, which has been made comprehensible by Mrs. Eddy to all who seek after it; and I am grateful that we have an opportunity here of having this teaching expounded.

FRAU EMMA SCHULLE, Dresden, Germany.

I did not take up the study of Christian Science for physical healing, although I was in poor health at that time. The testimonies of healing heard at the Wednesday evening meetings and from friends did not impress me, but when I was given Science and Health to read, then I found what I had been looking for all my life, namely, God. I had been a regular attendant at church and Sunday School, and also a teacher in Sunday School; but many of my questions were unanswered and blind belief did not satisfy me—I wanted proof. I could never be persuaded to join any church, although I attended one for fifteen years. I did not see that it made my friends any better to do so, and I did not want to join unless it would change me for the better.

From the time I began to read Science and Health I could see that Christian Science is the truth, and I began to apply it, to prove or demonstrate it. I procured a copy of the text-book, also a *Quarterly*, and with the Bible I began the study. Then my diseases, one by one, left me, some of them without any effort on my part. A serious throat trouble which I had every winter was one of the first to leave; also backache, bowel trouble, a growth in the nose which a doctor had said would have to be burned out, and a tendency to take cold; all these ills left me without treatment. Stomach trouble in a very severe form yielded to treatment, and with the overcoming of these diseases, health, strength, and flesh were regained. My friends noticed the change, and when they were told what had brought it about, one and all admitted that there must be something in Christian Science,—that I was not the same person that I used to be, and that the change was wonderful.

Yes, I have found what I wanted; namely, a religion that can be applied to the overcoming of all evil, discord, sin, and disease; a God who is not afar off, but near at hand, here and now. Mrs. Eddy tells us on page 34 of Science and Health that "demonstration is Immanuel, or *God with us*," and I have had proof through demonstration that God is with us today. I am indeed grateful to God, also to our Leader, Mrs. Eddy, for Christian Science, and I hope that I may live its teachings.

MISS LUELLA MAY POTTER, Denver, Col.

It is clear to me that Christian Science reveals the truth about God and man's relationship to Him, and that this truth heals. This conviction was established in July, 1903, and since that time it has only become more deeply rooted. At that time I was suffering from an injury to the knee, sustained in a football game, when attending college. I consulted several physicians, and they all pronounced the trouble a very serious injury. They furnished bandages and elastic supports, which were used without satisfactory results, for notwithstanding these the knee would slip out in such a manner as to prevent the joint being straightened, and there was great pain and inconvenience. At last I consulted a specialist in surgery, who advised that only an operation could effect a cure, and that I would be confined to the hospital for a month at least, so that the outlook was far from bright.

Just then I was urged to try Christian Science, of which I knew nothing. I did so, and the second night after treatment was commenced I removed the bandage on retiring. The next morning I found that I could walk perfectly without it—the healing was complete. I thus learned that the truth is equal to every human need, even when a surgical operation seems necessary. I immediately purchased a copy of Science and Health, and since then I have had many proofs that a realization of the allness of God causes sin and sickness to vanish. I am indeed grateful for Christian Science, and to our dear Leader, who has reflected and continues to reflect so much of the divine intelligence, directing our footsteps in the way that leads from material sense to Soul.

A. LAWRENCE P. HUNTER, Vancouver, B. C.

It is with grateful recognition of the beneficial effects of Christian Science to me and in my home that I give this testimony. Over eight years ago I began to learn what Christian Science is. A friend who at that time had been

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a Scientist for a number of years, was instrumental in getting me started. She loaned me a copy of "Science and Health with Key to the Scriptures," which I took home and began to read. I was very much in need of physical help, having been in poor health for some time, and was gradually failing in strength with what kind relatives and friends recognized as a disease of the lungs, which was supposed to be hereditary in my family, my mother having passed away with it some years before.

Upon my beginning to read Science and Health, I at once received great comfort and some physical relief, but the following spring it seemed necessary to have treatment, and I did. By this time my friend had returned to her home in Denver, and treatment was given me absently for several months. For the gain of health and physical vigor I am indeed grateful beyond words, but the spiritual uplifting and the surcease of mental worries, together with the pointing to the ultimatum of higher hopes fulfilled, is ever a well-spring of happiness. Prior to my healing, I had not been connected in any way with religious matters, but Christian Science has settled this question for me. I am thankful to God for the help received in many ways, including the lectures I have heard, and my heart goes out in love to dear Mrs. Eddy.

My husband joins me in the study of the truth and our ten-year-old daughter knows no other means of healing. In the town in which we are now living we rejoice with the other members of the little band of Scientists in both Sunday and Wednesday evening services, also in Sunday School for the children. When I began to receive so much help, my two sisters and brother became interested, and now each depends on Christian Science for daily needs. Through a realization of the truth I have been able to see the disappearance of evil for others in proof of the healing power of divine Mind.

MRS. BERNICE HAMILTON, Spearville, Kan.

The writer owes endless gratitude to God, and to our dear Leader, for the healing which came to her nine years ago, when an invalid, with little hope of again being able to walk or take any active part in life. A copy of Science and Health was loaned her. The book was taken up simply to pass the long, tedious hours; but instead of putting it to one side, and going to bed before seven o'clock, as for many months past, that book engrossed her attention till after midnight, and she left her room next morning well. Her youngest child was healed at the same time. From that time every need has been met for herself and family by the understanding of God, revealed to them by Christian Science, as set forth in Mrs. Eddy's different works. Since the physical healing, very much work has had to be done; there was a new understanding of God and of man to be gained,—an understanding of Truth, of Life, and of Love, —and this is being accomplished as self is surrendered and thought purified.

There is an old saying, "Dead fish float with the stream, live ones swim against it." One may indeed be grateful when, in overcoming difficulties which arise, we find ourselves going against the stream of mortal belief; nor need we be discouraged when the moral and spiritual healing come slowly and we wonder if we are emerging at all. Mrs. Eddy says (Science and Health, p. 251), "Error is not real, hence it is not more imperative as it hastens toward self-destruction." For this leading back to God, through the teaching of Christian Science, when wandering far from the pure, life-giving waters of Truth, no words can express sufficient gratitude. Jesus, in his walk to Emmaus with the disciples, "opened their mind, that they might understand the Scriptures" (Revised Version). How many proofs have we had that this spiritual understanding of the Bible is the word that heals. The psalmist says, "He sendeth his word, and healeth them" (Revised Version).

LOUISA E. BELL, Hurlingham S. W., London, England.

Mrs. Eddy says in Science and Health (p. 14), "Become conscious for a single moment that Life and intelligence are purely spiritual,—neither in nor of matter,—and the body will then utter no complaints." I can certainly testify to the truth of this statement, as I have been healed on three separate occasions through a realization of this truth. The malady of which I was healed is considered a dangerous and even fatal one, and yet I was healed instantaneously and the manifestation entirely disappeared.

I am glad to be able to testify that through the reading and study of Science and Health I have been able to overcome many discords, from toothache to ills of a much more serious nature. I had a very ugly wart on my hand for over a year, and it annoyed me greatly, but still I did not seem to know how to handle the matter. About a year and a half ago I had a trouble that seemed of a very serious nature, and was impressed with the idea that I must begin to work for myself immediately. I retired one night with the thought that I would work during the night on this particular ailment. During the night I knew I had made the demonstration, and I was declaring that error could not be recognized in my consciousness any longer, when I thought of the wart. I immediately declared the truth, and it was very clear to me that matter had no power to manifest anything of itself. In the morning the wart had disappeared, leaving no trace behind. This demonstration seemed very beautiful to me, although the trouble itself was a simple one, but it showed me clearly that matter is simply a projection of false sense.

I am indeed very grateful for all the blessings and benefits I have received through an understanding of Christian Science.—GEORGIE L. CARLISLE, Butte, Mont.

For years I was a sufferer from stomach trouble, also from rheumatism and dropsy. I had been treated by many doctors, and had been in a hospital, but grew worse instead of better. After spending a great deal of money and trying all kinds of healing, I was advised by a friend to try Christian Science; but I replied that I knew it would do me no good, as I had given up in despair, and I really did not care to live if I must endure such suffering. My friend was not to be put off in that way, however, and insisted upon my giving Christian Science a trial. At last I submitted, and we went to call upon a practitioner, but it took two people to assist me in getting upstairs. I still insisted that Science could do me no good, but I took treatment that day and the practitioner said if I cared to continue I should come the next day. He also gave me some Christian Science literature to read, but I said that I could not read, on account of my age (I was then about sixty-six).

The next day, however, I called again, and after the second treatment, to my great surprise, the swelling began to disappear from my hands and I began to think there was some hope for me. After a few more treatments the despondent thought had left me and I desired to live, for the suffering was all gone and I could eat anything I wanted. In less than one month I was walking wherever I wished to go, could go up and down stairs, sew, read, and do almost any kind of work, and people remarked that I looked twenty years younger than before taking treatment. I have not been sick since, with the exception of a cold, and that was soon overcome. I have not only been healed physically, but from the study of Science and Health I have learned enough of the truth to enable me to help others.

MRS. LITIA M. BAKER, Guthrie, Okla.

It comes to me that it is not only a duty, but a privilege to make an honest acknowledgment of the many blessings received through Christian Science, although they are more than I could enumerate. One of the greatest of these blessings is the apprehension of God as Love. For a number of years I belonged to an orthodox church, and

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though I read the Bible with an earnest desire to understand its teachings, it was practically a sealed book until illumined through the study of the text-book of Christian Science, "Science and Health with Key to the Scriptures."

Some time ago I awoke one morning with what seemed to be a severe cold. I, however, arose and went to business as usual, working and declaring the truth for myself as best I could throughout the day, but with little or no relief. That night I had a high fever, and all the symptoms of a severe case of illness. The next morning I sought the help of a Christian Science practitioner, and in four days I was able to resume my duties at the office. For this healing and for countless other blessings I am grateful to God, and to our Leader, who has labored so patiently and lovingly to teach us how to acquaint ourselves with God,—to gain that knowledge of "the one true God" which Jesus declared "is life eternal." I am also thankful for the *Sentinel* and *Journal*, and grateful to all who have helped me to a clearer understanding of this wonderful truth.

MRS. CLARA A. NORTON, Chicago, Ill.

It is with a grateful heart that I write to tell of the benefits I have received from Christian Science. I was attacked with a very severe illness, having all the symptoms of acute lung trouble, a disease which had almost terminated fatally for me two years previously. Owing to this, much fear was manifested, and my faith in Truth was put to the test. The next day I was semiconscious, but with the help of a practitioner I was enabled to rise, as well as ever, two days later. Sundry other ailments have been overcome by realizing man's God-given dominion over error. Not only has Christian Science helped me from a physical point of view, but it has been a wonderful help in every-day life. Work which before seemed distasteful and was done in a slovenly way, is now done with the thought of perfection uppermost.

Lastly, Christian Science has given me a better knowledge of my fellow-man. Like most young men, I was always rather prone to judge people from outward appearances, but now I know that each one of us belongs to a brotherhood where all is harmony and peace, and where all have one Father, who is guiding and directing each true thought, word, and deed. I am very grateful to the all-wise God, to Mrs. Eddy, the Founder of Christian Science, and to all who by word and deed have helped me so far along the narrow way.

D. H. COOMBER, Sunderland, England.

I have been interested in Christian Science for some time, but I never realized the power of Truth, as revealed in Christian Science, until my healing of a skin disease. The eruption first appeared on the wrists and then on my face and arms, constantly extending and growing worse, until I was very much frightened. I then turned completely to Christian Science, and within a week I began to recover; in two weeks the disease had all disappeared, and there has been no return of it since.

At the time that I asked help through Christian Science, I had been troubled for years with rheumatism and a stomach affection, but I have been healed completely of both and am now entirely well. I am thankful to God for all the blessings Christian Science has brought to me. I am grateful for the new understanding it has given me of the Bible, and one of the things that I am most grateful for is the sense of confidence in God which it has given me, and the taking away of anxiety. It is teaching me how to live, and giving me a sense of happiness that I never knew before. I am indeed grateful to Mrs. Eddy for the revelation of divine Truth, as given through Science and Health.

JOSEPHINE B. AMES, Marshfield, Mass.

I have always enjoyed the reading of the testimonies in our periodicals, and would like to send a few words of thankful acknowledgment for the benefits of Christian Science. This truth was presented to us over thirteen years ago by one who had just been healed through its teachings. I had united with an orthodox church when twelve years of age, and was for several years active in Sunday School and church work. After my marriage and removal to another city, we lived near a church of another denomination, which we attended occasionally. Later, thinking its teachings were nearer to the way Jesus taught, we were immersed and joined that church.

I had always felt that if Christians were purer in thought and lived closer to God, they would be able to heal as Jesus and his disciples did so long ago. When I heard about the healing of sickness as well as sin, which is demonstrated in Christian Science, it at once appealed to me as the religion taught by Christ Jesus. We sent at once for a copy of Science and Health, and began its study, sitting up every night till very late, for it seemed as if this was indeed the spiritual food we had been hungering for. My husband was healed of a severe attack of rheumatism the first evening he read the book. Since that time we have never had any medicine in our home, and have had many beautiful demonstrations, with divine Love for our only physician. About a year after this we took class instruction. We have a family of three boys, the eldest being a member of one of the branch churches. The youngest, who is thirteen years old, has never taken any medicine.

Not long since, as I was stepping from an electric car, the car started and I was thrown violently to the ground. At first I seemed stunned, but the conductor helped me up and took my address and made some inquiries to see if I was much hurt. I said very little, but kept declaring the truth silently, trying to realize the omnipotence of God and the utter powerlessness of error. I managed to get to my sister's door, where I was going to spend the night, expecting to start for my home the next day. My sister's family are Christian Scientists, and I immediately felt their helpful thought, but still the trouble seemed to gain ground and my fear increased. I had several bruises and my left shoulder was so badly injured that I could not move my arm without severe pain. How many times during the next few days I thanked God for Christian Science, for without it I do not know what I should have done when fear and discouragement tried to talk to me. As I felt that my sister had enough to attend to with her own home affairs and caring for me, she wrote to my husband, and he came and began to treat me. The next Sunday I was at the church service there, and on Tuesday I came home and resumed my own household duties with a very thankful heart.

The physical healing does indeed seem wonderful many times, but the spiritual uplift gained from reading our text-book and in striving to understand God and man's real selfhood as His reflection, is far beyond all human language to describe. I can never express my thankfulness to God for revealing this healing, saving power to this age, and my heart is filled with tender love for the dear one whose thought was pure enough to understand and reflect the Love which has redeemed thousands from disease and sin.—KATIE F. HOWLAND, West Somerville, Mass.

For thirty years I had the tobacco habit and for ten years I had been trying to get rid of it. I tried will-power, also some tablets; but I could not hold out over six months at the longest, and then the desire would come back stronger than ever. I am thankful to say, however, that after I had read Science and Health for one week, all desire for tobacco left me, never to return. That was about three years ago. I was also healed of a very bad bowel and kidney trouble

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that the doctor told me would put an end to my existence in a month. He had given me the strongest medicine known, but it had done me no good. I then came to Christian Science for healing, with little hope of getting any help; but I must say that I was completely healed in one month, and I have never had any trouble with the ailment since. Not long ago I had some dental work done, and the dentist, knowing that I was a Scientist, removed one of the nerves without treating it, to see if it would hurt me. To his surprise I did not feel any sense of pain. I also had a severe case of piles, of fifteen years' standing, which was healed in one treatment.

I am very thankful for the spiritual uplifting. The Bible was formerly an unknown book to me, but now it is my daily companion, and I pass most of my spare time with the Bible and our text-book. I am very thankful to God for what Christian Science has done for me, and grateful to Mrs. Eddy for making plain to us this healing truth.

J. W. HORNDASH, Peoria, Ill.

On page 3 of "Science and Health with Key to the Scriptures" Mrs. Eddy asks, "Are we really grateful for the good already received?" I feel that something more than a mere affirmative is required to answer this question, therefore I express my thankfulness in an endeavor to help others by testifying to the truth which heals and saves. Christian Science has brought into my life a sense of peace and security where once discord and despair reigned, a realization of the ever-presence of divine Love where skepticism and uncertainty held my thought, and health where suffering and nameless fears seemed to be the only outlook.

For many years I had been seeking an answer to the problem of mortality, and had wandered through the mazes of many so-called philosophies only to meet with disappointment and increasing perplexities. Four years ago I came in touch with Christian Science, and started to investigate its claims much in the same way that I had started on other investigations; but at the outset I saw that here was a revelation of Truth hitherto undreamed of, a practical system which could revolutionize the world, and one which I could prove for myself. My first visit to a practitioner resulted in the laying aside of glasses which I had worn for about eighteen months and which two oculists had warned me never to be without, and within a week I was enabled to dispense with bandages worn for over twelve years on account of varicose veins. I had always been in very straitened circumstances, never entirely free from debt and burdened with responsibilities which seemed almost more than I could bear; but all this has been changed by the light that Christian Science throws upon the word of God as found in the Bible. If we seek the truth ("the kingdom of God, and his righteousness"), all our needs are supplied; for our Father is ever with us, and we only have to learn to know Him as good to overcome all fears, which are really the cause of limitation and suffering.

Regeneration of thought is the key-note to harmony, and we can begin to realize this in our lives today by learning more of God and His infinite creation. Mrs. Eddy has made this possible by bringing to light the spiritual import of the Scriptures—the fact that God never made or sanctioned evil and that man in His image and likeness is perfect, even as our Father in heaven is perfect. My one desire is so to live that my gratitude for this understanding shall be proved in every thought and deed by constant endeavor to have in me that Mind "which was also in Christ Jesus," and thereby prove our beloved Leader's words, "Evil has neither prestige, power, nor existence, since God, good, is All-in-all" (Miscellaneous Writings, p. 115).

MRS. INA GOLDSMITH, New York, N. Y.

FROM OUR EXCHANGES.

[Sidney Arthur Alexander, canon of St. Paul's cathedral, in *Churchman.*]

Righteousness, we shall do well to remember, is, in the Greek, only another word for justice. Who can question in our social life the need of justice—justice, that rare, that half-forgotten virtue? Are we just to those from whom we differ in matters of politics or religion; are we just, above all, to the poor by whom we live, and to whom we owe so great an obligation? . . . I do not see how we can hope to arrive at a really happy and stable social order, until justice shall take the place of so-called charity in our normal attitude to those who do so much for our happiness and our life. But more: righteousness means also truth—truthfulness, honor, integrity, sincerity in speech and action. It means that reality of life and thought which enables a man to win the confidence of others, which enables him to pierce through the shows of the world and see things as they are. And no one can look our modern society frankly in the face, and notice its petty hypocrisies and mean deceits, its hollow and superficial forms, its insincerities in and especially its constant habit of judging and valuing men and things not by their intrinsic worth, but by their outward show of wealth and rank and power—no one can see these things and feel that Christian sincerity and truthfulness find a congenial atmosphere in the social world. Yet we need those qualities more and more in our national life.

[Rev. Kenneth Bond in *Christian Commonwealth,* London.]

While the authority of the churches has for the time gone, the authority of Jesus Christ is more dominant than ever. The passer-by hardly lifts an eyelid when he hears the question "Jesus or Christ?" But the cry of "Peers or people?" focuses his attention at once; and it is the passionate spirit of the Synoptic Gospels that accounts for the sudden arrest of his attention. The authority has shifted from the preacher to the politician. In this arena the "punitive attribute" of God is a terrible reality, and both sides instinctively feel it. It is no longer a question of theological dispute, of historical documents two thousand years old. The awakened conscience feels the commission that sent the disciples to rouse a sleeping world; the terror of those words, "Inasmuch as ye did it not to one of the least of these, ye did it not to me," is as fatal for us today as for our fathers; but its terrors lie in our own consciences, and in the actual working out of our daily lives. If the church could only learn this, and take the consequences, she might again be terrible as an army with banners; not consigning men to perdition for errors of belief, but leading them out of the morass of destitution and wretchedness into the peace of the kingdom of God.

[H. Bulcock in *Christian World.*]

Again, what is the pragmatic value of the miraculous, which has been so heartily defended as an essential of faith? What has miracle to do even with the truth of doctrine? Jesus, refusing to give a sign from heaven to accredit his teaching, indicated that the "sign" which mattered was to be felt in the quickened thought, purified hearts, and strengthened lives of those who sympathetically listened to him. A generation ago the yielding of the scientific accuracy of the creation narrative appeared to be the giving away of the drawbridge of the fortress of truth. But have men, accepting the change, ceased to feel the presence of God and to serve Him? If we could only get the habit of thus testing traditional doctrines, of asking ourselves what really matters for practical living, we should not only be better prepared to exercise true theological charity, but should also save ourselves from many distresses of soul and leave con-

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spicuous, by the falling off of unimportant accretions, the features of faith that really do matter.

[*Watchman.*]

Here is the high privilege of the Christian: we are not simply to be like God, and to be one with Him in character and purpose, but we may be united with Him in very being and life, so that our thoughts and words and acts shall be no longer ours, but the thoughts and words and acts of God. This is the meaning of the promise of the fulness of the Holy Spirit. To use a modern phrase, God is immanent in us. We become one with God in a real sense. In Him "we live, and move, and have our being." The lives we live are His life. Our being is His. We are wholly filled with Him and He appears through us in the world, working out His purposes to His own glory and filling us with the ineffable holiness and peace and love of God Himself.

[Senator Dolliver in *Christian Herald.*]

I am convinced that there has been a great improvement in the morals of public men during the last twenty-five years. I have made something of a study of the subject, examining into the habits and customs of the statesmen of the time of Clay and Webster and of the intervening period, and I know that a great many habits and practices of those days are not to be tolerated as honest now. I think it is a decided advantage to a public man now to be known as a professing Christian. It is certainly true that most men who have openly scoffed at religion, have not achieved a prominent place in the leadership of our people.

[Rev. Richard W. Boynton in *Christian Register.*]

The theology of the past has said much about a hell, and even has dared to make it endless. We do not understand the full force of that solemn thought, unless we see in it an appeal in picture form to the moral consciousness. The hells of life are not in a future world of material fire and burning. They are in these souls of ours, here and now, and they are there as warnings to which we must perforce listen lest we finally stray forever from out the keeping of even God's infinite love. That would be eternal punishment.

[Rev. Charles Stelzle in *Universalist Leader.*]

There can be no real brotherhood without a love as wide as the world. There can be no real brotherhood without the fatherhood of God. The fatherhood of God implies a care for every one of His children. He sends His rain upon the just and upon the unjust. His provision is for all. Cursed be the man who dares withhold it from God's children—whether he be a monopolist by virtue of his wealth or by reason of his temporary power.

[*Universalist Leader.*]

Man is the world infant, beginning to be conscious of his powers, hardly daring to believe in his possibilities, and blind to his high destinies. Eons have gone to his fashioning, and other eons will go to his finishing. To measure him by three score years and ten is as absurd as to measure an oak by a summer day. It is too soon by an eternity to say that God has failed to make man perfect.

[*Interior.*]

Spiritual wisdom, according to the Bible, consists in choosing life's path early, and in crossing no bridges until one arrives at the river to be passed. Life without an aim is life without progress, but life burdened and harassed by the decisions of past years—which must be observed independently of present convictions—is a pitiful thing, robbed of joy because robbed of freedom.

SPECIAL ANNOUNCEMENTS.

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

Vol. XIII. No. 3.

BOSTON, SEPTEMBER 17, 1910

CONTENTS OF THIS NUMBER

ITEMS OF INTEREST. Brief Mention of Important Events. 42
POINTS OF AGREEMENT. W. D. McCrackan, M.A. 43
CHRISTIAN SCIENCE AND JUDAISM. Flora R. Tschopik. 43
CHRISTIAN SCIENCE, AN ASSET. Albert M. Wilbor, D.D.S. 44
THE LIMITED DEMONSTRATION. Elizabeth Murdock. 45
LESSONS FROM A QUARTZ-MILL. George C. Franklin, M.E. 46
SIGNS OF THE TIMES. . . . J. L. Wright. 46
TAKING GOD'S NAME IN VAIN. Eyre Carter. 47
SELECTED ARTICLES. 47
EDITORIAL.
Take Notice. . . . . Mary Baker Eddy. 50
"Power to heal sicknesses." 50
Growth. 50
Spiritual Discovery. 51
AMONG THE CHURCHES.
Willmar, Minn. 51
THE LECTURES.
San Bernardino, Cal. 52
TESTIMONIES OF HEALING. 52
FROM OUR EXCHANGES. 57



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ITEMS OF INTEREST.

National.

The membership of the commission authorized by Congress to make an investigation of control of stock and bond issues by concerns engaged in interstate commerce, as announced, is composed of President Arthur Hadley of Yale, chairman; Frederic N. Judson of St. Louis, Frederick Strauss of New York, Walter L. Fisher of Chicago, and Prof. B. H. Meyer, who occupies the chair of political economy in the University of Wisconsin at Madison. The commission will thus be composed of two members of college faculties, two lawyers, and one banker, Mr. Strauss, who is also an economist. Both President Hadley and Professor Meyer have written extensively on economic and railroad subjects. Professor Meyer is chairman of the Wisconsin railway commission and is familiar with the long struggle in that state for the regulation of railroad service. He has been in the employ of the interstate commerce commission at Washington in charge of such valuation of railroad properties as the commission has undertaken, and has also been a special agent of the census bureau recently to furnish statistics on railway valuation. Both the lawyer members of the commission are well-known men. Mr. Judson, a graduate of Yale, has written books on law taxation and interstate commerce. Mr. Fisher is an expert in traction matters. He represented Chicago in the settlement of the traction disputes a few years ago, and successfully brought about the arrangements by which several street railway companies exchanged their securities for a new issue, so that the roads could be consolidated and the profits of operation be shared with the city. He is a vice-president of the national conservation commission.

The cloakmakers' strike in New York city, one of the greatest industrial disturbances in the history of American labor, has been settled. Seventy thousand garment workers, who have been idle for nine weeks, will shortly return to work. The industrial loss to employers and employees has run high into the millions. In loss of wages alone the total has been estimated at more than ten million dollars, while the loss to manufacturers, jobbers, and retailers the country over has been computed at ten times that amount. Points won by strikers are an end of sweat-shops and "preferential union shop," wherein all union standards and requirements as to wages, time, etc., shall be maintained; the point won by employers is an open shop with freedom of selection of employees when necessary skilled union labor is not available.

The public service commission for the first district, New York state, is now advertising for bids for the construction of an entirely new subway system, which is to link together the three most important boroughs of Greater New York and is to cost in its entirety not less than one hundred and twenty million dollars. It is hoped that within five years the triborough system will be completed. The proposed system will include about forty-one miles of road and its capacity will be one million passengers per day. It will connect the boroughs of Manhattan, Brooklyn, and the Bronx by a continuous line, which if operated as one system will enable a passenger to ride from Pelham Bay Park at the northerly limits of the Bronx down through Manhattan, over the East river, through Brooklyn, and out to Coney Island.

The third annual national good roads convention is to be held in St. Louis, Mo., Sept. 26 to 29. The change of dates from October to September, was brought about by the insistent desire on the part of the American contracting engineers to hold their annual meeting at the same time and to work jointly with the national good roads convention. Officers of nine national bodies are represented on the convention committee. The National Grange includes over one million farmers. The Farmers' National and Cooperative Union possesses a total membership exceeding two million. The farmers' union has not participated in previous conventions.

President Taft is contemplating, and probably will issue soon after his return to Washington from Beverly, an executive order putting all assistant postmasters and permanent clerks at money-order postoffices under civil service. Postmaster-General Hitchcock recommended this step.

The party of professors and students from the University of Commerce, at Cologne, Germany, who have been making a tour of the United States during the past six weeks, sailed for home last week.

Collector Loeb of the port of New York, from April 1, 1909, to March 31, 1910, has collected in fines assessed upon would-be smugglers and in penalties for forfeitures $2,387,969.86.

The population of New York city, according to the official count of the returns of the thirteenth census, is 4,766,883, as compared with 3,437,202 in 1900 and 2,507,414 in 1890.

International.

The United States wins on five points out of the seven submitted to the international court at The Hague in the Newfoundland fisheries dispute with Great Britain. Great Britain wins points one and five. On point five the court upholds the British contention that the three-mile limit must be measured from a line connecting headlands. Question one, the other question decided in England's favor, concerned England's sovereign power to make regulations not in contravention of United States treaty rights of 1818. The disputed Newfoundland regulations were referred to an expert commissioner to be appointed by The Hague tribunal. Future regulations must be submitted to a permanent fishery commission, to which the United States shall have the power to protest.

According to the annual report of the surveyor-general of Australia the 421,800 acres of land which have been surveyed are not sufficient to meet the demands. The government has purchased 62,790 acres for closer settlement. Noteworthy success has followed the subdivision of big estates, and there are now fifteen hundred persons on repurchased lands. The amount of territory now under survey amounts to one million acres, the greater portion of it being agricultural land.

A trust known as the "Single Service Packing Corporation of America" is being organized to buy and control all the patents covering the machinery used in the manufacture of "paper" and "other" containers, including a perfected paper milk bottle, and then to "lease" instead of "sell" the machines constructed under such patents to the consumer of packages.

So successful has been the telephone cable recently laid between Kent, Eng., and Gris Nez, France, that a second one is to be laid. Each cable carries four wires, giving two complete circuits. The charge at present for talking during a space of three minutes from London to Paris is $1.92, and it is expected that this charge will eventually be reduced.

Industrial and Commercial.

According to a London despatch, duralumin is a new alloy of aluminum discovered by the head chemist at Vicker's Sons and Maxim's Works, Barrow. The alloy is described as a little heavier than pure aluminum, but as strong as steel. The firm is building new works at Birmingham for the purpose of manufacturing the metal, which has been patented throughout the world. The alloy can be rolled, drawn, stamped, extended, or forged at suitable temperatures and is much less easily corroded than other aluminum alloys, and possesses such valuable properties that the firm thinks there is bound to be a large demand for it. The manufacturers hope to begin work on a commercial scale in October. It is only one third the weight of brass and the purposes for which it can be used are, it is said, practically unlimited.

According to the *Journal of Commerce and Commercial Bulletin*, conditions in the Portland cement industry in general give promise of some important developments in the next six months. The gigantic cement "trust," organized little more than a year and a half ago, appears to be nearing its end. On Feb. 1 next the original organization agreement of the Association of Licensed Cement Manufacturers, as the trust styles itself, will expire by limitation, and those best posted on the state of affairs say it is practically a certainty that it will not be renewed.

The Wonder Worker Shoe Machinery Company, a rival of the United Shoe Machinery Company, having an authorized capital of ten million dollars, and with Montclair and Bloomfield men as incorporators, has filed articles of incorporation in the office of the clerk of Essex county, New Jersey.

The Western Electric Company in a single year uses upward of a ton of platinum for telephone apparatus. As platinum costs thirty per cent more than pure gold, it is evident that this expensive metal would not be used so extensively unless results justified it.

The Chalmers Motor Company of Detroit, Mich., has declared a cash dividend of thirty per cent and a stock dividend of one thousand per cent, the capital stock increase involved being from three hundred thousand dollars to three million dollars.

What is said to be the largest single coking coal contract ever let in the East has just been obtained by the Davis Coal & Coke Company from the Bethlehem Steel Company. It runs for twenty years, and exceeds sixty million dollars in value.

The largest building in the world ever built at one time, the Pennsylvania railroad station in New York, has just been completed and declared officially open. Train service was inaugurated on Sept. 8.

The consolidation of the largest cab and taxicab interests of New York has been completed by the formation of the Cab & Taxi Company of New York, with a capital stock of five million dollars.

Up to the present 1,148,316 cases of fruit of various descriptions have been shipped from Hobart, Tasmania, to Australia and other countries.

A half-million-dollar electrical switchboard will control every switch in the Pennsylvania railroad's great new yards at New York.

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CHRISTIAN SCIENCE SENTINEL

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

POINTS OF AGREEMENT.

W. D. MCCRACKAN, M.A.

INDIVIDUALS frequently disagree on matters of taste and sentiment, nations on matters of tradition and custom, and yet the points of agreement among nations as well as individuals are already numerous and are multiplying rapidly. Points of agreement which may be described as second nature to the men of today have often been won by a long process of education out of the darkness wherein every man's hand was against his neighbor.

A distinguished American novelist has pointed out that the customs of polite society are really points of agreement which operate without special regulations or the posting of special notices. How much more should self-operative good manners prevail when people meet together, animated by a common impulse to further the interests of righteousness, whether in church or state. Much of the administrative work of the British government has been carried on for centuries without written instructions and solely by custom and precedent. There is, for example, a simple mathematical tabulation in general use among men, over which no dispute ever arises, which never excites the least jealousy, the value of which is well-nigh inestimable. Yet this tabulation, consisting virtually of a series of points of agreement, is never enumerated among the crown jewels of any monarchy or the assets of any republic. It is independent of race or climate, latitude or longitude, prejudice or opinion. It is indispensable alike to the affairs of a palace, a church, a hotel, a factory, or a laborer's cottage. It is just as available in the waste places of the earth as it is in the crowded centers, on the top of the highest peak as at the bottom of the sea. Without it, human occupations would be thrown into inextricable confusion. This valuable possession, belonging equally to all men and nations, is the multiplication table.

Today, Christian Science awaits this universal acceptance. This Science, which has always been true, even before the foundation of the world, which has always been available by him who could understand it as revelation,—this Science stands knocking for admission at the hearts and minds of modern men and women. This understanding of God and man, which explains every human perplexity, whether individual or collective, which can be applied to regulate every disorder, overcome every evil, assuage every grief, and wipe out every enmity,—this Science is even now establishing points of agreement among men. It is preparing mankind for the glad tidings of universal peace, when nothing shall remain to vex and mar the normal unity of all under the one Mind, one God.

To the individual who has struggled in vain to establish the brotherhood of man by material methods, there are no words in the Christian Science text-book more reassuring and more inspiring than those which close the chapter entitled "Science of Being," in which Mrs. Eddy enumerates the blessings conferred by obedience to the First Commandment. In a few powerful sentences she sweeps together the problems of mankind and lays them at the feet of "one infinite God" (Science and Health, p. 340), in whose presence all discords fade into their native nothingness. There is no other way of multiplying the points of agreement among men. To have the same understanding of the only true God is to be in agreement upon all essentials. The irritating, obtrusive, and impertinent non-essentials can produce no disunion among those who know God.

CHRISTIAN SCIENCE AND JUDAISM.

FLORA R. TSCHOPIK.

To many Jews who would gladly adopt a religion that heals, there is an apparent stumbling-block in the use of the word "Christian" as applied to Christian Science. Later, however, they learn that the term Christian Science is impersonal and is thus interpreted—The Science of Christ, Truth. Before coming into Christian Science, I had a great antipathy to the name of Jesus Christ. I had never read the story of his life, but from an inherent feeling that he was an impostor, I, as a Jewess, rebelled at the thought of the worship attached to his name. After many attempts to be healed through *materia medica* (going to each new specialist with implicit confidence in his ability), after seeking health at famous European resorts, and failing to obtain the cure that I sought, I decided to give Christian Science a trial and was healed!

I then realized that if God answered the prayers of Christian Scientists in conformity with the method revealed by Jesus, the fact of its being in accordance with and not in opposition to God's law, was incontestably established. With the study of the Bible and of Science and Health by Mrs. Eddy, in which I became interested, the light dawned; my preconceived opinions fell away one by one, and I saw life anew. I began to comprehend the teachings of Jesus of Nazareth: I saw the magnitude of his life-work, his consecration to the God of Israel, his denial of selfhood apart from God, his humility and fidelity in his healing work, in ascribing all power to the God of Abraham, Jacob, and Moses—not to another God; his perseverance in striving to bring to human sight and sense a seeing of and an awakening to the spiritual facts of life. Through the study and application of the Principle and rules given in the Christian Science text-book, the hidden meaning of the Scriptures was uncovered to me, and the reality of spiritual Life overcame the false beliefs of material existence. I gained the understanding that the world, as we see it, is not a world of matter, but a world of human concepts which exclude from our view the world of God's creating; or, as Mrs. Eddy expresses it, "Eternal things (verities) are God's thoughts as they exist in the spiritual realm of the real. Temporal things are the thoughts of mortals and are the unreal, being the opposite of the real or the spiritual and eternal (Science and Health, p. 337).

Christian Scientists are profoundly interested in the truth of being, and are working away from the falsity of the material sense of existence. They accept the First Commandment as imperative, "Thou shalt have no other gods

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before me." Christian Science emphasizes this command continually. Mrs. Eddy says, "The divine Principle of the First Commandment bases the Science of being, by which man demonstrates health, holiness, and life eternal" (*Ibid.*, p. 340). To have no other gods means to recognize no power but God, Spirit, good. Analyzed negatively, this means that one must not be cognizant of matter, for God is Spirit; one must not recognize sickness and sin as realities, for God created all and called it good; consequently sickness and sin are no more a part of the creation of good than matter is a part of the creation of Spirit.

Throughout the Bible we find that all the prophets have tried to awaken mankind from the spell which seemed to bind them. The wise man says, "Wisdom is the principal thing; therefore get wisdom: and with all thy getting get understanding." In other words, regardless of sense testimony to the contrary, awake to the true understanding of Life. It is the spiritual recognition of the allness of God which dispels the illusion of sickness and sin in Christian Science. Because Jesus revealed this truth, shall the Jews refuse to accord to God all-power, all-presence, and all true knowledge? Because Jesus was misunderstood and misinterpreted in his own day, shall the Jews of today refuse to come into absolute obedience to God's laws whereby they can gain health, happiness, and life eternal?

In Genesis we are told that God made man in His image and likeness. The Scriptures also inform us that God is Spirit. How can these statements be reconciled with the belief that man is material, a belief which is accepted by the world at large and by the Jew also, the true believer in God and His Word? Christian Science brings to light man as God's image, spiritual and perfect. Christ Jesus was the demonstrator of this fact. Christian Science reveals him as the Wayshower, the demonstrator of Christ, the divine idea, and he constantly urged others to follow his example, to demonstrate the truth of being and thus bring about God's kingdom, the reign of spiritual happiness and harmony.

The appearance of Jesus was the fulfilment of prophecy, and he came first to the Jews, seeking to reclaim "the lost sheep of the house of Israel" who had strayed from the spiritual worship of God and had become imbedded in materialism. It was the Jews, however, who made possible the coming of Jesus, for although they held man to be material, they worshiped the one God as Spirit. Jesus disclaimed power as belonging to himself, but emphasized the omnipotence and omnipresence of God. He proved by his works and his words that he had come to bring to the world redemption from sin and suffering. Christ Jesus is not prayed to as God in Christian Science, but he is loved and revered as one without sin who overcame all mortal temptations; who, in spite of the testimony of the senses, held steadfastly to spiritual existence, not as a future state but as a present reality.

The walking on the water by the Master, the leading by Moses of the children of Israel across the Red Sea, and the passing over Jordan by Joshua and the children of Israel were not infractions of law, but proofs of the superiority of the spiritual law over the seeming law of matter. That God, Spirit, is omnipotent, omniscient, and omnipresent is the substance of Christian Science. God is good, and only that which is good and expresses God has reality or existence, notwithstanding false testimony and logic. The proof of this is seen in the dispelling of evil through spiritual understanding and prayer in Christian Science, as exemplified by the life of Jesus, and as comprehended and demonstrated by Moses, Elijah, Elisha, and others of the Old and New Testaments and of the present day.

Jesus claimed God as his Father, but every one may claim this distinction who lives as a child of God should live and who strives to overcome all that is unlike God, whether it be sin or disease. Man is God's image, and this illusion of life in matter, with its attendant suffering, must be abandoned for the reality of Life. Christ, Truth, was revealed through Jesus and is accepted by Christian Scientists. This is proved by the "signs following" in substantiation of the statement made by Christ Jesus the Wayshower: "And these signs shall follow them that believe: . . . they shall lay hands on the sick, and they shall recover."

If the followers of Moses and the followers of Jesus would lay aside prejudice, and every man, woman, and child would earnestly seek his spiritual selfhood, the attainment of the Christ-mind, sickness and sin would soon vanish and the children of the world would become the true children of Israel, for which both Moses and Christ Jesus opened the way; they would be worshipers of the one God "in spirit and in truth," and the promise made to the Israelites under Moses would be fulfilled: "Thou shalt therefore keep the commandments, and the statutes, and the judgments, which I command thee this day, to do them. . . . And the Lord will take away from thee all sickness, and will put none of the evil diseases of Egypt, which thou knowest, upon thee."

CHRISTIAN SCIENCE, AN ASSET.

ALBERT M. WILBOR, D.D.S.

FORTY years ago a faithful, truth-seeking woman listened to the utterance of the "still small voice," and opened the door of her heart to the call of despairing humanity, seeking for freedom from sin and suffering. She then gave to the world an idea which has revealed the activity of Life as God, and made the realization of good possible for every man here and now. This has changed thousands of sufferers into healthful, happy beings, with smiling faces and kind words for all they meet, and has awakened the downtrodden and sinning to a recognition of their present possibilities, instead of leaving them to suffer mentally in the belief that there is no hope, no health for them in this world. Here was a woman who had found a great truth, and in her longing to share it with all others, she cried as did the apostle Paul, "Men, brethren, and fathers, hear ye my defense which I make now unto you."

We have only to look back a little into history to find that all who have discovered something really great have experienced much difficulty, at first, in bestowing their gift upon the world, and Mrs. Eddy was no exception to the rule as she labored for our good to place Christian Science before us. But she knew then, as we know now, that her discovery had the stamp and seal of God and eternity set upon it, and failure was a word that found no place either in her thoughts, her teaching, or her writings. We need not ask, today, if Christian Science has succeeded in its purpose, or if the effort to give it to humanity has been worth while, for we have but to look about us to find the results of Mrs. Eddy's great work.

If we happen to know a business or professional man who has found the way as taught in Christian Science, and go into his office, we note how different is the atmosphere found there from that which we meet in other places. If we ask him what he considers the most valuable asset in his business undertakings, he will tell us that it is Christian Science, which is truly the business man's religion, one that he can take with him and live anywhere, everywhere, as well as one that he cannot live without. He will tell us that theory may be good, but that practice is better and more helpful, and that his is a religion which has shown him how to demonstrate continual happiness and practical success each hour. In so far as he has realized and expressed the spirit of Christian Science, he has learned that heaven, harmony, and home mean one and the same thing, while need and supply are practically synonymous terms, because he has found that he knows no need which is not already supplied by divine Mind. As he recognizes his need, he turns to infinite Mind, and there finds

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his supply awaiting him. He has eliminated worry and fear of failure from his routine of business duties as most necessary, since he is now making practical use of the promises of Christ Jesus, which he had read many times in a thoughtless, careless manner before Christian Science came into his life and taught him the difference between the mortal and the spiritual concept of man.

It is likely that he will also tell you how differently he feels toward his fellow-men, and that he is careful not to sow what he would not care to reap; that it has become easy for him to make a mental separation between a mean act and the true personality, thus rendering unto Cæsar the things that are Cæsar's and to God, good, that which belongs to God; in other words, not to recognize error as any part of the character of God's child. And so the business man could go on, showing just how Christian Science has made him happy and successful, and telling inquirers how they, too, can make it practical in their own experience.

Every business man who understands this wonderfully practical religion, who has learned that faith and works go hand in hand, cannot help but feel grateful to our Leader, Mrs. Eddy, for her many years of noble, self-sacrificing, diligent work in directing the unfoldment of her discovery, as it goes into the homes and hearts of thousands of people in every land, teaching them to read the Bible with more spiritual understanding, and to make it their constant companion.

THE LIMITED DEMONSTRATION.

ELIZABETH MURDOCK.

AFTER I had become thoroughly interested in the study of Christian Science, I remember that I read a Christian Science article which puzzled me very much. I have forgotten the rest of it, but I still remember distinctly the statement that puzzled me. It was this: "We should never outline a demonstration." Of course the obvious meaning of this was clear to me. I knew that we should not require that the desired good should come to us in just the way that we most desired, or even in what we really considered the best way. But still I felt that there was a deeper meaning in the words, which I failed to grasp. After returning to it again and again, sometimes even tempted to believe that the writer was mistaken, I finally decided to lay it away in my thought as the expression of a truth of value, which I hoped to understand later.

I have been doing a little mental house-cleaning lately, and during the process this statement has come to light again, and I have been working on it. In trying to answer the two questions that it suggests to me, What does it mean to outline a demonstration? and Why should we not do it? I let my thought dwell first on the meaning of outline. I knew that it meant to draw the outer boundary line of a thing, which would be to give it certain definite proportions and an exact form. As soon as this was clear to me, the thought came, Why, that is giving it limits, making it finite, is it not? This was immediately followed by, And in making it finite you make it material, do you not, since all that is finite is material? An affirmative answer to these questions was the only one possible, and I saw that I had defined the outlining of a demonstration. It was to make it finite and material.

Next I turned my attention to the meaning of demonstration. I remembered what a familiar word it used to be to me in the study of mathematics, and what a strong word it was. I recalled vividly the sense of satisfaction, and of a solid foundation under me, when, at the end of a course of reasoning, I was able to add, "which was to be demonstrated." I knew that, as applied to Christian Science, it must have the same strong meaning—the proving beyond the possibility of a doubt the proposition under consideration. And what is the proposition under consideration in Christian Science? Is it one, or many? I saw that in Christian Science there is but one proposition, and that the truth to be proved beyond the possibility of a doubt is the truth about God and man—that God is infinite Spirit, the only cause and creator, omnipotent, omniscient, omnipresent, and that man is made in His image and likeness.

As my thought endeavored to apprehend something of this wonderful truth that is to be demonstrated, its height and depth and breadth, I found that my second question was answered, and I knew why we should not outline—make finite and material—the demonstration of infinite Truth. At once this passage from the Bible came to me with new meaning, "As the heavens are higher than the earth, so are my ways higher than your ways;" and also the promise, that God "is able to do unto you abundantly above all that we can ask or think;" and I said, "Who could wish to outline a demonstration in Christian Science?" Then I saw, as never before, the wisdom of the command, "Seek ye first the kingdom of God, and his righteousness," for only by so doing can we avoid the stumbling-blocks of the finite. Almost as if really seen for the first time, the relation of the two parts of this passage appeared to me. Unconsciously my thought had carried over into the second part a memory of the word "first," as if we were to seek first, and then seek later. But this time I saw that nothing of the sort was implied—it meant seek first, last, only,—above all else,—and the kingdom of God was the only object of search, of effort; the other things were just to be added, to follow, to come into possession easily and naturally, as a necessary accompaniment of success in seeking "his righteousness."

I wished to make this line of thinking of practical value, so I began to apply it to my work, and asked myself if I had ever in that work tried to outline the demonstration—whether I had ever stretched out an eager hand beyond the true object of search, hoping to grasp and hold some of those things that were just to be added unto us. A little honest reflection convinced me that I had done this sometimes, though for the most part unconsciously. So I went on to inquire what the results of working in that way would be if the error had remained uncovered. It has always been my experience that in working for a definite and greatly desired end, I seemed to lose my sense of relative importance and proportion, and to be governed even less by human wisdom than I usually was, and that in this way I lost a large part of the final results, as well as a great deal of good along the way. I see no reason to question that in this case there would be a similar outcome.

Then I saw that, in proportion as we made the demonstration finite and material, we should come under the pressure of finiteness. It would soon seem to us that an urgent necessity had arisen and we should begin to exert pressure upon ourselves and others, bringing personality, human opinions, human will, methods, and means into use, in order to hasten and secure our ends. Though the desired results may seem to come, yet we need to scrutinize them closely, lest we mistake that which is really the product of human will and seek for a sign of "God with us." The thought of the growth of the church is closely associated with all our activities these days, and we have all rejoiced to have large numbers added thereto at the communion seasons; but in this new light I saw how unimportant the increase in numbers is, after all,—only something to be "added" again. If each individual member is constantly growing in the understanding of the truth, and how to heal by its power, the true growth is realized.

I recall here a conversation with a man whom I met casually, and who lives in the West in a section where the growth of Christian Science has been phenomenal. In commenting upon it he said, "Yes, it is very gratifying, very gratifying," and then pausing a moment he added, "If only it does not grow too fast!" I understood what he meant, but I thought it rather a pessimistic utterance, and

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gave it little attention. Lately it has come again to my thought, and it is another proof of the necessity of constant watchfulness on our part, lest in any respect the material manifestation should be ever so little in advance of the spiritual understanding. Only as we guard against outlining a demonstration, or making it finite and material, only as we seek with a single eye the kingdom of God, can we expect to find these other things among our possessions, added unto us in their right and normal way and occupying the right place in our thought, and only so can we prove the abundance above all that we can ask or think.

LESSONS FROM A QUARTZ-MILL.

GEORGE C. FRANKLIN, M.E.

In the work of extracting gold from ore through the milling process, the writer's thought has frequently been directed into higher channels. To those familiar with the process, it is known that the percentage of saving depends upon the condition of the copper plate over which the finely ground ore pulp passes,—in its receptivity,—and the main thing with the successful operator is to maintain cleanliness, and to take care that the plates shall not become hard and non-receptive. In order to maintain these conditions, constant watchfulness is necessary, for should the plate become fouled it will catch little or no gold until it has been thoroughly cleansed. This at times requires laborious scouring with a soft piece of wood, great care being taken not to scratch or injure the plate, nor to lose any particle of the gold which has adhered to it. A plate gains in value the longer it is used, that is, the more gold it has caught, the greater percentage of the precious metal will it separate from the pulp. A perfectly new bright plate, lying beside one that has been run for months, will not catch so large an amount of gold, though at first it will appear to have caught more; but the sooner the copper is covered with the gold amalgam, the sooner will the highest percentage of saving be accomplished.

Mrs. Eddy has written on page 174 of Science and Health, "Truth is revealed. It needs only to be practised." Again, on page 355 of "Miscellaneous Writings," she says, "Learn what in thine own mentality is unlike 'the anointed,' and cast it out." Jesus said: "The truth shall make you free." The person who manifests the most harmony and the most freedom from error will be the one who most clearly understands Truth. Just as the plate which is freest from dross catches the most gold, so will the thought that is freest from impurity receive the most truth. Again, as the gold is equally distributed for all the plates, so the truth is equally available for each individual, and we shall receive in abundance if our thought is freed from materiality, and we are careful not to allow any spots of criticism, self-love, resentment, pride, mental laziness, or inaccuracy to make us non-receptive. When a spot of grease appears on a plate, if the operator is watchful and removes it at once, no loss occurs, and the plate receives no harm.

Man is not a creator, but he is a recipient of all good in the proportion that he reflects love, gentleness, and brotherly kindness. God is no respecter of persons, and whenever we are tempted to think that some one else has been given more than we ourselves have, it is well to examine our own mentality, and see that nothing unclean has been allowed to remain in our thought. Then we shall realize that the supply of all good is constantly flowing around us, and that it is only when the sense of self becomes more in evidence than the gold that we fail to receive.

About two years ago the writer had his right hand caught in a chain-block in such a manner as to crush and mangle his fingers badly, but he instantly declared audibly that there are no accidents in divine Mind, and while walking from the plant to his home kept constantly declaring the unreality of the material evidence. Help by an experienced practitioner was available within five minutes of the time the accident occurred, and though there was a sense of faintness from the pain, the glove was not removed, in order to comply strictly with the rule on page 421 of Science and Health: "If you would destroy the sense of disease, you should not build it up by wishing to see the forms it assumes." After the first treatment such a sense of relief and freedom came that I was able to go back to the mill and superintend the repairing of the broken machinery. That night I retired at nine o'clock and slept peacefully until the next morning. Thirty-six hours after the accident I shook hands with a number of people, using the injured hand and experiencing no discomfort, and two hours later I told them of the demonstration. Relatives and friends who were present had not noticed anything unusual, until their attention was called to it.

If we are faithful in following our Leader's instructions as found on every page of our text-book, and are prompt to destroy the belief in any other power than the one omnipotent, omnipresent Mind which is God, there will be no interruption in our harmonious progress, and we shall realize that, like the copper plate, our only value is derived from the omnipresent good flowing in a never-ending stream around us.

In large mills the plates are generally cleaned once a week; that is, the gold is collected and sent to the mint. So every student of Christian Science finds it beneficial to collect frequently the riches which Love has so freely given, to enumerate his blessings and return thanks therefor by giving to others, that this healing truth may become current coin in the redemptive thought of the world.

SIGNS OF THE TIMES.

J. L. WRIGHT.

Are there not many signs that we have entered upon the "last days"—the last days of error? Do not the subtle manifestations and deceptions of evil which we discern all about us indicate that error is fast ripening for destruction, indeed, in many instances is even now being destroyed?

How often do we find people, including many in the ranks of the religious, attributing real power, if not life itself, to some newly discovered or exploited thing, such as radium or electricity, which, while it may be interesting and wonderful, is purely material. It seems a common thing for religiously denominated and comparatively thoughtful people to be deluded into taking highly developed materialistic acts and things to be absolute good, truth, reality. Thus people's views of life become materialized, and we hear of such propositions as serving tea at prayer-meetings as a strong attraction to those who might otherwise fail to come, and of other forms of entertainment being offered in church services, as substitutes for spiritual food.

It is now not unusual for people who call themselves Christians to point to the works of various institutions, whose objects, though philanthropic, are wholly without the spiritual element, as the blossoms of modern Christianity. An earnest and devoted pastor of an orthodox denomination recently asked: "Who in this time is doing greater works than Jesus did?" and in reply to his own question said: "The hospitals." Yet certainly these hospitals, benevolent as their purposes may be, make no effort or claim to help spiritually those to whom they minister. Can any institution, system, or method be correctly characterized as truly Christian which leaves out the element of spirituality?

While the materialistic views and utterances of many intelligent people nowadays may seem shocking, still, in the light which Christian Science throws upon life and the Scriptures, is there not something in these same signs of the times which is encouraging? Is not error, with its

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refined and subtle imitations and illusions, fast reaching or approaching the stage of materialism where its falsity and failure must be recognized by those whom it now deceives and keeps from seeing spiritual truth? Surely there are indications of progress in these conditions, and they remind the Christian Science student of these words of our Leader: "We welcome the increase of knowledge and the end of error, because even human invention must have its day, and we want that day to be succeeded by Christian Science, by divine reality" (Science and Health, p. 95).

TAKING GOD'S NAME IN VAIN.

EYRE CARTER.

ONCE, while reading the twentieth chapter of Exodus, I was struck by the narrowness of the limit within which most people confine the meaning of the third commandment, "Thou shalt not take the name of the Lord thy God in vain; for the Lord will not hold him guiltless that taketh his name in vain." The great English thinker and writer, John Ruskin, partly tore aside the veil of human misconception when he said, "If we hear a man swear in the streets, we think it very wrong, and say he 'takes God's name in vain.' But there's a twenty times worse way of taking His name in vain than that. It is to ask God for what we don't want. He doesn't like that sort of prayer. If you don't want a thing, don't ask for it; such asking is the worst mockery of your King you can insult Him with; the soldiers' striking him [Jesus] on the head with the reed was nothing to that. If you do not wish for His kingdom, don't pray for it."

Such an interpretation of the third commandment is indeed a voice "crying in the wilderness," but those to whom Christian Science has revealed the inner meaning of the Bible, realize that the behest given to Moses means even more than this. They realize that it means, Thou shalt not in thought, word, or deed belittle God's allness. We break the third commandment if we "ask God for what we don't want." Why? Because to do so is to treat God as if He were at the beck and call of the human will, whereas we know that He is "the King of kings," who, "since He is unchanging wisdom and Love" (Science and Health, p. 2), meets our every *need*.

But the taking of God's name in vain includes still more than this. Once we acknowledge that God is All, that He is the only power and presence, and all orthodox Christians do acknowledge this, is it not belittling our concept of God to believe in the power or presence of anything unlike Him? If we for one moment admit that error, whether mental or material, has a real existence and is able to control man, we are attempting to set up an entity in opposition to Deity, we are attempting to lessen the infinite. Every time we do a wrong action, every time we say a wrong word, every time we think a wrong thought, we are taking God's name in vain; whereas, the scientific understanding of God's all-power and a silent or audible declaration of this great fact, honors God and delivers us, thus proving that God's law is our sure defense.

THE MANUAL.

The 88th edition of The Mother Church Manual, containing all of the recent changes, has been issued and is now on sale.

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

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

SELECTED ARTICLES.

[Frederick Dixon in *Onlooker*, London, England.]

The headmaster of Eton, and the author of the pamphlet to which Canon Lyttelton's endorsement in the preface alone lends any significance, have been guilty of an indiscretion. They have set out to attack Christian Science. Only success could have condoned an attack so completely gratuitous and so amazingly inept. The only success they have achieved is a *succès de rire*. The fact is that both of them would have been well advised to refrain from the adventure; the pamphleteer because he knows nothing at all of the subject upon which he has undertaken to enlighten all and sundry, and Mr. Lyttelton because it surely is no part of the duty of the headmaster of Eton to pant, in the character of Ralpho, at the heels of a Hudibras who is himself a practitioner of some form of mental therapeutics.

After screwing his courage to the sticking-point of throwing in his lot with the big battalions, the pamphleteer expresses his willingness to bear all the blows which his intrepidity may bring about his devoted ears. If he had been leading a forlorn hope against the bulwarks of orthodoxy he could not have "spoken fairer." Seeing, however, that he has carefully ensconced himself behind their shelter, in order to heave the largest missiles of convenient rhetoric he can find on the heads of the diminutive band of Christian Scientists below, who were not even attempting to attack him, his attitude shows a refreshing lack of humor. Nor is the headmaster of Eton to be outdone in this respect. He talks benignly of the effects of Christian Science on "semi-educated people," forgetting, in the stress of his emotions, how many of these people received their education at Eton. As a matter of fact, I can assure him that Christian Scientists have been educated on very much the same lines as their neighbors, and that some of them are even quite intelligent—too intelligent, in fact, to have noticed the pamphlet in question had he not lent his name to it.

As I have stated that the author does not understand the subject which he has undertaken to criticize, it may be worth while to show categorically that this is the case. The alternative—that he does understand it—would leave him and his apologist in ethically a far worse case. He states, for example, that Christian Science healing varies from that practised by Jesus, inasmuch as the healing of Jesus was directed to men's souls, whereas that of Christian Science is directed to their bodies. In plain English, that the one aims at healing sin and the other at healing disease. If the pamphleteer had attempted to pervert what Christian Science teaches he could not have done it more glaringly. On page 150 of Science and Health, Mrs. Eddy writes as follows: "Now, as then, signs and wonders are wrought in the metaphysical healing of physical disease; but these signs are only to demonstrate its divine origin—to attest the reality of the higher mission of the Christ-power to take away the sins of the world."

It would manifestly be difficult for any one to have stated more specifically precisely what Mrs. Eddy does *not* teach, and that is why it is more charitable to conclude that he has spoken in ignorance of his subject. But Mr. Lyttelton, if he felt moved to endorse this sort of criticism, might, as a scholar of some distinction, have remembered the cardinal maxim of the craft, "to verify your references."

No man, perhaps, ever committed himself to so many reckless and unsupported *ipse dixits* on the subject of his neighbor's religion as Canon Lyttelton's curious *protégé*. From one point of view this is fortunate for him, for in the occasional instances in which he has attempted any argument his logic is truly amazing, though it seems to have satisfied the headmaster of Eton. He states, for example, that Christian Science healing is no more a proof of the truth of Christian Science than a doctor's successful use of

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a remedy is a proof of the truth of his religion. Now, in the first place, it is a little hard to believe that even the pamphleteer imagines that the effect of a dose of quinine administered by a Calvinist or a Roman Catholic is as much a proof of the truth of predestination or transubstantiation as the healing of a case of consumption by a Christian Scientist is a proof of the efficacy of prayer as understood in Christian Science; and, secondly, if this were really so, of what in heaven above or earth below would any healing he might accomplish be a proof? If the canon had to commit himself in print on a subject with which he is obviously imperfectly acquainted, why did he not confine himself to elucidating knotty little points of this kind?

Then the headmaster of Eton, still blindly following the lead of his *protégé*, falls foul of Christian Science as a denial of the Trinity. It is very much easier to excite prejudice at the expense of your neighbor for disbelieving in the Trinity than it is to explain what you yourself mean by the Trinity. If the headmaster of Eton will explain what he means by the Trinity it would be more to the point. A few years ago the Athanasian Creed was read in every church, and the congregations of those churches declared that any one who disbelieved in the teaching of this creed was doomed to damnation. The Athanasian Creed is no longer accepted with the same cheerful unanimity by the church. It would appear, therefore, that there is a sort of time limit as to what view of the Trinity is to be obligatory on churchmen, just as the vice-principal of Lichfield Theological College has recently stated four views of the atonement as a prelude to developing a fifth of his own. Whether, therefore, the headmaster of Eton does or does not accept the Athanasian Creed, is one of the things it would be interesting to learn before entering into a discussion on the subject.

Whether orthodox theology will be grateful for this display of what the headmaster of Eton describes as "the unique experience" which gives the pamphleteer a right to claim the attention of the public, is quite another question.

[Howard C. Van Meter in *Portland* (Ore.) *Oregonian.*]

If our critic's teachings border, as he says, on both those of Christian Science and a movement which advocates the use of drugs with prayer, it necessarily follows that his ideas are a combination of opposites which find no amalgamation either in logic or application, since Christian Science is as far removed from this movement as the divine will upon which Christ's teachings were based is removed from the human, hypnotic self-will.

Our critic is said to have given many instances of the cures that have yielded to treatment according to the teachings of Jesus Christ as practised by himself. We take it for granted that any one who claims to practise the same system as that taught by another must follow without deviation the rule or law of that system. Jesus never commended material methods of any kind, neither did he admit any limitation or specification as to the healing power of God, but on the other hand he did heal "all manner of diseases." Nor did the hostility or indifference of the church to the gospel of healing ever interfere with his cures. Therefore, we question our critic's authority for claiming his ideas to be based upon the Christ-method which today has been brought to humanity through Christian Science as an operative, practical manifestation of God.

We are glad that the good which Christian Science has accomplished is acknowledged and that it is admitted to be God's will. Since the latter statement is true, this good must come through God, and this, as well as the fact that all good is positive, will relieve one from any doubt as to whether Christian Science produces good in a negative way rather than through the understanding and application of its divine Principle to every human problem.

[Edward W. Dickey in *B'nai B'rith Messenger*, Los Angeles, Cal.]

In a late issue the statement is made that the Jew should beware of the "false God of Christian Science." Now the God of Christian Science is none other than the "God of Abraham, the God of Isaac, and the God of Jacob." The Christian Scientist believes in one omnipresent God, and thus affirms the Shemah: "Hear, O Israel: The Lord our God is one Lord." The God of Christian Science is not and cannot be false, because this Science declares for the one and only true God. The Christian Scientist, therefore, like the Jew, rejects a manlike God and accepts and builds upon the statement, "God is a Spirit."

There are many reasons why the Jew turns to Christian Science for help. Aside from the practical value, he finds that in this religion Christianity has but returned to the promised Messiah. He also finds the Old Testament illumined, the lore of Israel brought out in all of its spiritual practicality, and the Decalogue in its right setting. With Christianity returned to Truth, he no longer remains an "alien" or a "stranger." Thus it is that "there is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus."

[Henry Deutsch in *Mankato* (Minn.) *Journal*.]

We are not seeking to convert or proselyte. We are not asking or seeking to change people's religious views against their wishes. We believe in the spiritual interpretation of the Scriptures. More particularly are we firmly convinced that when the Master sent his disciples to "preach the kingdom of God, and to heal the sick," he meant that we were under obligation to do both things and not one only; and that the Master emphasized the idea that if the gospel were properly preached and practised, the healing of the sick must follow. Therefore, the practice of Christian Science is not allied with any mental or suggestive therapeutic system, but is *sui generis* in this age, though claiming to be not in any wise different from the system practised by the Master.

Jesus held that the power of God was manifested or rendered efficacious by two means: First, by faith; second, by abstinence from sin. In other words, Jesus' statement was largely, "Thy faith hath made thee whole," followed by the command, "Go, and sin no more." It is fair to assume that Jesus intended to bring home the truth that diseases were caused by ignorance or sin. A fair interpretation of the Scripture leads directly to the assumption that sin consists in a lack of faith in God or a deflection from the worship of the one God, as well as the other phases of sin which are more commonly known, such as theft, murder, etc. Jesus saw clearly the relation between man and God. He understood that God is Spirit, infinite Love, and the infinite source of all real being. He realized that when man stood in his proper relation to God, man reflected God, and therefore was in a position to appropriate all things from the infinite source.

It is a historical fact that for three centuries after the crucifixion of Jesus, those who followed his precepts and walked in his footsteps performed the same marvels, or miracles, as they are now called, which the Master performed, and this was particularly true of those whom you say were first called "Christians at Antioch." It should also be remembered that these same "Christians at Antioch" had the term applied to them as an epithet of opprobrium and ridicule. The healing power of Christianity continued until it became institutionalized as a part of the political power of the state under Constantine, and it is a curious as well as an interesting historical fact that when the Master's simple religion became formulated into creeds and doctrines coincident therewith, it lost its virility and power as formerly manifested in the wonderful demonstrations of the healing of both sickness and sin.

Mrs. Eddy claims nothing further than to have redis-

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covered the Principle and rule of healing that was exemplified by the Master, and by his disciples for three centuries after. Whether or not Mrs. Eddy is correct, or whether or not her philosophy is to be accepted, is of course a matter of individual decision and consequence, but we are not trying to urge this upon any one. The standing that Christian Science now has all over the world ought to be sufficient warrant to demand for it at least courteous and respectful treatment, and to insure it from attempted ridicule or mockery. By the Master's test, "By their fruits ye shall know them," it has sustained its position. Surely, then, we have a right to expect that toleration from those who profess to be followers of the Master, whatever their creed, because he enjoined on his followers that charity and love which extended even so far as to the command, "Love your enemies."

[W. E. Fell in *Huddersfield* (Eng.) *Examiner*.]

In an article headed "Mental Healing" in a late issue, "The Hospital" enumerates a list of reputed therapeutic mental agencies, among the number being Christian Science. It is declared "that the success of their treatment depends on the receptivity of the patient combined with a capacity for conveying suggestion on the part of the practitioner." I believe this method to be admittedly that which is practised by the other agencies mentioned, but it most emphatically is not the way where Christian Science is concerned. Any one can certify to the truth of this statement by a perusal of the chapter in "Science and Health with Key to the Scriptures" by Mrs. Eddy, with the caption, "Animal Magnetism Unmasked."

All hypnotic agencies, wherein one mind dominates another mind, are unqualifiedly condemned in the teachings of Christian Science, and should be so condemned by all right-thinking people, for in theory they are just as capable of being used for evil ends as for any other. Hypnotism in all its branches implies despotic control, and human nature being such as it is, this mental domination is more likely to be used for sinister purposes than for the welfare of mankind. Christian Science, on the other hand, is a radical reliance on God and His Christ, a clear apprehension that God is the author of good, and of nothing of a contrary nature; that no material condition is so bad that it cannot be overruled and ruled out by the spiritual law as taught and demonstrated by the Founder of the Christian religion, Christ Jesus. Hypnotism and Christian Science are as far apart as are the east and west.

[Alfred Farlow in *Boston Post*.]

It is not at all strange that the audience of our clerical critic was surprised when he said that Christian Science is "a most pernicious and astounding fraud," and that the people who accept it are "fools," since almost every man and woman in the country has at least one intimate friend who he knows is not a "fool," and yet has been a beneficiary of Christian Science and has accepted its teachings. The gentleman is reported as having likened Christian Science to "a short bed and narrow covering under which the judges of Israel failed to hide."

To continue the metaphor, he does not explain why hundreds of us, because of various infirmities, were not able to stretch our legs to the full extent until Christian Science came to the rescue. It seems rather late to berate the theory of Christian Science after it has established itself by good works. It would be well for a clergyman to remember the Scriptural declaration, "By their fruits ye shall know them."

If the "crazy quilt" of Christian Science restores the lost health, harmony, and happiness of the individual and enables him to master sins which heretofore have held him in bondage, no doubt all of our critic's hearers will eventually provide themselves with one. The writer of this article did not secure one until he felt the need of it, and I confess that if I could have been relieved of my distresses by any means which were tangible to my material senses I should have deferred the investigation of that which is not perceptible to the senses, but which is none the less real. However, there is no "mystery" to be found in Christian Science, if one regards it from its own—the spiritual point of view.

The gentleman declares that Christian Science is "neither scientific nor Christian." Briefly stated, science is that which one knows. It is demonstrable knowledge. Christian Science plants itself unreservedly on the Scriptural premise that God is Spirit, and thus far no critic has ever undertaken to prove that any portion of the Christian Science text-book is not consistently deduced from this premise. If our critic accepts the Scriptural teaching that God is Spirit, he does so in contravention of the material senses, and in order to accept the entire teaching of Christian Science he has only to be consistent with this acceptance.

Christian Science does not deny that sin and sickness have a relative existence. In Christian Science the term real is applied only to that which is of God and is, therefore, eternal. Christian Science does not deny the existence of pain and sin in what Solomon called "the error of life," but it insists that these must be grappled with and overcome according to the spiritual understanding of their nature.

I have no intention of making any attack upon Hindooism or any other religion, but in answer to the gentleman's allegation I desire to state in unmistakable terms that Christian Science has no kinship whatever with Hindooism.

[C. L. Ramsay in *Montrose, Arbroath, and Brechin* (Scot.) *Review*.]

In a recent issue is a reference to books "exposing Christian Science." This would imply that there is something lying behind the teaching of Christian Science which cannot bear the light. And yet, what is Christian Science? Those who understand it well enough to be able to heal the sick and the sinner by its means will tell you that it is nothing else except the revelation to mankind of the infinite perfection of the God who is Love; that the only message it has to bring is the old, old message of "on earth peace, good will toward men;" the only demand it makes on its followers, that they obey the commandments—"Thou shalt have no other gods before me," and "Love thy neighbor as thyself;" the only object it has in view, that all evil may be overcome by the omnipotence of good. What Christian Science asks of the world today is honest investigation. Two thousand years ago the incredulous Galilean said to his friend, "Can any good thing come out of Nazareth?" The answer was, "Come and see." Is it too much to ask that those who wish to know if there is any good to be found in Christian Science should come and see? Let them study the text-book, "Science and Health with Key to the Scriptures" by Mrs. Eddy, which is to be obtained at every Christian Science reading-room in the world, and judge for themselves.

ADMISSION TO MEMBERSHIP IN THE MOTHER CHURCH.

The next admission of candidates will be Nov. 4, 1910. Application blanks may be obtained by addressing the Clerk of The Mother Church, and should be returned to him on or before Oct. 18, 1910.

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

Those who have made application for membership prior to June 3, 1910, and have not received notice of election, may communicate with the Clerk if they so desire, and are especially requested to do so before sending in a second application.

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

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CHRISTIAN SCIENCE SENTINEL

EDITORIAL

MRS. EDDY TAKES NO PATIENTS.

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

TAKE NOTICE.

THE article on the Church Manual by Blanche Hersey Hogue, in the *Sentinel* of Sept. 10, is practical and scientific, and I recommend its careful study to all Christian Scientists.

MARY BAKER EDDY.

"POWER TO HEAL SICKNESSES."

THAT man is subject to sickness, and that sickness can be cured and life prolonged only by material means, is the claim upon which all attempts to secure so-called medical legislation, or legislation for "the conservation of human life," are based; and the question before the public at the present time is whether this assumption is true.

How any one who believes in the Bible as the inspired word of God, be he Christian or Jew, can bring himself to accept the claim that material means are necessary for the restoration of health, is somewhat hard to understand, for both the Old and the New Testaments so abound in accounts of the healing works wrought by the prophets, as well as the Messiah and his apostles, that the rejection of spiritual healing is tantamount to a rejection of both Judaism and Christianity. The fact that spiritual healing has been done at any time, no matter how remote, is proof enough that the sick can be healed today by spiritual means, for what has been done once can be done again, inasmuch as that which was accomplished by the prophets, who according to the Scriptures were recognized and acknowledged as men of God by reason of their healing work, must have been done according to spiritual law, that law which is unfailing and ever operative,—now as in ages past.

Jesus certainly accomplished his healing work in the name of God,—"the Father that dwelleth in me, he doeth the works,"—and according to "the will of the Father." Unless, therefore, we are to believe that "the will of the Father" is changeable or erratic, we must believe that the healing of disease through the same spiritual means which the Master employed—the knowledge of the Father—is not only possible to us today, but the legitimate and the only legitimate means of perfect healing.

The trend of belief on this subject has been, until within the last few decades, away from the spiritual to the material, but as proof has accumulated that spiritual healing is possible now as in Jesus' time, the foundation of this belief has been gradually undermined, and men have commenced to think for themselves along logical and sane lines. They have begun to recognize the futility of anything inferior to the law of God, and there is a growing demand that the seeming mystery which has always surrounded the administration and application of material remedies,—practices which generations of patients have accepted with a blind belief in their necessity,—shall be cleared away. In the face of the irrefutable testimony as to the efficacy of the healing truth taught in Christian Science, thinking men can but see that there is no warrant for the contention that drugs and surgery are necessary to the healing of the ills of humanity.

Mrs. Eddy writes on page 110 of Science and Health: "Jesus demonstrated the power of Christian Science to heal mortal minds and bodies. But this power was lost sight of, and must again be spiritually discerned, taught, and demonstrated according to Christ's command, with 'signs following.'" Humanity has reason to rejoice that the spiritual law under which the cases of healing recorded in the Scriptures were wrought has again been made available through Christian Science. The faithful demonstration of this teaching is, we believe, the reason for the awakening which is taking place in human thought today, and it is because of this awakening that the belief that sickness can be healed only with the aid of drugs is rapidly losing ground. The demonstration of the efficacy of the Christ-healing,—the opening of the eyes of those long blinded by false beliefs,—is the task set us as Christian Scientists, if we would show ourselves loyal followers of the Master and of her who all undaunted declared the truth of her discovery of the Christ Science in the face of a world of unbelief.

ARCHIBALD MCLELLAN.

GROWTH.

WHEN we look about us at this season of the year and behold the rich and rare colors of the early autumn as reflected by fruit and flower, we may well pause to consider the significant statement of our text book, "that God creates all through Mind, not through matter,—that the plant grows, not because of seed or soil, but because growth is the eternal mandate of Mind" (Science and Health, p. 520). Of late years this fact has been finding expression not only in the depths of spiritually awakened thought, but in the outward world as well. No longer do we bow submissively before the long accepted belief that winter's stormy blasts can deprive us of the things that abound in the summer time, unless we bring them from the genial tropics, but instead we see evidences of the universal operation of the law of growth, which is the same everywhere that its conditions are complied with, no matter how faintly we may discern its ceaseless activity.

In Christian Science, however, we are most deeply concerned with the law of growth as we are conscious of its operation in ourselves or in others who have been awakened to the truth of being. In many cases the soil into which the seed of Truth is dropped appears to be very poor indeed; there is ofttimes a stony substratum of solidified belief in disease, heredity, etc., thinly covered over by a belief in material remedies and asserted health laws; yet, in spite of these unpromising conditions, we soon find wonderful evidences of the operation of the spiritual law of growth. This is explained by our revered Leader where she says, "Leaving the seed of Truth to its own vitality, it propagates: the tares cannot hinder it. Our Master said, 'Heaven and earth shall pass away, but my words shall not pass away;' and Jesus' faith in Truth must not exceed that of Christian Scientists who prove its power to be immortal" (Miscellaneous Writings, p. 111).

It is quite true that under present human conditions it seems necessary to prepare the soil of human thought as well as the soil into which we drop seed for a material harvest, but in the case of the former the all important thing is to know the vitality of Truth's idea and depend upon it to crowd out that which has not its origin in the divine Mind. Christ Jesus compared the kingdom of heaven to a grain of mustard seed, which he said was "the least of all seeds:" yet he declared that from this seed there came a tree in which the birds of the air lodged. Thus it comes that a little word of truth is dropped into the consciousness of some one who may be hopelessly ill, according to mortal belief,—"nothing to build upon," is the verdict of *materia medica;* but the spiritual law of growth begins to be felt in its mighty operations, and as a result the belief in disease, which is no part of man's being, gives place to the eternal fact that man lives because God is his Life, and

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because health and holiness are his normal rightful condition.

At first the sense of health may be only like a tiny plant, just rising above the soil, but even so it is beautiful to look upon, because of its divine origin. It enables the erstwhile invalid to say, "I can now sleep, and eat, and walk!" Later, when he has grown nearer the stature of divine manhood, he says, "I can do all things through Christ which strengtheneth me." In Isaiah we read, "As the days of a tree are the days of my people;" and in Psalms, "The righteous shall flourish like the palm-tree: he shall grow like a cedar in Lebanon."

ANNIE M. KNOTT.

SPIRITUAL DISCOVERY.

NARRATIVES of exploration always have a fascination which is both peculiar and persistent. We read them over and over again with unabated zest. They keep us ever in that absorbing attitude of expectation which is the vestibule of discovery, and when we remember that the prospector is always looking to a resulting gain which embraces everything that is highly esteemed of men, his enthusiasm, his readiness to suffer and to hazard, is fully explained.

With ever more startling rapidity, in our times, physicists and inventors have been bringing forth those marvels of material mastery which demonstrate the dominion of thought and prophesy the richness of the realms of the yet unknown. Undreamed-of forces and relations which, since the foundations of the world, have been waiting the perception of an adequate sense, are being enlisted in such wondrous ways for the service of mankind that the impossible of yesterday is constantly becoming the commonplace of today. This progress of discovery has always been born of the union of two things, confidence in the existence and availability of an unappropriated good, and patient endeavor in the line of induction from known phenomena, or deduction from a known law which is believed to be causally related to the desired end. Columbus would never have supplied the democratic idea with its broadest arena of expression and growth had he not been possessed of an unfaltering faith in the possibility of achieving his undertaking, and an unextinguishable enthusiasm in its pursuit. What was true of him has been true of every other great explorer, whatever the field of his research, and it is particularly true of the Discoverer of Christian Science.

Having reached an impelling conviction of the ever-presence and availability of divine Truth for the enrichment of aspiring consciousness, and for the destruction of all that is opposed to the divine nature and will, Mrs. Eddy tells us how earnestly and patiently she sought through prayer and Scripture study for the positive and practical rule of scientific mental healing, and how "sweet, calm, and buoyant with hope" (Science and Health, p. 109) the momentous search became. Scenting from afar the fragrance of her longed-for land of faith, she held on her course, like the brave Genoese, despite all mortal adversities, until its empurpled shores burst upon her vision, an incontrovertible revelation of Truth whose attainment is to be a discovery for every individual.

Christ Jesus said, "The Father loveth the Son, and sheweth him all things that himself doeth: and he will shew him greater works than these, that ye may marvel. For as the Father raiseth up the dead, and quickeneth them; even so the Son quickeneth whom he will." Thought is simply overwhelmed by this disclosure of the compass and efficiency of the Nazarene's spiritual understanding, and when we realize in Christian Science that this wondrous statement is true of every divine idea, every Christlike man; that the infinite reach and richness of the domain of Truth, the wisdom and power and beauty and glory of God are accessible, that they may be drawn upon and utilized for the attainment of the ideal life of freedom and usefulness and joy, then indeed it can but seem passing strange that the Christian desire and expectation of apprehending all that for which we are apprehended of Christ Jesus should be so weak and indefinite, while the characteristic *ésprit* and enthusiasm of the scientific investigator is ofttimes wholly wanting.

Christian Science declares not only for the allness of good, but for the possibility of its discovery, of apprehending and utilizing it, as did the Master, for the endowment of every believer with the fortune and freedom of "the sons of God."

JOHN B. WILLIS.

AMONG THE CHURCHES.

WILLMAR, MINN.

The corner-stone of First Church of Christ, Scientist, Willmar, was laid at six o'clock on the morning of July 26. A copy of the Bible, the text-book, the latest issues of the Christian Science periodicals and local papers, also a list of members, and a historical sketch of the church, were inclosed in an iron box and set in the stone, after which it was put in place—*Correspondence.*

NEWPORT, R. I.

It was the desire of the members of First Church of Christ, Scientist, here, to distribute and introduce the *Monitor* during the recent sojourn of the United States fleet in Newport, R. I., and we were able from Thursday until Saturday evening to put out two thousand one hundred and fifty-four copies of the *Monitor*. There were sixteen vessels, and we sent one hundred of the different issues to each vessel.—*Correspondence.*

WINSTED, CONN.

The Christian Science Society of Winsted has closed a deal for the purchase of the Perkins property, corner of High street and Fairview avenue, on which they contemplate building a church in the near future. This is considered by the Christian Scientists their third step of progress in Winsted.

The first service was held at a private house Dec. 9, 1900, and in January of the next year a society was organized. Until June, 1905, the meetings were continued at private houses, with the exception of one year, when services were held on Sundays in Pythian Hall. In June, 1905, the society was reorganized and rooms were fitted up especially for them in the Wetmore block on Main street, where public services are now held and public reading-rooms are open daily. During the past few months these rooms have proven inadequate to accommodate the growing interest, and after consideration in regard to larger quarters the Scientists have decided to build.

The lot is most centrally located for church purposes. Situated at the head of Union street, it overlooks Main street and is in one of the best residential districts. A building fund has already been raised to purchase the property free from debt, and it is planned to have sufficient funds soon to build a chapel, for which plans are already being considered.—*Winsted Citizen.*

NOTICE.

Publication committees will confer a favor on the editorial department by mailing promptly to the EDITOR a copy of all published articles. Clerks of branch churches can also be of assistance by sending reports of all lectures given and items relative to progress in church work.

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THE LECTURES.

SAN BERNARDINO, CAL.

Frank H. Leonard delivered a lecture to a large audience at the Opera House Thursday evening, April 7. The lecturer was introduced by the Rev. Mark B. Shaw with the following words:—

I am a lover of sunshine, of happy thoughts, of kindly words, and of smiling faces. Nothing can give me greater pleasure than to be in the company of those who put forth their best endeavors to banish unkind words and critical speeches and rasping tones from daily life. Many of my friends and acquaintances are Christian Scientists, and I have been greatly impressed by the fact that, without exception, they seem to be happy, contented, generous, and hopeful. I do not now call to mind one of them, who, like the old farmer, "enjoyed being miserable." I do not remember one of them who has ever bored me with long stories of aches and pains, of the pangs of "rheumatiz" of "floating liver," or of just plain "mizzery." I take great pleasure in welcoming to our city one who is the exponent of fundamentals and doctrines which produce such delightful characteristics in my neighbors, and shall listen to him with pleasing expectations and alert attention.

San Bernardino Index.

LECTURES TO BE DELIVERED.

Unless otherwise stated in the notice, it is assumed that the lecture will be given at 8 p.m.

Anaconda, Mont.—Bliss Knapp, Opera House, Sept. 22.
Berlin, Germany.—Bicknell Young, Beethoven Saal, Koethener 32, 8:15 p.m., Sept. 29.
Calgary, Alta.—Frank H. Leonard, Y. M. C. A., Sept. 22.
Denison, Ia.—Prof. Hermann S. Hering, Opera House, 3 p.m., Oct. 2.
Fort Collins, Col.—Bliss Knapp, Majestic Theater, 3 p.m., Oct. 2.
Geneva, Ill.—Mrs. Sue Harper Mims, Congregational Church, 3 p.m., Sept. 25.
Hanford, Cal.—Frank H. Leonard, Hanford Opera House, Oct. 4.
Horton, Kan.—Francis J. Fluno, M.D., Opera House, 8:15 p.m., Sept. 27.
Hurley, S. D.—Prof. Hermann S. Hering, I. O. O. F. Hall, Oct. 4.
Kansas City, Mo. (First, Second, and Third Churches).—Willis F. Gross, Convention Hall, Sunday afternoon, Oct. 2.
La Grange, Ill.—Rev. Arthur R. Vosburgh, Church Edifice, 8:15 p.m., Oct. 4.
Lawrence, Kan.—Francis J. Fluno, M.D., Bowersock Opera House, Sept. 30.
Lincoln, Neb.—Judge William G. Ewing, Oliver Theater, Oct. 2.
Mexico, Mo.—Francis J. Fluno, M.D., Court House, Oct. 3.
Michigan City, Ind.—Prof. Hermann S. Hering, Grand Opera House, Sept. 19.
Rapid City, S. D.—Prof. Hermann S. Hering, Library Hall, 7:30 p.m., Sept. 29.
Redfield, S. D.—Prof. Hermann S. Hering, Opera House, 8:30 p.m., Sept. 30.
San Francisco, Cal.—Frank H. Leonard, Columbia Theater, 3 p.m., Oct. 2; Christian Science Hall, Sacramento and Scott streets, 8 p.m., Oct. 3.
San Mateo, Cal.—Frank H. Leonard, New Masonic Temple, Ellsworth avenue, Sept. 30.
Sioux City, Ia.—Prof. Hermann S. Hering, Auditorium, Oct. 3.
South Bend, Ind.—Mrs. Sue Harper Mims, Oliver Opera House, Sept. 23.
Virden, Man.—Miss Mary Brookins, Opera House, 4 p.m., Oct. 2.

TESTIMONIES OF HEALING.

In presenting this testimony of what I owe to Christian Science, I feel that I am discharging in a measure a debt of gratitude which can never be wholly paid, for can we ever cease to be grateful for that which never ceases to bless? About five years ago I was prevailed upon by a friend to try Christian Science for an attack of illness, brought on apparently by overwork. I was helped in a few treatments, and for about a year had Science treatment every time a physical ailment arose, having long since lost all faith in *materia medica*. While my cures were always rapid, I did not in reality make any progress in the knowledge of this Science, although at the time I thought I understood it perfectly. I had read through the text-book, "Science and Health with Key to the Scriptures" by Mrs. Eddy, several times, and because I had, as I then thought, absorbed its intellectual content, I fancied I knew all there was to Science and that there was nothing further to be gotten out of it; nor was there for me, at that time. I was not spiritually qualified to unlock this treasure-house of wisdom and love. I needed to be awakened, in the fullest sense of the word, before the truth which makes free could enter my consciousness.

After my first year of Christian Science I very unwillingly returned to *materia medica*, owing to my husband's bitter opposition to what he considered Science to be. I was never entirely well; in fact, I had not been so for years; still, I did not often have recourse to medical aid, for the reasons before given. I had several chronic complaints which medical treatment had failed to cure, and which I thought I would always have to bear. Besides, I was in a continual state of fear,—fear of drafts, fear of food, fear of fatigue, fear of anything and everything that came under the name of material law. Under these circumstances it is not to be wondered at that my condition kept growing worse and that my ailments increased; and when, some months after, my baby was born, I was thrown into a state of almost total collapse. Finding that I was unable to care for my child, and not willing to give him into the charge of strangers, I went to the home of relatives. I had medical treatment every day for about four months, the doctor, a dear old friend of the family, taking more than a professional interest in my case. Still, though everything was done that *materia medica* on the one hand and love on the other could suggest, my progress was fitful and slow. Certain spells of suffering came on at this time that nothing but an opiate would relieve. The doctor, unable to find any material ailment to account for these pains, called it a "sick habit," and said I would outgrow them in time. But instead of this, they kept getting worse and alarmingly more frequent, so that all hope and courage left me and symptoms of extreme depression began to set in.

I had never in my heart given up Christian Science, and now in sheer desperation, craving the truth as never before, I asked for Science treatment. A practitioner was called in, a woman whose very presence radiated love. I had been treated about two weeks or so, and though quickly relieved during treatment, the spells kept coming on more frequently and each one was seemingly more severe than the last; when suddenly one day the realization came to me that I was healed. It was like a voice whispering to my consciousness the good news, and I jumped up, filled with a strange new joy. I did not know at first whether to trust this silent messenger, but when day after day passed without pain, when I felt myself growing stronger and saw that I was gaining flesh, I knew the truth had made me free indeed, and inwardly I breathed a prayer of thanksgiving to God. In that instant I was cured of all my ailments, among which were chronic bowel and bladder difficulties, and I laid aside the glasses which I had worn constantly for twelve

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years. More remarkable, even, than the physical change in me at that time, was the mental upheaval. It was as though a picture that had always been seen upside down was suddenly set straight. Whereas before my cure every circumstance had worn to my mental gaze a distorted shape, filling me with nameless fear and dread, now for the first time I was able to see things in the right light. Darkness vanished, and with it went the spectral twins. The demonstration was beautiful and complete.

This happened about two years ago, and since that time Science and Health has hardly been out of my hands and never out of my thoughts. I am studying it with a love and reverence that cannot be measured, for it continues to grow with my understanding. I have had many occasions to demonstrate Science during this last year, but in every instance have found cause for rejoicing, since each conquest over error is a mile-stone passed in our journey toward the spiritual kingdom. There are problems still to be worked out in Science, and though at times I feel the need of more spiritual guidance, help always comes with the asking when I pray aright; sometimes a thought in the *Sentinel* or in a Lesson-Sermon gives the required aid. The problems themselves are bringing blessings in the shape of added patience and faith, thus proving our dear Leader's words, "When these things cease to bless, they will cease to occur" (*Sentinel*, June 12, 1909); and I know that as I gain a fuller understanding of God and His laws, they, too, will be mastered and a correspondingly higher spiritual altitude be won.

As for Mrs. Eddy, whose spiritual, moral, and intellectual fitness has enabled her to be God's interpreter to this age, the whole world will one day know that it is her debtor, and greater earthly reward than this, there is none.

MRS. SOPHIE R. WEINERT, Sunnyvale, Cal.

Christian Science came to me when life was almost unbearable. I was a wreck mentally and physically, but after having taken up the study of "Science and Health with Key to the Scriptures" by Mrs. Eddy, I gained an understanding of the power of Truth and I was healed. I am now a different man. My associates with whom I am daily thrown can no doubt notice a change, but God alone knows the wonderful transformation that has been wrought in me through Christian Science, for which knowledge I am very grateful. I earnestly recommend it to a suffering world.

JOHN W. MCCRACKEN, Logtown, Miss.

In recalling my first visit to a Christian Science practitioner, the following conversation comes to me: "I have no faith that I can be healed." The practitioner remarked kindly: "You must have some faith or you would not have come." My reply was, "I don't think you can help the physical condition, but I do believe you can help me to overcome the fear of disease." The illness from which I was suffering was to sense a very serious lung trouble. I had been told some months previous that I would have to go out West; so the thought came to me to try Christian Science, though at the time I knew little about it.

Like many others, I thought it was all right for so-called nervous diseases, but that when it came to any organic trouble it would be of no avail. I wish to add right here that in my case the so-called organic disease was overcome in a very short time, while a nervous condition was slow in yielding. In five treatments I was healed of the lung affection—with cough, night-sweats, and great weakness. I shall never forget my first treatment; the whole world seemed to be transformed, and I felt as if I could never "see evil any more." Since that time I have had to come down from those heights, and step by step travel the road from sense to Soul. I have also been healed of a chronic stomach affection and of chronic weakness of the bowels in a few treatments. Before coming into Christian Science I was constantly using some material remedy; now I have found God to be my strength. This truth came to me in what seemed the darkest hours of my life. The testimonies in our periodicals have been such a help and encouragement, when doubts and fears seemed to surround me.

While I am grateful for the physical healing, I am still more grateful for the spiritual quickening, for the elimination of wrong thoughts, such as hatred, revenge, jealousy, and their like. The nervous condition is gradually yielding, and a recent proof of God's power was the healing of a badly injured ankle. I had a few treatments, and the first day was able to keep an appointment, though I did not put my whole weight on the foot, and on the fifth day I walked naturally. This meant a great deal to me, having had a similar experience in the old thought, when I was not able to use the foot at all for over a week.

For all these and many more blessings I am truly grateful to God for His loving protection and guidance, and to Mrs. Eddy for her life labors.

MISS ELIZABETH MOERECKE, Chicago, Ill.

[Translated from the German.]

Like many other sufferers who have trusted in God and set their last hope on Him, I too feel impelled to express my gratitude publicly and to call attention to the healing work accomplished through the wonderful teachings of Christian Science. I had suffered for years from a severe stomach disorder with all its attendant ills, and such a sense of despair would often take hold of me that I became tired of living. All the medicines which I took, as well as baths and massage, afforded only temporary relief. Some time ago a lady with whom I am acquainted told me about having been wonderfully healed through Christian Science. This lady had been suffering for years with the same disease and all its attendant complaints, and told me that she now felt like one new born. When I heard this I took courage, and applied to a Christian Science practitioner here for help. She took up treatment, and four weeks later I was healed physically and mentally. I am now a happy and contented woman, and attend to my household duties with joy.

In proof of my gratitude, I shall not fail to call attention to Christian Science, and to its beneficent influence on mankind, as often as an opportunity occurs for me to do so.

FRAU P. SCHREIBER, Hannover, Germany.

I come with a heart overflowing with love and gratitude to God, and to our dear Leader, for this truth which has set me free and placed my feet on the rock, Christ Jesus. Christian Science has given me an understanding of the one infinite Mind that governs man. I was for ten years a great sufferer, afflicted with many diseases. I was treated by local doctors, and took their medicine, but finally they could do no more for me and I went to an infirmary, one of the best in the South, where I had several surgical operations performed. I had the best of material treatment, and was cared for by good nurses, but I felt something was lacking. I would often ask the physicians who attended me to pray for me, but somehow I felt that their prayers would not help me. Finally I came home, but in a few months I had to return in a more deplorable condition than at first.

During these months I had begun to seek God as my healer, and to search the Scriptures daily, but I failed to get my healing. I read that Christ Jesus healed all manner of disease, and I longed to be healed in this way, but no one here believed in the Christ-healing. One day, when I was suffering intensely, a dear friend sat by my bedside, and I felt impressed to remark in her presence that I intend to quit all this medicine and trust in God for my healing. She said that the day of miracles had passed, and that I must take medicine. I told her that I had been reading the

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Gospels and I had learned what Christ did, and that he is "the same yesterday, and to day, and for ever." I had never heard of Christian Science at this time, so I again went away for surgical treatment. It was while on the cars, as I was returning home, that Christian Science was presented to me. A lady handed me a copy of the *Sentinel,* and even as I looked it over I felt that it meant healing for me. I asked the lady if she was a Scientist, and her reply that she was made me very happy, for I knew that at last I had found what I had been seeking. She also gave me a *Journal,* and on reaching home I told my husband that I had found what would heal me. I sat up till a late hour that night reading the testimonies, and I never shall forget how I felt. They seemed to me the sweetest messages I had ever heard, and that the brightest sunshine was flowing into my life.

I had suffered greatly from sleeplessness, but next morning I arose refreshed, and ate what I pleased, which was something I had not done in a long time. I purchased a copy of "Science and Health with Key to the Scriptures" by Mrs. Eddy, and learning where I could find a practitioner, I went to her home at once. As I related my story I was instantly healed of female trouble, a disease which had exhausted the skill of a number of physicians and which they had told me could never be cured. I can truthfully say that the pain has never returned from that day till this, now over two years. I was also healed of a serious chronic stomach trouble. I read Science and Health almost day and night for months, and by the help of this kind practitioner and my constant study, the ailments began to vanish, and health came. With it came an understanding of God, divine Principle. While I had been a church-member for years, and had a great desire to do good, I never before could find out how to do it.

I am indeed glad that Christian Science teaches us that heaven is not afar off, but is wherever Truth abides, as by this understanding my life has become much happier. While all my pathway has not been smooth, but many a time has seemed very rugged, I have remembered the Master's words, "Lo, I am with you alway, even unto the end of the world." I have never used a material remedy, either for myself or two of my little boys, since coming into Christian Science, and I do thank God that through this truth they have been relieved from severe suffering. Neither one of them has been in bed a single day since Christian Science entered our home, and previous to that they were often in bed for weeks with some illness or other. One boy was greatly afflicted with epilepsy, and I had suffered terrible anxiety on this account; but the understanding gained through the study of Science and Health at once destroyed my fear, and he has never had the least symptom of the disease since. God's wonderful power also healed the other little fellow of a severe attack of illness. Many alarming conditions have appeared, but God is the healer of "all thy diseases."

In the dear old Bible we can find a remedy for every one, with the Key which our dear Leader has given us to unlock it, and I cannot express my love and gratitude to Mrs. Eddy therefor. The only way I can adequately show my thankfulness is to go on letting my light shine more brightly each day. I pray that I may be found ever active and faithful, never forgetting for a moment that God is the giver of this great gift.

MRS. CORA COLLEY, Morgan, Ga.

I wish to express my gratitude for all the good which has come to me since I began the study of Christian Science, over five years ago. I was then suffering from a serious nervous condition, which manifested itself in various ways, chief among which was a partial paralysis. For a period of three years I tried various material remedies, but without permanent relief. While in a distant city, I asked for Christian Science treatment, and received the help I was seeking; in less than a dozen treatments the twitching and paralysis of the face entirely disappeared and has never returned.

This manifestation of the power of Christian Science convinced me that I had found the truth which would give me a practical understanding of God. I began the study of the Bible, in connection with Science and Health, and have proven to my entire satisfaction that Christian Science is all that it claims to be, and that it may be demonstrated by all who "study thoroughly the letter and imbibe the spirit" (Science and Health, p. 495). The nervous condition and consequent manifestations were entirely overcome through further treatment and personal effort, and only those who have been delivered from such conditions will realize what this meant to me and to my family.

Many demonstrations of the availability of God as "a very present help in trouble," have strengthened my conviction that Christian Science is the truth taught by Christ Jesus, and I realize now that only as I live up to my highest understanding of this Science can I express in any degree my gratitude to God, also to Mrs. Eddy, for having gained some understanding of this truth which indeed makes us free from the bondage of material sense.

JEANNE A. CHICHESTER, Petoskey, Mich.

I am glad to express my gratitude for what Christian Science has done for me. In February, 1903, I was smitten with a sudden and acute attack of rheumatism. I did not work from that time until November of the same year. I tried the best doctors, but got no help. I went to Michigan and took sulphur baths, but the following May I had a return, worse than the first attack. The doctor gave me up, and said he could do no more for me. I then had other treatment, but it gave me no help. I could not move hand or foot, could not even speak aloud. When, through a friend, I finally called a Christian Science practitioner, I had not eaten any food for eight or ten days. In three days I sat up in bed, and by the end of the first week I was sitting in a chair and eating whatever I wished; all pain and swelling had gone. I soon returned to my work, feeling better than I had for years, for which I am most grateful.

In February, 1909, as I was stepping off a train, I slipped on the ice and fell between the train and the station platform. I was badly crushed and bruised by the trucks of the cars, but I was taken out and carried to the hotel, where I asked for a Christian Science practitioner. In one week I returned to my home, was there in bed for another week, and was back at work in ten weeks. My weight was one hundred and ninety-five pounds, and I hardly think that even a smaller man could have escaped serious injury.

I have not taken any medicine since my first help in Christian Science. I read Science and Health daily, and am most grateful to God for all the help that has come to me.

G. E. FLAISIG, Quincy, Ill.

About nine years ago I collapsed with what *materia medica* diagnosed as extreme nervous trouble. The three and a half years that followed were so filled with mental and physical suffering that I am today grateful beyond all telling for my changed condition. Many physicians of the different schools were called upon to help me, and I was taken about to see what change of scene and climate would do for me, traveling by rail and water. As each new experiment was tried, there seemed to be some relief, but the gain was soon lost in another attack, until I was brought very low indeed. Christian Science was not entirely new to me, but I never thought of trying to get help from it during these years of pain. When but a child I had heard of Mrs. Eddy—in fact my father purchased her book, "Science and Health with Key to the Scriptures," which was at that time in its fifteenth edition. Later I read it, but it made no im-

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pression upon me. I laid it aside as "too deep," yet always kept it among my books and brought it to Mexico with me.

One evening toward the close of the year 1905, after a long trying day, I suddenly said to my husband, "Where is my copy of Science and Health?" The words came without premeditation, as I had not thought of the books in years. He brought them to me, and I opened the first volume at page 189. My eyes fell on these words: "Fear is the foundation of all sickness," and I could read no farther. I seemed to realize in one moment how filled with fear I was, but together with that realization came the perfect assurance that I need not be afraid, and then followed the longing to know how not to be afraid. I believe the healing began from that hour, and gradually I was made free from the bondage of fear. The terrible symptoms left me one by one, and after a short time I could eat, could see my friends, and be among them once more, and could again enjoy my family and home.

At the time we joined The Mother Church I had no trace of nervous collapse, and headaches, stomach trouble, fainting spells, etc., all had left me. The lifting from mental depression, fear, and worry is truly most wonderful, and for this great blessing I am deeply grateful—grateful to God, who truly does work "in a mysterious [to human sense] way His wonders to perform;" and grateful to Mrs. Eddy for the wonderful help her "Key" is to us. There are many things for me yet to overcome, but today I work and study as one with a great hope.

MARY D. VAN ANTWERP, City of Mexico, Mexico.

I am very glad to vouch for the statements made by my wife in her testimony. It was one of the most striking proofs of the power of Christian Science to heal by the study of the text-book alone, and without the help of a practitioner. —A. L. VAN ANTWERP.

The healing power of Christian Science came to me when I was abroad. It came as the light of my life! I read, studied, and with all my energies sought to know more and more of it. One day a paper was handed to me which I was told was a personal letter from Mrs. Eddy. I eagerly read it, but after struggling several days with mental distress I went to a practitioner, who told me that these letters were spurious and should be destroyed, and that I should study "Science and Health with Key to the Scriptures" as my text-book.

By so doing I was immediately benefited. I love Mrs. Eddy and am grateful for every effort made by the Publishing Society to give us the truth in its absolute purity. I am indeed happy in the study and demonstration of Christian Science.—LAURA M. SCHNEIDER, New York City.

Years ago my ignorance of Christian Science made me very antagonistic to it, but later, after I had tasted of its healing waters, I was lifted above a sense of loss which had come to me, with the help of a kind practitioner and these words from one of our hymns:—

And right is right, since God is God;
And right the day must win;
To doubt would be disloyalty,
To falter would be sin!

Again, after a short time, another ill presented itself in a visible form, one which to *materia medica* is very serious; and I can say to those who have not been immediately lifted out of their troubles, that they should read, study, and ponder, for, as Mrs. Eddy says, "The Bible contains the recipe for all healing" (Science and Health, p. 406). To me, and to my friends' darkened sense, it seemed as if Christian Science was not able to overcome this ailment, but I have learned through hard trials that there are no failures in this Science, and that we have to attune ourselves to it. When I sought the healing of sin instead of the healing of flesh, I gained both.

There may be some who will say, as I did, "I do not sin, I go to church, I pay my debts," etc., but through this wonderful study I have learned how we do disobey God's law. A false sense of life and being makes us sick, while a clear and scientific sense of God's creation, of His limitless supply, and the strength for our every need, has made me well and will keep me so. I know that when I can realize the full sense of Love all discords and evil will vanish like mist before the sun.

Words cannot express what Christian Science has done for me—I must express it in deeds. I am grateful to Mrs. Eddy for showing us the way to accomplish what has been done. I have indeed many reasons to be thankful, and the love-messengers.—the *Sentinel, Journal,* and *Monitor,*—can never be appreciated enough.

MISS EMMA E. HAHN, Sheboygan, Wis.

Five years ago, on leaving home to reside in San Francisco, my grandfather, one of the pioneers of Indiana and a Methodist minister, presented me with a copy of that wonderful book, "Science and Health with Key to the Scriptures," with the following inscription on the fly-leaf, "Read, and ponder well." Prior to this my grandmother had experienced several demonstrations of the power of Truth, which tended to open the eyes of those in our household, so on my departure I was beyond the stage of unjust criticism of Christian Science and willing in a measure to investigate; or at least not to condemn, its teachings.

As I was then enjoying the best of health, seeming success in business, and was contented with the way in which the world was treating me in general, I neglected to read the book, and allowed it to remain unopened. During my residence in San Francisco I encountered temptations to do that which I knew at the time to be evil; still, under my belief at that time, and from examples before me, I yielded occasionally, feeling that by asking God's forgiveness for these sins He would grant it. Time went on, until I had been in San Francisco about eight months, and then things became different. Mortal mind had its grasp on me, and I began mental accusations against my employer,—of jealousy, injustice, of almost everything. I was not obeying the commandment to love my neighbor as myself. I came back to Indianapolis on a vacation, all the time nursing this bitterness in my heart toward my employer. The company for which I was working decided to keep me here in their home office, having made other arrangements for my work in the West. My work here commanded a lower salary than I had been receiving and the work was of less importance, but I accepted all this as being sent by God and continued to feel bitter.

I was indeed in a deep pit, and one day while meditating over it all I picked up my copy of Science and Health. While reading the chapter on "Prayer" I could feel a great change take place in my consciousness, and I then and there commenced the overcoming of a very disagreeable disposition which I had cultivated during my entire life, and especially during the preceding few months. On continued reading I sought a new lease of life, and endeavored to lay aside all bitterness toward my fellow-men.

Through the realization that God is "the great I AM, the all-knowing, all-seeing, all-acting, all-wise, all-loving, and eternal; Principle; Mind; Soul; Spirit; Life; Truth; Love" (Science and Health, p. 587), I have been enabled to overcome the sense of limitation, and have been healed of farsightedness and other defects of vision which had been pronounced incurable. I have also been freed from severe headaches, which I had had regularly for many years, also healed of numerous other ailments which mortal mind asserts to be real. I have learned from all my experience in Christian Science that God is the "great Physician," and that if we would heed the promise of Christ Jesus, "Come unto me, all ye that labor and are heavy laden, and I will

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give you rest," instead of relying on material aids, we should be happy indeed.

Shortly after my return home, and during his last illness, my grandfather, who was eighty-seven years of age, and, as I have said before, a minister, made the remark that if he were fifty years younger he would devote his entire time to work in Christian Science. This served as an incentive to me, coming as it did from one whom I loved and honored so much; so I determined to take up the cross, and at all times obey the counsel of our revered Leader, viz., "Watch, and pray for that Mind to be in us which was also in Christ Jesus; to do unto others as we would have them do unto us; and to be merciful, just, and pure" (*Ibid.*, p. 497).

I thank God that I can now look with love upon all men, especially those against whom I once held bitterness in my heart, for I strive to see at all times only the perfect man created in the image and likeness of God. I am indeed grateful to our beloved Leader for bringing to us once more the true healing religion, as demonstrated by Christ Jesus, our Wayshower.

EUGENE G. REXFORD, Indianapolis, Ind.

My attention was directed to Christian Science by seeing the benefits of treatment given to a boy whose case had been diagnosed by the doctors as hip disease. His brace was laid off and he returned to school as usual. I then began to attend First Church of Christ, Scientist. I was an attentive listener at the Wednesday evening meetings, becoming convinced that the speakers had that Christianity pure and simple which I wished to have. In the early months of 1905, while traveling in Iowa, I had a severe attack of acute lung trouble. I applied to a practitioner for help, and treatment was begun in her home. My associate in business knew nothing about Christian Science, and he was afraid that I would not be able to get to Chicago; but we did, and absent treatment was given me for two weeks, when I was fully recovered. I purchased the text-book, "Science and Health with Key to the Scriptures" by Mrs. Eddy, but I was so pleased with my quick recovery that I wrote the practitioner that if anything happened to me later, I would like to consider her my regular practitioner. She, however, gently rebuked me, telling me to read Science and Health and that I would then be able to help myself. I did read the text-book, but like many others I did not grasp its deep meaning until I learned that I should think more about the truth of which I had read.

Later, there happened to me, through the folly of wrong-doing, a serious illness. I went to a practitioner, and told him of my faults. He gave me a number of treatments, then said he did not think I needed to come again. At the table where I sat in a family hotel, there were a mother and daughter who belonged to First Church of Christ, Scientist. Noticing that I was getting lame with rheumatism, they suggested that I call on a certain practitioner, not far away, for treatment; and this I did. She needed no explanations, but said to me after a treatment, "I think you need not come again." I was greatly surprised at her assurance, but could not accept it as applying to me, because I seemed to suffer so much from the pains. Seeing, I suppose, my lack of faith, she gave me several treatments afterward, and having to leave the city, she sent me to another practitioner, who worked perseveringly until the healing was realized. I had absent treatment for failing sight of one eye, then for difficulty of hearing, also for hernia, until one after another all these ailments disappeared. Later, I slipped on the ice and injured my wrist, but was cured in one treatment.

While some ailments remain, I feel deeply grateful to God for His tender mercies, and to Mrs. Eddy for Science and Health and her other writings. My desire is to acquire a practical spiritual understanding.

JAMES EDWIN CLARK, Dayton, O.

Christian Science was first presented to me in June, 1905, when I was entirely healed in one treatment of nervous breakdown and threatened brain fever, after being under a physician's care for over two months without getting the slightest relief. This healing proved to me that there is something in Christian Science, so I purchased a copy of the text-book, "Science and Health with Key to the Scriptures" by Mrs. Eddy, in an endeavor to understand how the healing was accomplished. During the first two years I had to call for help in Christian Science for severe colds, also for trouble with my hands and feet, and in nearly every case experienced immediate healing. During the last two years I have been able to make my own demonstrations, besides being of some help to others. A case of catarrh with which I had suffered for about ten years (consulting with many doctors without the least benefit), also disappeared during this time.

One of the difficulties which I had to overcome was the attitude of my family toward Christian Science. Although they acknowledged my healing, they were strongly opposed to my studying Christian Science, being of the Jewish faith. This was the condition of affairs until April 1, 1908, when they saw that better and quicker results are attained by Christian Science than by *materia medica*. Two cousins, a brother and sister, were taken sick on the same day with a fever. The girl was healed in one treatment by Christian Science, while her brother, who would not accept its aid, was in the hospital for over six weeks. This demonstration changed the attitude of my family and relatives toward Christian Science.

I am earnestly striving to prove by my deeds my heartfelt gratitude for all that Christian Science has done for me. Although the physical healing is wonderful, it cannot compare with the peace and inspiration which have come to me through the understanding gained by studying Christian Science. My daily prayer is that I may follow our dear Leader's example and have that Mind which was in Christ Jesus.—ELIZABETH LEWISON, Chicago, Ill.

I wish to tell of the healing of my daughter, which took place in 1903. At that time she suffered from extreme nervousness, and was obliged to leave school. The complaint manifested itself in various ways, such as great fear, sleeplessness, and loss of appetite. She was under the care of several practitioners at different times during the summer, but the case did not yield. We, however, held to Christian Science, being fully convinced of its true healing power, and again called a practitioner, who successfully reached the case. In a comparatively short time my daughter was well and able to resume her studies. She has never had a return of the disease, and today is a picture of health.

We are very thankful to God for this healing, and also wish to express our gratitude for Christian Science as brought to us by our Leader, Mrs. Eddy, enabling her followers to apply the understanding of her teachings to the redemption of all mankind from sin, sickness, and death.

MRS. ANNA E. HANSON, Austin, Ill.

For some time I have felt impressed to give a testimony of my healing through Christian Science, as a token of my gratitude and love for our Leader. I was healed five years ago of a complication of diseases. I had been sick for a year, had spent several months in the best sanitarium in the state, and had undergone a surgical operation, after which the doctors said I would be well. Time passed, and as I was no better I returned a second time to this sanitarium and received treatment, but was still no better. After treating me for several weeks, the physician candidly admitted that he did not know what was the matter with me. Then I went to another specialist in another city, and was under treatment for several months, after which I returned home in a perfectly hopeless condition. I had given up.

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Just at this stage of helplessness Christian Science was brought to me by an aunt who came all the way from another state to tell me of this healing truth. I had no faith in it, but as a drowning man catches at a straw, I consented to try it. Truly "man's extremity is God's opportunity," for, lo, I was quickly healed. My healing was grand, but it was not to be compared with the spiritual uplift I received through the light of Truth. I had tried to be a Christian. I had been a church-member for years and kept all the rules,—but I got no joy from my religion, and there was always such a yearning for something more spiritual.

It was only through Christian Science that I received that peace "which passeth all understanding." I can never be grateful enough for Christian Science, but I hope to show my gratitude by devoting my life to spreading the "good news."—MRS. JULIA DUBOSE, Washington, Ga.

[Written for the *Sentinel*]

"THINE INHERITANCE."

BEN. HAWORTH-BOOTH.

DEAR dweller in the dust of earth,
Man is not dust, and ne'er shall be:
His lineage of celestial birth
Provides a happier fate for thee:
Then lift on high those earth-bound eyes,
And take thy birthright of the skies.

Through Truth is the dominion given
Of all the earth, and air, and sea:
And all the height of highest heaven
Becomes a paradise for thee:
And thou shalt know nor sin, nor pain,
For Love has loosed thy captive chain.

Like eagle brooding o'er her young,
God hides thee 'neath His wings of might:
From fowler's snare and slander's tongue
He guides thy wandering ways aright:
The shafts of hate He turns aside,
And screens thee from the scorner's pride.

Who dwelleth in His secret place,
Beneath His shadow shall be blest
With joy and gladness of His face
And mercies full and manifest:
A thousand at thy side shall fall,
And thou be saved amid them all.

For He shall give His angels word
To guide thy hand and guard thy feet,
To save thee from the ravening sword,
And whisper counsel wise and sweet:
And this because aloft, apart,
To Him thou givest all thine heart.

And thou shalt rule the rolling deep,
And fearless ride the rustling wind,
Or wing the darkness while we sleep,
To bring new blessings to mankind,
To save from sickness and from death,
With healing hand and prayerful breath.

Thy life with love and light is fraught,
And His sweet Spirit, for thy guest,
Is guardian at thy door of thought
To bless thee—and thou shalt be blest:
Thy pain is past, thy sorrows cease:
He giveth His beloved peace.

FROM OUR EXCHANGES.

[*Interior.*]

Respect for the spiritual independence of one's neighbor, honor for him in the exercise of his right to seek out his own answers for his own soul's questions; sympathy in other men's struggles with doubt and strivings after light; gentleness and helpfulness toward those who seem to be departing from the truth; generosity and fairness toward those whom conviction calls one to oppose—whoever has not attained to these graces comes obviously short of being yet a thoroughly good Christian. And this general principle was exactly as true in the sixteenth century as it is in the twentieth. The men who were intolerant then—the men who fought and persecuted such as differed from them in belief—were in this degree not good Christians. And men who have it in their temper to do the same thing today are not good Christians any more than their prototypes were. When the Lord Jesus rebuked those disciples who would have called down fire on the heads of the inhospitable Samaritans—when he reproved them again for interfering with the man who, though not of their company, was yet casting out demons in the Messiah's name—he set an unalterable standard for his church. It is the business of the power of Christ to overcome the world and to conquer the flesh. Where it has free course to be glorified in any life, it will create toleration in spite of all obstacles.

[*Standard.*]

We are apt to measure religion in terms of theology rather than of experience. Religion is primarily a matter of life and not a question of statement. It is not something which can be attached on to a man's program of conduct, it is that which inheres in the very structure of human nature and which the soul demands for its highest perfection. Unless religion is a personal force, identified with the individual life, it is superficial and foreign to the daily life of need. Religion, defined in its deeper meanings, is man's right relation to God. Man can never express, in human terms, his concepts of what religion means to him. This necessitates constant modifications of statements of belief. There never has been a time in the history of organized religion when men have had so much to compel them to readjustment of thought, as in our own age. Popular education and the modern world-spirit, modern science and scholarship, all have contributed to bring men to new viewpoints of truth, though they have not done away with the need for truth or driven truth out of the province of religion. Every man's religion must depend in large measure upon his intellectual drifts, what he has received through inheritance and upon his experience. These things go a longer way than we suppose in influencing every man's interpretation of a divine revelation. Religion never can be confined in some permanent form of thought or type of service, any more than the sum of human need can be put into a single personality. So long as no two men are precisely alike, so long we must have a religion which will fit into the need of every man.

[Sidney Arthur Alexander, canon of St. Paul's Cathedral, in *Churchman.*]

Righteousness! How it has been narrowed down in the conflicts of the sects, by the blindness and one-sidedness of our little ecclesiastical schools of thought, until it has lost much of its ancient splendor! To one it has meant knowing right, to another being right, to another doing right; but now we are beginning to see that it means all of these, and more—that, whether we incline to evangelical, or sacramental, or rational conceptions of religious truth, righteousness must be our foremost test and aim. On the lips of

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Jesus Christ it has a deep and splendid and comprehensive meaning; in it meet and are blended faith and character and conduct, these three; it is as glorious as the ideal beauty, as wide as the eternal truth. He alone is righteous, according to the gospel, who, independent of the desires and opinions and judgments of the world, is living in communion with a living Christ.

[Rev. R. J. Campbell, M.A., in *Christian Commonwealth.*]

These things that seem to be you are not you. The real you is that which feels hungry for something better than you have ever found yet, or than the things of the outer world can supply. You suffer, you are starved and stunted, because you have not broken through, have not risen above, the things which come between you and God. Do you not understand that that in you which protests against the evil you do is already one with God? I love to call it Christ, for it is Christ. Christ is the sap of the tree of humanity, the force whereby we utter the divine idea that we are. In coming to yourself you find him; in coming to him you find yourself. And just as the summer flowers rise out of the darkness of the earth, lift their faces toward the sun in high heaven, and bathe themselves in his light, so must you arise out of the darkness of materialism, animalism, and selfish desire, and join yourself to the glorious love and joy of the eternal. "I will arise and go to my father."

[*Outlook.*]

One of the most profound changes between the ages which thought in terms of death and this age which thinks in terms of life is the modern hatred of waste. Death was a frightful waster; life is a tireless conserver. We cannot and will not endure the waste which our ancestors accepted as a matter of course; the salvation of the few, the destruction of the many, is not only hateful, it is incredible. Its doom was sounded in the hour when men began to see God as Christ saw Him. An angry God, hating sinners and pursuing them with relentless fury, has gone the way of the other nightmares which haunted our forefathers. A just and righteous God, hating iniquity and punishing it with unfailing impartiality, but following the offender with tireless mercy of forgiveness and opportunity, has revealed Himself in these later times and set the thought of life in place of the thought of death.

[Rev. F. F. Buckner in *Universalist Leader.*]

What are the vital things of religion? Not creeds; not theologies; not revenues and taxes; but the deep, eternal things of the human heart. They are the lessons of love, mercy, justice, self-control, faith, hope, and self-renunciation. These the prophets and poets have proclaimed in all the ages of change. Like the sky, the sea, and the reflection of the stars in the sea, these change not from century to century, however the outward conditions of human life may be changed by peaceful progress or vengeful war. "Feed my sheep," said the Master. The good shepherd—the helpful minister—who helps men and makes them strong and brave, has a mission today, and will always have under all outward conditions of living.

[*Watchman.*]

Christ, as king of human hearts, must be presented as he presented himself, in simplicity, in humbleness, in peacefulness, in gentleness, so that he wins love and gains devotion. We, as followers of him, extend our sway also by the method of the Master and must gain subjects for him by our Christian qualities. It is hard to perceive that these are the winning forces in the world, as they seem so ineffective beside the methods of men, but they prove themselves to be the silent, pervasive, persuasive means of drawing hearts to Christ.

SPECIAL ANNOUNCEMENTS.

FROM THE PUBLISHER OF MRS. EDDY'S WORKS.

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

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

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

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

FROM THE SOCIETY.

TO SUBSCRIBERS.

Subscribers to our periodicals are requested to observe the expiration dates of their subscriptions, as given on the wrappers of the periodicals which come to them, and to renew subscriptions prior to the date there given.

The notation "Nov. X" indicates that the periodical will not continue after the last issue of November, 1910, unless subscription is renewed, and "July XI" in the same manner denotes termination with the last issue of July, 1911.

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OF INTEREST TO THE FIELD.

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FROM THE EDITOR.

All manuscripts submitted for publication in the *Sentinel, Journal,* and *Herald,* whether articles, poems, or testimonies, and all correspondence relating thereto, should be addressed to the EDITOR, and not to individuals.

FROM THE CLERK OF THE MOTHER CHURCH.

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

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

FROM THE CHURCH TREASURER.

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

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THE CHRISTIAN SCIENCE JOURNAL

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

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

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CHRISTIAN SCIENCE SENTINEL

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

Vol. XIII. No. 4.

BOSTON, SEPTEMBER 24, 1910

CONTENTS OF THIS NUMBER

ITEMS OF INTEREST. Brief Mention of Important Events. 62

"WHERE IS ABEL THY BROTHER?" Hon. Clarence A. Buskirk. 63

UNFOLDMENT. . . . . Magdelana Frickey. 64

"WHAT SHALL WE DO?" Lucy Hays Eastman. 64

FORMULATED OPINION. . J. M. Tutt, M.D. 65

ECONOMY. . . . . Sadie Kiekintveld. 65

SINGING PILGRIMS. . . . . Carrie F. Lyman. 66

SELECTED ARTICLES. 66

EDITORIAL.

"When thou prayest." 70

Waiting on God. 70

LETTERS TO OUR LEADER. 71

AMONG THE CHURCHES.

Tonawanda, N. Y. 71

Kansas City, Mo. 71

Charlotte, Mich. 71

Elmira, N. Y. 71

THE LECTURES.

Kennebunk, Me. 72

Prescott, Ariz. 72

Charlevoix, Mich. 72

TESTIMONIES OF HEALING. 73

FROM OUR EXCHANGES. 77



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



A NOBLE TYPE OF GOOD HEROIC WOMANHOOD

THE CHRISTIAN SCIENCE PUBLISHING SOCIETY
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ITEMS OF INTEREST.

National.

The National Association of Supervisors of State Banks held a three-days convention at Washington last week. They were addressed by the controller of the currency, Mr. Murray, who proposed to the state supervisors a working cooperation with the national bank examiners. During the last eighteen months, the controller said he had refused one hundred and eight applications to form national banks because the men behind them had been found incompetent or dishonest; that there was not enough business to make the proposed institutions profitable, or that the applicants were men without standing within the communities. Weak banks and failures almost always come from banks which should never have been chartered.

Approximately ninety million acres of land withdrawn from entry as being valuable for coal deposits or for classification, have been thrown open to agricultural surface entry under regulations approved by the acting secretary of the interior. The opening of these lands is accomplished under the act of June 22, 1910, one of the Administration conservation measures providing for the agricultural entry of the surface of public coal lands, the coal deposits being reserved for separate disposition by the United States. The agricultural title will pass from the United States, but all coal deposits will remain subject to exploration and purchase under appropriate coal laws.

The special commission created by the Massachusetts Legislature to appraise the property of the New York, New Haven & Hartford railroad has engaged Prof. George F. Swain to superintend the work. He will organize a force of experts and clerks and set it to work at once. This commission consists of the railroad commission, the tax commissioner, and the bank commissioner. Its work will be to examine the assets and liabilities of the company for the purpose of determining if the assets are sufficient to secure its outstanding capital stock and indebtedness, the expense of the investigation to be assessed upon the New Haven property.

The Pennsylvania railroad tunnel system beneath two rivers, which finally is to connect New Jersey and Long Island by continuous trackage, was opened last week so far as the section from Manhattan to Long Island City is concerned. The tunnel from New Jersey to this borough is complete now and will be opened later. A comparison of the old and new Long Island railroad schedules gives an idea of the saving in time for those living on Long Island who come to Manhattan. Where it formerly took forty-four minutes to come from Jamaica to Manhattan it now takes just fourteen minutes, and there is a corresponding saving from other points.

At the Boston-Harvard aero meet, held at Atlantic Sept. 3-13, Claude Grahame-White, an Englishman, won prizes amounting to twenty-two thousand one hundred dollars, including one of ten thousand dollars for a double flight to Boston light and return, a distance of thirty miles; Ralph Johnstone won prizes amounting to five thousand dollars; Walter Brookins, four thousand two hundred and fifty dollars, and Glenn H. Curtiss, who made the trip from Albany to New York a short time ago and also flew across Lake Erie, two thousand dollars. The meet was a very successful one every way. New American and world records were made.

During the next few weeks the few national banks in the United States which are rated as "weak" will have their last chance to strengthen themselves or get out of business. The one hundred and five examiners have been instructed to carry that ultimatum to every board of directors which needs it. Acting on the principle that it is better to liquidate a weak bank, pay off the depositors, and save some of the investment for the shareholders, Controller Murray will use all the authority of his office to compel sound banking in the strong institutions and force the weak ones to strengthen or retire.

"The principles of conservation," says Gifford Pinchot, "are few and simple. One of the first is that the natural resources belong to the people and should be developed, protected, and perpetrated mainly for the profit of all the people and not mainly for the profit of the few. Another principle is that the natural resources still owned by the people, which are necessaries of life, like coal and water-power, should remain in public ownership and be disposed of only under leases for limited periods, with fair compensation to the public for the rights granted."

According to a report submitted to the board of directors of the Philadelphia Rapid Transit Company, the strike of conductors and motormen early this year cost the company two million three hundred thousand dollars. The report states that the loss in fares during the strike was one million five hundred thousand dollars and the expenses incurred amounted to eight hundred thousand dollars. A deficit of one million three hundred thousand dollars for the last fiscal year is reported.

Dr. Booker T. Washington, president of Tuskegee Institute, has joined the staff of the *Outlook*, and his contributions will soon appear in that publication. Dr. Washington is now abroad for this magazine, studying social and labor conditions of the sources of immigration to the United States. He will compare this class of Europeans with the colored laboring class of the United States. The title of the Washington series will be "The Problem of the Man Farthest Down."

The Aero Club of Washington has concluded arrangements that will make the New York-Washington flight race an event of next month. Acceptances have been received from Glenn H. Curtiss and the Wright brothers and tentative acceptances from Clifford B. Harmon and Charles K. Hamilton. The prize is to be twenty thousand dollars. The President will be one of the receiving party, according to arrangements. An aviation meet may be held there in October.

Preparatory work has begun for the opening of the Government lands of the Panama Canal Zone to settlement and cultivation. An act of Congress of Feb. 27, 1909, provides for twenty-five-year renewable leases of tracts of not more than fifty hectares (123.5 acres), to persons twenty-one years of age or over, who satisfy the Government that they expect to settle upon and cultivate the land.

International.

The contract is to be let this month for the construction in Mexico of one of the largest systems of irrigation upon the American continent. The main canal will be sixty-three miles long and its construction will involve the moving of nine million cubic yards of earth. The system will also require the building of more than two hundred miles of laterals. More than six hundred thousand acres of land, extending along the Rio Grande from Matamoras to the San Juan river, will be brought under irrigation by the construction of this system, which will involve an expenditure of nearly ten million dollars gold, according to estimates that have been made by the engineers.

A. W. Canning, the Australian explorer, has been occupied recently in exploring a large portion of the Australian desert in behalf of the government of western Australia. In so doing he traversed about one thousand miles of hitherto unknown territory, from Wilune more than eight hundred miles north of Perth to Hall's creek in East Kimberley. It had always been considered impossible for stock to be taken through this part of the country, since it was believed that there was no water available. Mr. Canning has proved that there is water to be obtained all along the route.

A project is being considered of improving the Columbia river from its source in the Rockies, so as to provide for an international waterway which, upon the completion of the Panama canal, would give a commercial water route from the heart of the Canadian Rockies direct to London and New York. The proposed route covers seven hundred and fifty miles of river way from the Kootenay and Okanagan districts to Portland, Ore., one hundred and fifty miles of which are in Canada.

The British Cotton Growing Association some time ago sent an expert to Rhodesia for the purpose of inquiring into the possibilities there for the culture of cotton. He reports that there are large areas of land in northern Rhodesia suitable for the cultivation of cotton, and a heavy yield of lint per acre has been obtained in the Loangwa valley district.

Robert Loraine, the actor-airman, recently flew from Holyhead, Wales, across the Irish sea to within three or four hundred yards of Howth Head, Ireland, finally falling into the water and swimming ashore. The distance covered was fifty-two miles—a record flight over the open sea.

The municipality of Paris will offer a prize of twenty thousand dollars to the French aviator making a flight with a passenger from Paris to Brussels and return, on the occasion of the visit of the city fathers to Brussels on Sept. 26.

Industrial and Commercial.

The *Wall Street Journal* says: There is every indication that the production of automobiles for 1911 will be smaller than that of 1910. There are several reasons for this, the chief one being that bankers here and in the West have been attacking the automobile as a menace to the country at large and, what is more vital, have adopted a highly conservative attitude in making loans to the depositor contemplating the purchase of a car. Another reason is that certain makers overproduced for the 1910 season.

The exportations from Mexico of crude rubber, manufactured from the guayule shrub, during the fiscal year 1909-1910 aggregated in value $16,760,008, and that of the guayule shrub exported during the twelve months, $9,368,121. Less than ten years ago the shrub, which is now in great demand upon the ranches at one hundred and eighty to two hundred dollars per ton, was looked upon as worthless.

More cement was made and used in the United States in 1909 than in any preceding year and the price per barrel was lower than ever before. The production was 64,196,386 barrels, valued at $51,232,079.

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CHRISTIAN SCIENCE SENTINEL

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

"WHERE IS ABEL THY BROTHER?"

HON. CLARENCE A. BUSKIRK.

IN the fourth chapter of Genesis we are tersely told of the judgment which followed so closely upon the crime committed by Cain: "And the Lord said unto Cain, Where is Abel thy brother? And he said, I know not: Am I my brother's keeper? And he said, What hast thou done? the voice of thy brother's blood crieth unto me from the ground. And now art thou cursed from the earth, which hath opened her mouth to receive thy brother's blood from thy hand." This may recall the oft-quoted lines of Coleridge,—

He prayeth best who loveth best
All things both great and small;
For the good Lord who loveth us,
He made and loveth all.

Whether wicked or righteous, poor or rich, weak or powerful, low or high, all men are our brothers and all women our sisters; for we all alike, in our true selfhood, are God's children. Only divine justice is capable of right judgment upon man. True, it is our duty to condemn error, but what human being is capable of sitting in just judgment upon another? "Judge not," said the Master; therefore, condemn not, and hate not. Does one deem himself wise and knowing enough to estimate rightly his brother's temptations, weaknesses, environment? Indeed, we might often pity or love where we hastily censure. Do we not, all of us, quite too frequently try to justify ourselves to ourselves, as well as to others, with the pitiful and ignoble excuse, "Am I my brother's keeper?" Are we not, all of us, quite too prone to overlook the fact that a selfish and cruel thought may and does manifest itself in many other things besides murder? Does not Truth say, Thou must foster thy love for thy brother, and forget it not, however tempted to do otherwise; else, mortal thought may lead thee to do him injury. Whenever thou doest thy brother wilful injury, whether in person or in property, in character in reputation, or in happiness, art thou not as Cain and adjudged miserable,—"cursed from the earth"? And forget not that thou must guard against doing thy brother wilful injury with thy thought as well as with the power of hand or thy purse or thy place.

The impulse to kill often shows itself in the conduct of governments and peoples toward each other. Are they who direct, or abet, or sympathize with such thought in any wise different from those who are guilty in their individual acts? Ignoble attempts at self-justification are abundant as well as specious in all the instances alike. "Am I my brother's keeper?" This is the unworthy and false defense always. When the rich and powerful oppress the poor and weak they manifest the spirit of Cain, and divine justice has pronounced sentence against them. This is true of individuals and nations alike. Tardy it may sometimes seem; but it is as sure as the circuit of the stars, for it is God's law. When the poor or weak seek to do injury to the rich or powerful, or envy or hate them, they too are breaking God's law and must suffer the doom pronounced upon evil-doers. This evil thought frequently is brazen enough to make itself heard in legislative halls, although it likes better the whispers of bribers and corrupters; it flows in the ink of writers' pens, and defies the light of day in books and periodicals and newspapers; it envenoms the tongues of the envious, of mischief-makers and slanderers, of scolds, of all who are depraved in thought or deed. It is in the glances and words of the impure, and it seeks to conceal itself in the cunning wrinkles that it helps to mold upon the thief's face, whether a thief according or contrary to man's law. In brief, the act of the murderer is only one of its unnumbered manifestations.

Divine Love, for naught else could do so, purposes and effects the divine will. Divine Love explains the motive for the existence of everything which belongs to God's universe; therefore, all which is not in perfect alignment with divine Love must be under condemnation. God's universe is not a vacuum; behind the more beautiful appearances to human sense are the eternal facts of God's true universe, and these are symbolized in many harmonious phenomena to the spiritual vision. The reflections of divine Love shine in the symmetry and symbolism of the rainbow, they are painted on the delectable greenery and flowers of the earth, and they lend their radiance to the eyes of friendship and compassion. Divine Love is typified in the stately argosies of the clouds moving across the skies with their priceless possessions of rain and intelligently directed energies, in the roseate smile of the morning and in the eternal comradeship of the stars at night, in the trade-winds and tides of the oceans, in the sure recurrence of the seasons, in the hymns of the feathered hermits of the woods and the melodious murmurs of rills among their rocks; in brief, innumerably and indescribably. We are constantly surrounded by these benign influences. They appeal to us, they strengthen, purify, and cheer us, in myriad ways, in so far as they tell us of God. We may be faithless to them, but they are never faithless to us.

When divine Love is reflected and typified in human character and conduct, humanity awakens and steps forward and upward rejoicingly and with renewed hopes and energies, for thus we recognize our celestial kinship; but when the evil thought is shown in hatred, lust, greed, cruelty, and other evils, humanity is impelled backward. We cannot find happiness by selfishly seeking it; rather is it like the song-bird in Emerson's lines:—

Oft did-st thou thread the woods in vain
To find what bird had piped the strain;
Seek not, and the little eremite
Flies gayly forth and sings in sight.

Walk with loving thoughts the paths of thy duties, however dusty or difficult they may seem, and the shy song-bird of happiness is watching thee from its covert; but all the wealth and power of the world can never tempt it forth.

Thou who art obsessed with the belief in evil, in any of its phases, remember that the Father is not childless, and that thou by reason of man's kinship with all that is good canst still reflect somewhat of the beauty and beneficence of

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divine Love. Try this—try it today—and mark well the results to others and to thyself. Our revered Leader says (Science and Health, p. 239), "To ascertain our progress, we must learn where our affections are placed and whom we acknowledge and obey as God. . . . The objects we pursue and the spirit we manifest reveal our standpoint, and show what we are winning."

UNFOLDMENT.

MAGDELANA FRICKEY.

In answer to the question, "How can I progress most rapidly in the understanding of Christian Science?" Mrs. Eddy writes: "Study thoroughly the letter and imbibe the spirit. Adhere to the divine Principle of Christian Science and follow the behests of God, abiding steadfastly in wisdom, Truth, and Love" (Science and Health, p. 495). In the Gospel of Luke we read, "And the child grew, and waxed strong in spirit, filled with wisdom: and the grace of God was upon him." Here we learn that, in order to grow individually, we must be obedient, as the first step. When Jesus was sought by his mother, where did she find him? Doing the work that his Father had sent him to do. His reply to his mother's gentle reproach, "Wist ye not that I must be about my Father's business?" conveys to us a profound meaning. When we are sought of others may they know that we can be found about our Father's business, ever working for the reign of Love to be revealed in each and every consciousness, and preparing it for the appearing and reception of the Christ-idea. In turn, may we always seek and find this idea reflected in others, and so bear true witness of man as God's child. By seeing this true likeness everywhere, the spiritual idea grows in ourselves.

We read further that "Jesus increased in wisdom and stature, and in favor with God and man." Mrs. Eddy says, "To understand all our Master's sayings as recorded in the New Testament, sayings infinitely important, his followers must grow into that stature of manhood in Christ Jesus which enables them to interpret his spiritual meaning" (*Ibid.*, p. 350). Let us "consider the lilies how they grow." With perfect trust we should look to Love to feed and clothe us, so that we may bring to others the holy influence of meekness, purity, righteousness, breathing forth the sweet fragrance of spiritual being. Like the lilies, our lives should exhale an essence which tells of His living presence.

Again, there is a lesson on growth from the vine and the branches: "Every branch in me that beareth not fruit he taketh away: and every branch that beareth fruit, he purgeth it, that it may bring forth more fruit." The purging process is most needful for our growth. It will take away whatever would prevent the manifestation of the perfect life, the fruit of Spirit. It is this fruit that feeds the hungry, and in the partaking of it we grow into the knowledge of life everlasting. In the lesson from the vine, wisdom teaches us to "abide," for each branch is to receive the same nutriment if it abides in the vine. How close we shall then grow to each other, so close that each and all share in the divine bestowal.

The growth of our cause rests upon the manifestation of the one Mind, and the reflection of love to each other. The Master said, "By this shall all men know that ye are my disciples, if ye have love one to another." Thus we fulfil the law of Life, Truth, and Love, and destroy the unreal law of sin, disease, and death. Upon this foundation, the truth, we build our church, the outward manifestation of divine Truth and Love in consciousness. As we spiritually discern and read our title clear, we lay upon this foundation stones of gratitude, and in oneness of purpose build our walls, cemented with unity, upon which will rest the dome, the whole crowned by love, and reflecting the kingdom of heaven.

As we behold The Mother Church, with one voice we say of it as does our beloved Leader, "God is in the midst of her: how beautiful are her feet! how beautiful are her garments!" (Miscellaneous Writings, p. 141). Surely the branch churches receive a fuller sense of life from the strong growth of the vine, if they abide therein. As one of our hymns so beautifully expresses it,—

Up into Thee, our living Head,
Let us in all things grow;
Till Thou hast made us free indeed,
And spotless here below.

"WHAT SHALL WE DO?"

LUCY HAYS EASTMAN.

We are all more or less familiar with the account of Jesus' feeding of the five thousand, and have gained therefrom an assurance that there is a law of supply which if understood and put into operation silences forever under all conditions the belief in or fear of limitation and poverty. We see also in this same experience how Jesus led the human mind, bound as it was by doubt, incredulity, and materialism, to the perception of this law by demonstrating its efficacy in meeting an immediate and practical need. In this way human desire was uplifted for something outside of itself, until in response to his gentle knock the doors of consciousness were opened wide and the question was asked: "What shall we do that we may work the works of God?"

Jesus' reply set forth the most important factors in the accomplishment of any righteous work; namely, that the desire, motive, and method be in accord with the Principle of righteousness, and that a faith amounting to an understanding of this Principle be gained. If we look deeply into the meaning of these words, we find the mental qualities for which they stand are interdependent upon each other and follow in natural sequence to the furtherance of any act or deed. For instance, a desire (longing for) is inert and lifeless of itself, and becomes operative only as it gains a motive (that which invites to action); while motive, to have fruitage, is dependent upon method (an orderly procedure), which in turn is dependent upon Principle for correctness. Jesus explained this when he said: "Ask [desire], and it [a motive] shall be given you; seek [this motive], and ye shall find [the method]; knock [use this method], and it [understanding] shall be opened unto you."

One's desires and motives may be right, but without method and Principle they are valueless; and *vice versa*. The multitude desired the loaves and fishes. Jesus unclamped and loosened this rank materialism with the reminder, "Your fathers did eat manna, and are dead;" hence the necessity to work for something beyond the mere satisfaction or need of the moment. Then, turning their thought to the "living bread" and its satisfying substance, he aroused a hunger and thirst for that of which the material loaves and fishes were but the symbol. Here it may be seen that, although Jesus' methods were destructive to all that involved the material testimony, they were always constructive to that which was based upon the eternal, the true and actual substance.

When the human consciousness beheld the Word "made flesh," and was convinced that Jesus possessed knowledge of a power of which it was altogether ignorant and which he was able to make practical in a most satisfying and helpful way, it immediately wished to do likewise, with the motive thus to glorify self. Recalling that Moses had performed a like miracle, and recognizing Jesus and Moses only as human personalities, but without the slightest perception of the spiritual identity lying back of the personality, which alone enabled them to manifest the works of God, this mistaken sense thought it reasonable to suppose that it could

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follow their example. If for one moment it had realized the cost, the demand to be made upon self to awaken from the dream of satisfaction and pleasure in the senses, would the question have been asked?

How clearly Christ Jesus drew the line of distinction between mortal mind's frail attempt to do anything of its own self, and the wonderful manifestation of God's power as reflected by man, with the consequent result, eternal Life. He said that Moses had not given to their fathers the bread from heaven, nor had he himself been able to give them this true bread, save as he lived by (reflected) the Father, thereby rising out of the human self into the divine selfhood of God. The motive of the multitude being laid bare as unworthy of fulfilment, it was apparent that it lacked method and therefore was without Principle.

The Master was successful in doing the works of God because his desires, motives, and methods were righteous, and because he understood the divine Principle of all being and was obedient thereto. It is self-evident that a blind belief in the unknown could never bring out intelligent results. Following this line of thought, we find facts in the answer of Christ Jesus as to how to "work the works of God" that might be called axioms: 1. Every desire that is governed and controlled by divine Principle is fulfilled with "good measure, pressed down, and shaken together, and running over," in proportion to its sincerity, detached from all self-interest, self-glorification, and personal aggrandizement. 2. Inevitable success comes with every motive based upon the glorification of God. 3. The understanding of God as divine Principle bears as absolute and perfect results in the works of God as two multiplied by two bears right results in arithmetic.

Let us then pray, not only that we may "work the works of God," but also that we may become so conscious of our God-given power and capacity to reflect Truth and Love, that we may find ourselves channels through which the one infinite God may work. Christian Science alone makes this possible through instructing the human mind out of its self-made beliefs and illusions into the understanding, as Mrs. Eddy tells us, that "whatever is possible to God, is possible to man *as God's reflection*" (Miscellaneous Writings, p. 183).

FORMULATED OPINION.

J. M. TUTT, M.D.

HANGING in a prominent place in a certain practitioner's office is this motto: "Don't criticize." With some knowledge of the circumstances that led to its finding a place in this friend's office, the writer often pondered the admonition and later was able to apply it to himself in his relation to others. One definition of criticism is "formulated opinion." Thus transcribed the motto would be, "Don't formulate opinions." In our daily intercourse it is not always easy to refrain from the spoken word of adverse criticism; how much more difficult it is, then, not even to permit opinions mentally to take form. And yet there stands the example of the Master, wherein he said to the sinful woman: "Neither do I condemn thee."

The basic fault with mortal opinions is the fact that they are without Principle. They do not emanate from Mind, but are illegitimate, the offspring of mortal mind. They are the result of the attempt to perpetuate the lie of life in matter by identifying evil with the individual. Thus arises the belief of a personal devil. It is (the one) evil formulated, and the experiences resulting therefrom may well be termed hell. If error is permitted to take form in thought, one may not be surprised if presently these forms begin to resemble here an acquaintance, there a friend, until finally is seen in others personalities which give expression to hatred, malice, revenge, personal ambition, pride of priesthood, with all the ugly et ceteras. But is any part of reality presented in such pictures? No, they are but expressions of formulated opinion. This is the indulgence of criticism.

The most common phase of unjust criticism, and a claim well-nigh universal in human experience, is the proneness to compare one's self with others. Jesus steadfastly pointed to Principle as the one standard for comparison. He said: "Why callest thou me good? there is none good but one, that is, God." And Christian Scientists are admonished to follow their Leader only as she follows Christ. Strictly speaking, it is not possible for one man to be better than another, for all of God's ideas are equally good—even perfect. How, then, could any individual set himself as a standard of right living for others to strive to attain. Is it not plain that each individual faces a different aspect of the one problem? It is imperative that humanity achieve an increasingly improved concept of man, and while another's life may be inspiring, it is for each to strive to reflect the one intelligence and not to imitate his fellow. Thus one mortal may and must be not better than another, but better than he himself formerly was. By what right, then, would one compare himself with his neighbor? To love one's neighbor as one's self is the divine demand; to entertain opinions as to one's more rapid advancement over another, is to pray with the Pharisee: "God, I thank thee, that I am not as other men are."

It would be presumptuous to find fault with God's man, and yet there is in reality no other man. While it would be erroneous to call evil good, it is for each to know at all times and under all conditions of seeming evil the allness of good, which consciousness excludes the supposition of man in the unlikeness of good, God. Our Leader writes in Science and Health (p. 200): "St. Paul said: 'For I determined not to know any thing among you, save Jesus Christ, and him crucified.' (I. Corinthians ii. 2.) Christian Science says: I am determined not to know anything among you, save Jesus Christ, and him glorified." Every phase of the old, old problem of the "serpent's tongue" must be met with an ever broadening charity, with more love for God's man and less opinion as to mortal man. Our Leader has given us an unfailing rule for our guidance: "The way to extract error from mortal mind is to pour in truth through flood-tides of Love" (*Ibid.*, p. 201).

ECONOMY.

SADIE KIEKINTVELD.

MRS. EDDY says in the Church Manual that economy (together with wisdom and brotherly love) should "characterize all the proceedings of the members of The Mother Church" (Article XXIV., Sec. 5). Many people seem to be laboring under a wrong impression as to the meaning of this word economy, confusing it with parsimony and greed. Economy rightly defined is the wise use of our resources, whether time, money, or anything else. Though it is the opposite of extravagance, which implies wastefulness, it is never to be confused with the penuriousness which hoards up its treasure for moth and rust to corrupt. Economy denies self that it may have to give to others. It is just and generous. It may not support charitable institutions, but it raises the standard of wages, and thus fulfils the Talmudic injunction that the noblest charity is to prevent a man from accepting charity.

Economy enables the Christian Scientists to build their beautiful churches, to give generously to lecture and literature funds for the spreading of the good news. It is the loving economy of time which might be spent in gossiping, novel reading, profitless amusement, or unnecessary work, that gives the Scientist time for daily study of the Lesson-Sermon, time to serve well if one is an officer in the church; time to explain the truth to inquirers; time, in short, to hasten the coming of the kingdom of God on earth.

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Is it not worth while to economize our money, that we may give to our glorious cause? Is it not worth while to economize our time, that we may have more opportunities to acquaint ourselves with God, whom to know aright is Life eternal? Ask any genuine Christian Scientist these questions, and he will answer with strong assurance, "Indeed it is!"

SINGING PILGRIMS.

CARRIE F. LYMAN.

THE psalmist says, "Thy statutes have been my songs in the house of my pilgrimage," and in Science and Health we read (p. 254), "Pilgrim on earth, thy home is heaven; stranger, thou art the guest of God." The teaching of Christian Science that heaven is a present possibility to all, depending entirely upon the state of one's consciousness, has transformed many sighing and footsore pilgrims into the singing guests of God. No heart animated by a selfless love can long be songless, nor can any one truly keep the divine statutes merely from a sense of obligation or duty. The statutes become songs when obedience springs from love. It is interesting to note that while the word "duty" occurs but nine times in Science and Health, the word "love" and its derivatives take about five columns of the Concordance.

St. John wrote of "the song of Moses the servant of God, and the song of the Lamb," which those who had "gotten the victory over the beast" sang, with "the harps of God." Can we learn "the song of the Lamb," or how to express in our daily lives a singing self-immolation, unless we have first so loved the requirements of the divine law that its statutes are not regarded simply as duties to be performed, but our heartfelt songs as well? In Mrs. Eddy's poem "The Mother's Evening Prayer," which is now included in the new Christian Science Hymnal, occur these words:—

O, make me glad for every scalding tear,
For hope deferred, ingratitude, disdain!
Wait, and love more for every hate, and fear
No ill,—since God is good, and loss is gain.

Is it not a matter of deep gratitude to every aspiring heart that, by reversal, the very errors which have seemed to bring pain to us may be made to "serve as waymarks to the one Mind, in which all error disappears in celestial Truth" (Science and Health, p. 267).

Christian Scientists cannot but be deeply grateful to their Leader for the example she has set in her own life in the matter of never showing a spirit of retaliation because of the ingratitude, disdain, deferred hope, or loss which she has experienced. Indeed it has seemed to the writer that an old hymn contains some of the leading teachings of Christian Science, which Mrs. Eddy exemplifies:—

I lift mine eyes, the cloud grows thin,
I see the blue above it;
And day by day the pathway smooths
Since first I learned to love it.
The peace of God makes fresh my heart,
A fountain ever springing;
All things are mine since I am His—
How can I keep from singing?

NOTICE.

Publication committees will confer a favor on the editorial department by mailing promptly to the EDITOR a copy of all published articles. Clerks of branch churches can also be of assistance by sending reports of all lectures given and items relative to progress in church work.

SELECTED ARTICLES.

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

The letter of our critic, published in your issue of the 27th inst., discloses extremely little beyond the fact that the writer is more than usually intolerant in his hatred of Christian Science, and more than usually violent in his manner of giving expression to that hatred. If the mere stringing together of unpleasant epithets constituted argument, the writer would have some claim to be considered a thinker; as, however, they unfortunately are a proof of nothing except want of control, it is a little difficult to discover in his letter exactly what he is taking exception to.

He quotes, for instance, the famous warning of Paul to Timothy, to avoid "science falsely so called," and ingenuously injects the word Christian, so as to make it read, Christian Science falsely so-called. He forgets that this particular verse has been used against every thinker of the last century by half the people from whom they have happened to differ. It is one of those phrases which may be used by any one hard pressed for an argument, and it has been taken full advantage of by every one in such straits. Again, he talks of the "learned label Christian Science." He forgets that if absolute truth is not Christian, Christianity is nothing at all, and that if truth is not scientific, there is no such thing as science.

The word has apparently a terror for him which it did not have for the writers of the New Testament books, or for their translators. Whether he is aware of it or not, the phrase is used both by Peter and Paul in the words *epignosis tou theou*, which mean full, exact, that is, scientific knowledge of God, and it is used by Wyclif in his translation of the Gospel of Luke in the phrase, "He shall show science and health to his people: into remission of their sins." With apparently lively satisfaction, he goes on to consign the whole movement to the reprobation of God, and to explain that every Christian Scientist is in peril of "perdition reserved for ungodly men, the certainty of which cannot for one moment be called in question." By this time, he has reached such a paroxysm of indignation that he has forgotten to explain exactly wherein Christian Science offends, and so ends his letter without having impressed his readers with anything except the interesting fact that he disapproves of Christian Science, and, therefore, that it is of the devil.

Now, what is the simple truth about the Christian Science movement? Science, Huxley once said, is the answer a man makes to the question, "What do I know?" Christian Science, so considered, would be the answer a man makes to the question, "What do I know of the truth which makes men free?" The answer is made precisely in the way which Jesus demanded, in the effort to heal the sick and to overcome sin and sorrow. When Jesus sent out the disciples, it was not only to preach the gospel, it was also to heal the sick, and in this way the healing of sickness became the complement to the preaching of the gospel. It is a significant fact that our critic, who quotes texts in the freest manner possible, omits all mention of the innumerable texts in which healing is insisted upon in the Bible. Jesus said distinctly that those who believed in him would be able to do the works which he did. In this way he, and no one else, made the healing of sickness the test of a man's Christianity. Jesus, indeed, went further than this, for he said that those who believed in him would not only be able to do the works that he had done, but greater works than these.

The only way in which it is possible to acquire the power to begin to do these works, is in the effort to attain the Mind that was in Christ Jesus. Exactly in proportion as a man gains a scientific knowledge of Truth, he will gain the knowledge of God (*epignosis tou theou*) which constituted the mind of Christ, and, in acquiring this mind, he will be

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able to demonstrate his understanding of Truth in the way in which Jesus demonstrated it. The miracles performed by Jesus were simply his answer to the demand of the Jews as to what he knew of Truth, for the word translated miracle in the New Testament never had any supernatural meaning, but means simply an act of power or a sign. Christ Jesus came preaching in Judea and Galilee, and when his listeners failed to grasp the spiritual meaning of his gospel he bade them, if they could believe for nothing else, believe for the very works' sake. In this way the work, or miracle, became the act of power which was to arrest their attention, or the sign which was to prove to them the truth of the gospel.

Even by the time the epistle of James was written, the preaching of the gospel had become so separated from the healing of the sick that the apostle was driven to warn his readers that faith without works, theory without demonstration, was dead. For three centuries the healing of the sick lingered in the Christian church. Then, in the growing materialization of human thought, it ceased to be an integral part of orthodox Christianity. Truth, however, can never be destroyed. Jesus said, "Heaven and earth shall pass away, but my words shall not pass away." All through the centuries that followed, therefore, all through what are known as the Dark Ages, the Renaissance, and the days of rationalism, men arose, such as Luther, or Fox, or Wesley, who were able, through their faith, to encompass healing. This healing was, however, not merely sporadic but uncertain. It represented rather the fitful flicker of a candle than the light of the Sun of righteousness which, in the time of Jesus, rose "with healing in his wings."

The gift of Mrs. Eddy to humanity has been that she has shown the world once more that healing (and by healing in Christian Science is meant not only the overcoming of physical disease but the destruction of all that is unlike God in the human consciousness) is the result of obedience to the divine law, described by Jesus as the truth that should make the world free. When she herself was healed by reading her Bible, she did not accept the healing, as such healing had been accepted in the past, as a mere incidental answer to prayer; she realized that Jesus had told the world that those who believed in him should lay hands on the sick and they should recover. So she set herself to gain that scientific knowledge of God (*epignosis tou theou*) which Jesus said should free mankind.

"I knew," she writes, on page 109 of Science and Health, "the Principle of all harmonious Mind-action to be God, and that cures were produced in primitive Christian healing by holy, uplifting faith; but I must know the Science of this healing, and I won my way to absolute conclusions through divine revelation, reason, and demonstration." The answer to that search for Truth is written in the pages of Science and Health, and all over the world there are thousands upon thousands of men and women who have proved, beyond any question, that the understanding of the Bible brought to them through Mrs. Eddy's teaching is fitting them, just in proportion to their efforts to live in accordance with it, to carry the healing which has come to them to those who still are weary and heavy laden.

[Herbert M. Beck in *Monticello* (Ark.) *Advance.*]

Jesus plainly assured his followers, "He that believeth on me, the works that I do shall he do also." He commanded them to heal the sick with as much evident sincerity as he gave that other command, "Preach the gospel." Jesus also said, "By their fruits ye shall know them;" and at the grave of Lazarus he proved by his works that the Father had sent him; to John he offered to prove himself the Son of God by no other evidence than a recounting of the blessings which followed his ministry.

Unnumbered people have been healed and are daily being healed by Christian Science, and this fact indeed proves that "God is not a sleeping Baal to whom we have to cry aloud," but is a "present help in trouble." One man healed is better than the unbelief and doubts of a thousand men. In almost every city in the world may be found many who have been healed,—some from sins of selfishness, intemperance, lust, etc., and others from so-called incurable diseases.

Christian Science knows and accepts one God and one Christ, and only one. It has but one Bible, using the same authorized version that others use. In Christian Science God is not conceived as a "blind impersonal force" as this minister seems to have believed, neither is the term "personal being" used by Christian Scientists as applied to Deity, but rather the term "infinite personality." God is not to be considered as an enlargement upon or as a superhuman man. In God there is "no variableness, neither shadow of turning;" no alternatives; His "yea" is "yea" and His "nay" is "nay." He is omnipotent and omnipresent. He rules the universe, and to Him there is no question of supremacy between Himself and evil,—the "spirit of Satan." To God there is no issue joined between Him and any other power, because He is "above all, and through all, and in you all." "Power belongeth unto God," even if the testimony must be brought "from afar," as in the case of Elihu. God, being infinite, cannot of course be defined; but He is referred to in Christian Science as "the great I AM; the all-knowing, all-seeing, all-acting, all-wise, all-loving, and eternal; Principle; Mind; Soul; Spirit; Life; Truth; Love; all substance; intelligence" (Science and Health, p. 587).

The first evil recorded in the world's history is when men began to believe in "good and evil." Creation was good and was complete before the "and evil" was subjoined; and good, synonymous with God, will continue to be complete, a unity, an integrity, a perfect whole, without the aid or consent of evil in any form, whether men have left off their invention of "and evil" or not. To the Spirit of God there is no contest over dominion, as there is in mathematics no contest over numbers or their relations between themselves.

It is the purpose of Christian Science to bring to the conscious understanding of mortals the wholeness and integrity of this spiritual Life and the consequent and essential healing of disease and destruction of sin. This is "the way, the truth, and the life," the Christ who said, "And I, if I be lifted up from the earth, will draw all men unto me."

[From an editorial in *Indianapolis* (Ind.) *Star.*]

If Christian Science has done nothing else for modern religious thought, it is worth while simply for the demonstration it affords in crowded congregations, assembled through no enticements of pulpit oratory or celebrated singers and organists, but chiefly through the spontaneous impulse of personal religious experience. The idea of church service as worship must be kept alive. Too often it is overshadowed in our fashionable congregations by the duty of forming discriminative judgment on the contributions offered toward the enjoyment of the occasion by the literary allusions of the pastor, the upper register of the soprano, the dignity of the new usher, and the poems in willow plumes and Milan braid from our most refined and enterprising milliners.

[Willis D. McKinstry in *Hutchinson* (Kan.) *News.*]

To Christian Scientists, Mrs. Eddy is a most remarkable and lovable woman. They appreciate more than words can tell what she has done and is doing for the welfare of humanity. Loyal Christian Scientists recognize Mrs. Eddy as the Discoverer and Founder of Christian Science, and the natural Leader of this great movement, but they do not look upon her as a superhuman being to be worshiped; nor do they consider her their "spiritual mother." She has

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always discouraged personal worship, and some years ago requested Christian Scientists not to call her mother.

In her book, "Science and Health with Key to the Scriptures" (p. 464) she says: "The author has labored to expound divine Principle, and not to exalt personality." A knowledge of the Science of being, gained through the teachings of Christian Science, unfolds to mortals the spiritual fact of one creator and one creation, one Father-Mother God, who is infinite Spirit. Mrs. Eddy is now numbered among the world's greatest women.

[George A. Law in *New Haven* (Conn.) *Leader.*]

Inasmuch as there is hardly an individual in any community who has not at least one friend that has experienced the benefits of Christian Science and become a "believer," it is indeed a surprise that a clergyman, whose duty it is to bring to suffering humanity the salvation taught and practised by our Master, should make the statements of our critic. That Christian Scientists are "fools" is too extravagant a claim to be taken seriously, for it is too well known that not only are Christian Scientists to be found in all walks of life, but it is also known that many Christian Scientists are among the most respected and successful of those engaged with large affairs in all professions and all lines of business. The utterances of our critic may be easily recognized as due to the common error of failing to separate the conduct of individuals from the teachings of Christian Science, so that he does not apprehend what Christian Science really is. In other words, Christian Science is being judged by the experiences and conduct of its individual representation rather than from its teaching.

Christianity is based upon the life and teachings of Jesus. Would it then be fair and just to judge Christianity by another's endeavor to live in accord with these teachings, attendant as it is with failures and human misconceptions? It is the experience of Christian Scientists that when one begins to understand its teaching he is sure to find that it is not only very different from what he at first supposed it to be, but often the direct opposite. Is it not, then, at once seen to be unfair to find fault with Christian Science because some one has failed to apprehend its true teachings and therefore engages in practices inconsistent with such teachings? Christian Science is founded on the Scripture and the life and explicit teachings of our Master. By his life and works he proved his teachings to be practical. His command to preach the gospel and heal the sick is taken as applying to all time, and the success which has attended the endeavor to live in accord with this command has repeatedly proven that this is practical at this day and age.

Christian Science is based upon the Scriptural authority that "God is a Spirit," and that "God created man in his own image." A study of the text-book of Christian Science from this standpoint, the standpoint of the writer, eliminates prejudice and bias from the thought, and not only reveals the fact that Christian Science has nothing in common with Hinduism, but also that its teachings are intelligible and consistent with its premises. It will also be found that it is scientific, being grounded in demonstrable truth.

[Frank Bell in *Lewistown* (Pa.) *Gazette.*]

Christian Science and methods which seek to combine drugs and prayer are not only not akin, philosophically or otherwise, but they bear no resemblance to each other in any important particular. Those who represent these methods undertake to relieve certain forms of sickness by the use of that phase of mental activity commonly known as suggestion or hypnotism. The sufferer weakened by disease or evil habits is brought, in a receptive state, into contact with a stronger mentality that is animated by an intense desire to do him good. The theory is that the stronger mind will dominate the weaker to the latter's advantage. I am not aware that any higher claim is made for the *modus operandi* of this movement. Christian Science, on the other hand, is based on the premise that the human mind cannot really destroy that which it is supposed to create, namely, sickness and sin; that the divine Mind, God, alone can do this, and that the true healing of human ills consists in directing the thought of the sufferer toward God, in encouraging him to rely upon the divine intelligence, which is omnipotent and omnipresent.

Christian Science asserts that the system of healing demonstrated and taught by the Founder of Christianity was as far above hypnotic suggestion as it was above inanimate drugs, and that a revival of the healing work of the early Christian church is possible only for those who through right thinking and pure living are able to reflect in some degree the Mind which was in Christ Jesus, which, as explained in the Christian Science text-book, Science and Health, heals both "sickness and sin by one and the same metaphysical process" (p. 210). Our purpose in thus writing is not to disparage these other movements but simply to correct the erroneous assertion that they bear any resemblance to Christian Science beyond a common recognition of the fact that the Master's command to heal the sick is no less imperative upon the church today than during the first three centuries of the Christian era, when "these signs" did "follow them that believe."

[George S. Powell in *Asheville* (N. C.) *Citizen.*]

In reply to a recent article in which Christian Scientists are criticized in connection with arguments made for the establishment of a national department of health, permit me to say that Christian Scientists are working just as intelligently and effectively to prevent and cure disease as any other class of people, and that this statement is provable.

While it is true that Christian Scientists employ metaphysics in the treatment of disease, in other words prayer, they are as a rule law-abiding people, believing in cleanliness, mental and physical, and conforming to sanitary rules and regulations just as other good citizens do. It is true that patients sometimes die under Christian Science treatment, because of a lack of spiritual understanding and application of the truth that there is no power apart from God, and that this power is good only. It is also true that one hundred and forty thousand patients die each day on the globe from disease under other systems of treatment; and until a system of therapeutics is developed that will cure these rapidly increasing diseases, people will exercise their rights in seeking the system they prefer, whether it be prayer or drugs, and it may safely be stated that as a rule people are capable of making this choice for themselves.

It has been truly said that history teaches nothing more clearly than that a state-bulwarked class becomes intolerant of advanced thinkers within as well as without its own ranks, and every effort to build up such a class is a blow to scientific advance and intellectual progress. It is also an historical fact that orthodoxy and conservatism have opposed every discovery and movement that has been made for the good of mankind. Since the days of the Man of Galilee no person has met with so great opposition from established schools as did Mrs. Eddy, when she wrote that "there is no life, truth, intelligence, nor substance in matter. All is infinite Mind and its infinite manifestation" (Science and Health, p. 468), and for more than a third of a century, in the face of the most bitter opposition, she has courageously held to this truth, knowing that because it is the truth it must some time be acknowledged.

Today we find men who stand at the head of natural scientific thought and research, boldly teaching this doctrine of unreality of matter. For instance, Prof. Wilhelm Ostwald of the University of Leipsic, Germany, writes of matter: "Matter is a thing of thought which we have con-

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structed for ourselves, rather imperfectly, to represent what is permanent in the changes of phenomena." Professor Huxley tells us that the only world we know or can possibly know is the thought-world. Professor Fiske writes: "Apart from consciousness, there are no such things as color, form, position, or hardness, and there is no such thing as matter."

While all this shows a wonderful change going on in public thought in regard to matter, it is accepting only the Christian Science teaching of effect and not of cause, and no good is to be derived from a belief in effect while not understanding cause. The only cause or reason why there can be no matter is found in the statement above quoted, for "all is infinite Mind and its infinite manifestation." Had Mrs. Eddy written that all is human mind and its manifestation, it would no doubt have been promptly accepted as truth, for what is termed mortal of human mind is a great and firm believer in itself as cause.

Christian Scientists use metaphysics instead of material remedies in the treatment of disease, endeavoring to reach the cause rather than the effect, and it is to their credit that none of the pitiable slaves to the whisky, morphine, and other similar drug habits have acquired these habits under Christian Science treatment.

[From *Manchester* (Eng.) *Guardian*.]

M. D. Graham writes from 41, St. Mildred's Road, Lee, London:—The Wesleyan Conference at Bradford on Wednesday introduced an interesting innovation by enacting that in exceptional cases women should be allowed to preach. The old Pauline rule that women should keep silence in the churches holds good with very few exceptions to the present day, but even this long-established convention seems to be gradually breaking down. The religious communities in which this old order is giving place to the new are of entirely modern origin. It is the proud boast of the Salvation Army that the officers, men and women, stand on a precisely equal footing. Women can rise through all the ranks from that of the humblest private right up to the highest, with the exception that at the very head is the grand old General, who might, however, it is quite conceivable, be succeeded by a woman—his own daughter-in-law, for example. Another modern religion boasts of a woman for its Founder. Mrs. Eddy, the originator of Christian Science, is a truly remarkable character, and as is natural, in her sect men and women stand on precisely the same footing, or if anything the women hold the palm, as they are more highly developed in those particular powers which are demanded by their cult. There is also a strong tendency among the older religious bodies to recognize the rising status of women.

[A. W. Mainland in *Winnipeg* (Can.) *Telegram*.]

A critic is reported as "scoring . . . blasphemous things, such as Christian Science." It is no doubt true that Christian Science differs in some points from the creeds of the other Christian churches, but this does not make its teachings blasphemous or unscriptural. Christian Science teaches that God is perfect; that He is infinite intelligence and Love; that He is the only creator and that His creation is as perfect as Himself. It has too much reverence for God to charge Him with the responsibility for all the sin, suffering, and disaster that mar the peace and happiness of mankind. Christian Scientists are taught that they must worship God and God alone, and that they must worship Him as a kind, loving Father who tenderly cares for all His creatures and who is a perfect protection to those that trust Him.

Christian Science recognizes but one Christ, "the only begotten Son of the Father," who is infinitely greater than any personality, and through whom alone man can be saved from sin and sickness. Most of those who follow its teachings have come from some of the other churches, and they are unanimous in saying that they have more reverence for the Bible and study it with greater interest than in their previous experience. A candid study of this teaching would reveal the fact that it is very different from the popular conceptions of it.

[Edward W. Dickey in *Long Beach* (Cal.) *Press*.]

Nothing is more foreign to the teaching and practice of Christian Science than the endeavor to use it in the acquirement of any material thing, as such. This Science is a spiritual Science, dealing with spiritual things. The rule of practice in Christian Science is that laid down by Jesus the Wayshower, "Therefore take no thought, saying, What shall we eat? or, What shall we drink? or, wherewithal shall we be clothed? (For after all these things do the Gentiles seek:) for your heavenly Father knoweth that ye have need of all these things. But seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you."

The statement that a person may "think" himself into the possession of riches is repugnant to Christian Science. The fruits of this Science are health, holiness, peace, and joy, and these are all "signs following" the seeking of "the kingdom of God." Added to this true seeking comes freedom from poverty and the fear and limitations that attend such a condition. This, however, is the polar opposite to anything akin to the teaching described. Christian Science declares that the supreme intelligence is God, Mind, Spirit, and it compares "spiritual things with spiritual."

[From *Pittsfield* (Mass.) *Eagle*.]

A friend said to me yesterday: "I have read Mr. ——'s attack on Christian Science, and I have read about everything else that has been published against the cult. These things do no good. Thousands of people believe in Christian Science. What of it? It brings them comfort. Why should we seek to take it from them? It is none of our concern. Suppose it is an illusion. For aught I know a good illusion is the only reality that we know in this world. Doesn't a man feel kindly disposed toward somebody who has tided him over one of the rough places of life? Don't we stick by the man who was a friend in the years when we needed him? Certainly. We should be ungrateful if we didn't and ingratitude is the worst of crimes. So it seems to me that a man who believes in Christian Science is entitled to his belief and the cheer and peace it gives him. It sometimes seems to me that those who make the most earnest pleas for tolerance are themselves the most intolerant."

ADMISSION TO MEMBERSHIP IN THE MOTHER CHURCH.

The next admission of candidates will be Nov. 4, 1910. Application blanks may be obtained by addressing the Clerk of The Mother Church, and should be returned to him on or before Oct. 18, 1910.

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

Those who have made application for membership prior to June 3, 1910, and have not received notice of election, may communicate with the Clerk if they so desire, and are especially requested to do so before sending in a second application.

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

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CHRISTIAN SCIENCE SENTINEL

EDITORIAL

MRS. EDDY TAKES NO PATIENTS.

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

"WHEN THOU PRAYEST."

It is not surprising, perhaps, that the novice in Christian Science should find himself somewhat confused as to the proper function and form of prayer. Having been awakened to a sense of the incongruity and unfitness of much that he has identified with it in the past, the needlessness of appealing to God that He consent to do the things that He must of necessity do in keeping with His unchanging nature, and not having learned as yet the more excellent way, he feels very much at sea and hardly knows what to do. If, in such an hour, he carefully and receptively reads the chapter on Prayer in the Christian Science text-book, it will bring him a sense of comfort and illumination which will constitute the first "new day," in that more satisfying and more effective religious life upon which he is just entering.

Like every other phase of its teaching, the Christian Science thought of prayer is directly related to the thought of God. Its prime essential is a childlike and unfaltering trust in the goodness and beneficence of the All-Father. Its forms and expressions may be many, they may vary with the aspects of human temperament and need, as well as with one's advance in spirituality, or they may pass altogether; but this heart of longing-love must beat on, forever and for all the same, in the bosom of those who truly pray. If its rhythm is constant and steady, its knock will be sufficient, and the door will be opened.

In Christian Science one comes to understand that prayer is an attitude rather than an act. It is the restful recognition of the inviolability of the law of Love. God is no longer thought of as capable of setting aside divine law in response to the appeal of "some peculiarly persuasive pleader," as one has said, but as that eternal Principle of being into harmony with whose forever-right activities we may all come for the healing of our every ill, through spiritual illumination, the appearing of the Christ. Mrs. Eddy has illustrated this in her reference to the pupil's mental pose toward a mathematical law or rule, the full apprehension and application of which will, as he well knows, give him perfect command of his problem, however involved it may be. He may or may not speedily reach the hoped-for solution, but if he temporarily fails he knows just why, and his faith in the rightness and adequacy of the law remains quite undisturbed.

When prayer is thus understood to be a prevailing thought and aspiration toward God, it becomes simple, and rational. We see how it is both possible and necessary to pray all the time, and we begin to do it. We see, too, that if utterance be given to our prayer, it must be perfectly sincere, that we should mean what we say and say what we mean before God, since anything of pretense or presumption in our address to Him is none other than blasphemy.

Prayer is honest desire for spiritual good, a desire that is expressed in faithful obedience to our highest sense of right and duty. It is the gratitude of appreciation, a rejoicing in God's immutable wisdom and love and faithfulness. Prayer is all this and something more, it is an apprehension of Truth and Love, a knowing of the all-good and of His availability, in keeping with unvarying law. Jesus said, "What things soever ye desire, when ye pray, believe that ye receive them, and ye shall have them." We are to understand and maintain in thought the eternal truth of a perfect God and His perfect kingdom and rule, the omnipotence of good, the falsity and nothingness of evil, the protection and endowment of man as the manifestation, the image of his Father. We are to remember the word of the Lord that His thoughts toward us are "thoughts of peace, and not of evil," to give us our expected end.

Thus thinking ever right thoughts of God and His creation, thus looking trustfully to our Father for wisdom and guidance, we shall prove that "self-forgetfulness, purity, and affection are constant prayer" (Science and Health, p. 15), and for their expression we need have little care; spiritual aspiration will find its natural and fitting channel.

JOHN B. WILLIS.

WAITING ON GOD.

There are thousands who have listened to the beautiful aria, "O rest in the Lord," and who have felt at least momentarily that it is good to "wait patiently" for God, who have never thought of applying this profound truth to every difficult experience of daily life. There is indeed nothing more trying to our human sense than to wait for results, yet this is an inseparable accompaniment of our best efforts, and the greater the thing desired the longer the period sometimes required for its full development. St. James reminds us that the husbandman waits for "the precious fruit of the earth," and this means that he must wait in many cases a long time ere the tree be grown, but he has "long patience for it" because he knows that when the planting and the watering are done aright God will give the increase.

In Christian Science we learn that there are no delays on the divine side, that God does not withhold from us any good thing, and of this we have many assurances in the Scriptures; but we also learn that too often we are unready to receive the blessing which is ready for us. It therefore follows that there are what appear to be long delays, and this often because mortals are unwilling to see what it is that hinders their progress, and like fretful children they merely cry out against the seemingly hard conditions instead of heeding the admonition, "Rise in the strength of Spirit to resist all that is unlike God" (Science and Health, p. 393). If the desire is for righteousness at any cost, this will bring strength to endure unto the end of the trial, and Truth understood will destroy all sense of pain and weakness. It should not be supposed that the overcoming of disease is a long or uncertain process in Christian Science, which teaches distinctly that neither disease nor sin has any place in man's true consciousness, and the overcoming of the belief in evil leaves thought free to work out all the problems of human experience. Here we may well apply to ourselves the tremendous test given in "Miscellaneous Writings" (p. 118) of being "willing to suffer patiently for error until all error is destroyed." One who is willing to do this will with St. Paul "rejoice in tribulation," and grow stronger at each step of the way.

The psalmist tells us in the 40th Psalm that he "waited patiently" for God, and that he was lifted out of "an horrible pit" and his feet set upon a rock; then he goes on: "I delight to do thy will, O my God: yea, thy law is within my heart." This result was surely well worth waiting for! Paul tells us that even those who have the firstfruits of the Spirit groan within themselves while waiting for the redemption of the body, and he at the same time speaks of our waiting for "the manifestation of the sons of God." When the sons of God are fully manifested there will be no vexed problems to adjust and no sickness to heal, but there will be "painless progress, attended by life and peace,"—to quote our revered Leader's words (Science and Health, p. 224).

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While we are working toward this divine consummation, we should remember that patient waiting is a great virtue. Not only do we need moral and spiritual purification for ourselves, but others need to be saved as well as we, and we should be glad to wait if thereby the working together of all things "for good" be made more inclusive.

Like the metal which goes into the furnace as "idle ore," so must the mortal sense be subjected to a fiery ordeal until at last in human experience the pure gold comes forth, ready to receive the likeness of the perfect Mind. The human sense ofttimes cries out, "How long?" and spiritual understanding replies that one day with divine Truth and Love is "as a thousand years." The command is to "wait on the Lord, and keep his way," and the accompanying promise reads, "He shall exalt thee to inherit the land."

ANNIE M. KNOTT.

LETTERS TO OUR LEADER.

The article by our Leader in the *Sentinel* of Sept. 3, under the caption "Instruction by Mrs. Eddy," has called forth a wide-spread tribute of appreciation and gratitude, and we are privileged to present in this issue a few representative letters out of the very many which Mrs. Eddy has received on this subject.—EDITOR.

Sioux City, Ia., Sept. 6, 1910.

Beloved Leader:—A "pean of praise" to God, and of gratitude to you, certainly went up from many hearts in our church here when we read your precious letter in the last *Sentinel*. All day yesterday, expressions of love and joy came to me over the telephone, from different ones, because of it, and I felt you might be glad to know the blessing that your explicit instruction on this point has brought to us.

We have so often been rebuked here for declaring, "I am the child of God," that we do now rejoice to learn that we are free to "enter into the holiest." I am sure that your clear statement has enabled us to rise a degree in understanding, and we shall now partake of our inheritance more fully. We hope to bring forth fruits which will worthily express our gratitude.

Sincerely yours,
ADAH M. JANDT.

Des Moines, Ia., Sept. 6, 1910.

Beloved Leader:—I thank you for this renewed expression of your love for humanity. What greater love than the assurance that man is God's image! If man is in the flesh now, then he will always be in the flesh, for that which is true for one moment is true throughout eternity; but your writings reveal the spiritual fact that man never was flesh. Is not this truth that man is the image of God, "the law of the Spirit of life in Christ Jesus"? Under this law man has remained perfect. This eternal law is "silently present every where and every when."

In your address read before the "Parliament of Religions" in Chicago in 1893, you said, "As we gain the evidence in Science that man in God's image is the only real man, the evidence before the senses of man's deflection disappears, and proportionately as the fact appears to the consciousness of the mental healer, that man has his being in God, good, the reflection of this thought will restore the sick, reform the sinner, and, carried to its ultimate, as Jesus did carry it, must destroy the last enemy, called death."

This flash of Love through you will be a great rent in the veil of erroneous belief, and more of God will be manifest.

Lovingly and gratefully,
VALERIA J. CAMPBELL.

Englewood, N. J., Sept. 9, 1910.

Beloved Leader:—I, as one of your many, many followers, thank you for the wonderful truth expressed in your message and given out in the *Sentinel* under the heading "Instruction by Mrs. Eddy." These messages are the pearls of great price which fall to us from the ever-present Love and wisdom that is always awake to meet our need. God is blessing me and all men in blessing you, my dear, dear Leader.

Faithfully and gratefully,
GERTRUDE FRENCH.

Kansas City, Mo., Sept. 5, 1910.

Dear Mrs. Eddy:—From my heart I thank you for the message in the editorial "Instruction by Mrs. Eddy." It is divine Love meeting our need, and no doubt our problem is the problem of many another locality. Our little field has been so torn over the question. Have I a right to say I am God's perfect child? Loving one another, we have yet found ourselves widely at variance as to correct statement on this question. Your incisive, definite answer to that definite, incisive letter, illumines the whole question, and helps us to find ourselves of one mind,—the Mind that was in Christ Jesus.

Very lovingly and gratefully,
MARTHA GISH.

AMONG THE CHURCHES.

TONAWANDA, N. Y.

Beginning with Sunday, July 31, the Christian Scientists of the Twin Cities will hold their services in their new chapel at 26 Delaware avenue. This building, which was formerly the Rhombolt home, has been remodeled suitably for church worship.—*Tonawanda News.*

KANSAS CITY, MO.

Beginning next Sunday morning [Sept. 4], services will be held in the new building of First Church of Christ, Scientist, at Ninth street and Forest avenue. The work of reconstructing the church destroyed by fire Jan. 29, has progressed so as to offer accommodation to the congregation, although the building lacks completeness in many details. The big pipe-organ, with an echo organ and tubular chimes, will be installed by Nov. 1.—*Kansas City Star.*

CHARLOTTE, MICH.

The dedication services of First Church of Christ, Scientist, of Charlotte, were held today [Aug. 21] at eleven o'clock. An audience from among the best people of the city filled the church, and following the regular services a brief history of the growth of the society was presented. C. K. Skinner of Detroit, head of the publication committee of the state, was present and gave a short address. There were visitors from Lansing, Battle Creek, and other cities. The local society was founded in 1903, with eleven members. In 1906 the church property was purchased, and is all paid for.—*Detroit Free Press.*

ELMIRA, N. Y.

The Christian Scientists of this city who are organized as First Church of Christ, Scientist, have purchased the property on West Gray street which adjoins the Park church property. The property includes the substantial brick building which was built about twenty-five years ago as a private school for boys and was known as Bryant Hall. The building is well fitted for the purposes of the Christian Science organization. Reading-rooms have been opened on the first floor and a large room for public services on the second floor. The society has occupied the building for the past three weeks and the alterations and improvements are now complete.—*Elmira Star-Gazette.*

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THE LECTURES.

KENNEBUNK, ME.

A lecture was given Tuesday evening, Aug. 16, at the Mousam Opera House, by Prof. Hermann S. Hering, of Concord, N. H. The lecturer was introduced by Harry E. King, of Toledo, O., who owns a cottage at Kennebunk Beach. Mr. King said in part,—

Charles Lamb was once asked how he liked a certain Mr. Smith who was well known and highly regarded in the community. "Why," said Lamb, "I do not like him at all." "Indeed, and why not?" asked the other. "Well," said the humorist, "I do not know him at all." For the same reason many good people dislike and oppose Christian Science. They do not know it at all, but do not hesitate to judge and condemn it. Their fears and objections would be overcome if they would intelligently inform themselves concerning the pure teaching and beneficent practice of Christian Science. This has been the experience of thousands in every part of the civilized world.—*Eastern Star.*

PRESCOTT, ARIZ.

Frank H. Leonard gave a lecture on "Christian Science: A Demonstrable Religion," April 3, before a large audience at the Elks Theater. The Hon. Henry D. Rose, district attorney, in introducing the lecturer, spoke in part as follows:—

Many religious faiths and creeds have contributed their share of labor and influence toward perfecting our present standard of civilization. Each new religion has encountered the combined opposition of all that preceded it. In this respect Christian Science has not been more kindly dealt with than its predecessors. Its spread and development have been contested on every side. It has met ridicule, misrepresentation, and intolerance with fortitude and Christian forbearance, and as the result of less than thirty years of militant work, its membership has grown from a mere handful to more than one million adherents. There are great opportunities for the Christian Science church. While other denominations have done great good, they have not and cannot meet the religious demands of all. There is a great work awaiting this church, and its tenets, its organization, its doctrines are such as to fit it for this work's accomplishment.

I like the Christian Science faith for the following reasons, among others: First, it is an optimistic religion; its members look at the bright side of life. Second, it is a democratic religion; it is deep enough, high enough, and broad enough to comprehend the whole of humanity. Third, it is a Bible religion; its fundamental doctrines are as old as the Bible, and indeed older,—are of the Bible and from the Bible.—*Correspondence.*

CHARLEVOIX, MICH.

A lecture on the subject of Christian Science was delivered Sept. 2 by Bliss Knapp of Boston. He was introduced by Mayor Hampton, who said in part,—

I believe that it is the duty of all good citizens, and especially all public officials, to assist and encourage in every possible manner any and all organizations, sectarian and non-sectarian, religious and non-religious, that are engaged in making this old world better; and I believe that the Christian Science church is making better and happier men and women of thousands of our people, and doing much to make this a better world for all of us to live in. I am not a member of the Christian Science church, but I have seen some of the good they have accomplished, some of the men made better through their membership in this society, and I am glad to say the good word for the good I know it has done.

It would seem to me that the doctrine of saying something good must be part of the Christian Science creed, for I have noticed that members of the church seem to be looking always for the best in others, for the good in life. They are optimists. And if there is anything we need more of in this world, it is people blessed with the optimism which helps us over the hard places, which sees the silver lining to every cloud, and helps our neighbors to see that silver lining.—*Charlevoix Sentinel.*

LECTURES TO BE DELIVERED.

Unless otherwise stated in the notice, it is assumed that the lecture will be given at 8 p.m.

Arkansas City, Kan.—Willis F. Gross, I. O. O. F. Hall (over Postoffice Building), Oct. 6.
Aurora, Ill. (First Church).—Prof. Hermann S. Hering, New England Congregational Church, 3 p.m., Oct. 9.
Baltimore, Md. (First and Second Churches).—William D. McCrackan, M.A., Lyric, 3:30 p.m., Oct. 9.
Beatrice, Neb.—Rev. Arthur R. Vosburgh, Paddock Opera House, Oct. 11.
Brookins, S. D.—Prof. Hermann S. Hering, Opera House, Oct. 6.
Chicago, Ill. (Second Church).—Willis F. Gross, Church Edifice, Wrightwood and Pine Grove avenues, Oct. 10 and 11.
Council Bluffs, Ia.—Francis J. Fluno, M.D., Dohaney Theater, Broadway and Sixth street, Oct. 6.
Crawfordsville, Ind.—Mrs. Sue Harper Mims, Music Hall, 3 p.m., Oct. 2.
DeKalb, Ill.—Mrs. Sue Harper Mims, Church Edifice, Sept. 27.
Delavan, Wis.—Prof. Hermann S. Hering, Opera House, Oct. 10.
Dubuque, Ia.—Francis J. Fluno, M.D., Princess Theater, 3 p.m., Oct. 9.
Fairbury, Ill.—Mrs. Sue Harper Mims, Central Opera House, Sept. 29.
Fond du Lac, Wis.—Prof. Hermann S. Hering, Henry Boyle Theater, 8:15 p.m., Oct. 11.
Fort Worth, Tex.—Clarence C. Eaton, Byers Opera House, 3 p.m., Oct. 9.
Hutchinson, Kan.—Rev. Arthur R. Vosburgh, Home Theater, 3 p.m., Oct. 9.
Kearney, Neb.—Bliss Knapp, Kearney Opera House, Oct. 6.
Leadville, Col.—Prof. Hermann S. Hering, Elks Opera House, Sept. 27.
Leavenworth, Kan.—Clarence C. Eaton, Church Edifice, Sixth and Spruce streets, Oct. 11.
Morrison, Ill.—Rev. Arthur R. Vosburgh, Auditorium, Oct. 6.
Mt. Vernon, N. Y.—William D. McCrackan, M.A., Church Edifice, North Ninth avenue and Valentine street, 3:30 p.m., Oct. 16.
Nebraska City, Neb.—Bliss Knapp, Church Edifice, Twelfth street and First avenue, Oct. 7.
Newman, Ill.—Rev. Arthur R. Vosburgh, Newman Opera House, 3 p.m., Oct. 2.
Oskaloosa, Ia.—Francis J. Fluno, M.D., Grand Opera House, Sept. 25.
Reno, Nev.—Frank H. Leonard, Majestic Theater, Oct. 6.
Santa Barbara, Cal.—Frank H. Leonard, Potter Theater, 3 p.m., Oct. 9.
Topeka, Kan. (First Church).—Willis F. Gross, Grand Opera House, 3 p.m., Oct. 9.
Webster City, Ia.—Prof. Hermann S. Hering, Armory Opera House, Oct. 8.
Weeping Water, Neb.—Rev. Arthur R. Vosburgh, Church, Oct. 10.
Wheaton, Ill.—Prof. Hermann S. Hering, Library Hall, 7:45 p.m., Oct. 9.
Winfield, Kan.—Willis F. Gross, Opera House, Oct. 7.

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TESTIMONIES OF HEALING.

As I have been strengthened and encouraged by reading the testimonies of others, I wish to offer my own. After an earnest and prayerful study of the Bible, with the help of the Christian Science text-book, "Science and Health with Key to the Scriptures," and other inspired writings by Mrs. Eddy, we as a family (consisting of myself, wife, and daughter) have acquired something of a scientific understanding of God, to know Him as "all-power, all Life, Truth, Love, over all, and All" (Science and Health, p. 17). With this understanding we see man in the image of ever-present Love, and have been able to make many beautiful demonstrations both in the healing of disease and in overcoming evil in our every-day life.

Christian Science was first brought to our notice in February, 1901. My wife had met with an accident, which resulted in a serious injury to her knee. She was entirely disabled, and after other material means had been tried, without any visible signs for the better, an operation was recommended by a reputable physician, who informed us that she might be a cripple for life. The operation was not performed, however, but after she had been about ten weeks on crutches, without being able to put the injured limb to the floor,—in this hour of trouble, when our only hope had failed, and we were trying to reconcile ourselves to the time-honored belief that it was God's will, a shaft of light from ever-present Love was thrown across our pathway by an angelic messenger, and the darkness and despair began to fade into their native nothingness, thus making room for gladness and sunshine. We were told that "divine Love always has met and always will meet every human need" (Science and Health, p. 494). Material means were at once laid aside, and the demonstration was such that even the most skeptical could not fail to see, although some of our friends would not recognize it as the work of divine Mind. The crutches were not used after the third treatment, and at the end of one week the patient was entirely free to walk any reasonable distance.

Even with this remarkable demonstration, Christian Science was not taken up as a study in our home until two years ago, when through the instrumentality of a very dear friend I was led out of darkness to the light of Truth that makes us free. A very severe case of stomach and bowel difficulty, from which I had suffered intensely, going about my daily avocation in great mental agony, was overcome at once. I was released from bondage, and entered into the greatest sense of liberty that I ever enjoyed. We have had many demonstrations with our limited understanding of this wonderful Science, but the greatest of all is the spiritual uplift, whereby we are enabled to know that divine Mind governs all and that divine Love is sufficient. For these great blessings we are truly thankful to God, divine Principle, to Christ Jesus the Wayshower, and to our Leader, the Discoverer and Founder of Christian Science, which is indeed the Comforter, for this day and age, and which will lead us "into all truth."

WILLIAM WYATT, Denver, Col.

I feel so very thankful for what Christian Science has done for me and for our little boy, that it gives me great pleasure to send a testimony, and I sincerely hope that many mothers may be influenced to have their children relieved from bondage through Christian Science. Four and a half years ago our little boy suffered intense pain in his side from what proved to be a rupture. A truss was fitted to him, which the doctor thought would cure it in a year. We waited two and a half years, then consulted another physician, who said that if the rupture was not healed in another year he should advise an operation. When the year had passed the child seemed to be getting worse, and we tried another truss, which the physician said he must wear night and day.

I had read "Science and Health with Key to the Scriptures" by Mrs. Eddy, and known of many wonderful demonstrations, but felt that this case was so serious that an operation was the only sure cure. We had consulted one physician regarding the operation, but the nearer the time came, the more dreadful it seemed to think of that dear child, seven years old, having to go through such an ordeal. One morning I asked my mother if she would take the little boy down and find a good practitioner. They went, and the child had a treatment that day. After they returned home we found that the enlargement was below the truss, so I had to put him to bed. The next morning when he stepped out of bed it was down again. This seemed dreadful, but I kept the thought that as God's child all would be well. We took him to the practitioner for five treatments, and one morning he said he had dreamed that the bunch was gone. He begged to have the truss taken off, and from that minute I knew that he was healed and I told him he need not wear it any longer. From that time he has been like a different child, for he romps and plays like a boy, which he never did before, and is perfectly well. He has now been without the support for over a year, and we feel so happy to think of his freedom from suffering.

I had worn glasses for nineteen years and was very dependent on them. The last time I was tortured with treatment and the lenses changed, the oculist informed me that I should not go without the glasses for a minute, and should never look at another note of music,—music being the one great interest in my life. When I told the practitioner that I knew my little boy was healed, I asked her to treat my eyes. She did so for four days. I took my glasses off at the first treatment, and in two days I thought I would try them on, but to my surprise I could not see through them. I have not used them since, and my sight is better than I supposed even normal sight could mean to any person. We are so very grateful to Mrs. Eddy for the wonderful revelation of Truth given through her "Key to the Scriptures," which makes the Bible, as she says, "a sufficient guide to eternal Life" (Science and Health, p. 497).

ETHEL B. DOWLER, Bartlesville, Okla.

I have felt for some time that I, as one who had been greatly benefited by the knowledge that God has imparted to His children, through "Science and Health with Key to the Scriptures," should testify to the world of the wonderful healing and spiritual unfolding that have come to me through the study of Christian Science, in connection with the Bible, and the services of a Christian Science practitioner.

I had been practically an invalid for twenty years. Despite this, as a lawyer I was forced to forge along the path of pain and distress for those many years, from the fact that my means were limited, and I often went into court when I felt, and my friends told me, that I ought to have been in bed. I had been afflicted for forty years with catarrh; for most of that time I was laid up several times each winter; and five years ago it resulted in an abscess in the ear, from which I was kept in my bed for forty-eight days, with two doctors waiting on me, and when I got up I was a physical wreck. I then traveled for four years, trying to regain my health, after which I came back to what was then Indian Territory, to the Radium wells, which are said to be the greatest health-giving waters in the world. After remaining there for six months, I had the misfortune to be taken with serious eye trouble. The medical treatment seemed to injure my eyes rather than benefit them. My good wife took me to Muskogee in June, 1906, to be treated by as good an oculist as our land afforded; I was led (for I could not see) to his office from one to five times a day for

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more than ninety days; and tongue fails to tell the misery I underwent in that dark and gloomy time. I was distracted with pain and many times contemplated suicide; indeed, had it not been for my good wife and our little boy, I surely should have done so.

While in this condition one of God's angels (in the shape of an aged Cherokee lady) told me that if I would go to the Christian Science people they could cure me. My answer was, "I could not have the faith." She then informed me that if I would go they would have the faith for me; but I could not see it that way then, and went on with the doctor for almost a year longer. I then made up my mind to see what virtue there was in Christian Science, and on the last day of October, 1907, I consulted a practitioner. From her instructions, I bought "Science and Health with Key to the Scriptures," and commenced to study it, also to take treatment for my many ailments. At that time I could not see anything with my right eye, and both eyes hurt me. Besides this, my horse had fallen on the brick pavement and injured my foot, so that I walked with a cane. The day I commenced to take treatment I tried with my glasses to see with my right eye, and could not see one letter, but I thank God that under the treatment of a Christian Scientist and by the study of God's word, in six weeks I was a well man, and had gained greatly in weight. I could see to read with my eye that had been blind, and an obstruction that was caused from an ulcer over the sight of my eye was so thoroughly removed that I could read a whole page. In three days the soreness in my foot was wholly gone, and I have not had any trouble with it since.

My health is now perfect, and while I have passed the sixtieth mile-stone, all who do not know me place my age at from forty to forty-five. I am active, and in the prime of health, and the spiritual uplifting has been wonderful. I no longer contemplate self-destruction, and I can do as much service as when I was thirty, and feel as good as I did at that age. For all of this I daily thank God that He gave us our dear Leader, and that she with God's aid gave us "Science and Health with Key to the Scriptures." May God bless her, and bring all people to see Christian Science in the true light.—W. F. SEAVER, Muskogee, Okla.

It is over six years since I became interested in Christian Science, and words are inadequate to express my gratitude to God for the wonderful blessings He has showered upon me in that time. I had been suffering with bronchial trouble, asthma, a most distressing cough, and many other complications, and my condition was rapidly becoming worse. Everything had been done, according to *materia medica*, to alleviate my suffering, but nothing availed. I had become discouraged and hopeless, when a dear Scientist from the South, who was a guest in the same house with me, told me of Christian Science, and of its wonderful healing power. I asked her if she would help me, and she at once gave me a treatment, and another in the evening. I slept soundly that night, which was something I had not been able to do for several years, such a restful sleep that I awakened feeling refreshed and happy. In two or three weeks I was perfectly well. Since that time I have been healed of many ailments, one being a very serious trouble which was considered incurable.

I thank God for all His goodness, and the dear Christ who has shown us the way. I wish to thank all those who have helped me in the understanding of this truth that makes free; and I feel deeply grateful to our dear Leader, Mrs. Eddy, that she has been able to give us this message of Love which teaches us to feel the nearness of God; that Truth is our shield and buckler; that His angels have charge over us, and that if we call upon Him, He will answer, and will be with us in trouble, and bring us out of our distresses.—MRS. AGNES MATHEWS, Baltimore, Md.

I am glad to acknowledge what Christian Science has done for me. Two years ago I was taken with what the doctors said was a lingering fever. I was absent from my home, and I asked a physician to treat me, and get me well enough to go home. I gained enough strength to get home, and tried to work. One day, while cutting a piece of timber, a chip flew into my left eye, injuring it badly. I went to an eye specialist in Augusta, who treated me for two weeks, with very little benefit. He pronounced it an almost hopeless injury.

I lost all hope at this time, and felt that I did not care to live, but I then heard of Christian Science and went to the nearest practitioner for help. She was very kind to me, and began to treat me at once. She asked me if I could read, and I told her that I had not been able to read a line for a month on account of my eye. She then talked with me, and read from the Bible and Science and Health. I was so encouraged that I retired that night full of hope. The next day she read the Lesson-Sermon to me, and when she left me to look after some household matters, I took up Science and Health and began to read it. I experienced no discomfort from this and read several hours that day.

I had a bottle of medicine hidden in my pocket, but after dinner I threw it away, and a little later I removed the bandage from my eye. In three days I left the practitioner, and found some work with a farmer. I plowed my first furrow in five years, but did not feel tired at night after the day's work. I had suffered from two sunstrokes in my life, and a physician told me never to go out in the August sun, but I did not fear it and I worked right on until the crop was finished, feeling better every day.

I have taken no medicine and have felt well ever since. I am gaining more understanding of Christian Science each day and I thank God for what it has done for me.

B. B. WALTON, Washington, Ga.

Christian Science has brought to me so many blessings that I feel as if words could not adequately express my thankfulness for this truth. Over thirteen years ago I was healed of lung and throat trouble, and never have had any return of it. My case seemed very bad indeed, as I had been given up by several physicians. I am indeed thankful to Mrs. Eddy for bringing us Christian Science, and for all the kindness and patience shown me during the time of my treatment.—MARY CLEMENCE, Denver, Col.

Since I first began the study of Christian Science, over ten years ago, it has truly been to me the promised Comforter, lifting me out of many dark places and bringing me into the light which heals and saves. Before I heard of Christian Science I was very delicate, suffering intensely with nervousness, besides almost constant colds; and I seemed never to be free from headache. Of these and many other ills I have been healed through the loving work of Christian Science practitioners and my own study of "Science and Health with Key to the Scriptures" by Mrs. Eddy. The most precious thing to me, however, is the happiness which nothing can take from me and the freedom from doubt, fear, and the constant struggle to gain an understanding of mortal existence.

From the time that I was eight years of age I constantly read the Bible and loved it, but there was much which seemed hidden, and I longed for an explanation. I was a church-member and attended a Bible class, but when I first found Christian Science I knew that it was the truth, and the only thing which I could honestly do was to follow the higher leading, so I severed my church connection and joined The Mother Church. I also had class instruction from one of Mrs. Eddy's students, and I have been enabled to take this healing message of Christian Science to others. My most earnest prayer always had been that I might be led aright, and that nothing might ever separate me from

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God. This prayer I feel has been answered through our dear Leader's loving, faithful work for us, in bringing to us a knowledge of Christian Science, the Comforter which we have with us always.

I am earnestly striving to learn the meaning of obedience, and so prove my unending gratitude to our Father-Mother God, for the healing Christ, also for our obedient Leader, Mrs. Eddy, and for all that I have found through Christian Science.—REBECCA H. WHELEN, Philadelphia, Pa.

I want to make a just acknowledgment of what Truth has done for me. Some time ago, at the earnest solicitation of a friend (who is not a Christian Scientist), I consented to call a Christian Science practitioner. I was then, and had been for more than seven months, taking medicine regularly for a stomach and bowel disorder. For nearly ten years I had taken various remedies for this condition, but had gotten only temporary relief. The practitioner came in the forenoon, and among other things told me to discontinue the medicine. I did as directed and the difficulty was speedily overcome. Mine was surely a case of instantaneous healing. Two of my teeth had been aching for about ten days before the practitioner came to see me. My teeth were so sensitive that I could not eat with comfort, but soon after the first treatment in Christian Science I had my last toothache. I can now masticate everything thoroughly.

I am sure that no man enjoyed a cigar more than I, but in less than sixty days after I had turned to Christian Science, my desire for tobacco disappeared. This was accomplished without any effort on my part. I made no resolutions, although I had done so a few times before without success. I have endeavored to state the facts just as they have occurred. Inquiries will be cheerfully answered.—N. A. M. RALSTON, Middletown, Ohio.

Science and Health says, "Christian Science brings to the body the sunlight of Truth, which invigorates and purifies" (p. 162). The truth of this statement was made manifest in me four years ago. I turned to Christian Science for the physical healing, but found much more than just a cure for bodily aches and pains. All of my life I had been termed delicate, and my many efforts to accomplish some good in the world were handicapped by ill health. Finally I was put upon the most rigid diet, and after suffering one whole winter, receiving all the time treatment from five doctors, I turned to Christian Science and was entirely healed in three weeks. After the first treatment in Christian Science and two hours' talk; the world and everything in it seemed flooded with sunshine, and I found that "the Lord's hand is not shortened, that it cannot save; neither his ear heavy, that it cannot hear."

The healing seemed very wonderful to me, it came so steadily and surely; but even more beautiful was "the peace of God" which came to me, that peace which the world can neither give nor take away, and which is the real evidence of God's presence and power. I have no words to express the gratitude I feel for Christian Science.

KATHERINE D. MANSFIELD, Brookline, Mass.

I wish to express my gratitude for a few of the many demonstrations I have had of Truth's power. Christian Science was first brought into our home through the healing of my mother, who had rheumatism, but she was entirely healed in a very short time. It was about four years ago that I first caught a glimpse of this great truth for myself through the healing of a finger which had been badly crushed, but by knowing the power of Truth I was able, in three or four hours afterward, to go out and play ball, as my finger was perfectly healed.

Not long ago I had another good demonstration, which was a wonderful proof to me that man has a sensationless body, and that God is with us always and is an ever-present help in time of trouble. One morning, while working in a bookbinding concern, I was cutting the round corners on a book by a machine, when suddenly part of my finger got caught under the clamp and was very badly injured. I at once declared the truth, which helped me greatly. I met the pain in an instant. Mrs. Eddy says in Science and Health (p. 392), "Stand porter at the door of thought. Admitting only such conclusions as you wish realized in bodily results, you will control yourself harmoniously." In a short time the part of my finger which had been cut off was restored, and I can truly say my finger is as good as it ever was.

I have had many other demonstrations, and I know that God leads me and is with me always. Words can never express my gratitude for the many blessings I have had since I have been brought into this great truth, for all of which I am very, very thankful.

GEORGE F. KLEEBURG, Maplewood, Mo.

I want to express my gratitude for the help I have received through Christian Science. Nearly eight years ago, while I was unable to help myself in any way, after having been under medical treatment for many years, I read some testimonies in *The Christian Science Journal*. These appealed to me as true, and I thought that if others could be healed by Christian Science, I could also.

At this time the doctor, under whose care I had been for sixteen months, was treating me for kidney trouble and rheumatism; there was also fear of paralysis. I had followed his instructions most carefully, but I had frequent attacks, when I was wholly unable to help myself. My wife and two small children were unable to do the work on the ranch where we lived, and my affairs were in a very serious condition. The doctor had also told me that I would have to drink whisky so long as I lived, and I then began to realize that something must be done, for I knew what effect the whisky would have, as the desire for it had a strong hold on me already.

At last I went to a Christian Science practitioner, and she gave me some *Journals* to read; but I continued under the doctor's treatment until one day he told me that he could do nothing more for me; that I had followed his instructions most faithfully, but he was then giving me the strongest medicine, and that there was no use of my taking any more. I was glad when he told me this, for there was nothing then left to do but turn to Christian Science. I went to see a practitioner that same day and received treatment. I remember that during the treatment I smiled at the absurdity of the thought that this could heal me, but after making arrangements for further treatment, I went home with more comfort and less pain than I had experienced on the ride in to town, and slept well that night, much to my own surprise, for I had not been sleeping well for many months.

I saw the practitioner the next day, and told him something of how badly neglected my work was on the ranch. He replied that I could do anything I had to do, but I thought that he did not know what there was to be done on a ranch. The next day a neighbor voluntarily came over and offered to help me put some hay in the barn, work which greatly needed to be done. At first I thought it would be impossible, but I remembered what the practitioner had said, and told him to come the next morning. When I got up that morning, my wife had to dress me as usual, but I went to work, and at night we had twenty tons of hay in the barn, with just my neighbor, my young son, and myself to do it. The day was an unusually hot one in July, but we did not feel the heat, although we had to cover the iron hooks with sacks to keep them from burning our hands. After supper that night I milked the cows, and came running upstairs not the least tired and with no signs of back or kidney trouble or anything else. There has been nothing but Christian Science used in our home since.

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I was wearing glasses constantly when I took up Christian Science, and had worn them for six years previous, having been told by an oculist that I should never be without them; but after studying Christian Science for two months I repeatedly forgot to put on my glasses, and then found that I did not need them any more. Divine Love had restored my sight, and I now have no trouble with defective vision or headaches. I soon quit using profane language, as it had become displeasing to me, and I have never had a desire to take liquor since the first two weeks' treatment in Christian Science. My home is now happy and harmonious, and my business is prosperous, while before it was the reverse.

I take great pleasure in studying the Lesson-Sermons and the other literature of Christian Science. My family join me in gratitude to God, and to Mrs. Eddy for showing us a better way to live.

N. TRACY CARPENTER, Sacramento, Cal.

I was always regarded as a delicate child, and at the age of sixteen the doctors said I had lung trouble, besides other ailments which were distressing me. I failed to get any relief from material remedies and was finally advised to go to Colorado. For a while the change seemed to benefit me, then my old symptoms became worse than ever. In the winter of 1891 I had a severe attack, and it seemed that I could not last much longer. As soon as it was possible for me to travel I decided to go to California. I learned later that after I left home the doctor said to a neighbor that I would never come back alive.

After trying the California climate for about six months, and finding that I was no better, I was persuaded by kind friends to try Christian Science. About a month after I began to take treatment, I was able to return to my home in Colorado. I expected to go back to California the following winter, as I did not think I could stand the winter north, but greatly to my surprise I found that I did not need to go back. I think it was about the middle of the winter when my attention was called to the fact that I had no symptoms of lung trouble, and as nearly as I could remember, it had been about two weeks since these had left me. I only saw the practitioner twice before leaving California, all my other treatments being absent. Through the persistent study of the Bible and "Science and Health with Key to the Scriptures" by Mrs. Eddy, with help when necessary, all my other ailments were overcome. My greatest desire is for more of the understanding of this healing truth that Jesus brought to the world, and which has been more fully revealed to this age through Mrs. Eddy.

EVA MAYO, Los Angeles, Cal.

About a year and a half ago, through the healing of a little child in a home where I lived, Christian Science and its beautiful teachings of Truth first came to me. I had, for about nine years previous, suffered from severe colds and bronchitis, and each year these became worse, until I suffered all winter from the disease, getting very little relief from medical treatment. I went to a Christian Science practitioner, and in less than four weeks I was healed. I have since been healed of a broken vein on my leg, after doctors had told me I should never be able to do without a rubber stocking. For this and the many other blessings that come to me in my every-day work, I am grateful indeed to Mrs. Eddy, who has shown us the truth that makes each day brighter because we see its light.

MISS E. L. KOEHN, Chicago, Ill.

It is with great pleasure and the deepest gratitude that I tell of the wonderful blessing which has come through Christian Science to my family. My little daughter had two attacks of illness, which left her throat in such a diseased condition that the physician wanted to operate at once; but the child was in such a weak condition, not having had a whole night's sleep for twenty-three nights, that I felt she was entirely unable to undergo the ordeal. Having heard a great deal about Christian Science, I resolved to try it, and so I called a Christian Science practitioner, and had my child treated. In two weeks' time she was entirely healed. Since then I also have been healed and greatly benefited. I realize all the great truths and blessings which we have received through Christian Science.

MRS. E. COLBY, Chicago, Ill.

I wish to express my gratitiude for all that Christian Science has done and is doing at the present time for me and mine. When a little girl of eight years old I came into this truth. Through its healing power, and the help of right thinking, I have been shown the unreality of a violent temper, of revenge, jealousy, sickness, the sense of lack, and a belief in death. May my life be so purified as to enable me each day to bear testimony to Christian Science.

ALICE LOUISE AUSTIN, Denver, Col.

Prompted by divine Love, and with a heart full of gratitude for all that Christian Science has brought to me, I write this testimony, trusting it may help some one as others' testimonies have helped me. For over four years I suffered with severe organic difficulties and was under the care of physicians a good part of that time. The diagnoses of two physicians were alike very alarming, and that of a third, while similar to that of the first two, was even more so. Their treatment relieved, but could not cure me. I went through long sieges of dieting and lived strictly within certain rules as outlined by *materia medica*, with practically no result.

Christian Science came to my attention through some friends, and my wife and I went with them to their church, where were gathered the most cheerful and happy people we had ever seen, and we listened to some wonderful testimonies of healing, and later talked with some of those who had given the testimonies. In a few days I consulted a practitioner, and he asked me if I was willing to give up material methods if he gave me treatment in Christian Science. I answered in the affirmative, although at that time it seemed to me I could not live without medicine, as some of the so-called vital organs of my body would not perform the functions required of them without material aid, and even then very poorly. He gave me a treatment, and I went home and threw away all the medicines. I was greatly relieved from the first, so continued to take treatment daily, and in a few days all symptoms of the so-called organic troubles had entirely disappeared.

I took a few more treatments for my eyes, which had been left in a weakened condition from several attacks of snow-blindness in Alaska a few years ago. They had been treated by a well known oculist, and I wore glasses made under his prescription, also by some eye specialists, but I was only able to read an hour or two at most and then would suffer with severe headaches and inflamed eyes. Since coming into Christian Science, however, I have discarded the glasses altogether, and for over five months I have been reading and writing nearly every night until twelve o'clock, and often later, but have never had a headache or any trouble with my eyes whatever. I have not taken any medicine, or resorted to dieting or any form of medical treatment, since I took the first treatment in Christian Science, and I am now much stouter, healthier, and happier than ever before in my life.

But that is not all! The spiritual uplifting one receives through Christian Science is greater than the physical heal-

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ing, although this may seem hard to believe by those who are sick and suffering. By making a study of this Science, for Science it surely is, both my wife and I have arrived at a consciousness of the allness of God, good. We find that every thought must be a thought of love. Mrs. Eddy says on page 183 of Science and Health, "Divine Mind rightly demands man's entire obedience, affection, and strength. No reservation is made for any lesser loyalty. Obedience to Truth gives man power and strength." It is a straight and narrow path, but it is divinely beautiful. Last but not least, I wish to say that when my wife and I first came into Christian Science, we thought there was too much tribute given to Mrs. Eddy, but that thought soon vanished. Our own hearts are today full of gratitude for her life, and for Christian Science. Now we see her as the "Moses" of this epoch, leading men out of the "wilderness" of mortal illusion, out of sin, sickness, and inharmony, into the "promised land" of virtue, health, and happiness.

HARRY D. COWDEN, Carson City, Nev.

In a time of great need and distress I was led to Christian Science for help. The healing of many physical ills came about most beautifully. The list would include almost every variety; loss of hair, sore feet, lameness from rheumatism, and chronic eye trouble,—all have disappeared. A diseased gland on the eyelid was healed quite rapidly, whereas before in such cases it had been necessary to go to an eye hospital for an operation. Above all, however, stands out the transformation from the old man to the new, the complete change of thought which has been brought about by the faithful work done for me.

The Christian Science vineyard is sure to show great fruitage with laborers who manifest true fidelity.

ALFRED S. CLIFFORD, New York, N. Y.

I am glad to forward my testimony to the *Sentinel*. I hope some one who reads it may be benefited. I was healed of hemorrhage of the lungs through Christian Science. Doctors said my lungs were in a very bad condition and that I could not live long in this climate. This was over two years ago. A Christian Science practitioner in Chicago was the one who brought to me the healing. I am very grateful for what Christian Science has done for me. I am not as yet a Christian Scientist, but I hope some day to be worthy of the name.—CHAS. E. PERRY, Clinton, Ia.

About three years ago my little boy was very sick, the physician pronouncing it a bad case of fever. He called daily, but still the child grew worse. For nearly twelve weeks he was in bed, then a friend advised me to try Christian Science. We called in a practitioner, and with the first treatment the boy grew better. In a few days he was up and at play. I am very thankful to God for Christian Science and what it has done for us.

MRS. H. BUEHRER, Chicago, Ill.

The care with which all machinery is cleansed and oiled, so that neither dust nor friction will wear the parts, is suggestive to us as Christian Scientists. Our mental work goes on without friction when we are constantly purifying thought, "even as he is pure;" and when thought is anointed with the "oil of gladness." If this oil is applied only to the surface, however, the inevitable inner friction will soon be expressed outwardly in jarring discord, instead of in the quiet, harmonious activity that should characterize thought and life, and that will characterize it when, from the never-failing cruse, we continually pour into the inmost recesses of consciousness this cleansing, softening, harmonizing oil.—ADA J. MILLER.

FROM OUR EXCHANGES.

[Editorial in *Biblical World*.]

Our hope is set, not on a kingdom of God to be ushered in by a personal, visible coming of the king in the clouds, an overthrowing of all human institutions and the establishing of new heavens and a new earth, but on the ever larger and fuller development of the kingdom of God that is now on earth. We are preaching the gospel not till the witness having been borne, the nations shall be destroyed and the handful of the redeemed shall become the nucleus of a new era, but in the confident hope that little by little the leaven may leaven the whole lump and the nations of the earth become the kingdom of God and of His Christ. The inspiration of victorious Christianity lies not in the hope of rescuing one's self and others from an impending cataclysm, but in the joyful devotion of one's self to the task of helping to create for today and for the future an order of things in which God's will shall be supreme and mutual love shall govern in all human relations. Instead of waiting for the day of the Lord as an event which is to come "out of the clouds," Christians increasingly find inspiration to strenuous endeavor in the thought that, working with God in an age-long process, they may not only achieve something for their own day, but make some contribution, be it ever so small, toward the realization of that ultimate ideal toward which God is continually guiding the race.

[*Interior*.]

The indolent habit of regarding one idea of life and duty quite as good as another and neither worth the effort to find out which is nearer true, is disastrous to conscience and deadening to spiritual perception. But the error of the ungenerous is in supposing that this disposition goes along with toleration necessarily. The two things have indeed been very largely associated in the trend of recent years. But they do not belong together. Tolerance is debased and maligned by the association. It must be rescued. An immediate and important task of the church is to break the companionship between religious tolerance and religious indifference, and to redeem tolerance to the fellowship where it belongs—the fellowship with positive, unwavering conviction. The Christian ideal—the ideal patterned on Christ—is a man persuaded of great truth that he stakes his life on, yet willing to have other men think their own thoughts and subscribe as faithfully to truth as it appears to them. There is nothing incongruous in the two phases of this ideal. If the Christ, who could see all, was tolerant, surely man, seeing only a fraction, should a thousand times rather be tolerant.

[J. B. Irvine in *Christian Work and Evangelist*.]

The advancement which the kingdom of Christ should make in this most favorable era of light and progress is delayed not so much by its foes as by its friends. God has chosen to make us "workers together with him." Hence, progress is dependent at present largely on our folly or wisdom. The chief causes of the church's weakness and backwardness are undue conservatism, unwisdom almost inexcusable, and lack of true faith. The good-natured self-satisfaction of Americans, with their great worldly achievements, blind too many to the sad fact that, considering the great privileges and opportunities of this wondrous age, the church of Christ is not making progress equal to that of science and industry or adequate to the demands of humanity and spirituality. Like the apostle Paul, we need to forget present attainments in view of the dangers and duties that require us to press on for safety and success to nothing less than the high calling of God in Christ Jesus.

[W. B. Hinson in *Pacific Baptist*.]

The greatest moral movements of the present day are eddies whirling around Christ. Brotherhood, and frater-

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nity, and uplifting,—all are but echoes of Christ's speech concerning God's fatherhood, the family of the church, and the cross of sacrifice that blesses men as the moon uplifts the tides. The very heresies of the age are indicative of the all-absorbing attention Christ is demanding and receiving. The saner—because the more spiritual—attempt of higher criticism is to make bare the Christ; the larger hope is the emphasizing of the mighty sacrifice offered upon the cross; and of those who cannot but trust that "no life may fail beyond the grave," the great majority base their hope upon the hero of Calvary.

[*Christian Advocate.*]

If men and women were as diligent to do the things which they know are right and to abstain from those things which they know are wrong as they are to create confusion in their own minds and in the minds of their neighbors concerning the right way, righteousness would cover the earth as the waters cover the sea. For, after all men's quibbling, the way of righteousness is plain enough to those who honestly try to find it. It is not want of light that leads men astray, but want of honesty. It is not because wrongdoers are ignorant that they do wrong, but because they are selfish and wicked.

[*Outlook.*]

In every field of thought and knowledge, in every department of individual, social, and national endeavor, in all attempts to deal with moral and physical disease, the sovereign word today is—save. Life is everywhere invoked to destroy death; love is more and more invoked to drive out hate; the best is set to subdue the worst; the angel in man is more and more placed in power above the animal in him; the love of God more and more drives out the fear of the devil; the whole process of life becomes more and more a process of growth and redemption. Life is driving out death.

[Rev. R. J. Campbell, M.A., in *Christian Commonwealth.*]

The true ascension of the Son of man is spiritual. What Jesus did with his life on the outer plane of being we must permit him to do with ours in the inner experience of the soul. The Son of man must rise in us and ascend in us up where he was before. What took place in Jesus on the scale of one human life is taking place on the larger scale of all human life, and must continue until all human life has become one with him in the glory which he had with the Father before the world was.

[Bishop Brent in *Churchman.*]

After all, controversy is in religion what war is in the clash of nations. In religion our conflict ought not to be to rout our opponents, but to win them. Controversy for the most part deepens the existing convictions on both sides and is apt to prove a bar rather than an aid to better understanding. At least there is a better way than controversy. Of two good things let us choose the better, and when opportunity comes let the better give way to the best.

[*Watchman.*]

The model church has its task set before it in returning to the overmastering spirit of love, in reassuming its ministries of love which have been taken up by others, and in gaining the loyalty of men and women who are now giving their allegiance to outside organizations rather than to the church of Christ where it belongs.

[*Advance.*]

What is the Christian religion? Put the answer into the most condensed and yet comprehensive statement possible and the answer will be that it is love. "God is love," and the two great commandments on which hang all the law and prophets are to love God and to love man.

SPECIAL ANNOUNCEMENTS.

FROM THE PUBLISHER OF MRS. EDDY'S WORKS.

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

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

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

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

FROM THE SOCIETY.

TO SUBSCRIBERS.

Subscribers to our periodicals are requested to observe the expiration dates of their subscriptions, as given on the wrappers of the periodicals which come to them, and to renew subscriptions prior to the date there given.

The notation "Nov. X" indicates that the periodical will not continue after the last issue of November, 1910, unless subscription is renewed, and "July XI" in the same manner denotes termination with the last issue of July, 1911.

Subscribers are also requested to refer to the subscription rates given in our standing notices before sending in subscriptions.

OF INTEREST TO THE FIELD.

The Publishing Society has a limited number of volumes of the *Journal* and *Sentinel* bound in cloth, half morocco, and half calf and arranged in sets from four to nine volumes. These sets are now on sale at special prices, ranging from $9.20 to $21.00, according to the style of binding and number of books in the set.

These special prices apply only on sets of books, and in no case on single volumes. The offer presents an exceptional opportunity to Christian Scientists to obtain rare volumes for reading-rooms, libraries, and individual use. Detailed information will be furnished on request.

FROM THE EDITOR.

All manuscripts submitted for publication in the *Sentinel, Journal,* and *Herold,* whether articles, poems, or testimonies, and all correspondence relating thereto, should be addressed to the EDITOR, and not to individuals.

FROM THE CLERK OF THE MOTHER CHURCH.

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

Vol. XIII. No. 5.



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



A NOBLE TYPE OF GOOD HEROIC WOMANHOOD

BOSTON, OCTOBER 1, 1910

CONTENTS OF THIS NUMBER

ITEMS OF INTEREST. Brief Mention of Important Events. 82
A POSITIVE GOAL. . Clarence W. Chadwick. 83
OUR FATHER'S BUSINESS. . Frank H. Sprague. 84
DIVINE GUIDANCE. . . . Clara Iserman. 84
PURITY. . . . . Louise Fanny Boltmer. 85
COMPARISONS. . . . Dr. H. Ernest Evans. 85
WORTHY OF HIS MEAT. . Arthur F. Fosbery. 86
RESULTS FROM ONE TESTIMONY. Lillian Hales Turner. 86
SELECTED ARTICLES. 87
EDITORIAL.
Take Notice. . . . . Mary Baker Eddy. 90
"Like as a father pitieth." 90
Protection. 90
"Ye shall be as gods." 91
AMONG THE CHURCHES.
New Haven, Conn. 91
Buffalo, N. Y. 91
New Bedford, Mass. 92
THE LECTURES.
Rome, N. Y. 92
Punxsutawney, Pa. 92
Oakland, Cal. 92
TESTIMONIES OF HEALING. 93
FROM OUR EXCHANGES. 97

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ITEMS OF INTEREST.

National.

As a sequence of the legislative investigation of the bribery charges against a former state senator, the affairs of the New York state forest fish and game commission have been undergoing a merciless probing by the committee appointed by Governor Hughes. The committee finds that New York state has been robbed of millions of dollars through huge thefts of timber from state lands in the Adirondacks; that the accused have escaped criminal prosecution except in one large case and a few small ones; that civil suits to recover the value of the timber and the penalties prescribed by law have been compromised for a small fraction of the amount demanded; and that vast tracts of practically worthless land have been sold to the state at exorbitant figures by individuals and corporations that had stripped the land of its valuable timber.

President Taft has withdrawn from entry approximately 70,382 acres of land in California and Colorado under the provisions of the act of Congress of June 25, 1910. The California lands, approximating 1,327 acres, are situated along the East Walker river in California. They are believed to be valuable for power purposes. Those in Colorado are in the Glenwood Springs land district, and amount to about 69,055 acres. They are coal lands and were withdrawn to permit the geologic survey to classify the grades of coal contained in them. This withdrawal makes the total of coal land withdrawals in Colorado approximately 6,295,138 acres.

Until this year the secretary of commerce and labor has been compelled, under the old law, to farm out sealing contracts to private concerns, and the Government's profits have been small. The companies holding concessions were not so particular as they might have been in the taking of seals, and their profits were enormous. A recent act provides for Governmental control and operation of the fur-bearing industry of the Pribiloff islands, off the Alaskan coast. It is estimated that the United States treasury will profit five hundred thousand dollars by this season's business.

The report that a petition for the dissolution of the American Sugar Refining Company has been completed by Government officials has been confirmed. The action will be entirely independent of the criminal proceedings which have attracted such wide attention and resulted in a number of convictions. The suit is said to be similar to proceedings brought against the Standard Oil Company and the American Tobacco Company, both of which are pending in the supreme court.

Federal Judge K. M. Landis has issued warrants for the arrest of ten of the leading packers of the country and warrants for others may follow. As a result of this action, the heads of the companies which organized under the name of the National Packing Company and are alleged to have controlled the price of meat, are brought face to face with a possible jail sentence.

Under an act passed by the last New York Legislature, the public service commission, second district, has assumed jurisdiction over the operations of telephone and telegraph companies operating in that state. The new law requires telephone and telegraph companies to afford a definite service at just and reasonable rates to all.

About seventy Chinese students arrived in Boston last week on a special train from California. They will study in various eastern colleges. Some of them are supported by the funds afforded by the non-acceptance of the full amount awarded the United States as indemnity for the troubles due to the Boxer uprising.

Special agents of the customs service have been sent to San Francisco to investigate the weighing and sampling of sugar in that port. It is said this investigation is one of the first moves in the now completed plan to examine customs offices at all the large ports.

As agents of the tariff board have not in all cases been given the facts sought from manufacturers, it may become necessary for Congress to empower the board with authority to compel the production of books and papers and testimony under oath.

The National Civic Federation is organizing state councils to promote the cause of uniformity in legislation, in conformity with a resolution passed at the Washington conference on uniform state legislation, held in January.

The policy of economy at the treasury department has enabled the bureau of printing and engraving to do eleven per cent more work on about one hundred and seventy-two thousand dollars less than it did last year.

Five and a half miles of the Panama canal, at the Atlantic entrance, have been opened to navigation for the sand and rock fleet of the Atlantic division. Five miles at the Pacific entrance are open to vessels of all kinds.

A court in Minnesota sentenced a banker to thirty days' imprisonment for overspeeding in an automobile. The case was carried to the supreme court and the decision of the lower court affirmed.

International.

Former Premier Bourgeois, in opening at Paris the first international conference on unemployment, announced that the purpose of the congress was to investigate the scientific causes of unemployment with the object of organizing methods for conserving human resources. Besides discussing means of combating unemployment, the delegates will attempt to lay the basis for a labor exchange between the city and the country districts and between different countries. The American delegation is headed by Charles P. Neill, commissioner of labor, and his associates are Prof. J. J. Andrews of Chicago, Prof. Edward Devine of Columbia University, and William Leiseron of New York.

There was recently opened for traffic at Auckland, New Zealand, a reinforced concrete bridge which contains the largest masonry arch in existence, say the *Scientific American*. The structure consists of nine approach spans of from forty-three to eighty-one feet, and a great central arch of three hundred and twenty feet. The latter is hinged at the abutments and at the center. It consists of two separate ribs, connected by cross struts, with a floor resting on slender columns built up from the ribs. Provision is made for a twenty-four-foot roadway and two six-foot sidewalks.

The premier of New South Wales declared in the course of a speech recently that it was his intention to open up for settlement purposes large areas of suitable crown lands in the west and northwest as soon as possible; another important feature of his policy will be the duplication of the main trunk railways and the general scheme for railway decentralization, as well as educational reform, and also the establishment of a woman's college for domestic and other training.

The British government has agreed to the projected opium conference, upon several conditions as to preliminary studies by the different Powers, with a view to the preparation of restrictions in the different countries upon the manufacture of and trade in opium. All the Powers now have on principle accepted the invitation to consider the question. The details of arrangements for the meeting will be left in the hands of the government of The Netherlands.

The prime minister, Sir Joseph Ward, referring recently to the question of the New Zealand meat trade, said in Parliament that in the event of any endeavor being made to control the New Zealand meat market, the members would be consulted as to the advisability of nationalizing the whole of the meat trade.

M. Aubrun, the French aviator, flying on the 11th in a Blériot monoplane, broke all speed records for three hundred kilometers (186.1 miles), negotiating the distance in 3 hours 33 minutes 7 seconds. His average time was 52.30 miles an hour.

M. Chavez, a Peruvian aviator, in a Blériot monoplane, last week flew over the Alps by way of the Simplon pass. In landing at Domo d'Ossola his machine was demolished and he himself severely injured.

Lloyd George, chancellor of the exchequer in Great Britain, claims that his tax on whisky has reduced its consumption by ten million gallons, with a consequent reduction of arrests for crime.

Industrial and Commercial.

At a special invitation of the chairman of the finance committee of the United States Steel Corporation, representatives of the leading steel interests of America met in New York last week and agreed on a price for steel products. This conference is looked upon as a confession that the steel situation had become strained and that an open market is threatened. The weakest spot was in sheets, black plate and tin plate. For some months the card rate in this line has been ignored and the tin plate business was becoming demoralized in its busiest season, as the bulk of this product is used in making cans for fruit and vegetables.

Boston is the largest fresh fish market in the United States. There is only one larger in the world, that of Grimsby, England. More than one hundred and twenty-five million pounds of fish, exclusive of shell-fish, aggregating in value over six million dollars, are handled annually through the Boston market. Over three hundred and twenty-five vessels, representing an investment of more than three million dollars, dispose of their catches there. Fresh fish is distributed from this city to points as far west as Salt Lake City, Utah, as far south as New Orleans, and as far north as Nova Scotia, and cured fish is shipped throughout the country.

The fur catch of the past winter, which is now beginning to arrive at Edmonton, Alta., from the north, will net the trappers, it is said, over two hundred and fifty thousand dollars.

The Hoosac tunnel on the Fitchburg road in Massachusetts is to be equipped for electric traction at once.

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CHRISTIAN SCIENCE SENTINEL

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

A POSITIVE GOAL.

CLARENCE W. CHADWICK.

CHRISTIANITY has no uncertain meaning for him who has caught the true tone of the Christ-idea in human consciousness. He no longer thinks of it as a vain sentimentalism or as a religious philosophy suitable only for the unpractical and weak-minded. In Christian Science he has found the one and only living God, and man's true relationship to Him to be a divine certainty. A definite goal now confronts him, the realization of the perfection of being, and as never before he finds himself actively engaged in putting off the old man of sense and putting on the new man of Soul. He finds no uncertain significance attached to this regenerative work. On the contrary, it seems so comprehensive and peremptory that he marvels that he should not sooner have been healed of the mental and moral darkness which had for years blinded him to the truth of man's being in Science.

A new ideal, a new thought-model, now absorbs his attention; and it is certainly no meaningless vagary of belief to him, for he sees in it the ultimate conquest over all that would separate him from the spiritual perfection of his being. This ideal of life teaches him how to seek the good and how to find it, how to love and how to be loved, how to live and how to let live; in fine, it teaches him how to work out his own salvation, which involves the all-important factor of watching his own thinking. This means that he has entered the arena of right thought, and that a true sense of peace and happiness has begun to be realized. He no longer finds satisfaction in mentally meddling with other people's affairs, because he now knows it to be contrary to the divine law and order. He now knows that salvation is for all mankind, which makes the welfare of his neighbor identical with his own. He has found that the best way to help his neighbor is to be right himself with God by maintaining mentally man's true relationship to his Maker.

Through the positive proof of healing he knows what his mental attitude should be at all times. If doubt or fear ever suggest themselves, he finds his haven of rest in the recognition that "the Lord God omnipotent reigneth." He is never at a loss to know what thought to hold, since God is the infinite ever-present Mind from whom right thoughts are constantly passing to man. A positive goal is always before his mental vision, and he can say with the psalmist: "I have set the Lord always before me: because he is at my right hand, I shall not be moved." Best of all, he is learning to give power to thought. Why should he not do so, when he finds out that God clothes his own thoughts with omnipotence and makes them intelligently and lawfully operative to correct and to annul all wrong thinking?

For lack of understanding of this very subject, the religions of the past have failed to demonstrate the healing and vitalizing power of divine Love. They had drifted so far away from a scientific mental attitude concerning the practical nature of omnipotence, that matter, drugs, and hypnotism were given power rather than Mind. Faith in matter, be it ever so meager, loses sight of the pure teaching of Christ Jesus and breaks the First Commandment, "Thou shalt have no other gods before me." Christian Science insists upon obedience to this commandment to prove that one really understands the meaning of omnipotence. The Christian Scientist has caught a glimpse of its meaning, which has revealed to him the divine Principle upon which a complete salvation can and must be wrought out. This discernment inspires him with a firm faith in the final vanquishment of all belief in evil. It gives him positive assurance that there is something worth living for, and that the more of good he appropriates and expresses, the more conscious he becomes of that Life which was revealed to the world through Christ Jesus.

That more abundant sense of Life which Jesus made manifest to human consciousness through demonstration, is coming again to humanity through the teachings of "Science and Health with Key to the Scriptures" by Mrs. Eddy. Countless thousands realize and testify to the fact that through the moral and physical regeneration gained therefrom they have been granted a new lease of life. The world looks brighter to them, and they are more ready to lend a helping hand in the hour of need. Selfishness has given way to a conscious constant desire to do something for the upbuilding of human character. And with this desire is the positive knowledge of how to accomplish their holy purpose, through Mind and not through matter. They are no longer victims of the demoralizing assumption that the world owes them a living, regardless of their own mental or moral condition. Rather do they rejoice in that definite and positive assurance of being right which enables them to obey willingly and cheerfully the unchanging law of Mind and to refuse submission to the so-called laws of matter.

Through steadfast loyalty to divine Principle they learn to impersonalize good, and thereby to avoid the idolatry and mesmerism of personal leadership, teaching, and worship. To know that they are right with God, doing His bidding, brings to them a positive, satisfying sense that could not possibly come to one who is thinking and acting from the standpoint of erring human belief. They now know in whom they believe, and they no longer consider it experimental to trust God to do what omnipotence is supremely capable of doing for them. When once they give the truth the right of way in thought and act, they experience unspeakable joy and satisfaction in doing what they know to be for the good of all humanity. They have learned that of themselves they can do nothing, that the battle is not theirs, but the Lord's, and that their only duty is to "stand still" in holy, uplifted consciousness and see the salvation of God, good.

So positive is the proof of the actuality and tangibility of Christian Science, that its loyal adherents can and do look forward confidently and expectantly to the reign of "on earth peace, good will toward men," with its attendant freedom from sin and disease, and its demonstration of the eternal facts of being,—holiness, happiness, immortality.

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OUR FATHER'S BUSINESS.

FRANK H. SPRAGUE.

An immortal craving prompts humanity to reach out toward the attainment of freedom in manifold channels—religious, political, social, industrial. No material object of pursuit, however, is capable of satisfying man's highest needs. Material boundaries, like the horizon-line of vision, merely mark the limits of human desires and ambitions for the time being, and steadily recede before the advancing footsteps of civilization. Each successive epoch in the progress of mankind has its peculiar problems. In the present period of rapidly maturing ideals and enterprises, two well defined currents are setting in opposite directions on the surface of affairs. The claim of the individual to the right to think and act in the manner that appeals to him as most fitting, is met by the counter-claim that combinations of individuals in various capacities or the organized body of society ought to control individual interests.

The growing complexity of modern civilization, the intricacy of the machinery of intercourse and exchange, the many-sidedness of public obligations and responsibilities, tend to infringe on the rights of the individual and curtail the free exercise of his capacities. It is not so much the ultimate outcome of the rapidly developing industrial tendencies of the period that concerns us at present, as it is the attitude we ought to maintain in the midst of the seemingly uncertain and threatening conditions which grow out of this unsettled state of affairs. Where is the line to be drawn between the duty of the individual to be a law unto himself and the obligation he owes to society as a governing body? In many cases it is impossible to decide rightly from a merely human view of the situation; the factors are too complicated to be analyzed and weighed in the balance of human judgment.

However conscientious one's purpose, in attempting to steer clear of a particular difficulty, he may find himself confronted with more serious troubles. In a system based on selfishness, where capital continues to control production and prices, and labor organizes to checkmate corporate greed and enforce its demands by equally arbitrary measures, the individual who relies on material indications as a guide is at the mercy of chance and circumstance. Without rudder or compass, he is driven hither and thither on the sea of mad ambitions and conflicting purposes.

At this critical juncture Christian Science comes forward with the understanding that man is not a creature of material sense, as prevalent economic theories assume him to be, but that he is the spiritual reflection of divine Mind. This enlightened view establishes a scientifically accurate basis upon which to work out the problems of existence in the concrete. As the needle points to the pole, so spiritual sense turns to divine Mind as the governing intelligence of man. The way is thereby opened to a realization of the fact that, in the midst of problems which baffle human judgment, man is amenable to the direction and protection of Principle; that the proper attitude for one to take toward all measures and methods, as well as his relationship to his fellows, is determined not by material indications, but by God's law, which produces only harmonious results.

With this single purpose at heart, he may depend on being led to choose the right course in any contingency. He has not to consult the probability as to the outcome of the line of action which opens; he has not to decide whether the difficulties and uncertainties which appear in the way involve too great a risk; nor need he doubt his ability to carry out the work in hand. If he is accepting and following the guidance of divine Mind, he knows that the divine order of being, in which God governs all, is not regulated by a human sense of supply and demand, market quotations, industrial conditions, etc.; that the success of one individual does not involve the failure of another; that occupation, position, employment, recompense,—all are determined by the law of good. To the extent that human industry is established on a spiritual basis, the uncertain, harassing, and baneful factors with which material sense reckons,—hard luck, competition, overcrowding, favoritism, jealousy, incompetency, and other mortal considerations too numerous to mention,—fade out.

"Wist ye not that I must be about my Father's business?" said Jesus. And again: "I can of mine own self do nothing:" "The Father that dwelleth in me, he doeth the works." In order, therefore, to be a law unto himself, in any true sense, the individual must come into harmony with spiritual law, the law which underlies and governs all real being. He then realizes that freedom and genuine success are gained not by attempting to adjust his efforts to the discordant order of things to which material sense falsely testifies that he belongs, but by being ever about his Father's business.

DIVINE GUIDANCE.

CLARA ISERMAN.

"Commit thy way unto the Lord," said the psalmist, and these words were quoted to the writer after she had attempted many times to commit her ways unto personality. At first this simple quotation brought a great disappointment, for she had expected a different answer to her questioning; afterward, however, they yielded the fruit of thankfulness, accompanied by a sense of deep-flowing peace. Yes, she would commit her way unto the Lord!

As this was not the first lesson she had had, she wondered why so many chastenings were necessary, why humanity should be so prone to fly right off to personality in order to realize one's desire, or as the Bible says, "bring it to pass." She could recall that in a former experience she had immediately gone to this same person, hoping to be told how to go about the realization of her wishes. Most sympathetically and kindly did this friend turn her away from personality, and at this time, also, disappointment was followed by a sense of gratefulness, for it awakened an understanding that drove the seeker to Truth. When she left out every human being and went direct and alone to Principle, God, the desire of her heart was answered. Her son, alone and without influence, walked right into the position of organist in a Christian Science church, in one of our large cities, ten days after he had entered a college there. Although a stranger in the city, he was given this work, and thus was the son of an orthodox minister brought into a Christian Science church and Sunday School, while the desire of a mother's heart was brought to pass.

As students of this beautiful Science, how prone we are to think that we can meet and mingle with other Christian Scientists, gain their ideas, make their opinions the basis for ours, and thus relieve ourselves from the work of study and demonstration. Mrs. Eddy says, however, "The song of Christian Science is, 'Work—work—work—watch and pray'" (Messages to The Mother Church, p. 20), laying the stress on work. Again, on page 156 in "Miscellaneous Writings," we are told that "experience and, above all, obedience, are the aids and tests of growth and understanding," and that "assembling themselves together, and listening to each other amicably, or contentiously, is no aid to students in acquiring solid Christian Science." In other words, our Leader seeks to impress upon us that the highest degree of knowledge or understanding of Christian Science is to be gained by a daily study and application of its teachings.

The writer is one only of thousands who out of their own experience can bear testimony to the truth of this, and never did gratitude and humility mingle in appreciation more truly than now for the beautiful lesson which would teach us to turn from person to Principle, from men to God.

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PURITY.

LOUISE FANNY BODMER.

HIGHER than all other children of the Alpine flora, where only a few daring tourists disturb its peace, grows the edelweiss. The flower is an emblem of purity, as the name signifies. Attempts have been made to transplant it from the lofty summits of its native soil into lower altitudes, but despite the care given the tender plants, in the few instances where it took root and grew, the flowers were but poor reminders of the beautiful white stars that grow among the rocks and snows of the Swiss Alps.

Like the edelweiss, our consciousness can only reach purity and perfection when we dwell on the mountain top, in the realm of Mind, man's native soil. It cannot be transplanted into a lower altitude, however favorable the conditions may seem. Man is the reflection of God and expresses the purity of the divine Mind, but the suppositional opposite of the divine Mind, mortal mind, would make us believe that purity can be transplanted, taken into the environment of worldly thoughts. It is, however, only by jealously guarding our mentality against all intruders that we can resist the attacks of every foe and expand in beauty on the heights of Truth.

By heeding our Leader's counsel to keep ourselves "unspotted from the world,—uncontaminated with evil" (Manual, Art. III., Sect. 1),—we can realize our rightful heritage of purity of heart; and great is the reward of this faithfulness, for Jesus said, "Blessed are the pure in heart: for they shall see God."

COMPARISONS.

DR. H. ERNEST EVANS.

WHEN Christian Scientists reflect upon what was a mere existence and compare it with the fuller life of joy and peace that they now know, they can but remember our Master's promise, "I will pray the Father, and he shall give you another Comforter, that he may be with you for ever," and realize the truth of our Leader's words, "This Comforter I understand to be divine Science" (Science and Health, p. 55).

Looking back upon the days full of fear, distrust, jealousy, and unsatisfied ambition, we wonder now how we could possibly have supported such an existence, for it seemed to hold out little hope of happiness this side the grave, and we dared not think of the shadowy prospects hereafter. We had grown weary of a world "where but to think is to be full of sorrow," and often, perchance, we had sighed for some Lethean vintage that would have enabled us to fade away into forgetfulness. Our greatest desire was to stifle thought, for, as it seemed, that way lay madness; and to this end many may have plunged into pleasure and drank its cup to the dregs, only to find disappointment and disillusion. Some of us, in a desire to escape from the materialism of a material age, may have dabbled in philosophy or spiritualism, hoping to get some rest for our souls but finding none, until at last we escaped from the bondage of false sense and found safe anchorage in the quiet waters of Christian Science.

How different now is our outlook, for we feel the abiding presence of a God of love and there is no room for fear. No longer do we plot out our day so as to leave little or no time for meditation, for thought to us has become a constant and blessed necessity, and we know we can take all our problems to Him who is the author of our being. What a comforting realization of all this one has when, perhaps in the midst of a rushing day, he can retire for a brief spell of quiet meditation in order to straighten out some seeming difficulty; how soon the cloud has melted away, so that he has wondered that it had ever seemed to exist, and in its stead there has come to the heart "the peace of God, which passeth all understanding."

In this connection a recent experience well illustrates the speciousness of mortal mind with all its fallacious arguments. I had been trying to interest a friend in Christian Science, and one day, on asking him if he had been reading much of the text-book, "Science and Health with Key to the Scriptures" by Mrs. Eddy, he replied in the negative, giving as a reason the fact that he had been greatly worried in his profession and would take up the study when matters had mended somewhat. It was the old ruse of mortal mind, "When I have a convenient season, I will call for thee." I told my friend that the reason he had given me for not reading the book would have been just the one that would have made me study it as diligently as possible, in order to find a solution for all the difficulties.

Speaking of retirement for meditation would perhaps lead some to suppose that Christian Scientists crave a sort of monastic quietness, where, apart from all the turmoil of the world, they may commune alone with God; but such is not the case, for, realizing what Christ meant when he said, "I pray not that thou shouldest take them out of the world," the true Christian Scientist bravely plays his part in life's drama, while ever conscious of the "peace that floweth as a river" and the love so infinite and so far beyond and above all earth's discords.

"*Sic transit gloria mundi*" has been writ large upon worldly achievements, and when we thought we had accomplished something, so soon came the period of disillusionment, and we felt inclined, like the Preacher of old, to exclaim, "All is vanity." Today the world is sighing for what it has not, and finds no lasting pleasure in possession. Every worldling is dissatisfied with his own lot, and yet, as in the old myth, when it becomes a question of the exchange of burdens, each clings to his own, as it then appears lighter than his brother's. Poor humanity! in bondage to its own beliefs, seeing danger everywhere, yet failing to discern the unfailing help "in time of trouble."

In Science how very different the outlook and from what a sea of trouble we are preserved. Realizing that there is but the one Mind controlling us, and that therefore in all his ways man reflects infinite good, we know that whate'er befall, it may be made to yield us good and thus prove a mile-stone on the road that leads upward, provided we are entering into "the glorious liberty of the children of God." Christian Science alone seems to teach people how not to worry, for it enables them to profit by the assurance that we may cast all our burdens upon the Lord, for He careth for us. Many medical men explain to their patients the evils that arise from worry, and advise them, to the best of their ability, but the needed relief can be given by those only who have learned to "minister to a mind diseased." When we are filled to overflowing with thoughts of love toward God, anxiety and fear can find no place of lodgment.

The changes wrought in us through Christian Science seem to come so naturally that few of us realize how we have altered until, after a period of months or years, perhaps, the contrast between our present status and our past is suddenly disclosed, and we perceive that we are entirely free from beliefs and superstitions to which the many are still subject. How thankful we ought to be that divine Science has lifted us out of the slough of many an old stupidity and revealed to us that Life is not dependent on matter, but is eternal.

That somewhat of superstitious fear still lurks in the consciousness of some who have been benefited in Christian Science would appear from their reluctance to acknowledge their personal healing at the testimony meetings. They seem to fear that, if they do so, they will somehow lay themselves open to the attacks of error and presumably suffer in consequence. Let any such realize that every affirmation of truth blesses not only ourselves but all the world and that, as Mrs. Eddy tells us, "we bury the sense of

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infinitude when we admit that, although God is infinite, evil has a place in this infinity, for evil can have no place, where all space is filled with God" (Science and Health, p. 469).

Another great cause for thankfulness is our changed attitude in regard to what is called material prosperity. We have come to know through Christian Science that when, like Solomon, we sincerely pray for "wisdom and understanding," God gives us "both riches and honor;" that, having first sought "the kingdom of God, and his righteousness," all things are added unto us. The Master said, "Ye must be born again," and the world has ever been looking forward to a spiritual regeneration at some future time. Christian Scientists have come to realize that "the great far-off divine event is now," and that each one of us is born again when he enters into the consciousness of the life "hid with Christ in God." In acceptance and government of Christian Science one really begins to live, while that which has gone before has been but a mere existence.

WORTHY OF HIS MEAT.

ARTHUR F. FOSBERY.

Most people admit that the man who is doing the necessary material work entailed by present conditions should receive ample reward for his time, but many seem to think that any one who strives to lift his fellows toward that ideal condition where work will not be drudgery, but where all will rejoice in unity of purpose and action, in the loving expression of infinite bliss, and who spends his time in ameliorating untoward conditions to the best of his ability now, should receive but a mere pittance, a bare living in return for his labor. One reason for this peculiar notion is, that those who seek spiritual things denounce the folly of relying for happiness on material things, and maintain that we should be ever ready to give up material things for spiritual; therefore the onlooker, who does not discern spiritual substance, thinks that the proof of spirituality must necessarily be lack, because from his point of view the idealist is advocating the giving up of everything, and getting nothing in return except the hope of happiness in some mythical future state.

The Christian Scientist is striving to show that those who rely wholly on spiritual consciousness for their supply do not suffer from any sense of lack, but gain abundantly, now—in the present time. He does not always rise to the visible demonstration of this fact, and one of the causes which sometimes contribute toward his failure in this direction is indiscriminate giving. There are times when it is right to give freely, and there are times when such giving is even harmful. If a bricklayer built houses for nothing, or for half the regular wages, because he used an improved method of building, and wanted people to adopt it and build their own houses, he would, instead of accomplishing his object, be merely tempting people to let others do their work for them. His time being taken up by people who should do their own work, he would not be able to teach or build gratuitously where such gratuitous teaching or building would be right; whereas, if he charged full value for his time, and his work being more important, his time would be more valuable than it had been while using the old method, people would pay more attention to his teaching, and be sooner able and willing to do their own work. Justice requires a full recompense for labor; and if we labor in the right way, we get our supply and use it in the right way, because we know that only as we discern it rightly is it of value to ourselves and others.

Mrs. Eddy says in "Miscellaneous Writings" (p. 307): "God gives you His spiritual ideas, and in turn, they give you daily supplies." The most important thing about our supply is the understanding of what its substance consists,—God's spiritual ideas. But if we combine a mere intellectual acknowledgment of this with a love of and reliance on the material, instead of a spiritual consciousness of the infinitude of supply, we have on hand only so much matter, the value of which will continue to shrink, even to the finite sense which grasps it, because the sense of limitation continues to increase in proportion as it is indulged, whether the material possessions increase or diminish.

RESULTS FROM ONE TESTIMONY.

LILLIAN HALES TURNER.

Few, perhaps, realize how far-reaching is the good that comes from the giving of testimonies at the Wednesday evening meetings. By way of illustration, let me tell of the help that came to two homes recently as the result of a testimony given in an experience meeting ten or more years ago. The woman who gave the testimony said substantially, that if we were told we indulged habitually many thoughts of hatred, each of us would probably deny the charge, as did she, believing that hatred was a mental quality foreign to her disposition. Upon turning the searchlight upon her thoughts, however, she found that she was indulging the sense of hate in many ways, such as hating certain idiosyncrasies and faults in others, conditions in environment, hating to perform rightful duties in the home, in society, in church work, with all that they entailed. When roused to the condition she proceeded to correct it, and gave an illustration of how she did it.

Among other things, she disliked walking, and although she lived within easy walking distance of the church, she always avoided the walk, taking a long, round-about street-car route in preference. Realizing that this dislike was only another form of hatred, she began to reverse this kind of thought by knowing that activity is natural, that it is natural to love to walk. Following the thought with the active doing, she walked to and from church and at all times when it was the normal thing to do, and within a short time, to her own surprise, she found that she enjoyed walking, and thereafter did much of it.

Recently this testimony was told in response to a remark a woman made about some inharmonious condition in her home. Some weeks later she said, "I want to tell you how much help that thought about the overcoming of hatred has given. There has been such a change in our family; there is so much more harmony; not one of the children has been sick; and I am feeling just splendid." She said further that she had told the testimony to her sister, and that two weeks later her sister had said to her: "You know how I have always hated housework? Since I last saw you I have been housecleaning, and have done most of the work myself, and the marvel is that I enjoyed it; it did not make me tired or sick, as it formerly always did. That testimony about hatred which you told me changed my entire thought about the work and has made me happy in it."

Christian Science thus unveils error and shows us how to correct and eliminate it with the positive loving thought. The relation of experiences in this direction, in our Wednesday night meetings, may indirectly help many beyond the reach of our voices to see how practically Christian Science corrects wrong thinking, and thus brings harmony into our daily activities.

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SELECTED ARTICLES.

[Alfred Farlow in *Eastern and Western Review*, Boston.]

The distinctive feature of Mrs. Eddy's work is her venture beyond the fundamental truths of Christianity and her formulation of a system of consistent deductions from these premises, the acceptance of which is making religion more practically significant to present needs, as in the healing of the sick. Christian Science is not, however, merely an improved system of therapeutics. It inculcates that spiritual regeneration and religious practice which enables mankind to rise superior to bodily ills. It is here seen that Christian Science is not a form of or related to mysticism or occultism. It may be as easily understood and demonstrated as a mathematical proposition, but as in the study of mathematics one cannot gain a certain understanding of the rule while skipping the "examples for practice," so one cannot be sure of his knowledge of Christian Science and neglect its proofs. One cannot attain a working knowledge of Christian Science without using it. Furthermore, the student must be content to have the first lesson first, the second lesson second, and so on; and each successive lesson must be practised, in order that sufficient advancement may be made for an understanding of the next.

Christian Science does not depend upon suggestion, as this term is used in the schools of psychology. It relies unreservedly upon divine power. Its prayer consists of an abiding realization of the divine presence, such as overwhelms and destroys our conscious and unconscious sense of disease or disorder, even as light dispels darkness. Thus it conforms to the instruction of the Scriptures, "Overcome evil with good."

A Christian Scientist's faith and trust in God supplants his former beliefs for the simple reason that he has acquired a clearer and more definite knowledge of God. In the ratio of his increased understanding he loses his finite sense of Spirit and spiritual things. Thus God becomes greater to him and his troubles become proportionately less. As he realizes the infinitude and hence the allness of God, he realizes the nothingness of the error and disease which erroneously appear to share the infinite power and substance. This liberates him mentally, and bodily improvement follows as a consequence, on the scientific basis of the Scriptural statement, "Ye shall know the truth, and the truth shall make you free."

In Biblical lore, sin, sickness, and death are classified as the "works of the devil." Satan or devil is defined as abiding "not in the truth because there is no truth in him," and this is because his existence is not true but false. It is further declared that "when he speaketh a lie, he speaketh of his own, for he is a liar, and the father of it;" that is, the adversary's claim of authority or "his own" is a lie, "for he is a liar, and the father of it." Satan's fatherhood may be said to consist in the fact that he is a liar and his offspring, sin, sickness, and death, a lie. They do not exist by divine authority or by virtue of truth, but stand a self-constituted "liar" and "lie." With this knowledge we readily understand Christ Jesus' saying, "Ye shall know the truth" in order to obtain freedom, and thus it may be noted that Christian Science correctly classifies sin and disease as errors and falsities, and points out the effective remedy therefor without using or looking to any material means.

This is an age of scientific development, and why not scientific religion? Mrs. Eddy has discovered the Science of the Master's teaching, she has proved the word of God to be demonstrable. She has stated the Principle and rule of divine Science, and thus related its saving truth to the lives of mortals. Mrs. Eddy discovered the fundamental propositions of Christian Science in 1866, but she says she did not understand the subject as she now does until the time of the publication of her book in 1875. She was especially qualified both by nature and experience for such a revelation, and by revelation we mean the discernment of positive and absolute spiritual truth, in contradistinction to mere undemonstrated beliefs accepted from a human teacher. The Rev. Enoch Corser, a well-known clergyman of his day and one of Mrs. Eddy's private tutors, said that she was his brightest pupil and that even in her youth she was interested in spiritual subjects that were too deep for the apprehension of many of her friends. Her choice of books on philosophy and moral science, and her religious development even at the age of twelve, indicated the trend of her youthful thought and portended her future development and research into the domain of religious thought.

Christian Science affords such an enlarged and definite knowledge of God, the Principle of all good ideas, as will greatly add to the satisfaction of Biblical research and knowledge. Indeed, the student of Christian Science finds that his new and clearer understanding of the only cause and creator improves proportionately his sense of all things, since he is able to judge effect by his positive and demonstrable apprehension of cause, on the scientific basis that "like begets like," that the effect is always in the likeness of the cause. All this is in keeping with the Biblical teaching that "if any man be in Christ,"—if he possesses a spiritual sense or perception and has acquired the faculty of interpreting the nature of effect by a correct knowledge of spiritual cause,—"he is a new creature: old things are passed away: behold, all things are become new."

St. Paul speaks of those "who through fear of death were all their lifetime subject to bondage," and declares that it was the mission of our Lord to destroy that fear and thereby liberate us. In his prayer the Master said, "This is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent;" thus teaching in unmistakable terms that life or existence is to become more substantial and enduring by a true knowledge of God and His Son, the divine cause and its effect. This teaching is in keeping with the texts previously quoted regarding freedom to be obtained by knowing the truth, and both texts justify Mrs. Eddy's affirmation that "Jesus of Nazareth was the most scientific man that ever trod the globe;" that he "plunged beneath the material surface of things, and found the spiritual cause" (Science and Health, p. 313). By scientific adherence to the natural and unvarying rule as to the relation of cause and effect, Mrs. Eddy has reestablished the Saviour's practice of healing sin and sickness by the simple process of overcoming error with truth. She says in her text-book, "We classify disease as error, which nothing but Truth or Mind can heal;" and, "Science has called the world to battle over this issue" (*Ibid.*, p. 483). Thus she has attached the word Science to Christianity, and by unmistakable proofs has established the propriety of this union and justified her use of the term Christian Science. If, as the Scriptures declare, man is to escape from sin and its consequences, disease and death, by becoming Godlike, he must first attain a clear understanding of God and of man in His likeness, in order to know wherein he must improve,—what to incorporate into his life and what to eliminate therefrom. Such a knowledge is justly entitled to the name Science, because it embraces the truth of being, and it is equally deserving of the name Christian because it is based upon the teaching of Christ Jesus.

St. Paul described the practice of this spiritual science as a putting off of the old man with his deeds and a putting on of the new man, "which is renewed in knowledge after the image of him that created him." In this explanation the apostle clearly teaches that we must first possess a knowledge of God's image, which fundamentally means a knowledge of God, in order to put off the unideal and unChristlike and to put on that which is essential to true manhood. Who shall say that such knowledge is not scientific and Christian? The contention that the use of the term

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"science" should be restricted to matter or to that which is cognized by the material senses, is equivalent to the assertion that there is nothing to know beyond the material, an assertion that no one but an atheist or an absolute materialist could consistently make.

It is freely admitted that the teaching of Christ Jesus which Mrs. Eddy emphasizes is not in accord with material testimony, but the question of science is not a question as to what seems but as to what is. Even modern physicists have demonstrated the unreliability of material seemings, and some have discredited them altogether. Moreover, if we are correctly informed, most if not all religionists agree with Mrs. Eddy's premise that "God is Spirit," though perhaps without noting that they do so in contravention of material sense. Hence, they need only to be consistent to endorse all that Mrs. Eddy teaches, since her entire system of thought is wholly consistent with her premises.

Furthermore, all will allow that a religious belief is of no benefit except in so far as it makes its adherents better, and from the very nature of its premises Christian Science demands perfection, although recognizing that such a state can be attained only by spiritual growth. It insists that man, expressing as he does God's creative activity, is just as God would have him be, even His own image, and each individual must awaken to the Godlikeness in order to satisfy and "be satisfied." Skepticism and infidelity are due mainly to the generally prevailing effort to retain religious beliefs which are undemonstrable, and which in large measure are in conflict with physical science. Christian Science harmonizes religion and physical science by correcting the erroneous view of both. Hon. C. C. Bonney, president of the World's Parliament of Religions held in Chicago in 1893, said, "True science could never look otherwise than up through nature unto nature's God." God is the only cause, hence all that exists is of God and there is nothing to know besides God and His creation.

Since creation is the continuous manifestation of its creator, any erroneous sense of creation must be corrected by a true knowledge of the creator. Christ Jesus gave a definite statement as to the nature and characteristics of the creator. He taught that God is "Spirit," "Love," "good." This may or may not be in accord with the theories which we already entertain, and it is certain that our material senses will never help us to understand these propositions. Nevertheless, as in the case of a mathematical proposition, we have no other choice. We must take it for granted that the theory is correct, and then prove its truthfulness by demonstration. If, in utilizing the ideas of truth which Christian Science teaches, we are able to realize certain good and desirable results, we thereby prove that these ideas are correct. There can be no doubt about this, since the practitioner knows what he has used in order to obtain the results. The demonstration is unmistakable.

Christian Science furnishes a safe and satisfying anchorage for those who have long been subject to the ebb and flow of the tides of human belief, as well as a means of relief to those who are suffering from bodily ills. It satisfies because it teaches demonstrable truth. The truth always carries with it an element which seems to say, "It is enough." Christian Science has spread to the farthest parts of the earth, and in our own country it has found acceptance with a very large number of intelligent people. It is, therefore, safe to say that Mrs. Eddy has contributed as much if not more toward the health and happiness of the human race than any other person during the Christian era.

[Frederick Dixon in *Outlook*, England.]

Christian Scientists, as a matter of fact, are really often quite well educated, and some of them, like our critic, have even read Plato, and Aristotle, and Leibnitz. Many of them have become Christian Scientists not because they have been healed of physical disease, but because, after careful study, they have been satisfied of the scientific value of Mrs. Eddy's teaching. That, however, may be the proof of their mental perversity.

The natural scientist, to tell the simple truth, knows as little about matter as Huxley admitted he knew a score of years ago. The atom, the eon, "the flux in matter," however learnedly any one may talk of them, are naked and unashamed hypotheses. A well-known chemist told me himself quite recently that natural scientists ought to be the last people to smile at Christian faith, seeing what an amount of faith their own theories demanded. Our critic quotes Philo, but Philo himself defined faith as the perception of spiritual causation. "Spiritual causation," writes Mrs. Eddy on page 170 of Science and Health, "is the one question to be considered, for more than all others spiritual causation relates to human progress." Now what is spiritual causation but the truth, the absolute truth, as Westcott points out, the knowledge of which, Jesus said, would make men free?

This, after all, is only another way of describing that which in the epistles is spoken of as the full, exact, or scientific knowledge of God, and so of Truth; and because this knowledge is exact, it can of course be demonstrated. Jesus demonstrated this knowledge by means of the miracle, and the Greek words translated miracle in the New Testament have not, and never have had, as anybody who possesses a lexicon is aware, any supernatural significance. The miracles were the answer Jesus made to the questions put to him by the scribes and Pharisees as to what he knew, and Jesus, as Mrs. Eddy points out on page 313 of Science and Health, "was the most scientific man that ever trod the globe. He plunged beneath the material surface of things, and found the spiritual cause." What he could do, he declared, those who believed on him could do also; and if, as Philo says, faith is the perception of spiritual causation, it is easy to understand how this is the case.

In Science and Health Mrs. Eddy has explained to the world today what spiritual causation is, and what Christ Jesus taught about it. She has given humanity no mere bundle of paradoxical theories, but a demonstrably scientific religion, preaching the gospel with signs following. She has, in short, accomplished something alluded to by Spinoza when he said that people instead of living were making experiments about life. Christian Scientists have passed beyond the experimental stage on to the sure basis of science. How rapidly they progress will depend on how nearly they succeed in walking in the footsteps of Christ. "If any man will come after me, let him deny himself, and take up his cross, and follow me."

[Edward W. Dickey in *Anaheim* (Cal.) *Plain Dealer*.]

Christian Science teaches belief in the Bible, and the first of the religious tenets of Christian Science reads as follows: "As adherents of Truth, we take the inspired Word of the Bible as our sufficient guide to eternal Life" (Science and Health, p. 497). This Science teaches that man's salvation comes through a spiritual sense of the Scriptures, and that God worketh in us, "both to will and to do of his good pleasure."

However much may be quoted in regard to salvation, Paul's statement, "Work out your own salvation," has special application in the light of what the Master said and did. It is true that "neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved;" and Christian Scientists subscribe to this. The Master gave us the way to work out our salvation through Christ, and in pointing out this way he healed all manner of sin and disease and did many mighty works. Salvation is the transformation of mind that gives us a better understanding of God, Life, and this understanding is "deliverance from temporal evils and earthly destructions."

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It matters little how one may regard the various quotations given by "Layman," the fact remains that Christ Jesus pointed out the way to the Father, and Christian Scientists are striving to walk in that way, and to prove that "the grace of God that bringeth salvation hath appeared to all men."

[Frank C. Barrett in *Bangor* (Me.) *News*.]

The statement is made that by becoming Christian Scientists we have "deserted the church of Jesus Christ." While Christian Scientists do not profess to be better than other Christians, they do know and prove by their lives that they are better morally, spiritually, and physically than they used to be. Their religion has made them so. Christian Science is founded on the teachings of Jesus Christ, and in so far as Christian Scientists practise the teachings of Christian Science, they cannot depart from the church of Jesus Christ. Christian Science teaches absolute faith in God in every hour, in sickness and in health. It is because they have proved by their faith that the words and works of Jesus are true,—that his teachings are applicable in this age in every trial,—that Christian Scientists give more "time and thought" to Jesus' teachings than they used to do before they learned of Christian Science.

How can it be said that those who are working to establish the kingdom of heaven on earth have "deserted the church of Jesus Christ," even though their interpretation of the Bible may differ from that of some of the older denominations. Some do not interpret the Scriptures to mean that the "prayer of faith shall heal the sick" physically as well as morally and spiritually; but Christian Scientists do, and by reforming the sinners and healing the sick we believe we are "giving the church of Jesus Christ a fair show in the matter." Indeed in the early church, three hundred years after it was founded, even the dead were raised. From that time on healing by spiritual understanding seems to have been lost sight of, until its reinstatement in Christian Science.

Christian Science does not teach that sin, sickness, and death do not seem real to those who are in bondage, nor does it teach that such things are only imaginary. Jesus said of a woman "which had a spirit of infirmity," that Satan had bound her, "lo, these eighteen years." He declared that Satan is "a liar, and the father of it." The bond of a "liar" is a false claim, untrue, unreal. Jesus took a different view of the woman than did others; he knew the truth about her sufficiently to loose her from her bonds. Truly it would seem that her painful bonds were "mental," inasmuch as by mental means she was restored instantly after eighteen years of suffering. Where did the "pain" (probably rheumatic) go to? It must have been a "thought" or belief which had suddenly become unreal to her, leaving her free. One's belief in an untruth may amount to solid conviction, which will only yield when he is sure of the truth about it. It matters not what the error is; be it sin or sickness, Jesus said, "Ye shall know the truth, and the truth shall make you free."

If a clergyman convinces a sinner that there is no real pleasure or happiness to be found in sin, he has succeeded in making it unreal to him, provided he also convinces him of the allness of God; for in this way a sinner ceases to sin, not because of his fear of punishment, but because it is right to do right. So far as sin, evil, is concerned, he sees that there is "nothing in it," no attraction, for God, good, is all powerful. How else can the kingdom of heaven come, except by the destruction of sin, which is the enemy of true manhood in Christ Jesus; but there is no advantage in holding before the sinner an all-powerful evil. It renders him powerless to help himself; but when he understands that evil is not real power, that in the sight of God it is impotent, then and not until then can he rise to his full height "of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ."

Christian Scientists subscribe to our critic's words in another part of his address, "If you would live more by your faith than by your doubts, you would find this a very different world."

[E. J. Simpson in *Chickasha* (Okla.) *Journal*.]

Your editorial, embodying kindly advice to those exposed to the heat, and commending to them "to use a little Christian Science," has been read with much interest; and your good-natured irony certainly contains many elements of truth with regard to the potency and power of Mind. But allow me to supplement what you have written by a few brief explanations.

To escape the ill effects of intense heat requires more effort than passively to "let your mind dwell continually on the fact that it is not a hot day, that you just imagine it is." Christian Scientists realize that to the human consciousness the days have been hot, very hot; and that this is more than imagination, amounting at times to disagreeable conviction. They endeavor to free their thought from dwelling "continually" upon the discomforts, and to find refuge and help in the knowing that man—spiritual and real—made in the likeness and image of eternal Mind, possesses God-given dominion over what we call the material. The spiritualization of this Bible statement and declaration should absolutely enable spiritualized man to rise above all things and conditions which vex and annoy. The footsteps of truth will lead to these realizations; the way may be rugged and the roads winding and steep; but by patient toil and study, and holding steadfastly to the faith, the summit of rest and peace will be reached.

The refreshing titles of the books mentioned by you, which depict arctic regions and picture snow and ice, seem rather nice, and I have no doubt would prove pleasant reading and be very entertaining. But the Book of books—the Bible—would be more instructive and uplifting, for "in them [the Scriptures] ye think ye have eternal life." The power of Mind, nay, the omnipotence, the omnipresence, and omniscience of Mind, are therein most beautifully and impressively delineated. "Science and Health with Key to the Scriptures" by Mrs. Eddy, "corroborating and explaining the Scriptures in their spiritual import," accentuates the great truth that all is Mind and that Mind is God, and points the way in simple and clear guidance for man to attain and exercise dominion even over the problems of heat and cold. Not by imagining, but through understanding his sonship and thereby knowing his dominion. But until these demonstrations are made, the intelligent Christian Scientist will not unnecessarily expose himself to danger; but will work out his salvation in prayer and constant watchfulness, confident that "patience must have her perfect work."

ADMISSION TO MEMBERSHIP IN THE MOTHER CHURCH.

The next admission of candidates will be Nov. 4, 1910. Application blanks may be obtained by addressing the Clerk of The Mother Church, and should be returned to him on or before Oct. 18, 1910.

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

Those who have made application for membership prior to June 3, 1910, and have not received notice of election, may communicate with the Clerk if they so desire, and are especially requested to do so before sending in a second application.

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

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CHRISTIAN SCIENCE SENTINEL

EDITORIAL

MRS. EDDY TAKES NO PATIENTS.

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

TAKE NOTICE.

I HEREBY announce to the Christian Science field that all inquiries or information relating to Christian Science practice, to publication committee work, reading-room work, or to Mother Church membership, should be sent to the Christian Science Board of Directors of The Mother Church; and I have requested my secretary not to make inquiries on these subjects, nor to reply to any received, but to leave these duties to the Clerk of The Mother Church, to whom they belong.

MARY BAKER EDDY.

Sept. 28, 1910.

"LIKE AS A FATHER PITIETH."

THE Mosaic law of "an eye for an eye, and a tooth for a tooth," carries with it the thought of vengeance as well as retribution, whereas the law of Christ brings the healing touch which cleanses from all sin; the law which, as Mrs. Eddy writes in "No and Yes," "will not let sin go until it is destroyed,—until nothing is left to be forgiven, to suffer, or to be punished" (p. 30).

Christian Scientists are coming to understand, in proportion as they apprehend the teachings of their text-book, Science and Health, that sin and disease have one and the same basis, namely, a false sense of God and man; and that the sinner is no more to be condemned than is the mortal whose physical condition excites the sympathy of all who come in contact with him. The sin which besets one person is no more real than the sickness which besets another, and the object of those who are endeavoring to fulfil the commandment to love their neighbor is to set him free, whether he be bound by sickness or sin.

The teaching of Christian Science in regard to sin is most forcefully set forth in the third tenet of Christian Science, on page 497 of Science and Health, as follows: "We acknowledge God's forgiveness of sin in the destruction of sin and the spiritual understanding that casts out evil as unreal. But the belief in sin is punished so long as the belief lasts." The healing of the sinner through the destruction of the sin of which he is the exponent, is the one great thing to be accomplished, and probably no example of this healing of sin is so constantly before Bible students as is the case of Paul, who through a mistaken sense of duty had persecuted the followers of Jesus without mercy. But when his eyes were opened to his sin in all its enormity, his zeal to show the genuineness of his repentance knew no bounds. Even the earlier disciples, who at first demurred against accepting him as of their company, could but believe when they saw that the promised "signs" followed him.

Criminal laws are necessary in the present stage of human experience, and through these laws "the belief in sin is punished so long as the belief lasts," though this punishment is no longer dealt out with the thought that the wrong committed must be avenged, but rather with the object that the criminal may be reformed and the public protected from his wrong-doing, so long as he believes there is pleasure or profit in doing that which the law forbids. For the same reason, the person who has sinned in his own consciousness, that is, committed a sin of which the law takes no cognizance because it is not accompanied by any overt act of lawbreaking,—such a one, if he has reformed, should not be the object of vengeance, the fault of which he has so bitterly repented made a constant reproach, but rather should he be the recipient of forgiveness and loving-kindness.

When the prodigal son awakened to a realization of his folly and wrong-doing, even to be willing to turn his face homeward, there to acknowledge his fault and humbly to take a lower place, his father did not meet him with threats of vengeance because of his former sins, but welcomed him with rejoicing, requiting his repentance and humility with all the good things that the love of a father could devise. The lesson which Jesus taught through this parable, that he who has seen his sin and has truly repented, —forsaken it,—is a cause for rejoicing in the heavenly courts, is one which should be heeded by all his followers. Especially should it come home to Christian Scientists, who are taught that "God removes the punishment for sin only as the sin is removed—never punishes it only as it is destroyed, and never afterward" (Messages to The Mother Church, p. 49).

ARCHIBALD MCLELLAN.

PROTECTION.

IT is generally admitted that Christian Scientists have a wonderful trust in the power of God to protect them under all circumstances; indeed the complaint is sometimes made that they carry this too far when they cease to rely upon material remedies. In most cases, however, it was the failure of material means to cure or even to relieve their sufferings which impelled them to seek spiritual means through Christian Science, and as the healing came, quickly in some instances, and surely even if slowly in many others, it would have been simply illogical to go back to that which had failed. It is quite true that we do not at once rise above all dependence upon materiality, our mental training prior to our acceptance of Christian Science having done little or nothing in the way of bringing out reliance upon God and spiritual law, but at each step of his progress the sincere student finds that there is absolutely no risk in doing what the psalmist advised so long ago, namely, "Trust in him [God] at all times."

The Christian Scientist never believes in faith without works, only his "works" are not of a material character, so far as the working out of his salvation from sin or sickness is concerned. In this effort he studies constantly what is said in the Bible concerning the "works" of Christ Jesus, and his demand that every faithful follower should do like works, or even "greater." The Christian Scientist also finds it necessary to study diligently the message of Truth to this age, as found in "Science and Health with Key to the Scriptures" by Mrs. Eddy, that he may avail himself to the utmost of the protection of divine Truth and Love. He must know how humanity can best lay hold upon the divine aid in every problem of every day.

In some cases the old tendency presents itself, and the student is disposed to think that he can simply trust God and stop there. Mrs. Eddy lays great emphasis upon the Scriptural requirement that we must work out our own salvation, and she adds that this "demands self-reliant trustworthiness, which includes spiritual understanding and confides all to God" (Science and Health, p. 23). This means unceasing watchfulness and prayer and recalls the obligation set forth in the Manual, that the Christian Scientist shall not be "made to forget nor to neglect his duty to God, to his Leader, and to mankind" (Art. VIII., Sect. 6).

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In the 91st Psalm is this significant statement, "Because thou hast made the Lord . . . thy habitation; there shall no evil befall thee, neither shall any plague come nigh thy dwelling." There is a danger of falling into the habit of "vain repetitions, as the heathen do;" of relying upon these repetitions, and there is also the danger of forgetting that it is only as each one has "made" God his refuge that he is safe and sure of protection. To one whose every thought responds with ready obedience to divine Principle, apply the words of a seldom used stanza of a familiar hymn, based upon this psalm,—

On the lion vainly roaring,
On his young thy foot shall tread;
And the dragon's den exploring,
Thou shalt bruise the serpent's head.

Deliverance, protection, and long life are promised in this psalm to those who put their trust in God, and the requirements are that we know God, set our love upon Him, and call upon Him in every time of trouble. None who truly trust divine Love,—make God their refuge,—ever can miss protection, for the promise is, "I will set him on high, because he hath known my name."

ANNIE M. KNOTT.

"YE SHALL BE AS GODS."

HAD Eve been half awake to Truth, she would have surmised, at least, that the serpent's promise of wisdom was an allurement of error. She was deceived into the acceptance of a statement which was utterly incongruous with the most fundamental fact of her being, her knowledge of the one God and man in the likeness of immortal Truth. Moreover, what was true then is forever true, that the creature of God's creation cannot be deceived; therefore, the claim of selfhood which can be deceived is not a verity, but is in itself a falsity. This is one of the first and most fundamental declarations of Christian Science.

The moment we begin to think of Adam and Eve as embodiments of material sense, the nature of their impulse and experience can be understood. Light dawns at once, too, upon the forever insistent question, How could the image of God be fooled into the acceptance of error for truth, or find evil more attractive than good? The answer of Christian Science is that God's image is not involved in the tragedy, that man is forever unfallen as light is forever undarkened,—a proposition which fully accords with the logic of the universally accepted Scripture teaching that man is made in the divine likeness. This phrase "as gods" is but an epitome of that lure of evil which means for mortals today just what it meant in the long ago, viz., the promised possession of the things that are longed for by material sense,—and for these how easily do men still forget Spirit and its demands, duty and its call, even as did Eve.

More than this, to mortal sense this seduction means freedom, the privilege of doing as one pleases, and this is evil's subtlest deception. Men are most frequently and fatefully tripped by being led to believe that conformity to divine law means limitation, that license means liberty. And this seems the more surprising in view of the fact that in the whole realm of physical science and common life, everybody recognizes that conformity to law is not only wise but absolutely essential to one's well-being. He who was indifferent to gravitation or any other so-called law of the physical universe, would be accounted daft by mortal sense, and yet there is no temptation which is more frequently welcomed by men than this old suggestion of Satan that one can have a better time, a larger sense of personal satisfaction, when he does not have to conform to the eternal law of good, the requirements of the spiritual ideal. Evil's cleverness and cruelty are seen alike when men are mesmerized into the belief that sin is sweet, that thereby they may become "as gods." Let him who doubts this read again the story of a De Quincy or a Poe.

Who knows not Circe,
The daughter of the Sun, whose charmed cup
Whosoever tasted lost his upright shape,
And downward fell into a groveling swine.

"As gods" means in fact "as slaves," and even the beginner in Christian Science has come to see this as never before. Ecclesiasticism has always decried sin, and yet it has declared for the sweetness and legitimacy of the satisfaction of that material sense which is forever at war with the demands of Spirit. The awaking even in modest degree to the nature of man as the immediate expression of the divine, that "God is his Father, and Life is the law of his being" (Science and Health, p. 63), breaks the mesmerism of materiality, annuls the attractiveness of sin, and inaugurates that Christ-mindedness which delights "in the law of the Lord; and in his law doth . . . meditate day and night." He who has come to realize man's relation to divine law can no longer be deceived by the serpent charm, and this tremendous advantage in the work of character building has come to him as one of the many gifts of Christian Science.

JOHN B. WILLIS.

AMONG THE CHURCHES.

NEW HAVEN, CONN.

All those interested in the religious advancement of the city will rejoice with First Church of Christ, Scientist, in the completion of its new edifice at Winthrop and Derby avenues. The first services will be held in the new home tomorrow [Sept. 11], and the public has been invited to participate in them. Jealousies for creed and sect must be set aside when any independent religious body of importance and lofty purpose constructs a new church. A new church building is something that encourages public pride and points to the moral improvement of the community. Christian Science is not old in New Haven—the first services of that faith were held here in 1888—and it is to its credit that in a comparative infancy it is so strong and prosperous that one of its societies should be able to maintain a church structure of its own. The new church will add to the building attractiveness of the city, and in adding to the city's charms and promoting its moral welfare the Christian Scientists are to be congratulated; moreover, thanked.—*New Haven Palladium.*

BUFFALO, N. Y.

Formal announcement was made this morning [Sept. 10] that First and Second Churches of Christ, Scientist, have united, and henceforth their meetings will be held at First Church, Jersey street and Prospect avenue. Negotiations toward this end have been pending for some time. First Church has between four hundred and five hundred members and twice as many adherents. Second Church has a membership of about one hundred and fifty and a congregation of about four hundred. "Both the churches were in a very prosperous state and the union was brought about solely for the general good of the cause in Buffalo," said William E. Armstrong, clerk of First Church. "Experience in other cities has shown that the best results are obtained by uniting the older churches and then branching out from that. That there is no lack of members is shown by the crowded condition of First Church. We are now seeking a larger auditorium to use until we can build. There will be no change of officers as a result of the union; the members of Second Church simply come in individually."

Buffalo News.

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NEW BEDFORD, MASS.

Plans for erecting a new church which may possibly materialize soon are being discussed by members of First Church of Christ, Scientist. Land at the southeast corner of County and Mill streets, where the Adelphi rink was formerly located, has been purchased for a site. This is almost paid for, and members of the church are looking forward to having the ground broken for a commencement of work next spring.

The energy with which the members of this church are going about this work is characteristic. It was about a year ago that they purchased the lot where they are planning to locate their church, and since that time they have succeeded in almost completing the payment for it without the necessity of making a single canvass. Every contribution has been voluntary, and there is an enthusiasm behind the project which assures its success.

New Bedford Standard.

LANSING, MICH.

Early in the morning of Sept. 10 the corner-stone of First Church of Christ, Scientist, was laid, with only the officers and building committee of the church in attendance. The simple ceremony of reading from the Bible and the Christian Science text-book, and the audible repetition of the Lord's Prayer, was conducted by the First Reader of the church. The copper box which was placed in the corner-stone contained copies of all of Mrs. Eddy's printed works, current copies of the Christian Science *Journal*, *Sentinel*, and *Monitor*, a list of the charter members of the Lansing church, with date, and the first board of directors; a list of present members and present board of directors and building committee; also a list of all those who have acted as Readers to date.

A committee, appointed in April, 1907, to secure a church site, reported in July, 1908, that a suitable site had been secured at the northwest corner of Walnut and Allegan streets at a cost of eight thousand dollars, giving us a fine location opposite the capitol grounds, and where several fine churches of other denominations have been built. The lot has a frontage on Walnut street of four rods and is seven rods in length, with the entrance to the reading-room on Allegan street. In architecture the building is in keeping with the design of other Christian Science churches of the country. The church will have a seating capacity of five hundred.—*Correspondence.*

[Written for the *Sentinel.*]

SONG OF THE SENTRY.

BELLE A. MUNDY.

I SEE my brothers marching by,
  Their armor sparkling in the sun;
I hear with joy their fearless cry,
  Their swords are flashing, one by one;
But comforted am I, nor yearn
  To join the ranks of small or great,
To me a blessing sweet is given,
  They also serve who stand and wait.

They also serve. Can I repine?
  I fold my hands in patient mood,
My active thought is on the field,
  To speed the battle of the good.
My feet may follow not the strife,
  Mine eye must watch from dawn till late;
But this sweet blessing on my task—
  They also serve who stand and wait.

THE LECTURES.

ROME, N. Y.

At First Church of Christ, Scientist, on Monday evening [Sept. 12], the Hon. Clarence A. Buskirk delivered a lecture on Christian Science. The speaker was introduced by Miss Alice G. Potter, who spoke as follows:—

We rejoice in the opportunity to share with you the message of truth which our lecturer brings to us this evening. It is our hope that you may hear his message with the "hearing ear"—with the receptivity which is born of a desire for truth for truth's sake; and that any misunderstanding which may lurk in consciousness regarding the teaching and practice of Christian Science may be replaced by a clearer understanding of the divine Principle upon which our religion is based.

Love—spiritual, perfect, changeless—is this Principle, and in proportion to their understanding of and direct dependence upon divine Love, Christian Scientists are today fulfilling the saying of Christ Jesus, "He that believeth on me, the works that I do shall he do also;" and "By their fruits ye shall know them," for the sick and sinning are being healed, and those dwelling in the valley of the shadow of materialism are being raised to a higher sense of Life, and all because of the selfless love and wise guidance of our Leader, Mrs. Eddy. Is it surprising that we desire to share that which has blessed us, with all who will receive?—*Rome Sentinel.*

PUNXSUTAWNEY, PA.

A lecture was delivered by the Hon. Clarence A. Buskirk, on Christian Science, in the Jefferson Theater last night [Sept. 9]. Attorney Lex N. Mitchell, First Reader of the local church, introduced Mr. Buskirk, and said in part,—

Christian Science is that for which man has been searching throughout the ages. It is the truth. It is the religion of Jesus the Christ, as taught and practised by him in Jerusalem and throughout Judea, and by his followers for nearly three centuries after his crucifixion. It is the messenger of health instead of sickness, of joy instead of sorrow, and of life instead of death. It teaches man to love his neighbor as himself, and shows him how to do it. It teaches man that he that loveth not his brother whom he hath seen, cannot love God whom he hath not seen. It is a practical religion, requiring the disciple to prove all things and hold fast to that which is good.

Because Christian Science brings so much joy into the lives of those who understand it, they love to pass along this regenerating truth to others. They long to see the day when prejudice and misconceptions concerning its teachings will no longer withhold from the sick and sin-laden the peace and joy which the ministry of Christian Science always brings to the receptive heart.—*Punxsutawney Spirit.*

OAKLAND, CAL.

Francis J. Flumo, M.D., delivered a lecture on Christian Science Sept. 6 in Rice's Institute, under the auspices of Second Church of Christ, Scientist. He was introduced by the First Reader, Mrs. Eva J. Bray, who said,—

We are here to learn more of the teaching of Christian Science, the Science of Love. Even as the disciples asked Jesus, "Lord, teach us to pray," so the whole world is asking not only how to pray, but how to love their neighbor as themselves. Christian Science teaches us how to pray that our prayers may be answered. It also teaches us how to love our neighbor as ourselves, to think no evil and to fear no evil.—*Correspondence.*

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LECTURES TO BE DELIVERED.

Unless otherwise stated in the notice, it is assumed that the lecture will be given at 8 p.m.

Beloit, Kan.—Frank H. Leonard, Church, Third and Hersey avenue, Oct. 18.
Beloit, Wis.—Bliss Knapp, Church Edifice, Oct. 14.
Brighton, Sussex, Eng.—Bicknell Young, Hove Town Hall, Nov. 4.
Burlington, Kan.—Prof. Hermann S. Hering, Wolf Opera House, Oct. 14.
Canyon City, Tex.—Frank H. Leonard, Thomas Opera House, Oct. 14.
Chanute, Kan.—Clarence C. Eaton, Hetrick Theater, Oct. 6.
Denver, Col. (First Church).—Bliss Knapp, Oct. 10 and 11.
Dixon, Ill.—Francis J. Fluno, M.D., Universalist Church, Oct. 11.
Emporia, Kan.—Prof. Hermann S. Hering, Opera House, Oct. 13.
Enid, Okla.—Prof. Hermann S. Hering, Loewen Theater, 8:15 p.m., Oct. 18.
Geneva, Switzerland.—Bicknell Young (For place, inquire at 4 Cour St. Pierre), 8:15 p.m., Oct. 10.
Iola, Kan.—Prof. Hermann S. Hering, Grand Theater, Oct. 17.
Janesville, Wis.—Willis F. Gross, Myers Opera House, 8:15 p.m., Oct. 14.
Joliet, Ill.—William D. McCrackan, M.A., Auditorium, Oct. 11.
Joplin, Mo. (First Church).—Willis F. Gross, Club Theater, 402 Joplin street, Oct. 4.
Kalamazoo, Mich.—Clarence C. Eaton, Academy of Music, Sunday afternoon, Oct. 16.
Liverpool, Eng.—Bicknell Young, Hope Hall, Hope street, Oct. 27.
Madison, Wis.—Willis F. Gross, Woman's Building, Oct. 13.
Marion, Ind.—Francis J. Fluno, M.D., Indiana Opera House, Oct. 16.
Milwaukee, Wis. (Third Church).—William D. McCrackan, M.A., Milwaukee Auditorium, Plankinton Hall, Oct. 13 and 14.
Minneapolis, Minn. (Second Church).—Willis F. Gross, Church Edifice, Second Avenue south and Eleventh street, Oct. 17 and 18.
Niles, Mich.—Bliss Knapp, Opera House, Oct. 15.
Parsons, Kan.—Prof. Hermann S. Hering, Elks Theater, 3 p.m., Oct. 16.
Pittsburgh, Kan.—Rev. Arthur R. Vosburgh, La Belle Theater, Oct. 17.
Plymouth, Wis.—Francis J. Fluno, M.D., Turner Opera House, 8:15 p.m., Oct. 14.
Pomona, Cal.—Frank H. Leonard, Fraternal Aid Opera House, Oct. 10.
Reading (Berks.), Eng.—Bicknell Young, Small Town Hall, 3 p.m., Nov. 2.
Roswell, N. M.—Frank H. Leonard, Stockard Hall, Oct. 13.
Rutherford, N. J.—William D. McCrackan, M.A., Oct. 17.
Sevenoaks, Kent, Eng.—Bicknell Young, Club Hall, Nov. 1.
Sheffield (Yorks.), Eng.—Bicknell Young, Montgomery Hall, Surrey street, Oct. 17.
Springfield, Mo.—Rev. Arthur R. Vosburgh, Landers Theater Building, Oct. 18.
St Joseph, Mo. (First Church).—Hon. Clarence A. Buskirk, Tootle Theater, 3 p.m., Oct. 9.
Waterloo, Ia.—Clarence C. Eaton, Waterloo Theater, Oct. 13.
Watertown, Wis.—Willis F. Gross, Assembly Room, Masonic Temple, 2:30 p.m., Oct. 16.
Wichita, Kan.—Bliss Knapp, Auditorium, 3 p.m., Oct. 9.
Yankton, S. D.—Prof. Hermann S. Hering, Church Edifice, Oct. 7.

TESTIMONIES OF HEALING.

With heartfelt gratitude I wish to express my thanks to God for my healing through Christian Science. For three years I suffered from an internal complaint—which seemingly affected another internal organ. I saw several good doctors in different towns in England, had medical treatment for three years, and I cannot speak too highly of the kindness I received from these gentlemen; but I did not get healed by them. One doctor suggested an operation for me, but another said it was not needful; so I continued to spend a great deal for medical treatment, but felt well-nigh hopeless at times.

At that time I was an actress in a traveling company, and in order to be able to do my work in the evening I had to take a good deal of rest, to rise very late in the day, and if I took a walk out it was only for a short distance, often being glad to take a friend's arm before I returned. I rested until it was time to go to my work, and directly the performance was over I rested again until I went to bed. My life was an utter burden to me, and often I prayed that I might die and be rid of my tiresome body. After suffering for two years, I heard of Christian Science and was loaned a copy of Science and Health, which I did not then understand. I also read certain newspaper articles against Christian Science, and made great fun of what I imagined this Science to be. A year later, however, I heard of something that changed my thought about it, and then meeting a lady who was a Christian Scientist, I asked her to treat me. She very kindly consented, but as I was leaving that town she was obliged to give me absent treatment.

Ten days afterward I was completely healed. On the tenth morning I was running down a street, not because I was in a hurry, but for sheer joy that I could run, when I heard some one calling me. I turned and saw a friend, also an actress in the company I was then with, panting up the street after me. As I turned to meet her, her greeting was, "What on earth is the matter with you?" "Nothing," I replied. "Why?" She answered, "But you were running!" "I know I was," I said. She again exclaimed, "You! running!" What of it?" I asked. "Well, all I know is," she retorted, "that only the other day you were glad enough of my arm to crawl up the street." I told her of my healing, but she did not seem to grasp the fact, and all that morning I caught her casting side glances at me, as if she thought me demented. That week I went for a swim, and although I had not been able to go swimming for three years, I remained in the water half an hour, swimming all the time, and experienced no fatigue or ill effects afterward.

My healing was complete and permanent, and it brought my mother into Christian Science. It was also, a year later, the means of bringing a brother, who at first was very much opposed to what he believed Christian Science to be. Many old ailments disappeared with my internal trouble,—throat trouble, bad styes on the eyes, severe bilious attacks (to which I had been a victim), headache, toothache, and other ills. Before I began the study of this healing truth I lost a tooth every year for five or six years. I have now been studying for over four years and have not only kept all my teeth, but have never experienced toothache. From being a poor weak thing who continually required to be helped, I am now considered to be exceptionally strong for a woman. I cannot properly express my gratitude for all these blessings, or for the greatest of all, the spiritual uplifting, the blessed comfort of knowing that God's promises in the Bible are for us, here and now, and of which our text-book, Science and Health, shows us how to avail ourselves. It is such a blessed hourly comfort to know that one need never worry about anything, for, as our beloved Leader has told us, "Divine Love always has met and always will meet every human need" (Science and Health, p. 494).

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Over and over again I have proved this statement to be true, and I do not know how to express my love and gratitude to Mrs. Eddy for her explanation of the Bible and for giving her discovery of Christian Science to the world. My earnest prayer is to be worthy the name of Christian Scientist, and although only a humble beginner, I am not the least loving, grateful, and obedient.

MISS MAUD BUCHANAN, Brighton, Sussex, England.

I desire to give this testimony, having, as Paul says, "renounced the hidden things of dishonesty, not walking in craftiness, nor handling the word of God deceitfully; but by manifestation of the truth commending ourselves to every man's conscience in the sight of God." I was raised from sickness,—a fever, and hemorrhage of the lungs,—which was pronounced incurable by *materia medica;* but thanks be to God, and to our beloved Leader, Christian Science has healed me and rolled the burden from my heart. I feel especially grateful for the beautiful hymns in the Christian Science Hymnal, having in mind more particularly No. 125.

Feeling that it is a great privilege to testify to the benefits received, I write this, with the hope that it will help others to come into the truth.

MRS. IDA M. SWINEHART, New Philadelphia, O.

I feel that I cannot even begin to be grateful enough for Christian Science, for all that it has done and is doing daily for me and mine; but I should like to give expression to a little of my gratitude by telling of the recent overcoming of a sense of separation, hoping that the experience may perhaps prove helpful to some one else who is facing the same problem. Through the exigencies of a professional life, it became necessary for me to be separated from a member of my family with whom I am constantly associated and whom I dearly love, so that the parting, though not likely to be of very great duration, seemed at first a greater burden than I could bear. I have been a student of Christian Science for several years, and I went to work, as we are taught in this great truth, to find out what wrong thinking had brought about the necessity for this lesson, and what was to be learned therefrom. The result was the uncovering in my thought of a sense of dependence on human personality, which astonished me, as I had always been accustomed to think of myself, even before coming into Christian Science, as a strong and self-reliant woman, and since then had believed myself to be relying solely upon God.

I asked for help from another member of my family, through whom I came into Science, and was told by her that if I had two children who loved each other so dearly that they turned to me only when they wanted something, and then forgot all about me, I could readily see what a wrong and unhappy state of affairs that would be. The simple illustration seemed to throw a flood of light on my problem, and I at once began to work to realize that God, good, as the author of all things, must be loved and trusted supremely, and before all else. This in itself enables man to love his brother more unselfishly and more helpfully, since, as our Leader, Mrs. Eddy, tells us, "Love is reflected in love" (Science and Health, p. 17). This realization was followed by a peaceful sense of the ever-presence of divine Love, which healed my belief in loneliness and separation, as I knew that the one loving Father holds us all safe in infinite Mind, and that in reality there can be no separation for God's ideas.

I have had numberless helpful proofs of the truth of Christian Science, but this seems to me one of the greatest of them all, and it is difficult for me to express the gratitude I feel, both for the uncovering of the error and its destruction.

VIOLETTE KIMBALL DUNN, New York, N. Y.

For many years I was a sufferer from stomach and heart ailments, at times unable to retain any food, and very weak. A Christian Science practitioner moved into the town, and came to see me, but I was strong in the belief in which I had been reared, and would have felt lost without it; however, the practitioner's words were so beautiful and inspiring that I was impressed, and while she did not treat me directly, since I did not ask for it, nevertheless the truth which she voiced wrought my healing,—first of the stomach trouble, which was to my mind a wonderful demonstration of God's power to heal disease. For awhile, however, I was worried on account of my heart, but a week after this first experience I was visiting the practitioner, and as she was carrying some packages for a short distance, I excused myself from offering to assist her with the bundles, saying I had not the strength on account of my heart trouble. She again declared to me this wonderful truth of God, and, as in the former instance, the heart trouble disappeared, and I found I could walk back home without fatigue or weakness. The ailment has never returned, and thus my entire healing was accomplished through Truth, proving the declaration of the psalmist, "The entrance of thy words giveth light."

MRS. SARAH WARREN, Montrose, Col.

Christian Science has brought me, not only physical healing, but the healing of sin, for which I am deeply thankful. Three years ago a Scientist who was visiting in my home told me of a case of healing that seemed very wonderful. As I had heard very little of Christian Science, I began to ask this friend questions and she gave me a practitioner's address. I had been under the care of physicians for over ten years, undergoing one operation, and as a last resort was trying electricity, with the hope that another operation would not be necessary. During this time I had moved from the city into the country, and at the time that I heard of Christian Science I was going into the city once a week for electrical treatments, coming home each time worn-out and discouraged.

I dreaded these trips greatly and seemed to be growing worse all the time. Accordingly, after getting the practitioner's address, I decided to try Christian Science. I did so, was given a treatment, and in six weeks I was healed. The practitioner gave me some pamphlets, and I became so interested in them that I was sorry when my journey was ended that night. It was the same trip that only the week before had seemed so hard, but this time I was happy and not a bit tired. From that day until now I am more grateful than I could express in words for the understanding I have of this truth. Through the study of "Science and Health with Key to the Scriptures" by Mrs. Eddy, and the daily study of the Lesson-Sermon, which is giving me a spiritual understanding of the Bible, I am being taught how to get rid of malice, hate, irritation, inharmony, evil thinking, and to see God as Love and man as God's reflection. During these three years I have been healed of a serious ailment with which I had suffered since childhood, also of severe headaches and many other ills, and for all that this truth has taught, and is teaching me, I am most grateful.

I am deeply grateful to Mrs. Eddy for our text-book and all her other writings, which show us how to live aright, and my desire is to reflect this truth more each day, and so prove my sincerity. I am also very grateful to our Publishing Society for the *Sentinel*, *Journal*, and all our periodicals. Each time they come they meet a need for me. I am also thankful for our church services, and all that has helped me to an understanding of Truth.

MRS. BLANCHE L. TUBBS, Darien, Wis.

My little daughter was very much afflicted with kidney trouble, and for some time we had been giving her medicine prescribed by a doctor; but she grew worse. I then requested

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my husband to try Christian Science, and though he thought it was foolishness, he consented. I wrote to a practitioner for treatment, and she treated the child with improvement from the first; but, as the demonstration was delayed, I wrote again and told the practitioner that I was much surprised that the healing was not complete. She told me that there was perhaps some fear in my mind; and I then discovered that I had been overanxious and worried for fear the cure would not be made. Then I decided to leave it all with God, and my child was freed at once. She is now perfectly free from this trouble, and is much improved otherwise.

I hope this testimony will show others how to accept Christ, Truth, without doubt or fear. If we just leave all to God, with perfect trust, then all will be well.

MRS. EMMA STINAR, Dopelius, Minn.

I had used tobacco for a number of years, and had several times made the attempt to give it up, but without success. I am a railroad man, and one day the engineer on the engine I was firing said to me, as he saw me using the weed, that it was a habit I should give up. This engineer was a Christian Scientist, and from that day I have never used tobacco in any form. The desire for it simply left me. I cannot express my gratefulness to God, and to Mrs. Eddy for this helpful truth and for what it has done for me.

JAMES MARTIN, Guernsey, Wyo.

Some time ago, I had a severe cold in the head and a very bad and obstinate cough. I asked for treatment in Christian Science, and soon found relief. After a week I told the practitioner to stop the treatment, not thinking that a headache which had troubled me needed attention. Soon, however, the pain in my head grew worse, and once more I asked for help. In four or five days, I was free from all pain. My daughter, too, had a similar attack, the cold settling in the ears. She was in great pain, especially at night, and for some days was quite deaf in one ear. She, too, got help through Christian Science, though not quite so quickly as did I. We are both very thankful to Mrs. Eddy for showing us the way of Truth in Christian Science Mind-healing.

FRAU FANNY BRAUN, Stuttgart, Germany.

About a year and a half ago I was stricken with a nervous breakdown from worry and trouble. At times I was very melancholy, and often contemplated the ending of my life. I became so bad that my family got alarmed, and I was finally placed in a hospital under the care of a physician, where I remained for three weeks. I asked the physician to let me go home, but he would not at first allow it. He, however, finally gave his consent, and a member of my family made arrangements for Christian Science treatment and procured a copy of Science and Health, which I read with great interest. In one week there was a decided change, and in three weeks I was a well man. I am now happy and enjoying the best of health; in fact, a better man all round than I ever had been in my life.

Before this experience I had denounced Christian Science in the bitterest terms, but now I am for it first, last, and all the time. I thank God for all I have received. I feel certain that Christian Science can help me as nothing else can.—G. J. ZORN, Burlington, Ia.

It has been a matter of self-reproach to me that I have neglected public acknowledgment of the blessings which have been brought to me through Christian Science. It has been many years since I experienced my first healing, but it was only the loaves and fishes that I cared for then, and my gratitude went no farther than the admission that I had been helped. I was first healed, in two weeks, of a so-called chronic bowel ailment, said to be hereditary. When my mother, in despair of any permanent help from medicine, arranged for treatment for me, she was not interested in Science, but she felt that nothing else would help me. With the arrogance of youth and my ignorance of Christian Science, I felt rather disgraced, and used to take the back streets to reach the practitioner's house. If, perchance, I met an acquaintance when I was about to enter, I walked on by, and after that first healing, I returned to Christian Science only when material remedies failed me. Once, after suffering agonies with a rheumatic affection, I sent for the practitioner, and experienced blessed and almost instantaneous relief.

For a year prior to my marriage, I had been unable to use my eyes to read, and this was a great deprivation to me. Two different eye specialists, one in my own city and one in another state, pronounced my trouble one which, combined with other difficulties, would make the use of glasses necessary for all time. Tumors formed on the inside of the lids, one following another within a few months, and both were removed by the knife. Finally, after giving glasses a trial, and becoming worse all the time, I went to Kansas City and consulted an oculist who was said to be the best one west of Chicago. At that time another tumor had appeared, which he said must be removed by an operation. He pronounced the same sentence upon me that the other two had, and fitted me with glasses, which he said I should have to wear always, and at all times. I was to return to him in a few weeks for the operation, but before the time came, I had turned again to Christian Science, and the same kind practitioner, who had been so patient with my ignorance, treated me. The tumor disappeared within a week, and I laid aside my glasses, never to resume them. That was about sixteen years ago, and my eyes have had constant, hard use, without any ill effects since then. It would seem that this would have made me a Christian Scientist, but though I bought the text-book, Science and Health, I was still clad in the garments of worldliness, and could not seem to understand it. I soon stopped trying to understand, often asserting that though I had been healed, I could never become interested in Christian Science.

Something over three years ago, when in trouble, Christian Science was brought again to my notice by some dear friends in Chicago. I had been called there by the illness of my mother, and after coming home, I turned to the text-book with all the hunger of an unsatisfied consciousness; and then, because my need was so great and my longing for the understanding of Truth commensurate with my need, the precious light came to me. Since then I have had some beautiful answers to prayer, after learning how to pray aright, as taught by that priceless volume, Science and Health. Soon after I began to study, and before I dreamed of standing alone upon my spiritual understanding, I had a wonderful demonstration of God's power and love. Our second boy, then eight years old, was taken ill with what the doctor thought would develop into a fever. As my husband was at that time not a believer in Science, and I not yet firmly grounded, our fear overcame us, and we turned to material remedies. For several weeks the boy continued about the same, but finally the conditions became more serious, and half a dozen new kinds of medicine were prescribed.

That noon my husband said, "This child has been sick for three weeks, growing worse all the time. Tomorrow you must take him to Topeka [our former home] to see Dr. —— [our old physician]." After my husband had gone back to his office, I decided to give the truth that saves a chance to do so. I talked to my boy, explaining as well as I could about Christian Science, and that I was going to discard the medicine and trust God, knowing that He was all-powerful to save. Then I began to work. The child was drowsy with the fever, and soon dropped off to sleep. I treated him for an hour, and with inspired confidence, for

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I realized the presence of divine Love as I never had before. At the end of the hour he awakened, all trace of the fever gone, and got up and dressed and went out on the front porch, where for a time he watched his brother and some other boys playing ball, something he had not taken any interest in for over three weeks. When his father came home, he was taking part in the game. That night he ate a hearty meal, for the first time in weeks, and by morning the swelling and other symptoms of illness had entirely disappeared.

This is but one of many healings which have been vouchsafed us, and we have been helped not only physically and financially, but, best of all, spiritually. When I first began the daily study of the Lesson-Sermon, I did not know where any book in the Bible was, though I had been a church-member for years. But the Bible was opened for me, and in a very short time I became familiar with it. Last summer my fourth child was born under Christian Science treatment, and it was a wonderful demonstration, followed by others still more wonderful. The baby was born with defective vision, but the nurse discovered the error, called the practitioner's attention to it, and it was overcome in a very short time. The child's eyes, from having been dreadful to look upon, have become so beautiful and clear that they attract attention wherever he goes, and his sight is perfect. Last winter my little daughter was healed of acute lung trouble in a few hours' time. In fact, every false material claim has been met and overcome by Truth, whenever and wherever it has appeared.

My gratitude to God for His manifold blessings, and my love for His faithful messenger, Mrs. Eddy, whose apprehension of Scriptural truth has brought security, peace of mind, harmony, and spiritual enlightenment to so many thousands, is greater than I can express.

MYRA WILLIAMS JARRELL, Holton, Kan.

About two years ago I had my first interview with a Christian Science practitioner. At that time I was a well-nigh helpless cripple, not having taken a natural step for about two and a half years, as I was suffering from what is known as locomotor ataxia. For eight or nine years before this I had been treated by *materia medica* for rheumatism, which proved to be a wrong diagnosis; and when my actual state became known, I was informed that doctors could not do anything for me.

I had my first treatment in Science, June 28, 1908, and its benefits were at once apparent. I will give a brief outline of the progress I have made since then, as nearly as I can remember. On the first Sunday I went to church with cane and crutch and my wife as an aid, but I had a hard time of it; the second Sunday it was the same; on the third Sunday, I discarded the crutch; the next five Sundays I took my son with me; the next six months a younger son, ten years old. Up to October, 1908, the practitioner was obliged to call on me at my home, but after that time I went to his house, and since May 2, 1909, I have been going out by myself every day and anywhere. About August, 1908, I discarded the use of cane or crutch altogether in going about the house and premises, holding on to whatever was at hand. A month later I began to walk about without any artificial aid.

Up to this time I had not been able to go out after nightfall, but one evening I attended a lecture at night and took my wife along with me. A few weeks later I attended a lecture in the afternoon and was able to walk five blocks. About this time, too, the smoking habit, which was of twenty-three years' standing, left me. I had not been able to stand on my feet to wash myself, but now I can stand for hours at a time, performing all kinds of labor, including carpenter work, having put up all the wire fences and partitions in my poultry-yard; in fact, I can now do almost any kind of work.

I also wish to call attention to the healing work that has been done for two of my children. In February, 1909, the little boy, aged three, had croup; we telephoned to the practitioner about eight o'clock; at about ten the same morning, while I was writing a letter to give details of the attack, the little boy got up and started to play with his little sister—the ailment had left him entirely. Later the boy was suffering from the after effects of measles, but after one absent treatment the eyes were entirely healed and the cough stopped. The little girl, aged six, had an abscess in her ear, also a stiff neck, but after two days' treatment she was free from both discords, and went back to school.

While I myself am not yet entirely free, I feel that it will be only a short time until the demonstration is completed. I thank God, first of all, for these many blessings, and next I thank our dear Leader for the help received in Christian Science.—OSCAR J. GOLDSCHMIDT, St. Louis, Mo.

I wish to express my gratitude for the blessings I have received through Christian Science. When I began to study it, about two years ago, I was suffering from a chronic chest trouble. When a child I had acute disease of the lungs, and every winter after I had an attack; but since learning that there is only one power, and that westerly winds cannot affect God's child, I have been healed. Severe headaches and neuralgia have also been overcome, through the study of "Science and Health with Key to the Scriptures" by Mrs. Eddy, and the help of a dear Scientist friend.—ISABEL WEBB, Sydney, Australia.

[Translated from the German.]

It is with a grateful heart that I wish to tell of the infinite goodness of God which I have experienced through Christian Science. Two years ago I felt very miserable; I was worn out physically through years of heavy work, besides all the sorrow and anxiety I had gone through. As a result of several attacks of illness, disease appeared in a severe form. I was suffering greatly both physically and mentally, and as the family physician was unable to afford help, in spite of various painful treatments which were resorted to, I applied to another physician, under whose care I improved temporarily; but the symptoms of the disease did not disappear, and I was steadily losing strength.

My relatives then lovingly urged me to try Christian Science, and although I did not want to hear anything about it at first, my unbearable condition compelled me to accept the help offered. After the first few treatments I experienced a peace of mind which was also greatly appreciated by those around me, as I had been at times in a state of great excitement. My condition gradually improved, sleep and appetite returned, and I regained my weight, which I had lost in an alarming fashion. All symptoms of the disease disappeared by and by. God has restored me to health. I feel as strong as I used to, and never get tired, even when I exert myself, for thanks to Mrs. Eddy's teachings and spiritual illumination I know that God is our strength, and that His love and omnipotence enable us to do all things. All my acquaintances who have not seen me for some time are surprised at my strong and healthy appearance.

A year ago I met with an accident, a physician stating that I had a serious injury of the arm. During the first few moments I was unconscious, but soon realized that it was fear which had brought about this experience, and the thought then came to me that in God all is harmony, and that I, as a child of God, could not be inharmonious. After a while the pain disappeared—at the very time my message reached the practitioner, as I learned later. It was impossible for her to come and see me immediately, but when she called the next morning, I joyfully waved the arm which was supposed to be injured, and could tell her that all sense

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of inharmony had left me and that I had slept beautifully. After the fifth day I removed the plaster cast in which the physician had put my arm, and in two weeks' time I could use it as formerly. This experience was to me a proof of divine Love, and it meant a great deal to me. I often have had harmony restored on other occasions; for instance, when I inadvertently seized a very hot stove-lid. I quietly put it into its place, the thought coming to me that there is no sensation in matter and that I could not be injured thereby. There was a feeling of having been burned, but the pain soon left me, and no blisters formed.

These experiences have convinced me that a great revelation has come to us through our beloved Leader, Mrs. Eddy, for which we must be very grateful to her; that God sends us His blessing, and through His messengers shows us the way, so that we may find Him. Words fail to express my gratitude, and the sense of joy which fills me in the realization that God's omnipresence has lifted all cares and burdens from me, and that I only need to become conscious of His unchanging love and faithfulness in order to experience His ever-present help.

MARGARETE BORGFELDT, Berlin-Wilmersdorf, Germany.

When I came to Christian Science it was not for physical healing, though I was sadly in need of it. I had exhausted about all that *materia medica* had to offer in my search for health, and was in a serious condition both physically and mentally. A friend, who was not a Christian Scientist, but a deep student and a fine Bible scholar, told me about this teaching and then brought me some Christian Science literature and asked me to read it.

I read the text-book, Science and Health, through in a week, and when I had completed it I was so confused in thought that I knew not one sentence it contained, but from that day I never wore my glasses again. Some of the best oculists and nerve specialists in our large cities had told me I would never be well, and prophesied my total blindness if I did not discontinue my work as a teacher. The condition of my right eye was such that my nervous system was affected, and my entire left side was partially paralyzed. I had been in this condition ten years, and words are inadequate to describe the suffering I experienced with my head. I was healed of all this simply by reading Science and Health.

I had been reared under Christian teaching, but had grown so dissatisfied and unhappy that I was an agnostic and had not attended church for two years. What had been taught me in the church did not wax strong "in time of trouble," and the Bible was no comfort, as I could not understand it or apply its promises with profit. Now, with the joy, peace, comfort, contentment, and all that makes life worth living, I am finding my way in Christian Science.

Each moment I remember, "Thou wilt keep him in perfect peace, whose mind is stayed on thee: because he trusteth in thee." I try to realize constantly the immanence of God and to have that Mind "which was also in Christ Jesus," and so to watch my thought, guard my lips, and reflect divine Love, that I may help every one with whom I come in contact. Henceforth my unceasing prayer will be one of love, gratitude, and thanksgiving to God for revealing this healing truth to us through our revered Leader, whom we all love.—KATHERINE E. STRAUB, Indianapolis, Ind.

NOTICE.

Publication committees will confer a favor on the editorial department by mailing promptly to the EDITOR a copy of all published articles. Clerks of branch churches can also be of assistance by sending reports of all lectures given and items relative to progress in church work.

FROM OUR EXCHANGES.

[E. M. Martinson in *Standard.*]

There are disturbing voices that are guiding voices, and we must learn to follow them. On the mount of transfiguration, when the church militant, in the persons of Peter, James, and John, was introduced to the church triumphant, in the persons of Moses and Elijah, "behold a bright cloud overshadowed them: and behold a voice out of the cloud, which said, This is my beloved Son, in whom I am well pleased; hear ye him. And when the disciples heard it, they fell on their face, and were sore afraid." It was a disturbing voice because it showed them that some one besides Moses and Elijah and Jesus was in that mount. It was a disturbing voice because it sealed upon their lives the consequences of discipleship, which they had already accepted, in such a solemn and momentous and irreparable fashion. It was a disturbing voice because of their conscious sinfulness and unworthiness in the immediate and audible presence of the infinitely holy God. But the voice which came to them, comes also to us. These disturbing voices torment us with difficult ideals. High ideals are not comfortable to live with unless you are forever running after them. The road they lead you is not soft to your aching feet, nor safe to your uncertain life, as Jesus discovered, and Peter, and Stephen, and Justin Martyr, and Huss, and Savonarola, and Adoniram Judson, and a host of other empurpled witnesses.

[Rev. A. S. Fiske, D.D., in *Christian Work and Evangelist.*]

The churches have lost worlds of respect from manly men and womanly women, and so lost multitudes in numbers and vastnesses of power and moral and spiritual effectiveness by hesitancy and sheer cowardice in this sort of avoidance. Not mix your religion with business? If you've got a religion that won't mix well with your business, drop either your religion or your business, and get a better! Get a religion that will leaven your business, or a business that will not bedraggle your white robes of Christliness. Just so with your politics. If you practise a political game that is not fit for a pure and simple Christianity, pull yourself out of it, as from hell-fire. If you've got a religion that won't purge a rascally politic, be mightily certain that it won't save your soul! Just so with everything else. A piety that doesn't march with and through every function, private or public, of your life and work, is a sham and a shame to you and your Master. There is not one great evil that besets and corrupts the individual, social, business, or political interests of man or woman or child that is not within range of legitimate fire from the sharpshooting of the individual Christian, the volley-fire of the organized church, and the heavy gun of the pulpit.

[*Christian World.*]

The great preachers, the men who have stirred their generation to newness of life, have always been preachers of the universal. There have been two orders of them. There have been the scholar preachers—men who have absorbed the learning of their times, and so have known how to link their message to the whole world of discovered fact: and there have been those who, not scholars in the academic sense, have nevertheless possessed in themselves the instinct of the universal: who from the knowledge of their own hearts have touched with the heart's accuracy the themes that were felt by their hearers as of the essence, of the center. These men have been of every age and of every religious denomination. The sect, the system, the creed—these were of the form, for which they cared little. What they cared for was the thing behind. Wherever such appear there are always congregations.

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[*Standard.*]

The world will not be satisfied with our assertion that we have been born again. Constantly those about us are looking for the evidences that the spirit of Jesus is really in us. We cannot hope to convince them that we are children of God while we live selfishly, graspingly, unlovingly. Men do not care half as much about our theories as about our lives. They will scoff at Christianity as represented in a stingy, unscrupulous disciple; but they respect the religion which leads men to do good. When Jesus taught here upon the earth he declared that the righteousness of those who would enter the kingdom of heaven must be greater than that of the religionists of his own time. Scribes and Pharisees were scrupulous observers of the ritual law. They prayed and fasted and gave alms and tithes, but they were not citizens of the kingdom. They were not righteous. They were arrogant and proud and unloving.

[*Christian Register.*]

The fate of the church does not depend upon the existence or character of ministers of religion. These persons are important, and they may be exceedingly influential in shaping the institutions of the church and its relations to the world at large which does not call itself religious. But the church is a product of human nature, it is founded in human needs, and, whether with ministers of religion or without them, will shape for itself some kind of expression and adopt some method of culture and rules of action. And yet a church cannot come to its own and be great, influential, and authoritative unless it has servants and spokesmen, efficient, active, and devoted to the interests for which the church stands.

[*New York Observer.*]

No Christian believer can stand still, or be content with what he is now, for however much he has attained he is not yet perfect. Such believers as imagine that they have attained unto perfection delude themselves, though probably not their neighbors. Growth in Christian character is gradual, though we are quite willing to admit that in the case of many people it could be much more rapid were it not for cherished pride or prejudice, harbored selfishness, or condoned faults and failings. The edifice of character is reared brick by brick, stone by stone. Acts added to acts produce habit, and habits in time construct character. No one thing does it, no particular influence by itself alone is decisive of the moral and spiritual result.

[*Universalist Leader.*]

One of the most hopeful tendencies of our age is the increasing disposition to put the emphasis where it belongs, on experience, on life itself. In spiritual matters the mastery of environment is giving way to the control of will and consciousness. In the very presence of this towering scientific fatalism which makes man a creature of circumstances, the drift of religious thinking is almost entirely toward the conviction that man is the maker of his world. The impression grows that where men are at home with God, they are at home with Him whatever the outward conditions may be.

[Rev. R. J. Campbell, M.A., in *Christian Commonwealth.*]

I think it probable that before the world is very much older we shall have to revise some of our assumptions as to the distinction between physical and spiritual and what is possible to either. The more closely I examine this New Testament narrative the more do I feel that we are dealing with an exceptional occurrence which probably took place as narrated, namely, the transformation of a physical into a spiritual body without passing through death, the reason being that he who dwelt in that body had made it the instrument of the highest spiritual life that can be lived by man.

SPECIAL ANNOUNCEMENTS.

FROM THE PUBLISHER OF MRS. EDDY'S WORKS.

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

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

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

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

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CHRISTIAN SCIENCE SENTINEL

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

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BOSTON, OCTOBER 8, 1910

CONTENTS OF THIS NUMBER

ITEMS OF INTEREST. Brief Mention of Important Events. 102
SILENT SIGNALS. . . . . M. C. Kains, M.S. 103
"CALLED UNTO LIBERTY." . . . Robert Nall. 103
THE MONITOR. . . . . Philip R. Kellar. 104
LIFE IN MATTER. . . . . Carl E. Herring. 105
EXPRESSED APPRECIATION. Anne Archbold Miller. 105
WATCHING. . . . . Walter Shaw. 106
TRUTH'S GENTLE APPEAL. (Poem.) Minnie Button Stoddard. 106
SELECTED ARTICLES. 107
EDITORIAL.
Take Notice. . . . . Mary Baker Eddy. 110
Wisdom's Single Source. 110
The Promise of the Spirit. 110
AMONG THE CHURCHES.
Los Angeles, Cal. 111
Chadron, Neb. 112
Norristown, Pa. 112
Denver, Col. 112
Berkeley, Cal. 112
New Haven, Conn. 112
THE LECTURES.
Minneapolis, Minn. 112
Kalispell, Mont. 112
TESTIMONIES OF HEALING. 113
FROM OUR EXCHANGES. 117



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



A NOBLE TYPE OF GOOD HEROIC WOMANHOOD

THE CHRISTIAN SCIENCE PUBLISHING SOCIETY
FALMOUTH AND ST PAUL STREETS — BOSTON MASS USA

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ITEMS OF INTEREST.

National.

Iowa farmers have been arranging for drainage improvements in their low lands at a cost of about three hundred and seven million dollars. Much of the work has been started in the various river counties in the state, and some of it has been finished. When completed Iowa will be among the richest agricultural states in the world. In five years, since 1904, the public drainage ditches in fourteen of thirty Iowa counties have actually cost $7,438,847, and the reported cost in the remaining sixteen counties will be between seven and eight million dollars. This gives a total of fifteen million dollars which have been expended on drainage ditches in thirty of the ninety-nine counties. These improvements have been made on about three million acres at an average cost of five dollars an acre. The result has been the reclaiming of swamp and flood lands which are now worth from seventy-five to two hundred dollars an acre.

At the interstate conference on rates, convened by Governor Stubbs of Kansas, he said: "This conference was called to discuss ways and means to protect the interests of the producer, consumer, shipper, and the public generally in the middle West from the advance in freight rates involved in the most important case that has ever been heard by the interstate commerce commission. The public demands nothing short of a *bona fide* valuation of all railroad property. Congress should immediately enact a law providing for the physical valuation of railroads by the interstate commerce commission, and this should be done before any general advance in freight rates is permitted. The general policy of railroads throughout the United States, to favor large centers and build up great cities at the expense of the rural communities, is little less than a crime against civilization."

The total gifts and bequests to both income and principal of Yale for the year ended June 30 amounted to $2,398,291.54, as compared with $1,259,932.03 for the twelve months previous. The number of students in attendance in all departments of the university was 3,381, the average cost per student to the university being $293.27 and the average receipts by the university per student $134.21. The investments of the university total $12,101,993.78, the average yield being 4.93 per cent. Of this amount $5,841,129.46 is in bonds, $1,758,796.40 in stocks, $3,750,305.69 in notes secured by mortgages, and $751,762.23 in real estate.

A new cable from Penzance, Cornwall, Eng., to Roberts Bay, Newfoundland, has just been laid in the record-breaking time of thirteen days by the eight-thousand-ton steamship Colonia, the biggest cable-laying ship in the world. While continuing the line from Newfoundland to New York the cable parted about two hundred miles off the coast of Maine in water over three miles deep. Fortunately the first grappling hooks to be lowered caught the end and brought it to the surface in seven hours' time. A break in the cable sometimes means a delay of six months.

Chicago is having an aviation meet, which began on Oct. 1 and continues to the 15th. The preliminaries in the Chicago-New York race will take place between Oct. 8 and 15. For the first eight days of the meet there were daily flights by entrants in that race. Walter Brookins, in a Wright biplane, flew from Chicago to Springfield, a distance of 187 miles in 5h. 44m. of actual flying time, but 7h. 43m. of elapsed time, winning the ten-thousand-dollar prize offered by the *Record-Herald*. He alighted twice for supplies and oil and water.

Irrigation upon a large scale is to be tried out in certain sections of Cuba which have suffered a big decrease in tobacco production during the last three years through lack of rain. Pinar del Rio, where the drought seems to have had disastrous effects, has taken decisive steps toward obtaining an appropriation sufficiently large to irrigate the province. Other provinces are also considering the project.

President Taft announces that in his message to Congress in December he will recommend the appropriation of two million dollars to begin the work of fortifying the Panama Canal.

Contracts have been filed for the building in Wausau, Wis., of a Government experiment station for testing wood pulp.

International.

The *Indian Mirror*, in an editorial says: "The future of India, it has been well said, is in the hands of her women. India is sufficiently advanced to realize the truth of this observation. If that is so, what should we do to fit our women to wield the destiny of the nation? The ways and means have been indicated by Lady Muir-Mackenzie. Break the fetters of caste bigotry and superstition, spread the light of education in Indian households, propagate the golden creed of brotherhood of man and sisterhood of woman. Let our women be brought up to feel and realize that they are the better part of the nation, that they are expected to be educators of the rising and succeeding generations. The education of women, therefore, should engage our first attention in the work of nation-building. The work of social reform will be immensely facilitated by the education of womanhood. We heartily congratulate the ladies of Bombay on the excellent work they are doing for the education and the advancement of Indian womanhood and for closer union between the European and Indian communities."

The negotiations of the Ottoman-American Development Company of New York for a railroad concession in Asia Minor are progressing favorably, and the concession, which has already been signed by the minister of public works, will probably be confirmed at the next session of Parliament. The concession sought is for the construction of a railway in Asia Minor to cost a million and a half. Objection was made to this by the German government, which resulted in an inquiry being made by the state department at Washington as to the reasons for the objections. In reply the German government expressed itself as generally favorable to American enterprise in Turkey, but limited its approval to spheres where the Americans would not affect her interests adversely.

An agreement for a supplemental loan for the Tientsin-Nanking railway of twenty-four million dollars has been signed with the Deutsch-Asiatische Bank and the British and Chinese Corporation at five per cent at Pekin. Sixteen and a half million dollars are apportioned for the German section and seven million five hundred thousand dollars for the British section. The railroad is six hundred and seventy-five miles long. It is divided into two sections, German and British, respectively four hundred and two hundred and seventy-five miles in length.

A company is being formed at Campinas, Brazil, with the object of establishing a large cotton mill in that city. The capitalization will be one thousand contos of reis, or about three hundred and twenty thousand dollars in gold. A three-hundred-loom mill will also be started in Espirito Santo do Pinhal by two merchants of that city, while a hundred and fifty thousand-dollar cotton mill is under contemplation by Geniano Costa and others at San Carlos do Pinhal.

Germany is protesting against the artificially forced rise in meat prices, and there is a general cry for the opening of the frontiers, or at least a modification of the tax. The Bavarian government has determined, in view of the meat famine, to appeal to the imperial authorities and demand a relaxation of the duties and restrictions upon meat import, and to permit frozen meat to cross the frontiers free of charge.

The international court of arbitration is hearing the pleadings at The Hague in the claims case of the Orinoco Steamship Company in the dispute between the United States and Venezuela.

Industrial and Commercial.

The beet sugar industry of the United States passed through a successful year in 1909. Of the sixty-six factories in existence, all were in operation except the new plant at Nampa, Idaho. In beet acreage planted and harvested, in total tonnage of beets worked, in amount of sugar produced, in average quality of beets and in percentage of sugar extracted, all previous records were exceeded. The production of beet sugar for the season was 512,409 tons.

Firewood to the value of $240,840,728 is used on the farms, in the towns and small cities, in cities, and in mineral operations in the United States annually. The greater part of the firewood is obtained from farmers' woodlots, which often have very little value for other purposes; but where good timber is plentiful, much that might be used for lumber, cross-ties, cooperage, and similar purposes, is cut for fuel.

The total known coal production of the world (exclusive of brown coal or lignite) in 1908 was about nine hundred and fifty million tons, of which the United Kingdom produced more than one fourth and the United States considerably more than one third.

The preliminary forecast of the jute crop of India, as prepared by the British government, shows an increase of one hundred and seventy-two thousand acres under cultivation. The estimate of the yield this year is eight million eight hundred thousand bales.

The International Portland Cement Company, Ltd., with a capitalization of three million dollars, has been incorporated under the laws of the state of Washington and proposes to erect an extensive plant near Spokane.

The United Shoe Machinery Company has settled its differences with the Plant Company, a rival concern, manufacturing "Wonder Worker Shoe Machinery," by buying out the company at a high figure.

Successful experiments have been conducted in the use of water-oil, a by-product of water-gas plants, in sprinkling streets and laying dust. This renders usable an otherwise waste product.

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CHRISTIAN SCIENCE SENTINEL

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

SILENT SIGNALS.

M. G. KAINS, M.S.

ONE evening, when coming home from business, I stood at the front door of the first car in a subway train. The position commanded as good a view of the track as the motor-man had, and I was interested in watching the signals as we approached them. On nearing the principal express stations, the signals, which are all in pairs, presented the following combinations: two green, a green and a yellow, and perhaps several red and yellow pairs. The train continued to advance up to the red signal, then stopped. When the red signal silently changed to a green, the train advanced again to the next red signal. Each change of signal was given without noise, but was just as plainly expressive as if an audible command to advance had been given.

At one station I noticed that the train started without the usual sound of a bell rung twice, as in street-cars, and I wondered if a mistake had been made by the motor-man. Upon reaching the next station I watched closely to see if some other signal had been substituted for the bell. The train started again without a sound signal, but I noticed a little lamp burning in front of the motor-man and I thought, "That is the signal." At the next station I noticed that when the train stopped the light went out, and when it lighted up again the motor-man immediately started the train. I learned from the motor-man that this light goes out as soon as a door in any car is opened, even if the opening is only the fraction of an inch. All the doors in the train must be closed in order to establish the electrical connection so as to give this signal that the doors are fast and that the train may start.

These silent signals which gave the assurance of safety to the man in charge of the train, suggested to me the silent signals that indicate the correctness of Christian Science practice. The signs of healing which characterize the intelligent application of Jesus' teachings are reliable indications that the beginner or student is safe in his method of procedure. Without such signals or signs it is impossible to know whether the individual is thinking along correct lines, or whether the road he is following is the correct one. Without them it is even impossible to know whether danger is not ahead, and it would be just as hazardous in its own way to advance on the basis of human speculation as it would be for the train to advance beyond a warning signal.

In another way these silent signals serve to illustrate human experience. In view of the supposed subjection of mankind, as a whole, to the asserted law of material sense, it not infrequently transpires that the innocent and the good are most unjustly afflicted, but in the instance of the unthinking and worldly-minded, sequent human ills, discomfort and disease, pain and poverty, should remind them that they are on the wrong track; that there is danger ahead, and that they should stop and get in the line of safety.

Christian Science supplies the world with a correct system of thinking. The proof of this correctness is evidenced by the silent signals, the "signs" which follow "them that believe." By means of its application thousands of people who have been pursuing wrong methods of thinking,—been disregarding the signals,—have been set right, their diseases healed, their poverty banished, and their dispositions changed from the unlovely to the lovable. Their lack of trust in God has been replaced by an abiding confidence, a knowledge that God really is present here and now in His universe, available at all times and equal to every emergency, and that all they have to do is to understand the truth and obey it.

In order to become a Christian Scientist the individual must look for the light before he makes any advance, just as the motor-man looked for the flash of the light in the lamp in front of him before he could start his train without danger to the passengers. And in order to have the light burn he must close his mental doors on the sights and sounds that would interfere with the appearance of the guiding light. He must shut out the thoughts of doubt and fear, and know that he is safe in obeying the silent signals, the rules which were laid down by Jesus the great Way-shower and which are explained in this age in our text-book, "Science and Health with Key to the Scriptures," by our beloved Leader, Mrs. Eddy.

"CALLED UNTO LIBERTY."

ROBERT NALL.

TRUE liberty is spiritual, not material. It is emancipation from the enslavement of the senses. It is deliverance from those entanglements which cause mortals to bear a heavy yoke, and which make life so burdensome to humanity. The popular idea of liberty is based upon a wrong concept; and while that is held, there can be no advance into the realm of truth and righteousness. Peer and peasant, rich and poor, the learned and the illiterate, alike are burdened with the thought that they have been deprived of something that would make life happier and more endurable. A feeling of dissatisfaction is the universal possession of mortals. They crave that which they have not; and even should they receive the material things they desire, the hunger remains.

What a hopeless bondage it is when the thought is earthly, the vision cramped, and the consciousness so darkened that spiritual light has as yet found no entrance. As Jesus looked upon the crowds that flocked to him because of his miracle of feeding them, he penetrated into their motives, and in a few words directed their thoughts from the unreal and temporal to the real and spiritual. "Labor not," he said, "for the meat that perisheth, but for that meat which endureth unto everlasting life." He saw them the slaves of sense; he sought to lift them up to a higher and purer conception of what life meant. Knowing that the truth alone makes free, all through his ministry he ever kept in the forefront of his teaching and his example the possibility of deliverance from the thraldom of the fleshly mind, and a present realization of the inheritance which is man's birthright.

Christian Science comes with a clarion call to true liberty. It promises freedom from the misery and suffering under

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which humanity seems everywhere crushed. It plants its standard on the basic statement, "God made man free" (Science and Health, p. 227), and it ensures to all who will seek, that by patient continuance in well-doing they may know what it is to enter into the "glorious liberty of the children of God." But this means work—steady, persistent, daily and hourly watchfulness. The thought of freedom is exhilarating: it refreshes and strengthens and encourages. The thought, however, must be translated into action. In this connection the writer remembers with profound thankfulness his first reading of the chapter on "Prayer" in Science and Health. He had long been searching for light and liberty, praying as best he knew how; but, having an entirely false conception of God and man, the darkened condition was unchanged. The illumination that came with the true understanding of what prayer is, has never ceased to be a guide to higher spiritual attainment. From that time began the awakening from the false sense of life, and the newer and clearer and purer apprehension of Truth.

Our Leader has declared with the divine emphasis which characterizes all her teachings, that "the enslavement of man is not legitimate," and that "it will cease when man enters into his heritage of freedom, his God-given dominion over the material senses" (*Ibid.*, p. 228). There is definite encouragement to those whose deliverance is coming slowly. Why be impatient or despondent? The promises of God are always fulfilled, and they are rich enough and broad enough to meet every human need. God has done His part; how are we doing ours? It may seem at times as if the iron-bound shackles of mortal belief would never be broken; but that in itself is a wrong thought which needs to be destroyed the moment it presents itself. The demand upon us is to give no quarter to the falsities of mortal mind, but to obey the injunction of the apostle, "Stand fast therefore in the liberty wherewith Christ hath made us free." This is the freedom that is ours by virtue of the fact that we have come to know that man is the spiritual idea of God, and that the law which claims to hold mortals in subjection to sin, sickness, and death is illegitimate—is in fact not law at all, but only a counterfeit of law which is spiritual.

If, therefore, we have not entered upon our "heritage of freedom," there is need for the most solemn investigation. In what way have we erred and strayed? Is there not a call for prayer that we may be divinely shown the unreality, the nothingness, of those things that obstruct our progress. "Who did hinder you that ye should not obey the truth?" If we would know what freedom is—the freedom from spiritual doubts and unrest as well as of physical ills—then, by prayer and study, ignorance will give place to knowledge, fear to confidence, doubt to an all-absorbing faith in God as the absolute good. We shall soon come to grasp the fact that mortal mind assumes a power to hinder that it does not possess, and that nothing can keep us from our birthright.

That means the daily overcoming of discord and inharmony, and the appearance of that "new man, which after God is created in righteousness and true holiness." What Paul wrote to the early disciples may be echoed today—we are "called unto liberty," and in proportion as we respond, we shall know the joys of spiritual freedom.

THE MONITOR.

PHILIP R. KELLAR.

I ALWAYS look at *The Christian Science Monitor* from two view-points: first, that of a person who is trying to practise Christian Science; and second, that of a person who in working for several years upon daily newspapers had to read eight of them every day, and who knows how they are made. From either view-point I find it to be the best newspaper published.

It is well for us to remember that our Leader established the *Monitor* because she discerned the need for such a paper and the good it would do; therefore it was to become one of the weapons of the Christian Science cause in the warfare with impersonal evil. Just now it is the advance guard of our army, entering homes and offices and other places where perhaps none of the other periodicals would be found, thus paving the way not only for them, but for Science and Health, for the practitioner, for the Christian Science friend. In this way it is the means of taking to many the "good news" which ultimately will make them free.

There is no good reason why every member of a Christian Science church or society, or every person who is studying Christian Science, should not support the *Monitor*, mentally and financially, silently and audibly; and there are many, many reasons why each one should give it unceasing and earnest support. Sometimes we may not be able to discern all the reasons; sometimes we may be tempted to believe there are no such reasons; but the fact that this newspaper has been established by our Leader and that we have been asked to give it our support, should be sufficient to cause us to search our own mentality very earnestly if we do not immediately respond.

It is possible that some of us were disposed at first to question the wisdom of establishing a daily newspaper. Most of the forward steps taken by Mrs. Eddy have been criticized at first, but all of them have proved beneficial to the world. If we do not understand this particular step thoroughly, we can at least be obedient and wait and pray for growth that we may understand. Some—and there were Scientists among them—said that the venture would prove too costly; others, that it was not needed; others, that it was making Science too common; others, that it looked too much like making money out of one's religion. Possibly some of us were consenting to echo in these thoughts the criticisms of the world. A daily newspaper conducted upon clean, honest, upright, and pure lines was the very last thing which would appeal to error. Anything which would show the contrast between the forces of evil and the forces of good, would be immediately labeled as error's most dangerous foe.

None of us would knowingly be used as sounding-boards for the criticisms of the world, and the way to silence these criticisms is to make the *Monitor* so prosperous that its success—and success in every way—cannot be questioned. As a newspaper it is already established. Recently, in the office of the editor of a magazine, I saw a copy of the *Monitor* and spoke of it. The editor responded quickly, "Yes: it is by far the best newspaper published." He was not a Christian Scientist, not even especially interested in Science, but he was interested in good newspapers. Another point is that a newspaper cannot be a full success without advertisements, and the following statement is the comment of a business man—not a Scientist—who has had experience as an advertiser and as an advertising solicitor: "I wouldn't want anything better than to solicit advertising for the *Monitor* among general business circles. The only trouble is that its charges are too low."

The starting of a modern daily is generally looked upon in business circles as a forlorn enterprise. The history of most papers shows a long string of weary, struggling years when each week seemed to be the last. A few have survived and become prosperous; the majority have gone under. This was what the world predicted for the *Monitor*—only that the struggle for existence would be shorter, because it was to be a paper free of the extravagances, vices, etc., which seem to characterize most of the successful newspapers. But the prophets were wrong. The *Monitor* did not "go under" in a few months; it did not "lose a fortune in the first year of its existence;" it did not "degenerate into a fanatical, religious organ without semblance of a modern newspaper," as was predicted. It started out as a first-class newspaper, fitted for general circulation everywhere, and it has continued to get better and better. But,

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whether the paper lost money or made thousands of dollars, this in and of itself has nothing to do with the fact that Christian Scientists ought to support it. We have been asked to give this support. If obedience to the wishes and requests of our Leader had ever resulted in evil to us, then we might question those requests. Since this has not been the case, we should be prompt to take advantage of our privilege when she makes a definite request.

Another valuable feature of the *Monitor* is that it is a daily magazine. A person who reads only this paper will, at the end of the year, be well informed as to the world's progress. Furthermore, it has inaugurated one of the greatest philanthropic movements ever started, in its free advertisements for help and situations wanted, something which no other paper has ever attempted. By this one stroke the *Monitor* has effectively refuted all open and secret criticisms to the effect that Christian Scientists are not philanthropic. Every day the *Monitor* prints enough of these free advertisements to bring in at least four hundred dollars if they were charged for, which means that practically twenty-four hundred dollars' worth of space is given each week in the effort to find work for those not employed.

The advertising value of a newspaper depends upon its circulation, the amount and the character of that circulation; that is, we are helping the *Monitor* more by subscribing for it by the year than for shorter periods, even though we would actually pay more for the paper in the latter way. If every member of the Christian Science churches were to conform to the rule in the Manual of The Mother Church which states that it is both a privilege and a duty for every member to subscribe to the periodicals, the circulation of the *Monitor* would be increased materially; and if every member did a little more than his or her mere duty, and talked about the paper to others and explained the advantages of subscribing for it, a still greater increase in circulation would follow.

If each and every Christian Scientist would keep the *Monitor* in mind when seeking employees or positions, or when they know of persons who are seeking either, and make use of its columns for advertising purposes, both free and paid, and advise others who are not Scientists to do the same, they would be doing good work for the paper and for the Christian Science cause. If they would patronize those who advertise in it, and tell them that they were sent to them by the *Monitor* advertisements, they would be helping still more. The *Monitor* is the Christian Scientists' daily paper, and it is the world's. If Christian Scientists do not appreciate it, how can they ask or expect those who are not Scientists to appreciate and support it?

LIFE IN MATTER.

CARL E. HERRING.

Long ago Dean Swift wrote concerning "a creature pretending to reason that should value itself upon the knowledge of other people's conjectures and in things where that knowledge, if it were certain, could be of no use," with the ironical comment, "What destruction such doctrine would make in the libraries of Europe!" Philosophical writings are easily divisible into two classes. One starts with some great fundamental truth and constantly reverts to it, enlarging and building up only to make the emphasis of this truth the greater. The other starts with truth and constantly departs from it in an ever widening circle. Needless to say that our libraries are groaning under the latter and that the former can be carried in a satchel.

The philanthropist who believes in the diffusion of knowledge by much placing of many books in the hands of the people, has a most worthy motive, but diffusion is a most perfect synonym for dispersion. We would have no patience with volumes written on the science of mathematics which constantly indulged in departure from fixed rules, in conjecture as to their origin, or in copious illustrations of false reasoning; and yet, upon a subject of vastly more importance, the Science of Life, we have not only welcomed man-made theories, but they have permeated the thought of the masses and warped the understanding of the sweetest souls of all ages. If we hark back to Egypt, typical of darkness and of error, and the Egyptians, we find that their concept of life in matter led them to embalm the body, in the vain hope that it might be preserved, but primarily that the heart, which was believed to be the seat of life, might not be destroyed. To kill the body was a crime, but to ravish the soul by destroying the heart was an unpardonable offense which not even the judgment of the court of the dead could atone. This belief in the potency of matter we lightly dismiss with a smile of pity,—it was held so long ago and by a people just emerging from darkness.

But let us draw the lines a little closer. Matthew Arnold, the apostle of "sweetness and light," was so overshadowed with the universal belief of life in matter that he despairingly conceded its claims and then with soul unsatisfied, he posited outside of this mortal delusion "the eternal, not ourselves, that makes for righteousness." Like the Athenians he erected an altar to the "unknown God," not knowing that this altar is the heart of the real man and that the man of matter whom he had ignorantly conceded to be the man of God, is but a false concept. The centuries do progress, but it is rather in the way of preparation to receive the truth than in contribution to truth. There is no middle ground for Christian Scientists. Better far that the inquirer should remain in the outer fold than that he should be lulled to rest by departure from fundamental truth. The slight variation in the point of departure may seem unimportant, but when that point of departure is the foundation stone which shall redeem the world, we must not trifle with the completed structure. The mariner who journeys on the tremor of the compass will never reach his destination.

An acknowledgment of the existence of life in matter is demanded from us on every hand and in every conceivable form. Yielded to but one jot, and we begin again the weary cycle of manifold conjecture, of personal opinion, ever departing from the norm of truth, until finally the truth is again lost in the corruptions of commentaries. Small wonder that the world has been troubled in finding a name in history for Mrs. Eddy. A creation implies that which did not previously exist. A discovery, that which existed but was lost or never found. The truth of Christian Science is a discovery. It was far worse than lost, for while exposed to full view, it remained unattainable by reason of the fetters of mortal belief. The plodder after truth can mark his progress when a passage from our text-book which he had failed to understand comes to him with illuminating force; and what crystal meaning is contained in the words of Mrs. Eddy: "We have no right to say that life depends on matter now, but will not depend on it after death" (Science and Health, p. 409).

EXPRESSED APPRECIATION.

ANNE ARCHBOLD MILLER.

Have we not divine authority for expressing appreciation to our fellow-man for words well spoken, for work well done? Was not Love's crown of appreciation expressed when, after the baptism of Spirit, Jesus was so imbued with the Christ-consciousness that "he saw the heavens opened, and the Spirit like a dove descending upon him: and there came a voice from heaven, saying, Thou art my beloved Son, in whom I am well pleased."

Again and again did the Master express his loving appre-

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ciation for words well spoken, for services well rendered, for work well done; yet he who did humanity the greatest service ever given by man, he whose words of love brought life to a world in need, he whose works revealed to man the forever Science of being in God, save in a few humble instances was denied earthly appreciation. He did not, however, deny it to others, knowing that the just appreciation of unselfish effort in the service of his Father could but inspire holier desire and higher accomplishment. With what unmeasured joy must the disciples have heard these words: "Ye are the salt of the earth. . . . Ye are the light of the world," though followed by the gentle admonitions, "But if the salt have lost his savor, wherewith shall it be salted?" and "A city that is set on an hill cannot be hid." With what spontaneity of tender appreciation did the Master say to the impetuous Peter, "Blessed art thou, Simon Barjona: for flesh and blood hath not revealed it unto thee, but my Father which is in heaven."

Again, how joyfully must the disciples have received his tribute to their higher spiritual understanding, when he said, "But blessed are your eyes, for they see: and your ears, for they hear." In many cases of healing Jesus first verbally expressed his appreciation of the faith reposed in him; as in the case of the woman who desired but to touch the hem of his robe, that she might be made whole. To her he said, "Daughter, be of good comfort; thy faith hath made thee whole." In the presence of the woman whose loving devotion to him had manifested itself in the pouring out of a precious ointment, he said: "Why trouble ye the woman? for she hath wrought a good work upon me." No loving word, no gentle service, "be it song, sermon, or Science" (Science and Health, p. 234), born of a loving motive, but is worthy of our tenderest appreciation, the voicing of which could never fail to create higher, holier effort. That spoken word, that kindly service, which brings any good, however small, to a fellow-man, is in its very nature wholly selfless, for all good is of God; hence an expression of appreciation is but praise to God,—to Him "from whom all blessings flow." Each and every such expression enriches the giver by enlarging his love for another and aiding in the effacement of self.

Thus, through sincere appreciation of our brother's honest effort, shall we help to gain that greater sense of Love which in its unfoldment will one day bring the baptism of Spirit; when "seeing," we shall see the Spirit of God descending like a dove, and "hearing," we shall hear a voice from heaven, saying, "This is my beloved Son, in whom I am well pleased;" and again the King shall say: "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world."

WATCHING.

WALTER SHAW.

Why do Christian Scientists find it so necessary to watch? Why should Mrs. Eddy have chosen this saying of Jesus for the constant head-line of our *Sentinel*, "What I say unto you I say unto all, Watch," and why should a by-law be needed in our Church Manual, entitled "Alertness to duty" (p. 42), and such constant attention be directed to this subject? Surely it must have a very important relation to our spiritual advancement to be thus accentuated.

Most of us see that many and various human conditions seem to obstruct our progress in Science. Gradually to improve these, we have to be intensely in earnest about the "one thing needful," or we do not make the needed effort to acquire more of truth. One of our greatest temptations is to cherish our inherent belief in the reality of matter. If we are not striving in some way (however small) to overcome this belief, we are not truly watching, and our consciousness is liable to be invaded by an overwhelming sense of the reality of material things. It is comparatively easy to assent to the premises of Christian Science when we have reasoned them out, but it is quite another thing to strive hourly to put them into practice. To repeat at the close of our service, "There is no life, truth, intelligence, nor substance in matter. All is infinite Mind and its infinite manifestation" (Science and Health, p. 468), while making no effort to prove it, will not insure growth.

What is it that often tries to hinder us when wishing to get into closer unity with truth? Sometimes it is our sense of human personality, or a bodily condition says, "I am too tired to rise early to study this morning." Social position or business duties may demand so much time as to crowd out the quiet hours needed for study. Christ Jesus saw how the cares of this world claim to hinder mortals from following him. There are other obstacles besides these material things that strive to hinder us. Much in the mentality of each of us needs correction. We should daily become more loving and kind through our advancement in understanding, more free from criticism of others, more ready to forgive an injury, more patient under tribulation, and ever prompt to help those who need our assistance.

There is enough work for us all, if we are but looking out for it and praying for divine guidance. In Science and Health (p. 22) we read: "Final deliverance from error . . . is not reached through paths of flowers nor by pinning one's faith without works to another's vicarious effort." As the searching truth of these inspired words comes to us through the gleaming, we are encouraged to press onward, knowing that when striving to do right no evil can befall us, nor any plague come nigh our dwelling. Then we see new meaning in these words from one of our hymns:—

> Take up thy cross, the Saviour said,
> If thou wouldst my disciple be;
> Deny thyself, the world forsake,
> And humbly follow after me.

[Written for the *Sentinel*]

TRUTH'S GENTLE APPEAL.

MINNIE BRITTON STODDARD.

THE low, sweet voice of Truth is ringing in my ears,—
Like tones of silv'ry bells, the melodies of years.
It calls me from all care, all fear, all want and strife,
From everything that mars the beauty of my life;
It takes away all ill, all sorrow, and all pain,
For in its presence dear no evil can remain.

It rings the glad refrain of "Peace, good will to men;"
It spells the sweetest lays e'er heard from tongue or pen;
It pours into my soul the music of the rill,
Which seems to sing to me the song of "Peace, be still."
Its echoes still resound, and never know alloy;
And ever and anon, I sing aloud for joy!

It shows me life's broad scope, that comes with service sweet,
Whose radiance fills the soul, and life becomes complete.
It shows that purer joys do come to those who wait,—
The love that never cloys, that never turns to hate;
Its richest, greatest boon to serve for others' sake,—
To voice one thought sublime, that shall some soul awake.

And ever 'mid the years it bears life's truer tone,—
That Love, o'ermastering hate, shall reign supreme, alone;
That only Love is Lord, dissolving every ill,
And meeting my great need by conquering human will.
For Love's the master hand that wakes life's grandest chord;
I need no other king, for Love alone is Lord.

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SELECTED ARTICLES.

[Frederick Dixon in *Occult Review.*]

What constituted the gulf between Christianity and the other religions with which the early Christians were surrounded, was the fact that Jesus separated once and for all the claim of the power of the human mind to effect good or evil, from the scientific knowledge of absolute Truth as the only real existent power. The claim of the power of the human mind to do good is inseparable from its claim to do evil, and as nobody has ever dared to pretend that the human mind is not largely actuated by evil, it follows that such a theory maintains that evil is power. The author of the allegory of creation in the Jehovistic document of the book of Genesis, uses the imagery of the tree of the knowledge of good and evil to typify this, and he draws from it the inevitable deduction that he who eats of this fruit will die. Now, as Paul maintains that by sin death came into the world, it is manifest that, according to the teaching of Christianity, a belief in the power of good and evil is itself sin. Centuries later Jesus referred to the same subject, making use of a similar image. "A good tree," he said, "cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit." In this way he made it perfectly clear that a tree which produced good and evil fruit was of necessity corrupt, and so he put his teaching on this point in harmony with the allegory of Genesis. "But," he went on to say, "if I with the finger of God cast out devils, no doubt the kingdom of God is come upon you." The kingdom of God, then, cannot possibly come to any man through suggestion from a human mind which of necessity believes in both good and evil and which, therefore, in Jesus' own words, is corrupt.

The scribes and Pharisees, desiring to destroy Jesus' influence over the Jewish people, chose this very point in his teaching for their attack. Confident that they could confuse the healing effected by the divine Mind with the so-called healing which it was claimed could be effected through the human mind, they declared that Jesus cast out devils through Beelzebub. To the Jew of the first century the implication was clear. From the time of Abraham downward, the leaders of the chosen people had waged incessant war with the magicians, astrologers, necromancers, and all other workers by means of the human mind, who had claimed through this instrumentality to perform wonders and to heal the sick. Ignorant themselves, perhaps, of the difference between the miracles performed by Jesus and the miracles wrought by the wonder-workers, they imagined that the people would confuse Jesus with the latter. Jesus' reply separated spiritual healing from healing through mental suggestion, and eliminated the latter forever as a factor in Christian practice. The kingdom of God, he showed in effect, never came and never could come to any man through suggestion from a mind believing in good and in evil. The kingdom of God could come only as men began to perceive the Christ, and so to gain the Mind of Christ. Evil, he said, using the imagery of the East, and personifying it as the devil, abode not in the truth, because there was no truth in it. Take away the metaphorical atmosphere of the East and translate the Greek into the more matter-of-fact language of the West, and what do these words come to but this? Evil does not abide in truth, because evil has in reality no existence. Evil, in plain English, is not power, and is not real. The only reality it has is its relative existence in the human consciousness as opposed to a relative sense of good. The only power it has is the temporary sense of power a lie seems to exert so long as it is unexposed.

It was while following the golden clue which she had obtained from the Bible, through the mist of the caverns of mortal mind, that Mrs. Eddy met Mr. Quimby. For a moment she thought that she had found what she was seeking, and, as was her way, she gave him generous acknowledgment and praise. Gradually, however, as she began to understand the spiritual teaching of the Bible better, she began to realize that Mr. Quimby's teaching was a broken reed, and so she turned forever from reliance on human aid in any way, and devoted herself, single-handed, to the effort to recover the Science of Christian healing. Little by little the light dawned upon her until, to adopt a phrase of her own, on page 224 of Science and Health, she saw "truth's full-orbed appearing." From that hour until today her one thought, her one work, has been to let her light so shine before men that they might see her good works and glorify her Father which is in heaven.

The experience of healing came to Mrs. Eddy, as it had come before her to Moses, to Elijah and Elisha, and to the great workers in European Christianity. She was healed when she was on the point of death. But, unlike her predecessors, she was not content to accept this healing as a special interposition of Providence. She realized that the truth which had healed the Hebrews in the desert, which had raised the son of the Shunamite woman, which had made clean the Syrian Naaman, which had cured Melancthon and the sick woman at Mansfield Woodhouse, was simply the understanding of the Christ which was never absent from humanity, and that, in her own words, on page 494 of Science and Health, "Divine Love always has met and always will meet every human need."

It was precisely here that Mrs. Eddy's vision differed from that of those who had preceded her. They believed God to be the fashioner of laws of disease, and an occasional lawbreaker to please some peculiarly persuasive pleader. She saw that God is divine Principle, and that this consequently was why Jesus had been able to say, "A good tree cannot bring forth evil fruit." From infinite good, she saw, nothing but good could proceed, and from this she deduced the existence of divine law and spiritual causation. "I knew," she writes on page 109 of Science and Health, "the Principle of all harmonious Mind-action to be God, and that cures were produced in primitive Christian healing by holy, uplifting faith; but I must know the Science of this healing, and I won my way to absolute conclusions through divine revelation, reason, and demonstration." It was in this way that the Science of Christianity, or Christian Science, was given to the world, and the world owes Mrs. Eddy a debt it has as yet scarcely begun even to suspect, in that she has recovered the interpretation of the Scriptures from the ebb and flow of a sea of religious emotions, and established it upon the rock of Science. The miracle was the answer given by Jesus to that question in the mouth of the Jews; and the miracle, though as supernatural to the man ignorant of divine law as the telephone is to the savage, is as divinely natural to the Christian Scientist as the telephone is to the physical scientist. "When," writes Emerson, "a faithful thinker, resolute to detach every object from personal relations, and see it in the light of thought, shall at the same time kindle science with the fire of the holiest affection, then will God go forth anew into creation."

[Eugene R. Cox in *Syracuse* (N.Y.) *Journal.*]

One of the daily papers in New York which for years was bitter in its denunciations of Christian Science, said editorially last winter that Christian Science had proven itself as a religion of brotherly love, and that paper has since made no attack on Christian Science. As this is a secular paper it would seem a bit strange that ministers of the gospel should still be attacking what the world is ready to recognize as a religion of brotherly love. The gentleman rightly says that few people worship intelligently, because few people think for themselves. That they are beginning to do so, however, is amply proven by the growth of Christian Science, for it is a religion which preeminently requires people to think along right lines and to prove their faith by

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their works. A theological discussion has never yet proven of benefit to any one, and I should not notice the remarks of the gentleman except for the erroneous statement that Mrs. Eddy in "Science and Health with Key to the Scriptures," declares that there is no such thing as heaven. Christian Science is derived from and founded upon the Bible, and the words of the Wayshower, "The kingdom of heaven is within you," are repeatedly emphasized by Mrs. Eddy.

[Editorial in *Rogue River Courier*, Grants Pass, Ore.]

On the 16th of July Mrs. Eddy, Discoverer and Founder of Christian Science, passed her 89th birthday, and the event has been made a matter of comment by the newspapers throughout the entire country. During the last few years a number of writers have published magazine and newspaper articles which severely criticized Mrs. Eddy personally and also her religious teachings, but no one of all the writers who have mentioned Mrs. Eddy's birthday has indulged in other than friendly words regarding her. None will attempt in the future to deny that this woman is a remarkable character, and we at the present day must admit that she will go down in history as one whose teachings have found followers in all ranks of life. It matters not what we may think of her religious belief, or of her therapeutic teachings in connection therewith, she is quite certain to occupy an important place among the founders of great religious organizations. The world will give her this distinction, regardless of what has been said by her detractors. As time goes on the thinkers of the world will place her name beside those who have accomplished something for the good of mankind. Already the encyclopedias have given her recognition on a par with the founders of other religious orders.

This paper believes in fairness and fair play. Every person has a right to think for himself, and no one should be condemned for his honest belief, be it religious or otherwise. This is said in the broad sense and does not mean that discussion should be curtailed. Mrs. Eddy's place before the world will not be affected by the criticisms of those who do not like her personally or believe in her teachings, but by that other class who become her disciples. There is room enough in the world for all who aim to do good, and it will be at least Christlike to give them an opportunity.

[Willis D. McKinstry in *Junction City* (Kan.) *Union*.]

There is no resemblance between Christian Science and hypnotism. They are no more allied than light and darkness. Hypnotism is a belief of sentient life in matter, or mind over mind; it is a belief of one human will controlling another, which can be used for wilful and evil purposes. The basis of Christian Science is spiritual; it is the operation of divine law, the law of good made manifest in healing disease and sin through the understanding that there is but one infinite Mind, God, the source and governor of the universe and man. This spiritual knowledge can be used for no other purpose than good. Paul recognized this true mental activity when he said: "The weapons of our warfare are not carnal, but mighty through God to the pulling down of strong holds; casting down imaginations, and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ."

[A. W. Mainland in *Winnipeg* (Man.) *Telegram*.]

A recent issue reports a critic as saying at the Anglican congress at Halifax, that Christian Science had killed some and would kill more. It is common knowledge that thousands die every year under other forms of treatment, yet it would be a very extravagant statement to say that all those who were not healed were "killed" by those who were faithfully ministering to them. Large numbers die every year on the operating-table or through mistakes in the administration of drugs, yet it can never be truthfully said that any one has died because he has too much Christian Science. The only effect of Christian Science, which may be defined as divine Truth operating in the human consciousness, is to heal and to save. Failures always result from a lack of understanding. The practice of it is as yet in its infancy, but sufficient results have been obtained to give encouragement for the future, as it has already healed practically every known disease. Many of those healed have been given up as absolutely incurable by other systems. Justice demands that each system be judged by its successes as well as its failures, and that the decision be based on impartial evidence.

[William J. Bonnin in *Manchester* (Eng.) *Chronicle*.]

To any one who wonders how the many amazing misconceptions as to the true nature of Christian Science obtain currency, a recent issue should prove instructive.

First, there was an account of an inquest at Nottingham where a woman had died without medical treatment. There was no evidence whatever that she had received any Christian Science treatment at any time. The account, however, was headed, "Christian Science." In this connection it might be pointed out that the constant endeavor to discredit the great work that Christian Science is accomplishing by giving an undue prominence to sporadic instances of alleged failure, seems to imply some forgetfulness of the fact that the argument, if it be an argument, is one to be easily turned against "orthodox practice" with overwhelming force. Imagine every death under medical treatment having a quarter of a column in the daily press assigned to it with an indictment of that treatment for a head-line!

Secondly, there was in the same issue a contribution over the name "Jeff," dealing with what the writer called "a new name for will-power." The wiser people have almost abandoned the practice of attacking Christian Science with no knowledge of their subject. Unfortunately the ground where these wiser and more angelic natures fear to tread does not necessarily remain altogether untrodden. Christian Science has, of course, no more to do with human will-power than with suggestion; it is but the understanding, or science, of our true being, and it fulfils the promise, "Understanding shall keep thee: to deliver thee."

[Charles K. Skinner in *Boston Times*.]

In a little discussion recently on the subject of Christian Science with one of the orthodox clergy, the writer was told that Jesus' followers were first to preach the gospel. This is true, and it is what Christian Scientists are doing daily. According to dictionary authority, "preach" means to "declare, proclaim, or publish," and "gospel" is defined as "Godspell, good spell, or good tidings." As Christian Scientists invariably tell the good tidings of release from the bondage of sin and disease through the marvelous love of God to His children, they are surely preaching the gospel, which if accepted is followed by the "signs" Jesus promised should attend it. Our critic quibbles over our rendering of the word "believe" as in many instances conveying the meaning of "understanding, firmness, and trust." If he prefers the ordinary sense of "believe" we will accept his choice, while reminding him of the assurance that "these signs shall follow them that believe." Do these signs follow our brother? He has seen fit to criticize his brethren (in the face of his Lord's command, "Judge not, that ye be not judged") who are doing, to the best of their understanding, the works commanded.

This writer contends that the healing was to come from the laying on of hands,—personal contact; that "there was no absent treatment." Our brother has read the Scriptures to little purpose if this is his understanding. In Matthew's

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Gospel, 8th chapter, it is related that a certain centurion sent to Jesus to heal his servant; but when the Master said he would go and heal him, the centurion said, "Speak the word only, and my servant shall be healed;" and Jesus said, "Go thy way; and as thou hast believed, so be it done unto thee. And his servant was healed in the selfsame hour." In John, 4th chapter, is recorded the healing of the nobleman's son who was in Capernaum when Jesus was in Cana. Jesus' words to the boy's father were, "Go thy way; thy son liveth." In Psalms cvii. 20, we read, "He sent his word, and healed them." In John's Gospel is the promise, "He that believeth on me, the works that I do shall he do also; and greater works than these shall he do." Does our brother believe this? Is he doing the works? The clergyman's reference to "hard cash" is ill-fitting from one who doubtless never refuses the quarterly stipend for doing half the work commanded, while Christian Scientists, to the best of their ability, are fulfilling all the commands.

Jesus' words were, "If ye love me, keep my commandments;" not part, but all. Our critic asks if Christian Scientists cast out devils? "Devils" are neither more nor less than evil thoughts and passions, and we answer, emphatically, Yes. Lest there be an attempt to question our rendering of the word "devils," we ask if any one ever saw or heard of even one personality being cast out of another? No one at this hour believes that seven persons were cast out of Mary Magdalene, although as many evil thoughts might be cast out of any of us at times. It is then asked: "Do they take up serpents, do they drink poison and receive no hurt?" The instances are numerous where the effects of bites from snakes and animals, and of poisons taken by mistake, have been counteracted by Christian Science. If, however, the gentleman means that poison should be taken in bravado, the words of the Master when like suggestions were made to him, is the only answer, "Get thee behind me, Satan: . . . it is said, Thou shalt not tempt the Lord thy God."

We are further told that "the Saviour did not come as a healer. What he did in this line was very little, and has been made too much of by many who have failed to comprehend his mission." Among the hundreds of thousands who are relying on Christian Science for spiritual and physical relief from all their ailments, are those who were once clergymen of the various orthodox churches, physicians of every school, and level-headed business men and women. A number of the clergy have come from large churches where they were successful pastors (some of them from the writer's own denomination), and it is barely possible there may be among them those who are peers of our critic in point of spirituality and intelligence, but who found in their sore need something more helpful than their one-time creed.

While it is true that Jesus' mission was to teach people to grow out of their old ways of living, out of their belief of pleasure in materialism and sin, he never neglected to clinch his argument for right living by healing the sick, casting out devils (evils), whenever the opportunity offered. At the same time Jesus made a demand upon all who desired his help: to one it was, "Go, and sin no more;" to another, obedience; to another, faith. The command, "Heal the sick," cannot be evaded by saying that Jesus' works in this line "were very little." The Gospels are full of his loving help to humanity. Just one instance, recorded in Matthew iv. 23-24, will suffice: "And Jesus went about all Galilee, teaching in their synagogues, and preaching the gospel of the kingdom, and healing all manner of sickness and all manner of disease among the people. And his fame went throughout all Syria: and they brought unto him all sick people that were taken with divers diseases and torments, and those which were possessed with devils, and those which were lunatic, and those that had the palsy; and he healed them."

To say that Mrs. Eddy is avaricious is not borne out by facts, for the records show that she has devoted much time and labor and given much money to worthy charities, including hospitals, orthodox churches, and schools, besides contributing to funds for sufferers from disasters. In all the healing she did in her early years she received no fees. In all of her classes a number of students were taught gratuitously, and in the last class of seventy no fee was received.

I still insist that Christian Scientists do not proselyte, and those who are members of its churches will corroborate this statement. It is true that the majority come from other churches, and they come because their former churches and pastors have failed to feed them with the "truth that makes men free." Of what value is it to read to the sick and sorrowful of the Lord who "healeth all thy diseases," who "healeth the broken in heart, and bindeth up their wounds," if when they ask how they shall find Him the reply is, "I don't know; better go to a doctor and read your Bible;" whereas Jesus' words were emphatic: "He that believeth on me, the works that I do shall he do also."

[William Amos Gillody, Jr., in *Manchester* (Eng.) *Chronicle*.]

As a constant reader of the *Chronicle* for fifteen years and a supposed "victim of suggestion," though not a member of any Christian Science body, I would like to offer a few remarks.

"Hubert" seems to forget that there is truth, not only as fixed as the stars, but equal to the force which governs them. It would not be a suggestion to state that the sun is due south at twelve noon. It would be to state a fact which may be proved by demonstration. If, as "Hubert" suggests, Christian Science is in direct conflict with and in opposition to science, religion, philosophy, and common sense, I state a fact when I say the conflict is theirs, and does not in the slightest degree touch Christian Science. Not only in consumption and aneurism, but every other ill whch comes to a limited human experience, the Christian Science handling is right.

I wish to state that Christian Science is the exact opposite of suggestion.

[From *Dulwich* (Eng.) *Post*.]

Christian Science has come, and as usual with new things has come from America. Its votaries in Great Britain already number tens of thousands. We had an idea that this was the case, but were not quite sure about it. Therefore, on Wednesday night we attended in full force at First Church of Christ, Scientist, at Sloane Square. It was the most remarkable church we ever entered. We found the place full of a well-dressed and enthusiastic congregation. We were astonished at the number of persons from Dulwich and Peckham that we met at the Sloane Square church.

In our opinion they won't stop going to the church, but more—many more—will follow their lead. Christian Science has every appearance of having come to stay.

ADMISSION TO MEMBERSHIP IN THE MOTHER CHURCH.

The next admission of candidates will be Nov. 4, 1910. Application blanks may be obtained by addressing the Clerk of The Mother Church, and should be returned to him on or before Oct. 18, 1910.

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

Those who have made application for membership prior to June 3, 1910, and have not received notice of election, may communicate with the Clerk if they so desire, and are especially requested to do so before sending in a second application.

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

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CHRISTIAN SCIENCE SENTINEL

EDITORIAL

MRS. EDDY TAKES NO PATIENTS.

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

TAKE NOTICE.

I HEREBY announce to the Christian Science field that all inquiries or information relating to Christian Science practice, to publication committee work, reading-room work, or to Mother Church membership, should be sent to the Christian Science Board of Directors of The Mother Church; and I have requested my secretaries not to make inquiries on these subjects, nor to reply to any received, but to leave these duties to the Clerk of The Mother Church, to whom they belong.

MARY BAKER EDDY.

Sept. 28. 1910.

WISDOM'S SINGLE SOURCE.

WHEN Christ Jesus defined evil, the devil, as a lie and liar, he made it clear that escape from evil, from every type of disharmony, is an escape from the rule of falsity, the subjection to some phase of belief in that which is not true. Salvation is thus seen to involve the acquisition of a right understanding, and faithful adherence to its counsel.

This gives new significance to the oft-reiterated counsel of the Old Testament prophets and preachers, that with all our getting we get wisdom. It gives new meaning to the peripatetic teaching of the Master, and his constant resort to the use of the parable, the schoolmaster of the east. It also throws light upon Paul's identification of Christ as "the wisdom of God," his prayer for the Colossians that they might be filled with all wisdom, and his frequent explanation that this saving knowledge is not that learning of culture which is "foolishness with God."

This thought of the philosophy of salvation as an educational enterprise seems to simplify things, and may prove very helpful; nevertheless, in so far as men are forgetful of the kind of wisdom needed, it may become a distinct hindrance to the spiritual life. It is apparent that truly redemptive faith does not consort with ignorance, which invariably leads to torpid indifference or to gross superstition and fear: that there is no negative good, even, in stupidity. On the other hand, it is equally apparent that historic rationalism, with all its learned refinements, has failed utterly to save men. The educational work of Christian missions has sometimes contributed to the religious advance, as well as the political betterment of the people, and it has sometimes resulted, sad to say, in the loss of the soul of evangelism, the power of the gospel.

With the individual, as with organized Christian bodies, the greatest problem is reflected in the ancient cry, "But where shall wisdom be found?" What is the specific knowing that will save from the tendencies and reactions of mortal sense? and the answer which was of old is worth our remembering: "God understandeth the way thereof, and he knoweth the place thereof"—He is "our refuge and strength." In the presence of human doubts and questionings, Christ Jesus constantly directed thought to the fact that it is God who accomplisheth all good in us, and Christian Science is again fixing the world's attention upon this truth, that it is the right thought of God which makes possible the solution of every human problem. Said James, "If any of you lack wisdom, let him ask of God;" and it is entirely in keeping with this teaching that Mrs. Eddy has given such prominence to Deity, His nature, His causal and governing relation as divine Principle, His guiding and protecting nearness as omnipresent good, in selecting the subjects of our Lesson-Sermons. Of the twenty-six themes assigned for study, eight have to do directly with the divine nature, four with God's relation to man, to being, while all the others find their logical elucidation in the recognition that God is All-in-all. No one can question, therefore, that the dominant thought of Christian Science teaching is this—To know God is eternal Life. Light for every problem is to be found in a closer touch with God, a clearer realization of Truth. Christian education might therefore be defined as the knowing of all that to which divine Principle is causally related, and the unknowing of everything else.

The application of this test to the things which would absorb our time and interest will prove a very illuminating and profitable exercise. In the hour of confusion and uncertainty, when we seem to stand at the parting of the roads and cannot determine what is the wise course, to remember just then that "God . . . knoweth the way," that quite apart from the exercise of human judgment we may commit our goings to the All-wise, and find our path determined for us, and "so fortunately," as it is seen after many days, perchance,—this is to find rest and quietness, a new sense of Paul's saying that God, Truth, worketh in us to will and to do.

JOHN B. WILLIS.

THE PROMISE OF THE SPIRIT.

ALL through the Old Testament we find promises of the coming to mankind of better days, when sin and sorrow shall cease and when peace shall everywhere prevail. It is to be noted that all this blessing is inseparably connected with the coming to human consciousness of the spiritual sense of being, for righteousness and spirituality are really one as the effect and its cause. It is undeniable that health, happiness, and prosperity when rightly understood are the direct outcome of spiritual understanding, and this is the message of Christian Science to a needy world. The one who understands God as Spirit and man as spiritual, maintains his own rights without ever invading the rights of others. Mrs. Eddy says that "those who discern Christian Science will hold crime in check. They will aid in the ejection of error. They will maintain law and order, and cheerfully await the certainty of ultimate perfection" (Science and Health, p. 97).

In the 32nd chapter of Isaiah we find a remarkable picture of human consciousness and its externalized manifestations, showing a marked contrast between the asserted rule of mortal mind and the reign of Spirit. We read that "the vile person will speak villany" and "utter error against the Lord." Under this régime of evil belief, thorns and briers spring up everywhere, the vintage fails, the harvest does not come. Then, like a clarion call, we hear the voice of Truth, bidding those that are careless and at ease in the midst of such conditions to "rise up;" yes, even to be troubled because of the wide prevalence of evil, and there is no hint of any real betterment "until the spirit be poured upon us from on high." Then there is a great change—the wilderness becomes "a fruitful field," while judgment and righteousness prevail and are accompanied by "quietness and assurance for ever."

All this but typifies the experience of each individual who accepts the truth, which comes to us as "a covert from the tempest; . . . the shadow of a great rock in a weary land." If any should ask when the Spirit will be poured out from on high, it may be answered that it will come when we are ready to receive the outpouring. All the prophets have foretold the reign of Spirit with its boundless bless-

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ings, and in Acts we read of a fulfilment of these prophecies, when Peter said that a great outpouring had come, following the glorious healing ministry of Christ Jesus, and reminded his hearers that the promise read, "I will pour out of my Spirit upon all flesh;" then, like the psalmist, each one who is baptized of Spirit may see the Christ always before his face, and knowing that Truth is on his right hand, he will never be moved.

Knowing that this outpouring was for all who were ready to receive it, Peter and John healed the lame man at the gate of the temple, never heeding the threatening of priestly authority. What mattered it that the rulers took counsel together "against the Lord, and against his Christ,"—they had no power to close the windows of heaven from which the healing baptism of Spirit was descending! Peter, the unlearned but enlightened fisherman, with unconscious irony demanded of the high priest and his associates, before whom he was arraigned, "Whether it be right in the sight of God to hearken unto you more than unto God, judge ye." He had experienced the outpouring of the Spirit, and by it he was able to heal the sick and even to awaken Dorcas from the dream of death, so he had no fear of that which sought to hinder the work of Truth.

Today this outpouring has come in Christian Science, and our Leader lays great emphasis on the Master's promise, which she quotes on page 55 of Science and Health, that the Comforter is to abide with us forever.

ANNIE M. KNOTT.

AMONG THE CHURCHES.

LOS ANGELES, CAL.

Entirely free of debt and standing as a magnificent monument to the gratitude which many in Los Angeles feel for benefits derived from Christian Science, the beautiful new Second Church of Christ, Scientist, West Adams street, near Hoover, was dedicated yesterday [Sept. 11]. At four consecutive services, each an exact counterpart of the others, the large auditorium was comfortably filled, members of the other four local organizations, as well as many friendly to the cause but not identified with the church, flocking to the various meetings. Notable both as to architectural design and the artistic manner in which it is finished, the church has been a subject of much comment. The fact that the church edifice, including the site, cost something more than three hundred thousand dollars, and that the entire amount was given without solicitation, is a matter of gratification to those who believe that such a church should be a free-will offering from the people. In connection with the services yesterday, the following telegram was sent to Mrs. Mary Baker Eddy, Founder of the faith:—

"Beloved Leader: Upon this, the joyous occasion of the dedication of Second Church of Christ, Scientist, of Los Angeles, the love of all Christian Scientists in this field goes out in deepest gratitude to you who have again given to mankind the spiritual understanding of God which this church is teaching and demonstrating."

The address of the Hon. John D. Works, president of the congregation of Second Church of Christ, Scientist, upon the occasion of the dedication of the church, was in part as follows:—

"This material structure is most beautiful in its design and execution, even magnificent in its proportions and appointments. In the material sense it is a fitting and worthy home for a Christian Science church. But the material structure is only a symbol of the spiritual idea, a memorial of the true church defined by our beloved Leader as 'the structure of Truth and Love' (Science and Health, p. 583), founded on divine Principle. It is the emblem of that house 'not built with hands, eternal in the heavens.' As such we dedicate it to the use of the true church, and as an instrument for the advancement and perpetuation of our religion of Truth and Love, the healing of the sick and the redemption and regeneration of the sinner. To make it an effective aid to these purposes we must consecrate and dedicate ourselves to the great work that is before us as a spiritual, a Christian church.

"In order to realize and appreciate the possibilities and the responsibilities of the future, it may be well to look for a moment at the achievements of the past, to the work already accomplished, as a church, by which we have been brought to this occasion; not to pride ourselves upon what we have done, but to bring us to a realization of the fact that better things may be wrought in the future, and to impress upon the minds of this people the obligation, the duty, to live nearer to God, to follow in the footsteps of the Master, and to profit by the teachings of our beloved Leader and thus make ourselves the more worthy of them.

"This church was organized as a society on the 12th day of January, 1898. It was organized and incorporated as a church June 20, 1898, with twenty-five charter members, all of whom were members of The Mother Church. In April, 1900, a division of territory was made between Second and Third Churches, the latter being formed of the members of Second Church residing in the territory assigned to Third Church. Simpson Auditorium was in the territory of Third Church, therefore this church was left in possession of the auditorium, which it has since purchased for its use, and Second Church removed to the new Ebell Hall, on Figueroa street, until this building, then under construction, was completed, Jan. 23, 1910, when our first service was held in it.

"In the mean time and within a month after Third Church was formed, it was demonstrated that Simpson Auditorium was still inadequate, and territory was assigned to Fourth Church and that church organized by members of Third Church living in that territory. In August, 1909, a new division of territory was made in this city, between First, Second, Third, and Fourth Churches, which, under the rule that membership should be held in the church occupying the territory in which members resided, made a very considerable transfer and change of membership necessary in all of the churches. In addition to this a church had been formed in Hollywood, composed mostly of members of Fourth Church. There was also a society at San Pedro and one at Gardena. Since then Hollywood, San Pedro, and Gardena have been annexed to and become a part of the city of Los Angeles, and the Hollywood church has since changed its name to Fifth Church of Los Angeles. Thus it will be seen that we have now five Christian Science churches and two societies in this city and all of them are growing and prospering.

"To return to our own church history: The lots upon which this building stands were purchased Jan. 20, 1905, at a cost of twenty thousand dollars. The church building was commenced March 20, 1907. The corner-stone was laid with simple and appropriate ceremonies March 12, 1908. The cost of the building was $298,427.82. Thus you will see that our church home which we are now dedicating has cost a total, with the building and grounds, of $318,427.82. This amount may be varied slightly by the final adjustment of accounts. We are greatly indebted to the other Christian Science churches in Los Angeles for their generous contributions to our building fund. It is hoped that we may soon be able to show our gratitude by aiding these other churches in providing suitable church homes for themselves. We should not, on this happy occasion, overlook the work done by our own and other Sunday Schools in contributions to the building fund. Our own Sunday School has contributed $3,761, and the Sunday Schools of other churches have given generously.

"Let us so use this church edifice, which we now dedicate, as to advance the cause of true religion, elevate and ennoble

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mankind, heal the sick and reform the sinner, and in all things endeavor to do God's will. So shall we prove the truth of our religion and of the teachings of our Leader."

Los Angeles Examiner.

CHADRON, NEB.

The opening service in the new chapel of First Church of Christ, Scientist, last Sunday [Sept. 11], was simple but impressive, all expectations of the members being fully realized. The lot and building together cost about twenty-six hundred dollars.—*Chadron Journal.*

NORRISTOWN, PA.

On Sunday morning, July 31, First Church of Christ, Scientist, held the first service in its own church home, a large stone mansion situated at the corner of Franklin avenue and Lafayette street, the residential part of the town. On Sept. 9 the church was granted a charter by the courts, and for all these blessings the members are deeply grateful and greatly rejoice.—*Correspondence.*

DENVER, COL.

Members of Second Church of Christ, Scientist, will expend sixty thousand dollars on a handsome church edifice to be erected on the property recently purchased by the congregation at South Grant and Bayaud streets. The building permit was issued yesterday [Aug. 2], and work on the structure will be begun at an early date. It is expected that the building will be completed in the near future.

Denver News.

BERKELEY, CAL.

The Christian Scientists of Berkeley are making plans to start the building of a new fifty-thousand-dollar church at the northeast corner of Dwight way and Bowditch street. The structure will be of concrete, wood, and glass, cathedral glass being extensively used. The new church will be built in the bungalow style of architecture. There will be a large auditorium, with a seating capacity for over seven hundred, and there will be Sunday School rooms, ladies' parlors, directors' rooms, and a Readers' room. The church, which will be finished roughly on the exterior, will cover the entire lot, 100x100 feet.—*San Francisco Call.*

NEW HAVEN, CONN.

The opening of the new church edifice of First Church of Christ, Scientist, of New Haven, yesterday [Sept. 11], marks an event in the progress of the Christian Science denomination in this city and state. In addition to the regular morning and evening services, an afternoon service at half past three o'clock was held for the convenience of visitors from out of town. The church was well filled at all three services.

Approached by Chapel street, the new church, which faces Monitor park, presents a fine and attractive appearance. The building, which is 56x90 feet in size, is of the early English renaissance type of architecture, and with its exterior color scheme of gray and white presents a quiet and dignified appearance. The interior arrangement of the building consists of a large auditorium, 65 feet long, 55 feet wide, and 26½ feet high, and seats between five hundred and six hundred people.—*Journal-Courier.*

No men living are more worthy to be trusted than those who toil up from poverty—none less inclined to take or touch aught which they have not honestly earned.

ABRAHAM LINCOLN.

THE LECTURES.

MINNEAPOLIS, MINN.

On Sunday, Sept. 18, the Rev. William P. McKenzie delivered a lecture for First Church to an audience of over two thousand people. In point of numbers and interest this was the most successful lecture we have had for several years. The speaker was introduced by the mayor of Minneapolis, the Hon. James C. Haynes, who said in part,—

Except for the wisdom of the framers of our federal constitution, there would have been an established church, to which all citizens would have been compelled to pay tribute, whether members of that church or not; but, happily, the utmost liberty to the conscience of every man, woman, and child was recognized and granted, each and every American citizen being permitted to worship or not to worship, according to his own conscience and belief. As the result of this broad and liberal policy, there has grown up in this country an almost endless variety of Christian forms and denominations, and as time has passed, many have come to feel that the greatest church or religious organization is necessarily the one which has the truest and highest concept of God and His relation to mankind, and that this depends largely upon the concept which that church and its members have regarding their relation one to another and to mankind in general.

It would seem to follow that the church which fulfils these requirements, no matter which it may be, is the one which will ultimately demand the recognition and support of all men. Undoubtedly one of the most recent and most remarkable phases of religious movement in this country is represented in what is termed the Church of Christ, Scientist, commonly known as Christian Science, and we are assembled here today for the purpose of hearing that subject explained by one who is undoubtedly thoroughly competent to speak.—*Correspondence.*

KALISPELL, MONT.

Frank H. Leonard delivered a lecture on Christian Science at the Opera House, Sept. 13. He was introduced by the Rev. H. H. Griffs, pastor of Central Christian church, who spoke as follows:—

A few weeks ago I preached from the pulpit of the Central Christian church of this city a sermon on "The Church for the Twentieth Century." Now, do not be alarmed, for I am not going to preach that sermon this evening. I mention the fact simply to recall two qualities which in that sermon I said should characterize and eventually would characterize the church of the coming age. These two qualities are unity and liberty,—unity in good work and liberty in speculative opinion. In the coming church, I believe these two features will be equally important, equally essential, and equally ubiquitous. They will exist only as they coexist, for unity without liberty is tyranny, while liberty without unity is anarchy.

But the question arises, How are we going to coordinate these two principles, how shall we harmonize the centripetal force of unity and the centrifugal force of liberty? My answer is that it will be done by the introduction of the third principle, the principle of loyalty. Loyalty to whom? Loyalty to Jesus Christ. There, men and women, is the true center of our unity and there is the true circumference of our liberty. Not a book, not a creed, not a ceremony, but the glorious personality of the Son of God. When men and women once become really loyal to the Man of Nazareth, they will have no trouble either in uniting their sympathies for the accomplishment of good deeds, or in granting one another the utmost liberty to differ about matters of philosophy.

And, it is while standing on this platform of loyalty to Jesus Christ that I feel perfectly justified this evening in

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calling for your candid consideration of that system of religion known as Christian Science, for I believe that the adherents of this system are trying to be just as loyal to the Christ as the adherents of any other religious system. We may differ about our methods, but not about our motives. We may differ in our metaphysical speculations, but not in our desires to exalt the Son of man in human life. Yea, we may differ about the very phraseology which I am using at this moment, but we do not differ about the sentiment that I am trying to express; so I repeat that I have not the faintest tremor of embarrassment in opening this public discussion of Christian Science, because I feel that we are all equally sincere in professing fidelity to him who is "the way, the truth, and the life."—*Correspondence.*

LECTURES TO BE DELIVERED.

Unless otherwise stated in the notice, it is assumed that the lecture will be given at 8 p.m.

Bangor, Me.—W. D. McCrackan, M.A., City Hall, Oct. 21.
Cadillac, Mich.—Rev. William P. McKenzie, Congregational Church, Oct. 24.
Camden, Me.—Bliss Knapp, Church Edifice, Oct. 25.
Chelsea, Mass.—William D. McCrackan, M.A., Church Edifice, Reynolds avenue, Oct. 20.
Chicago, Ill. (Ninth Church).—Willis F. Gross, Assembly Hall, Woodlawn Masonic Temple, Lexington avenue and Sixty-fourth street, Oct. 20 and 21.
Chickasha, Okla.—Prof. Hermann S. Hering, 8:30 p.m., Oct. 23.
East St. Louis, Ill.—Frank H. Leonard, Church Edifice, Summit avenue and Washington place, 3 p.m., Oct. 23.
Evanston, Ill.—Francis J. Fluno, M.D., Church Edifice, Oct. 21.
Grand Rapids, Mich.—Rev. William P. McKenzie, Powers Theater, 3 p.m., Oct. 23.
Harrisburg, Pa.—Francis J. Fluno, M.D., Majestic Theater, 8:15 p.m., Oct. 18.
Hudson Falls, N. Y.—Bliss Knapp, Court House, Main street, Oct. 20.
Indianapolis, Ind. (First Church).—Francis J. Fluno, M.D., Murat Theater, 3 p.m., Oct. 23.
Lawton, Okla.—Prof. Hermann S. Hering, Ramsey Opera House, Oct. 20.
Logansport, Ind.—Clarence C. Eaton, Elks Hall, Oct. 21.
London, Eng. (First Church).—Bicknell Young, Lambeth Baths, Kennington Road, Oct. 28.
Memphis, Tenn.—Hon. Clarence A. Buskirk, Lyceum Theater, 3 p.m., Oct. 23.
Montreal, Can.—Willis F. Gross, Windsor Hotel, Oct. 24.
Northampton, Mass.—Bliss Knapp, City Hall, Oct. 23.
Oklahoma City, Okla.—Prof. Hermann S. Hering, Overholser Opera House, 3 p.m., Oct. 23.
Plymouth, Eng.—Bicknell Young, Corn Exchange, Nov. 10.
Reading, Eng.—Lecture for Nov. 2 postponed.
Rich Hill, Mo.—Frank H. Leonard, Church Edifice, Oct. 24.
Rochdale, Lancashire, Eng.—Bicknell Young, Theater Royal, 3 p.m., Nov. 6.
Rock Island, Ill.—Prof. Hermann S. Hering, Oct. 25.
Stillwater, Okla.—Prof. Hermann S. Hering, Grand Opera House, Oct. 21.
St. John, N. B.—W. D. McCrackan, M.A., Opera House, 2:30 p. m., Oct. 23.
St. Louis, Mo. (Second Church).—Frank H. Leonard, Church Edifice, 4234 Washington boulevard, Oct. 21.
Terre Haute, Ind.—Clarence C. Eaton, Grand Opera House, 3 p.m., Oct. 23.
Worcester, Mass.—Bliss Knapp, Mechanics Hall, Oct. 24.
Yonkers, N. Y.—Willis F. Gross, Yonkers Public Library Hall, 3:30 p.m., Oct. 23.

TESTIMONIES OF HEALING.

The beauty, the wonder and joy, of which we get glimpses through Christian Science, fill one with overflowing thankfulness, and though deeds and practical proof are the true way of showing our gratitude, one desires to express it in words also. If Christian Science had done no more for me than to lift me out of the state of extreme fear and depression which I had reached over two years ago, I could never be grateful enough; but the way in which it is bringing love and joy and happiness and health and peace into my life is beyond words. It gives one a sense of perfect safety and assurance in place of fear, and above all a practical help and hope with which to lift others out of misery. When one starts in life with high ideals, older people often say that we will have to compromise with the world sooner or later; and though one instinctively feels that there is a mistake somewhere, he does not know how to make these high ideals and inspirations practical. Now, through Christian Science, we are thankful to know that the higher and more beautiful a desire is, the truer and more practical it is, because God Himself is infinite Truth, and as all beauty and perfection are of Him, therefore good must prevail.

For the last two years every need and every problem, for which I have faithfully turned for help to Christian Science, has been met. And when my own faith and understanding were not sufficient to wipe out the false belief, and help has been asked from a practitioner, it has been patiently and unfailingly given. I can only begin to express my gratitude by trying faithfully to practise it by living steadfastly only to Principle, by healing sickness, by striving patiently to clear the mirror of my own consciousness, to be obedient to Truth's demands, and to serve my fellow-men with love and patience. I can never express my gratitude for all the blessings,—the Lesson-Sermons, our periodicals, our church services, and the kind help passed on by other students of Christian Science. My heart is inexpressibly full of loving gratitude to our dear Leader for her life of purity and faith in God, which fitted her to receive and impart the light of Truth. Though clouds sometimes seem dark and persistent, they vanish if we persevere in looking steadfastly to Truth, and we see more light than before.

LILIAN TOBIN, London S. W., England.

It is over six years since I became interested in Christian Science through the healing of my aunt, whom the doctors could not help. At that time I was suffering from a nervous breakdown, my mental suffering being almost unbearable. I became tired of everything, and had made up my mind to end it all, for I knew no medicine or doctor could help me; but one day, when I called to see my aunt, she asked me if I would like to read the *Sentinel*. I said I should, as I thought Christian Science might help me if it had helped others. She told me to read the Bible, especially the New Testament, and that I would see it was the truth. I did as she asked me, and after I had read that copy of the *Sentinel*, I wanted more of them to read, as I saw it was the truth, for as I read I felt a change coming over me. I seemed to have a better understanding of everything I read, and I had more patience with my children. I did not shout at them as I had been doing, but became quiet. I would walk around very quietly, and did not talk much above a whisper. The children noticed this, and asked why I did so, and why I wanted them to be so quiet; but I did not know the reason myself, only that it seemed to me there was some presence in the house which I had not known before. How beautiful are these words to me now, "Be still, and know that I am God."

This went on for about three weeks, and yet evil seemed to be very real to me, until one afternoon when I read an

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article on faith which helped me greatly. I asked myself, What is faith? Am I having faith? At this point I seemed to hear the Master's words, "Fear not," and how beautiful they were I can never tell! It seemed that I had awakened out of a dreadful dream. I saw that I need not fear anything, for God would take care of me, and all of us; that if I feared, I was not trusting Him. I became perfectly well in mind and body; I loved everything and every one, especially dear Mrs. Eddy, for bringing this healing truth into our lives. I felt so happy that I simply cried for joy. I wanted to go and tell every one they did not have to be sick; that if they would only have faith in God, He would heal them. Since that time our family of five has relied entirely on Christian Science for all our needs. I found that I had work to do to uproot all the weeds that had grown in my mortal mind; that we must not lay our armor down.

After this, through admitting worry, evil again seemed very real to me, but when in an extremity the voice of Truth again said, "Fear not; you are not separated from God," I saw mentally the separation between myself as God's child and this false belief in the power of evil. I saw that evil could not even touch me, and how comforting, how uplifting that was to me! I saw all of God's children as perfect, my spiritual sisters and brothers, separate from all evil. I also understood, through reading our text-book, "Science and Health with Key to the Scriptures," that we must not see evil as real, neither believe in its presence, for it is only a make-believe, since God is the only Mind.

Over a year ago our baby, aged two years, was taken very ill with lung trouble. My dear friends did all they could for him; then we wired to a practitioner for help, and in less than a week he was running about. At times the conditions seemed very alarming, but I knew that the only way was to get the thought right, and to know that God is the only presence. This baby's healing was a beautiful proof of God's all-power, and we were very thankful. Christian Science is also changing my disposition from being malicious, sulky, and revengeful, to a humble and forgiving one, for which I am very grateful. Other complaints have been destroyed in our family by declaring the truth as taught in our text-book. I hope this testimony may be a help to some one. My greatest desire is that I may be worthy of the name Christian Scientist. My husband joins me in thanking God for all He has done for us; also dear Mrs. Eddy for showing us the way.

MRS. CHRIS MOORE, Chatfield, Minn.

It is surely my duty to give some expression of gratitude for the multitude of good things I enjoy, the result of putting into practice the teachings of Christian Science. Is it not indeed a great demonstration to have the comfort of knowing "in whom I have believed," no longer to live day after day in a nebulous state, halting between two opinions, with the balance of power sometimes apparently on the side of good, sometimes the reverse?

Much physical relief has come to me, but I am so glad to know increasingly that best of all is the assurance that we have a real practical rule and guide by which all our problems are solved, that we can begin to live up to our privileges as children of a loving Father, heirs to nothing but absolute good; that no evil shall come nigh our dwelling, and that we may "rejoice in the Lord alway." Words poorly express our deepest feelings, but to neglect making use of them as we may, is to shirk one of our duties. Our lives are the best testimony, it is our deeds that really prove our sincerity.—MARY BLANCHE WINSER, Kaweah, Cal.

Over two years ago we first learned of Christian Science in our home, and since that time we have had many demonstrations of the truth, one of which I would like to mention. Some time ago, while shoeing a vicious horse, I received a kick on the left arm which injured it seriously. I was advised to go to a doctor and have the bone set, but on my way into town I kept thinking of the power of Truth over error, and so I decided to go first to a Christian Science practitioner. I did so, and she began to give me treatment at once. In just three days the swelling and pain were gone, and I have been handling horses with that arm ever since, without any trouble. I consider this a wonderful demonstration of Truth's power. Words fail to express my gratitude to God for the good that has come into our home since we have learned of Christian Science.

W. F. DEARDUFF, Napa, Cal.

It is over three years since I took up the study of "Science and Health with Key to the Scriptures" by Mrs. Eddy. It was not sickness that brought me to Christian Science; it was more a desire for truth and a better understanding of God and His creation. I had been brought up in a Christian family, was a member of a church for many years, and always tried to associate with Christian people, but I never could say I was satisfied. The question, What is God, and who am I? was never answered. In my search for an answer I investigated in different directions, but year after year passed by without any result.

When Christian Science was brought to my attention, and I had studied for a few days, I was convinced that I had finally found that for which I was looking. Science and Health was a great revelation to me, as it gave me more information about God and His creation than I ever expected to find in my earthly life. I am learning to understand what God is, also what man is, and what Christ Jesus meant when he said: "The kingdom of heaven is within you," and "Be ye therefore perfect, even as your Father which is in heaven is perfect." Old beliefs are passing away, and all is becoming new; today I am satisfied. To search for more truth and a better understanding is sweet work, and I am not discouraged when progress sometimes seems slow. We cannot leap into Christian Science, we have to go step by step.

I am trying to be grateful for what I have gained thus far. I am satisfied to know that God's storehouse is open for me, and when I look back to where I started I can see how I came out of darkness into the light. In Christian Science I have not only found an answer to all my questions, but I have found a practical religion.

C. F. THROM, Toledo, O.

I give this testimony with a heart overflowing with gratitude. It is over three years since I accepted Christian Science. When I attended a Wednesday evening meeting for the first time, I was much impressed by the many happy faces I saw there. I had not been able to attend my own church for months, as I was so ill that it seemed painful for me to sit still during the service. After attending this meeting I went home and slept peacefully all night, something I had not done for weeks. Soon after this I ordered a copy of Science and Health through a practitioner, who gave me several treatments, which brought me greater freedom than I had ever experienced.

Before coming to Christian Science I had tried many physicians, massage, electricity, etc., but I then found that I had no more use for medicine. Very soon after this my husband and children accepted Christian Science, for which I am very grateful. My husband and myself have had the privilege of class instruction, and have beautiful demonstrations of Truth's power in our home daily. One day a large wagon ran over my boy's foot. He came to me in great pain. I immediately took him to a room where I was alone with him, and these words came to me: "Lo, I am with you alway." I realized the Christ-power as never before, and the healing was instantaneous. Several hours later we looked at the foot, and there was no discoloration,

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no inflammation. Later, this same boy cut his wrist very deeply. I bandaged the wrist, and held to the thought that the child of God had never been touched; that there are no accidents in the divine Mind, and the healing of this injury was very quick. Several weeks after there was not a scar left.

I could tell of many other proofs of this healing truth that we have found in Christian Science. Science and Health has made the Bible a new book to me, and I am more grateful every day for the understanding of God and man that I am gaining through the study of these books. I am grateful to God for sending this message of Truth through Mrs. Eddy, who has made it so clear to us. I am also grateful for the *Sentinel*, the *Journal*, and our other publications; they are all helping us onward in our journey from sense to Soul.—Mrs. Amelia Throm, Toledo, O.

[Translated from the German.]

Through trusting divine Love and by the help of a Christian Science practitioner, I was healed a year ago of a serious affection. Two weeks after the birth of my boy my breast began to show a diseased condition, and every step caused severe pain. When I was told that I must have an operation, and of the pain I should have to endure, I turned to God as a refuge, and applied to a Christian Science practitioner in Basel. After one more struggle during the night, I improved daily, and was healed in two weeks' time. Although I felt a slight hardening for several months, I paid no attention to it and continued to nurse the child. I wish to add that I have had very good results with my child, as well as among my relatives, through the application of Christian Science, and that I shall always turn to it in any case of sickness.

Christian Science daily shows me the necessity of overcoming "the world, the flesh, and the devil," and destroying all error. I am praying daily for a better knowledge of Truth and Love, and words fail to express my gratitude to God for this healing truth.

Anna Tschudin-Schaetzle, Loerrach b. Basel, Switzerland.

Many times I have attempted to give expression to the wonderful good that has come to me through Christian Science. I am sure that no one ever turned to this method of healing who came more wholly for the physical help than I did. For some time before I asked for treatment I had been fortunate enough to have the *Journal* and *Sentinel* placed in my hands. I read them, as I thought at the time, carefully and thoughtfully, though it was always the testimonies of physical healing which appealed to me; but I have been very thankful for this opportunity to read Christian Science literature, for when my extremity came I knew where to turn for help.

It is now over six years since I had my first treatment, and while I have stumbled, and even fallen down many times, I have always been helped up through the pure thought of Christian Science and have been enabled to go on my way rejoicing. I realize today that no one ever had greater help than I have had. It has been both physical and spiritual. During the first week's treatment I was healed of a chronic stomach disorder, from which I was a great sufferer. The pain would be so severe at times that a physician would have to be called in the night to give a hypodermic injection, which would stop the pain but would leave me very weak and depressed. After one of these attacks I would have to stay in bed for days and live on the most simple diet. Besides being completely healed of this ailment, I was healed at the same time of a bowel trouble of thirty years' standing. After one week's treatment and the constant reading of "Science and Health with Key to the Scriptures" by Mrs. Eddy, the light began to dawn on my darkened consciousness, and I saw that it is God who forgives all our iniquities and heals all our diseases. During the last six years the presence of God has been realized many times for myself and family. My daughter was instantaneously healed of an eye trouble of fourteen years' duration.

When the greatest sorrow of my life came, Christian Science was my only solace. This trouble came through the mental breakdown of a member of my family. As he was not interested in Christian Science, he turned to physicians, and when he was not helped in that way he went to a private sanitarium. There he was under Christian Science treatment for eight months, when a normal mental condition was restored and he was enabled to come back home a well man. All of this work was done by absent treatment, and when outsiders have said to me that they did not believe in absent treatment, I have been enabled to realize that God fills all space and that His love is far-reaching; also, to know that opposition to the truth comes from ignorance and not from prejudice.

I am very grateful indeed to be able to say that it does not make any difference what we come to Christian Science for, so that we come. I learned through class instruction, which was given by one of Mrs. Eddy's faithful students, that if we come earnestly and sincerely we shall always receive more than we expect, and I am thankful every day that I have learned something about how to "rise in the strength of Spirit to resist all that is unlike good" (Science and Health, p. 393).

Mrs. Emma L. Fraser, Indianapolis, Ind.

I am indeed very grateful for the benefit which I have received through Christian Science. I am thankful for the regeneration, or entrance upon a new sense of spiritual life, also for the healing of a badly injured ankle, for which I received absent treatment. I was healed so that I could walk about the house, and in a short time was able to walk anywhere. Besides this I have received many other blessings.

It is over six years since I first heard of this great truth, and during that time I have been at times in the valley, and again on the mountain-top. At times I have stumbled and felt weary, but through divine Love I have been shown the way. I am thankful to God, also to Mrs. Eddy, for this wonderful understanding of Truth and Love.

Caroline S. Musson, Los Angeles, Cal.

Five years ago I was addicted to the drink habit. I had tried many times to free myself, but my attempts always proved a failure. Tobacco also was my constant companion. The excessive use of these stimulants caused me great suffering, and resulted according to the doctors in a diseased condition of the heart. I often became unconscious, and I began to consider my case a serious one. The doctors said that if I did not stop the use of liquor and tobacco it would result in death; but their telling me to stop it, and my doing so, were two different things. Matters went on from bad to worse, until there was little hope left.

One day a stranger came into the restaurant where I was staying, and began talking to a friend of mine about Christian Science. He told of his own healing and advised me to try it. He also gave me the address of a practitioner, who came in a short time and gave me treatment, also explaining to me something about the Science. That night I slept well, which was the first good sleep I had had in many weeks. From that time I began to improve, and the desire for liquor and tobacco lost its hold on me. In about two months I was strong enough to go back to work, and I have enjoyed good health ever since.

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Christian Science has helped me in many ways since then, and I am truly grateful to God, and to Mrs. Eddy, the Discoverer of this Science which is doing so much to lift people out of sin and suffering of every kind. May God hasten the day when all shall know this truth.

C. L. HEDRICH, Salt Lake City, Utah.

With a heart full of gratitude to God, and to our Leader, who has shown us the way to Him in Christian Science, the writer gives the following personal illustration of how "divine Love always has met and always will meet every human need" (Science and Health, p. 494). The firm with which I became connected had never required service during about three or four months of the year, and taking that as the precedent, I began to look about for extra work to fill in the idle months. Necessity cried that I could not afford to be idle, that the household bills must be met; but faith in God was firm, and daily I declared the allness of God, knowing that divine Love would meet the every need. Without going into details, I may say that when the time came to leave for the summer, the management decided that I might be needed, and therefore allowed me to remain two months longer at full salary, though only working half of each day. This gave me time for which I had prayed, in order that I might be able to study, and left only one of the summer months to be provided for.

Love led every step of the way, and forced me to decline a position offered to fill in this month, even though error kept me awake nearly all one night, urging that I must keep at work, that there was no other way, etc. However, Love won the victory, and in obedience to the spiritual command, I remained at home the next morning after the struggle, and telephoned to be released from the work already engaged. Home conditions made the step seem almost criminally negligent, but the morning mail brought the "reason" for the same. A letter came from one who wished to come into my home for special treatment, and offered to pay a goodly sum for the privilege. To make the story short, the patient was accepted, and in three weeks a beautiful healing was brought about. Other healing work came, and at the end of the month, when the old position was once more open, I was twice as well off financially as I should have been under the regular office salary (all from Christian Science work). To make it doubly successful, and a perfect demonstration, upon my return to the office I was handed a check for the salary for the whole month I had been away, with the remark that the firm had decided it was right that I should have it and was entitled to it. This is one of the many demonstrations which have come under my personal observation and experience. Surely God is "a very present help."

HELENE LOCKE PALMER, Fort Worth, Tex.

It gives me great pleasure to tell of the blessings I have received through Christian Science. I had been suffering two years from a malady which the doctors did not seem to be able to cure. It was thought that I should have to leave the country, as the climate was too hot for me. I did not want to leave, but did not know what else to do. It was at this time (early in 1908) that a kind friend told me about Christian Science. I lost no time, but went that same week to see a practitioner. Within two weeks I was as well as I am today. This was some eight months ago, and not only did the malady referred to pass away, but a stomach disorder, from which I had suffered for many years, also disappeared, and I am able to eat anything which is put before me and feel no ill effects therefrom.

At first the physical healing seemed to me to be everything, but I soon began to see that it was the least part of the blessings I was receiving. The wonderful joy which has come to me through the study of Christian Science is more than I can express in words. Neither can I tell how grateful I am to those who have helped me, and especially to Mrs. Eddy; but, as we read in Science and Health, "Action expresses more gratitude than speech" (p. 3). I pray that I may not be found wanting and that I may be ready to help others as I have been helped.

FLORENCE DAVIES, Wellington, New Zealand.

The privilege of adding my testimony to the many which are appearing in the *Sentinel* and *Journal*, is a great pleasure to me. The healing from bodily ailments which I have experienced has been accomplished through an understanding of God as the giver of good and only good. Reflecting Him, perfect being, we are sinless and perfect. In understanding this, I saw that it was mine to bring out perfection, being governed by the Christ mind.

When I first took up the study of Christian Science, it was not for physical benefits, but for relief from financial trouble and from its attendants, worry and fear, depression and mental unrest. In attending a lecture on Christian Science, it seemed that every word was meant for me, that the ideal, "Thy kingdom come on earth," was possible. On returning to my room that evening, I tried to realize that what I had been seeking after was only the unreal, temporal pleasure and success, and that very hour every thought seemed to change, and I knew that it was possible to experience the truth that divine Love can supply our every need. I resolved to test it then, and from that moment the smoking and liquor habits were given up, though up to that time both of them were very pronounced.

The most wonderful opening, however, came the next day, when I received an offer of a good position in a small town, where I could make new friends. These naturally were Scientists, and the year of work in association with them and in the study of the Bible in the light of Science and Health, brought a great awakening and great benefit. The problem of supply was met, and on the basis of spiritual apprehension. This gain resulted from an earnest study of Science and Health and the other Christian Science publications. My work, while not what I liked, was made harmonious and pleasant and I knew that I had to outgrow present environment in thought before I could be fitted for a better position. Later I applied for class instruction, and at the same time received a splendid offer from a large business firm which I was very anxious to accept. The problem was to me a serious one, but in asking my teacher what to do, I was told that the problem was my own. She said, "If you desire Truth above all else, the way will open." This proved to be true, for the day the lessons were completed, a position was offered me, one I had never dreamed of, with Scientists, and with better financial possibilities than before.

In coming to a decision I knew that God was all intelligence and man His reflection, and while the work was entirely new and much of it difficult, every advancing step was made possible as I applied my understanding of Christian Science to my work. While there are problems each day, each is being overcome by applying practically the Master's statement, "Lo, I am with you alway," and in this ever-presence of Christ, Truth, the human will must yield to the divine. My appreciation of Mrs. Eddy's life-work can only be expressed in trying to put into practice the divine Principle of Christian Science.

JOHN KROYER, Bloomington, Ill.

I have heard the remark several times lately that one never sees a testimony in the *Sentinel* from Cape Town, therefore I consider I ought to be the one to send my own, having derived marked benefit from Christian Science. About two years ago I was indeed very, very ill, to all

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mortal belief, and my husband, family, and friends really thought I could not live much longer. I suffered with an internal ailment, and had undergone one operation, which only made me weaker than before. Then the doctor said that in twelve months after the first I should need to have another, which I felt sure I could never recover from.

But, thank God, a dear friend of mine had heard of Christian Science, and took me to one of the Wednesday evening services, which greatly impressed me, and particularly the text above the Reader's chair: "Divine Love always has met and always will meet every human need" (Science and Health, p. 494). Surely my need was great, and I kept that text in my thought. After the service a gentleman, seeing we were strangers, inquired if I would like to speak to a practitioner, an offer of which I gladly availed myself. The practitioner spoke to me lovingly and gave me much hope. She also loaned me a copy of Science and Health, at the same time telling me that people had been healed by simply reading and gaining an understanding of the teachings of that book. I took the book home, and determined I would study and do my utmost to grasp the truth and therewith heal myself.

To my great joy, in a few weeks I was completely healed of my illness of years' and years' standing, which seemed wonderful to my dear husband and children, who could scarcely realize I was once more well and strong. Christian Science has indeed been the greatest blessing to me ever since then, and it seems wonderful that I could have lived all these years without understanding more than I had of our Master's teaching. Christian Science has also been of great help to me in other ways; healing the many little ailments children usually have, and warding off fever, in the case of my son (who is in Rhodesia), and who makes grand use of his small understanding of Christian Science, which, thank God, he gained before leaving Cape Town. My husband, who is also up there, is keenly interested in Christian Science, and knows that it saved my life and has benefited us in many other ways. My family and self are shortly going to Bulowayo to join husband and son, and I am so glad to know there are already a few Christian Scientists up there (one lady writes me such nice letters, and assures me of a welcome among them), and I shall be pleased to join them.

I could fill sheets of paper with the details of the blessing Christian Science has been to me, and to all those I know who truly follow dear Mrs. Eddy's teachings as given to the world in her book, Science and Health, which is beyond price to those who read it with a desire to study it earnestly and catch at least the seeds of the truth that alone heals and helps to higher understanding. I can never be sufficiently grateful for being brought to Christian Science.

F. E. ROELKE, Cape Town, South Africa.

NEW PAMPHLETS.

Now on sale are three new pamphlets: "Seeking and Finding," "Prayer and Healing," and "The Divine Nature." Each pamphlet contains six or eight articles that have previously appeared in the *Journal*, *Sentinel*, or *Monitor*; and they are particularly suitable for handing and sending to inquirers or persons who are becoming interested in Christian Science.

Hereafter, the price of all pamphlets (except "What our Leader Says" and "Christian Science and Legislation") will be reduced to 5 cents a copy; 55 cents a dozen; $2.00 for fifty, and $3.75 for one hundred. Hereafter, also, the republication in the English language of single articles as "tracts" or "reprints" will be discontinued. It is believed that their place is better taken by the daily article on Christian Science in the *Monitor* and by these new pamphlets and others that may be issued.

FROM OUR EXCHANGES.

[Rev. J. A. Ross in *Christian Register*.]

The signs are hopeful. Ecclesiasticism is dying. The dream of the present will be the reality of the future. The sects are pushing back and out of sight their respective attachments. The Calvinist is not so dogmatically certain about the divine decrees, nor is the Puritan sure that he has packed all the truth about the atonement into his creed statement. The Methodist does not insist, as he once did, on so emotional an experience; and the Baptist is a little shaky on his exclusive mode of baptism. The advocates of an inerrant, verbally inspired Bible are not denouncing as heretics all who cannot agree with them; and the higher critics are more conservative in their conclusions. Congregationalists are not shouting so loud, "Great is autonomy, our inheritance and our chief glory!" Eternal conscious torture is no longer made the corner-stone of our religion, and Christians no longer claim to know more about the future than the Bible teaches. The barriers are being thrown down, the denominational lines are fading in the brightening light, the one all-comprehensive city of God is coming down out of heaven where denominationalism is unknown; and soon all the tribes and people and tongues shall unitedly worship before the great white throne. The church of Christ will free itself of ecclesiasticism,—is freeing itself from ecclesiasticism. It will contend earnestly for the faith delivered to the saints, but each separate body will not contend that in its enclosure alone are "the saints." It will not be a divided church, keeping aloof from the world because in its weakness it is afraid of the world; but one body, "terrible as an army with banners," it will subdue the world. Casting behind it its ecclesiastical arrogance and forgetting its sectarian jealousies, it "will follow the things which make for peace, and the things whereby we may build up one another." There will not be separate folds carefully guarding small and diminishing flocks, but there will be one flock, as there is one shepherd. There will be no exclusive temple, for all will prostrate themselves before the central throne. All the gates will be open, and multitudes will flock through them; but nothing unholy will pass through any one of them. And then, and not till then, "they shall bring the glory and the honor of the nations into it."

[Rev. R. J. Campbell, M.A., in *Christian Commonwealth*.]

The force which really prevails for good, the force that really lifts mankind toward the throne of God, is the love that seeketh not its own. There is no exception to this rule, however much you may try to persuade yourself to the contrary. It is no use enlisting selfish motives on your side if you want to gain a good for the world; you may gain your institution, your immediate end, but you have not gained your good. Selfishness and godliness are essentially opposed, and you never serve the latter by invoking the former, you only take way off the ship. Men are slow to believe this, and the church of Christ is suffering today because of that poverty of faith. We are always trying to make alliance with the lower in order to promote the higher; it cannot be done. The kingdom of God has never yet been advanced a step save by the operation of that same spirit to whose service Jesus consecrated himself.

[Rev. A. A. Pfanstiehl in *Christian Intelligencer*.]

The law of God is more than a specified commandment. It is great principles of life—highways to noble deeds, true courage, broad outlooks, causing the soul not to fear but to rejoice, not to dwell in constant dread, but setting it free to develop by the diverse workings and the multitudinous applications to whatever specified actions may present themselves. There is no life so full of misery as that which is

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lived in attempts to square itself by circumscribed rules, because constantly, in spite of the most strenuous efforts, they break one rule or another. On the other hand, there is no life so happy, so abounding in joyousness, so inspirational in and to the world, so enthusiastically and optimistically forcing itself, in spite of failures and stumblings and weaknesses, to push on and upward, as that life which is lived according to the law of God. Now, how is the law of God to be fulfilled? By love—love is the fulfilment of law. To love is to get back to God. "God is love." Loving is living in God, for God, to God, by God. Here is joy. Here is hope. Here is inspiration. Here is liberty. Here is freedom from the thraldom of an accusing conscience which makes one miserable because he constantly breaks some rule. To love enlarges the soul, makes it effective, great, powerful.

[*Universalist Leader.*]

The world of living men and women is going to be bettered and lifted in just the measure that living men and women in whom the spirit of Jesus lives become the saviors of their own little worlds. The men and women about us are getting not only their standards of spiritual values but their incentives to spiritual effort from us, and they will get their answer not from our lips but from our lives. Can our friends and neighbors discover by our lives that a way of living called Christian, the essentials of which are service and sacrifice and unselfishness, is the real way of living? Does our religion seem to them an occasional interruption and interpolation in our lives or the natural growth and normal development of our lives? Could a stranger find among us a common and abiding purpose to live in that way, even though we fail repeatedly to accomplish our purpose?

[*Outlook.*]

He who believes that God loves him and cares for him will not worry about the future; but he will provide for others as God has provided for him. He who loves his neighbor and cares for him will not be happy in himself faring sumptuously every day, while Lazarus lies hungry and sore at his door; but if he accumulates, it will only be that he may serve, and he will make his process of accumulation itself a social service. No wise regulation of conduct will make one righteous if his inward motives are those of greed and self-aggrandizement. No unwise regulation of conduct will make one unrighteous if his inward motives are love for his fellows and ambition of service.

[*Christian World.*]

If you find life empty, it is because you are empty. A full soul finds always a full world. "No," of itself, is no man's food. If you stay in it you will be starved. Its one service is as a step toward a "yes." The ennui, the misery of modern society, lies in its want of spiritual conviction, in its failure to grasp a religious reality. And nothing that rank, or fortune, or circumstance can offer will fill that void. The inner hunger here can be satisfied from only one source. For man is made for God. His emptiness is himself is the negative that requires this positive to make him a man. That vacant spot is the place where God would incarnate Himself in us.

[*British Congregationalist.*]

He who aims, not merely at producing a sense of progress in his own mind, but at satisfying the ultimate ideals and the ultimate judge, will, as he looks up, be moved to humility, and as he looks backward and down, be moved only to a determination that the future must excel the past.

SPECIAL ANNOUNCEMENTS.

FROM THE PUBLISHER OF MRS. EDDY'S WORKS.

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

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

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

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

FROM THE SOCIETY.

To Subscribers.

Subscribers to our periodicals are requested to observe the expiration dates of their subscriptions, as given on the wrappers of the periodicals which come to them, and to renew subscriptions prior to the date there given.

The notation "Nov. X" indicates that the periodical will not continue after the last issue of November, 1910, unless subscription is renewed, and "July XI" in the same manner denotes termination with the last issue of July, 1911.

Subscribers are also requested to refer to the subscription rates given in our standing notices before sending in subscriptions.

NEW POST CARDS OF THE MOTHER CHURCH.

Post card photogravure, in sepia tint; an exact reproduction of the large photogravure of The Mother Church Buildings and Publishing House with parkway in foreground.

Single copy.....$ .05
Twenty-five copies..... 1.15
One hundred copies..... 4.25

FROM THE EDITOR.

All manuscripts submitted for publication in the *Sentinel*, *Journal*, and *Herald*, whether articles, poems, or testimonies, and all correspondence relating thereto, should be addressed to the EDITOR, and not to individuals.

FROM THE CLERK OF THE MOTHER CHURCH.

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

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

FROM THE CHURCH TREASURER.

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

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THE CHRISTIAN SCIENCE JOURNAL

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

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

SUBSCRIPTION PRICE, PAYABLE IN ADVANCE, POSTPAID: For the United States, Canada, Mexico, and Cuba, single copy, one year, $2, six months, $1.20. Ten copies, ONE ADDRESS: each, one year, $1.90, six months, $1.15; 25 copies, each, one year, $1.80; six months, $1.10; 50 copies, each, one year, $1.60; six months, 95 cents. In all other countries additional postage, at the rate of 40 cents yearly for each subscription is required.

SALE PRICE, POSTPAID: For the United States, Canada, Mexico, and Cuba, single copy, 20 cents. Ten copies, ONE ADDRESS, $1.70; 25 copies, $4; 50 copies, $7. In all other countries, single copy, 25 cents. Ten copies, ONE ADDRESS, $2.10; 25 copies, $5; 50 copies, $9.

BOUND VOLUMES: Current and past year, cloth, $2.50; half calf or half morocco, $3. On earlier volumes write for prices.

THE CHRISTIAN SCIENCE MONITOR

Published every afternoon except Sunday

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

SUBSCRIPTION PRICE, PAYABLE IN ADVANCE POSTPAID: For the United States (except in the Boston Postal District), Canada, Mexico, and Cuba, $5 a year, $3 for six months. In all other countries additional postage at the rate of $3 yearly is required. When delivered by carrier through a local news-dealer, 12 cents a week payable to the news-dealer. In the Boston Postal District, by mail, $7.25 a year. 100 copies, $1.25; foreign postage additional.

The Christian Science Quarterly

Published January, April, July, and October

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

TERMS OF SUBSCRIPTION AND SALE: In the United States, Canada, Mexico, and Cuba, 50 cents annually; single copy, 15 cents; 50 copies or more to one address, 12½ cents, each. In all other countries, 60 cents annually; single copy, 18 cents; 50 copies or more, 15 cents, each.

Subscriptions not accepted for less than one year. Subscriptions begin with current quarter unless otherwise designated, and terminate with the last of the month named on wrapper. X indicates the year 1910 and XI, 1911. Subscriptions and orders should reach us two months or more before *Quarterlies* are needed for use, and should specify the size desired.

Der Herold der Christian Science

Published Monthly

A magazine printed in German. It contains original and translated articles bearing upon Christian Science, testimonies of healing from Germany and America, also the Lesson Sermons which are read at the Sunday services in all the Christian Science churches. Improved and enlarged for 1910.

SUBSCRIPTION PRICE, PAYABLE IN ADVANCE, POSTPAID: For the United States, Canada, Mexico, and Cuba, $1 a year, 60 cents for six months. In all other countries, $1.25 a year, 75 cents for six months.

SALE PRICE, POSTPAID: Single copy, 10 cents; 12 copies, ONE ADDRESS, $1. Foreign rate, single copy, 12 cents; 12 copies, ONE ADDRESS, $1.25.

PAMPHLETS AND REPRINTS

CHRISTIANITY IS SCIENCE, AND SCIENCE IS DEMONSTRABLE. By MISS MARY BROOKINS.

CHRISTIAN SCIENCE: ITS RELIGIOUS PHILOSOPHY. By HON. CLARENCE A. BUSKIRK.

CHRISTIAN SCIENCE, THE RESTORATION OF PRIMITIVE CHRISTIANITY. By CLARENCE C. EATON.

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

CHRISTIAN SCIENCE: A REASONABLE AND RATIONAL VIEW OF ALL THINGS. By FRANCIS J. FELSO, M.D.

CHRISTIAN SCIENCE: THE RELIGION OF THE BIBLE. By JUDGE SEPTIMUS J. HANNA.

CHRISTIAN SCIENCE: HUMANITY'S HELPER. By PROF. HERMANN S. HERING. Also printed in German.

ANSWERS TO QUESTIONS CONCERNING CHRISTIAN SCIENCE: By EDWARD A. KIMBALL. Also printed in German.

CHRISTIAN SCIENCE: ITS ADVANTAGE TO MANKIND. By EDWARD A. KIMBALL. A London lecture. Also printed in French.

CHRISTIAN SCIENCE: MAN'S DOMINION OVER EVIL. By EDWARD A. KIMBALL. A Harvard University lecture. Also printed in French.

CHRISTIAN SCIENCE: ITS NATURE AND PURPOSE. By BLISS KNAPP. Also printed in French.

CHRISTIAN SCIENCE: DEMONSTRABLE RELIGION. By FRANK H. LEONARD.

CHRISTIAN SCIENCE: A RELIGION OF PROGRESS. By WILLIAM D. MCCRACKAN. Also printed in German.

CHRISTIAN SCIENCE: OR, DELIVERANCE FROM EVIL. By REV. WILLIAM P. MCKENZIE. Also printed in French.

CHRISTIAN SCIENCE: THE CHRISTIANITY OF JESUS. By MRS. SUE HARPER MIMS.

CHRISTIAN SCIENCE: BOTH CHRISTIAN AND SCIENTIFIC. By REV. IRVING C. TOMLINSON.

CHRISTIAN SCIENCE IS SCIENTIFIC CHRISTIANITY. By REV. ARTHUR R. VOSBURGH.

CHRISTIAN SCIENCE: ITS PRINCIPLE AND METHOD. By BICKNELL YOUNG. Also printed in German.

CHRISTIAN SCIENCE: ITS COMPASSIONATE APPEAL. Four articles reprinted from the JOURNAL. Also printed in German.

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

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REPRINTS FROM THE JOURNAL AND SENTINEL

CHURCH BUILDING IN CHRISTIAN SCIENCE.
"IF YE ABIDE IN ME."
INTERESTING NARRATIVE.
LOVE IS LIFE.

REPRINTS IN GERMAN

CONCERNING THE TEXT BOOK.
SERVICE AND STIPEND.
A PROTECTING RELIGION.
CHURCH BUILDING IN CHRISTIAN SCIENCE.
THE IMPERSONAL NATURE OF EVIL.
THE REAL AND THE UNREAL.
THE LESSON SERMONS.
LOVE IS LIFE.
PRACTICAL RELIGION.
"THE LAST ENEMY THAT SHALL BE DESTROYED."

PRICE, POSTPAID: Ten copies, 10 cents; 100 copies, 50 cents; 200 copies, 75 cents; 500 copies, $1.75; 1000 copies, $3.

MISCELLANEOUS

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CHRISTIAN SCIENCE SENTINEL

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

Vol. XIII. No. 7.

BOSTON, OCTOBER 15, 1910

CONTENTS OF THIS NUMBER

ITEMS OF INTEREST. Brief Mention of Important Events. 122
"THE BLESSINGS WE HAVE." Samuel Greenwood. 123
AN OBJECT-LESSON. . . . Nellie B. Mace. 124
BEARING WITNESS. . . Percy Waxman. 124
ELEMENTS OF GROWTH. Rev. Henry M. Perkins. 125
SYMPATHY. . . . . May Belcher. 125
LOVE'S PLAN. . . . William H. Coomber. 126
SABBATH REST. . . . . Fred C. House. 126
SELECTED ARTICLES. 127
EDITORIAL.
Take Notice. . . . Mary Baker Eddy. 130
"Them that believe." 130
The Reward of Patience. 130
"Now is the day of salvation." 131
AMONG THE CHURCHES.
Fennville, Mich. 131
Oregon City, Ore. 131
Edinburgh, Scotland. 131
THE LECTURES.
Cheyenne, Wyo. 132
Nelson, B. C. 132
South Bend, Ind. 132
TESTIMONIES OF HEALING. 133
FROM OUR EXCHANGES. 137



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



A NOBLE TYPE OF GOOD HEROIC WOMANHOOD

THE CHRISTIAN SCIENCE PUBLISHING SOCIETY
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ITEMS OF INTEREST.

National.

Secretary of the Interior Ballinger has restored to the public domain one hundred and fifty thousand acres of the land which was temporarily withdrawn in 1908 and 1909 for the purpose of creating the Alabama national forest. The restored lands will become subject to settlement on Oct. 31 and to entry on Nov. 30. The idea of establishing the Alabama national forest was abandoned by the forest service because, upon investigation, it was impracticable from a business standpoint. The area, it is said, was small and contained timber of poor quality, and a portion of the land was valuable for agricultural purposes.

Charles A. Conant, who represented the United States at The Hague conference on the proposition of establishing uniformity in international bills of exchange, has reported informally to the state and treasury departments the results of that conference, which was in session from June 23 to July 25. Representatives of all the principal commercial nations of the world participated in the conference. While there was substantial agreement upon such a law, a subsequent conference was proposed.

A new long-distance record for wireless transmission is claimed by the Marconi Wireless Telegraph Company, which announces that the officials were informed in a despatch from London that Mr. Marconi, who is now in the Argentine Republic, has successfully received signals direct from Glace Bay, N. S., and from Clifden, Ireland, at the high-power station now almost completed in the Argentine Republic. The distance covered is estimated at fifty-six hundred miles.

Probably for the first time in this country scenic beauty has been given concrete value and afforded the protection of the courts in a decision rendered by Judge Lewis in the United States district court at Pueblo, Col., when a permanent injunction was granted prohibiting a water-power company from using the water which forms the chief scenic attraction of the canyon on which is situated Cascade Town.

Citizens of Port Richmond, Staten Island, N. Y., have organized a Subway Company which will permit of an all-rail route from Richmond borough to Manhattan. It is proposed to run tubes from Port Richmond under the Kill von Kull to Bergen Point, N. J., where a connection will be made with an extension now building of the McAdoo tunnels under the Hudson from Jersey City to Manhattan.

A saving of approximately one million dollars was effected by the navy during the fiscal year of 1909-10 through economy in coal and lubricating oil as the result of an engineering competition among the warships. The battleship Nebraska has been awarded the trophy for achieving the best results at the least proportionate cost of any of the twenty-five battleships and armored cruisers competing.

The Boston Chamber of Commerce has taken up the consideration of the question of a greater or metropolitan Boston. Inclusion of the suburbs lying within a radius of fifteen miles of the State House at Boston would give the city a population of a million and a half.

The question of whether it is unlawful for one wireless company wilfully to interfere with the transmission of messages by a competing concern, has come up for argument in the supreme court at Buffalo, N. Y.

President Woodrow Wilson of Princeton University, who has been nominated on the Democratic ticket for Governor of New Jersey, has begun his campaign.

For the first time in fifty years the doors of gambling-houses in Nevada have been barred by the law, which became effective Oct. 1.

Justice William H. Moody of the United States supreme court has offered his resignation, to take effect Nov. 20.

Boston has given hearings upon a plan to extend greatly and improve its harbor line.

International.

The commission appointed by the provincial government of Manitoba, Can., charged with the construction and purchase of grain elevators throughout the province, has extended its operations over all sections of the wheat-producing area of the province. The total number of grain elevators is 666, with storage capacity of about 21,576,000 bushels, or an average of 31,000 each. Of these the commission has purchased about 164, and in addition there are ten now in course of construction in accordance with the standard which the commissioners are establishing as part of their system.

The idea entertained for many years of establishing in India a Christian university, seems about to be realized. Two years ago efforts were made, both in Great Britain and in America, to raise funds for the purpose, and though the amount estimated, which was upward of £250,000, has not been obtained, still sufficient money has come in to allow of a start being made. A staff of one Indian and five European professors will accordingly take up their residence in Serampore during the month of October, and students are expected from all over India.

At noon, Oct. 3, the newly-constituted imperial Senate of China was opened by the regent, Prince Chun. There was little or no ceremony to mark the historic event. In a brief address Prince Chun stated that the wish of the people was for a parliamentary government, and he commanded the Senators to labor for this consummation. A parliamentary building of ample dimensions will be constructed.

The provincial government expects soon to complete its arrangements for the location and establishment of the twenty-five demonstration orchards in British Columbia. The object of these orchards is to discover the varieties of fruit best adapted to the districts in which they are located, and thus prevent much of the loss now occasioned by the selection of trees not adapted for certain localities.

About one seventh of the entire area of Denmark has undergone reforestation since 1866, and in another generation the entire region known as the heath will probably have disappeared, unless a portion of it is preserved as an example of what was for centuries a characteristic feature of the country.

A revolutionary uprising in Portugal on Oct. 4 has resulted in the proclamation of a republic under a provisional presidency and ministry. The King, Dom Manuel, with his mother, uncle, and other relatives, fled and reached Gibraltar. It is thought that he will not make any effort to regain the throne.

A proposal is before the Australian House of Representatives and the Senate to subsidize a press cable service which will insure a minimum quantity of six thousand words of the cable service being transmitted weekly from Europe or from America.

M. Wynmalen, the aviator, at Mourmelon, France, on Oct. 1, established an altitude record of 9,180 feet. The previous record of 8,470 feet was made by Chavez, the Peruvian aviator, who made a daring flight over the Alps.

Industrial and Commercial.

Reports of the enormous yields of Egyptian wheat this year in the lower valley of the Rio Grande, and that the production per acre will average about two hundred and eighty bushels from the three cuttings, are fully corroborated by the state department of agriculture. This grain bears very little resemblance to the ordinary wheat that is extensively grown in other parts of this country. The grain is small and light of color. It is said to contain much greater nutriment than the other grains which it resembles. The stalk of the Egyptian wheat is small and delicate. Its foliage is specially suited for fodder. In Russia the grain is ground into flour and is the staple bread product of the poorer classes.

Stockholders of the Boston Fish Market corporation, capitalized at about a million dollars, have approved of the thirty-year lease of the new pier to be built by the commonwealth of Massachusetts in South Boston. The pier will be twelve hundred feet long and three hundred wide. The structure calls for an expenditure of over one million dollars. The rental to be paid is said to be thirty-five thousand dollars a year for the first ten years, and forty-five thousand dollars for the remainder of the term. The pier will provide ample accommodation for the fish industry, which is growing fast. The Boston market is second only to that of Grimsby, England.

Workmen are draining a small lake near Oroville in Okanogan county, Wash., to save an immense deposit of epsom salts. The salts are pronounced equal to the German product, the wholesale price of which is twenty-five cents a pound. The lake is one thousand feet in length and about one hundred and eighty feet in width and it is believed there are thousands of tons of salts available for commercial purposes.

A hardwood famine, as the result of the reckless waste of timber by lumbermen in the United States, is predicted in a report submitted to the National Hardwood Lumber Association in its annual session at Louisville, Ky.

During the nitrate year ending June 30 the Chilean fields produced 2,260,000 tons of nitrate, an increase of 420,000 tons over 1908-9. Of this amount the United States consumed 109,000 tons.

Egypt's cotton crop this year, it is estimated, will exceed seven hundred million pounds, probably the largest crop ever yielded by Egyptian fields.

There are now in Kansas City, Mo., five motor-car factories, besides the assembling plant of the Ford company.

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CHRISTIAN SCIENCE SENTINEL

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

"THE BLESSINGS WE HAVE."

SAMUEL GREENWOOD.

STUDENTS of Christian Science who may be tempted to complain of the barrenness of their experience, will find a most effective rebuke of their meager receptivity, and an unfailing recipe for the increase of their sense of good, on page 3 of Science and Health, where Mrs. Eddy asks, "Are we really grateful for the good already received? Then we shall avail ourselves of the blessings we have, and thus be fitted to receive more."

A too common tendency of mortals is to desire what they are not willing to work patiently for, and this must be overcome by the student before he can rightly progress in Christian Science. The lazy worker says to the more provident and diligent disciple, "Give me of your oil, for my lamp is gone out." Probably every Christian Science practitioner is more or less troubled with repeated calls for help from those who would gather the good fruit of Christian Science, but who are too indolent or too indifferent to cultivate it for themselves. What such as these need to be healed of is not the recurrence of discordant symptoms, but of their apathy toward the demands of Truth. Self-love and self-indulgence will always be found asking for more, while abundant blessings are waiting unused.

They who are satisfied to work as little as possible for themselves are usually those who expect most of others, and are apt to charge their practitioner with the lack of responsiveness which they alone can remedy. The way of human salvation has been revealed in Christian Science, but it is a way of individual striving, growth, and attainment, wherein no one can substitute his work for another's. The infantile thought must be carried and cared for in its early stages but the time comes when it must begin to do these things for itself, when it must do its own studying, working, watching, and praying. No mortal is good enough to dispense with his own personal obedience to the truth. One who thinks he can continue to receive the healing benefits of Christian Science, and continue in the way of the world the same as before, is deceiving himself most. The practice of truth must precede its possession, a rule from which no one is exempt.

In Science and Health Mrs. Eddy has given mankind her great discovery of the Science of being, or Christian Science, and has made plain the way to its understanding and demonstration. Do we as Christian Scientists fully appreciate this priceless privilege of gaining that working knowledge of the truth about God and man which it presents, the truth which "prophets and kings have desired to see," and which has baffled the seeking of the ages? Or do we value this blessing so lightly that we are content to get along with just enough understanding to keep us out of physical trouble? In her lesser writings Mrs. Eddy has amplified this great theme, and has given lessons upon lessons that are invaluable to every student. Are we availing ourselves of these "blessings" in gaining spiritual enlightenment, and in working out our problems?

It is surely idle to lament a sense of lack if we are not availing ourselves of the good which God has already provided and which is within our reach. It should not be a question of receiving more so long as we are not using what we have, for this is the prayer of idleness and is never answered. Mrs. Eddy has provided the student with everything essential to his success and progress, but it remains with him to take advantage of these provisions. Our Leader's writings, the Manual, and the publications and periodicals of The Christian Science Publishing Society, are blessings which are daily available to all, but their value is known by those only who use them. If we are sincerely grateful for Christian Science, we shall certainly avail ourselves of these means of good; but to leave them largely unused upon our tables, depending for help upon the faithful work of others, is little better than not to have them at all. Bread does not feed a hungry person unless he eats it; neither do these blessings bless unless we use them. The habit of resorting to a practitioner to work out our problems is not far removed from one's former habit of resorting to a doctor for relief. The Principle and rule of Christian Science are as demonstrable for one as for another, and although the student may require help occasionally, the privilege of understanding and demonstrating the truth for oneself must some time be taken advantage of by all.

The common excuses for not availing oneself of these provisions for our spiritual welfare are lack of time and lack of means. We have no time, say some, to study the Lessons, or to read our periodicals, etc. Of all, this is probably the most pitiful subterfuge. We have time to make dollars and cents, to expand our business interests, to add acre to acre, and to enjoy the so-called pleasures of existence, but we have no time in which to gain a knowledge of God or to add to our store of spiritual good. Whose time do we use? Can we bring a moment into being, or do we hold security upon a single future hour? If we know that eventually all must seek and find that knowledge of the truth which makes free, we know that some time, either willingly or perforce, we shall have to take all the time God demands for this work. How much better for mortals to do this from their love of good than to be driven to it by the rod of suffering.

The plea of lack of means may seem a more plausible excuse, but this sense of poverty will never be overcome while one admits that he cannot afford the price of our Leader's works, or to subscribe to our periodicals. We need the faith as well as the courage of our convictions. If convinced that the truth of God's infinitude which is taught in Christian Science is the divine corrective for the error of want as well as for the error of disease, let us abide by that conviction and reject material sense evidence in the one case for the same reason as in the other. "All that a man hath will he give for his life." Are the things of Spirit less vital to us, and do they concern our real being and happiness less than the things of material sense? If our hunger for the knowledge of God were great enough to sacrifice anything to gain it, would we not break any sense

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of limitation that may now seem to hamper us? Mortal belief will keep us poor so long as we plead poverty against the possession of those means by which God is revealing Himself to mankind. If it comes to a question of love—and it must—which lies nearer our heart, the material or the spiritual?

We are either taking advantage of these blessings or we are not; if we are, then the way will grow brighter and our sense of good increase,—but if not, even our own sense of justice will condemn us to suffer the result of our ingratitude and indifference. One may be loud-spoken and effusive in apparent appreciation of Christian Science, but only the use made of it decides one's genuine attitude. Mortals cannot patronize the truth, but they may learn to live it. Divine Principle heeds not human praise, entreaty, or condemnation, but responds to the slightest degree of unselfed goodness and spiritual understanding. If one admits the truth of Christian Science, he is bound by his own sense of honesty to live it as best he may, and by every tie of brotherly love to advance its cause among men; but for such a one to make no effort in these directions, condemns his position as hypocritical.

A practitioner, however earnestly he may work, cannot pass over God's demands upon his patient. One who announces his belief in Christian Science, yet persistently ignores its requirements, and neglects to avail himself of the blessings it offers him, will find sooner or later that a practitioner's treatment cannot compensate for his remissness, nor bring to his consciousness the good which Truth demands he must himself work for. "How shall we escape," says the Scripture, "if we neglect so great salvation?"

AN OBJECT-LESSON.

NELLIE B. MACE.

GLANCING up from study one morning, attention was attracted to a bright spot of light on the darker side of the room under a heavy chair, where the color of the carpet was intensified into a brilliant red. The sun was streaming into the room, but from a direction which rendered it impossible for it to reach this particular place. The brilliancy was recognized as a reflection, and a glance was cast about to discover its source of illumination. At an angle from the chair stood a book-case, the glass door of which was receiving a direct ray of sunshine and sending back its borrowed light into this shaded nook, lending to the carpet a color more beautiful than that of any other part of the room.

The Lesson-Sermon which was the subject of study at the time this silent object-lesson was observed, strongly emphasized the truth and beauty of reflection in the universe of Spirit, and the fact that nothing but love can comprehend and adequately represent Love, divine Principle. A few moments later, when the sunshine had passed the windows, the spot so attractively bright had deepened again to a dull tint, and the glass in the book-case was likewise without light or reflection. It was clear that the glass had in itself no power to give out light, but once in the path of the sunlight it reflected a perfect image, in accordance with the law of optics.

How like our lives. Unillumined by the light of Truth, how void of spiritual energy is the human consciousness; how powerless to impart true comfort to suffering mortals and how unrelieved remain the shadows of material existence. But facing the light revealed through Christian Science, how responsive becomes awakened thought to the appeal of spiritual truth, and how surely its light will be reflected to others, and that perchance without conscious or direct effort.

How deep should be our gratitude for the revelation of Love as the Principle underlying all genuine service in the world, how constant should be the effort to set our affection on things above, from whence alone can come this true illumination, and how unceasing should be our endeavor to light up with the radiance of reflected love all the dark places in our own lives and in the lives of those within the radius of our influence. How compassionate the wisdom which has given to men the hope that, while saving love inheres not in mortal mind, yet it is possible to progress toward the realization of Immanuel and the individual utilization of the spiritual law of reflection. How the erstwhile drooping hope rejoices to find the hitherto cold and unresponsive inertia of material beliefs dissolving under the touch of Love, and the appearance in its stead of the warming desire and increasing ability to love and to help.

How may we rejoice in beholding the ever widening influence of the example of our Leader, who has discovered and practised the truth about Love and Love's reflection, watching meanwhile that we be not lost in idle admiration of her life and work, but be ourselves progressively obedient to the command, "Go, and do thou likewise," remembering her teaching that "the substance, Life, intelligence, Truth, and Love, which constitute Deity, are reflected by His creation; and when we subordinate the false testimony of the corporeal senses to the facts of Science, we shall see this true likeness and reflection everywhere" (Science and Health, p. 516).

BEARING WITNESS.

PERCY WAXMAN.

SOME little time ago a young student in Christian Science said to a friend of the writer: "I wish I were a good speaker. I have had a very beautiful healing through Christian Science for which I am extremely grateful, but somehow or other I cannot pluck up enough courage to give a testimony at a Wednesday evening meeting. You know, I have never yet spoken in public."

The friend replied: "Perhaps I can help you to overcome your fears and doubts. Suppose you were to enter a law court where a man was being tried for his life. Suppose the circumstantial evidence was so much against him that conviction seemed certain. Suppose it so happened that you alone of all the persons present possessed such knowledge of his innocence that your evidence if given would free him: would you not give it? Would the fear of your being a poor speaker hold you back from giving the evidence that would save the man? Would the presence of judge, jury, and trained pleaders prevent you from speaking what you knew to be the truth? Could anything deter you? No, a thousand times! Your sole thought would be to free the man unjustly accused. Now, a Christian Science church on a Wednesday evening may hold some unfortunate who has been sentenced by some supposed material law to suffer or die. You and every other Christian Scientist present have evidence in your possession which will free that man from his unjust sentence. Will the thought that you do not consider yourself a good speaker prevent you from helping your brother? Will anything keep you from bearing witness to the truth that makes men free? Of course not."

The result of this advice is easy to guess. Many people overmodestly consider themselves poor speakers. But what constitutes a good speaker? Is it not one who speaks the truth? The giving of testimony should be a very simple matter, for is it not born of gratitude for benefits received? The speaker who is truly grateful will never have to hesitate about properly expressing his gratitude. To give testimony does not mean to give vent to oratorical flights. It does not mean the undue exercise of elocutionary eloquence. It does not mean an opportunity for promiscuous "teaching," for obvious reasons, not least of which is the possible unreceptivity of many present. It does not mean that one should attempt elaborate explanations of the *modus*

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operandi of Christian Science healing. In other words, the giving of testimony means exactly what the statement implies, viz., bearing witness. Nothing speculative, conjectural, or imaginative should enter into a testimony. The plain recital of facts is greatly to be desired. How often the simply worded testimony of a child makes a more pretentious effort seem insignificant. To bear witness to the truth is a simple and beautiful procedure if gratitude impel the speaker.

Our beloved Leader, among her manifold expressions of wisdom and love, has instituted these Wednesday evening meetings to give us the golden opportunity of expressing our gratitude to God, that in so doing we may help our brothers as well as ourselves, for, as she tells us in Science and Health (p. 372), "In Christian Science a denial of Truth is fatal, while a just acknowledgment of Truth and of what it has done for us is an effectual help."

ELEMENTS OF GROWTH.

REV. HENRY M. PERKINS.

SOME movements owe their success to argument based along the common material lines of reasoning, but it has been otherwise with the advance of Christian Science. The most clearly stated arguments have often left some opponent only the more closely intrenched against spiritual truth. When Philip said to Nathanael, "We have found him, of whom Moses in the law, and the prophets, did write, Jesus of Nazareth," he was met by the incredulous reply, "Can there any good thing come out of Nazareth." Here was an invitation to argue, but Philip, a good judge of human nature, merely said, "Come and see."

Now as then, the healing, enlightening, and saving truth appeals to men on the ground of results accomplished. Having come, Nathanael dismissed his doubts. The key to his real character is seen in the words of Jesus. "Behold an Israelite indeed, in whom is no guile." Are not these words suggestive of one important element of growth, viz., receptivity? The healthy plant is proof that good seed found lodgment in good soil. So the unprejudiced, sincere, and open mind has ever proved to be right soil for the teaching of Christian Science. When we are in the right attitude toward God, the truth flows to us unobstructed.

Mrs. Eddy has said, "The effects of Christian Science are not so much seen as felt. It is the 'still small voice' of Truth uttering itself. We are either turning away from this utterance, or we are listening to it and going up higher. Willingness to become as a little child and to leave the old for the new, renders thought receptive of the advanced idea" (Science and Health, p. 323).

Another element of growth is the expression of the truth. Sometimes that expression is by the spoken word, again by the faithful and consistent life, by the kind act or by patience and forbearance, along with other manifestations of love. The form of expression depends somewhat upon natural tendencies and aptitudes, upon circumstances and opportunities. The law of increase in the commercial world is based upon the use of what may be already at hand. This, however, is only an imperfect type of spiritual law, as unfolded by the words of Christ Jesus, "Unto him that hath shall be given;" and by those other words, "If ye know these things, happy are ye if ye do them."

As the clouds are both receivers and givers of blessings to earth, so will a faithful study and application of the teachings of the Bible and Christian Science enable us not only to be receptive of the truth, but also to be light-bearers, each in the measure of his opportunity clearing away the mists of error. Thus shall we realize and prove the value of Peter's words, "Grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ."

SYMPATHY.

MAY BELCHER.

LACK of sympathy is a charge frequently brought against students of Christian Science by those antagonistic to its teachings. What mortals generally understand by sympathy is often little more than mere emotionalism and the manifestation and expression of error. It sometimes seems difficult to explain to those outside of Christian Science how this false view of sympathy, which merely adds to our brother's burden instead of helping him, must give place to the true sympathy, which lifts him out of his sense of grief and discord and shows him that health and happiness are man's rightful heritage as God's spiritual child. When cases of sorrow and suffering were brought to our Master to be healed, he showed his true sympathy in proving to the sufferer the unreality of all his troubles by destroying and healing them. In Matthew's Gospel we read: "And Jesus went forth, and saw a great multitude, and he was moved with compassion toward them, and he healed their sick."

While striving to put into practice our understanding of Christian Science, we must not forget that true sympathy is the reflection of divine Love, and also that divine Love is full of compassion, mercy, and patience. The truly sympathetic man or woman is one who has a quick insight into the needs of others, and such a one would never make the fatal mistake of saying to some timid inquirer into Christian Science, one who is, to mortal sense, full of pain and sorrow, "You have nothing the matter with you; all your suffering is a lie." He would first prove to the patient the nothingness of error by demonstrating to him the allness of God, good, in the healing of his sense of pain and discord. Then the patient, when he had gained that practical proof of the power of infinite Love, would be ready to see and understand how all belief in evil is an unreality, a false state of consciousness. We who are students of Christian Science need to be very much on the alert to guard our consciousness against the entrance of any error in the shape of impatience with a brother's seeming slowness in apprehending the truth. Doubts and difficulties out of which through God's help we have worked, are still very real to him, and we need to be very compassionate and gentle, and lead him step by step over the rough places with words of cheer and encouragement, until at last he too is able to rejoice in the "glorious liberty of the children of God." In Science and Health (p. 514) we read, "Tenderness accompanies all the might imparted by Spirit." The strongest thought is therefore the one which manifests the most tenderness and compassion.

All through our Leader's writings she impresses on us the necessity for wide sympathies and the human affection which alone can enable us to understand and meet the needs of others. She tells us that "the physician who lacks sympathy for his fellow-being is deficient in human affection, and we have the apostolic warrant for asking: 'He that loveth not his brother whom he hath seen, how can he love God whom he hath not seen'" (*Ibid.*, p. 366). We must be willing to see things from our brother's standpoint as well as from our own. Wholesale condemnation of his cherished opinions and beliefs will never help him out of them. Courtesy is an essential part of sympathy, and we must be careful not to hurt a brother's feelings by any scornful or slighting allusions to the faith which he has hitherto held.

While rejoicing in the truth contained in the teachings of Christian Science and in the clearer understanding of God and man which has come to our own consciousness, we must not forget that those differing from us also believe in the truth of their religion; that to them it has been, perhaps, very real and vital and hallowed by many tender memories and helpful experiences, and the effort to break away from all this, and to grasp what to them may seem difficult to

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understand, may be causing them many a struggle and heartache. Let us always bear in mind St. Peter's wise admonition in his first epistle, "Be pitiful, be courteous," and gently and tenderly show them the truer concept of God, thus lifting their thoughts and our own higher, and proving to them by our practical loving sympathy and courtesy that Christian Science is no mere theoretical religion.

This perfect sympathy must be demonstrated in every thought, word, and deed of our lives; our homes must be made brighter, happier, and more harmonious because of it. Often, when the wonder and beauty of Christian Science begin to dawn on our understanding, we are tempted to become absorbed in the study of "the letter" to the exclusion of all else, and it may sometimes mean that we forget the little every-day duties which lie close to our hands,—those duties to which the spirit of Christian Science is always applicable. Tender, loving care for others, consideration for their comfort and happiness, intelligent interest in their pursuits, and faithful, cheerful performance of "the daily round, the common task,"—all these will do far more to prove to those who seem to be antagonistic to Christian Science, that our religion is the practical Christianity which Jesus taught and practised, than any mere giving out of theories, or the utterance of another's thought, no matter how beautiful it may be.

Only through the broadest sympathy and unselfed love can we gain the full confidence of the sick and sinning. Our Master's infinite compassion and love showed Mary Magdalene the hollowness and unreality of her sinful life and revealed to her the true concept of Love, and our work today is so to put into practice our understanding of Love that no trouble shall seem too small to be brought to us for help and healing, and no sin too terrible. If we keep the Christ-ideal uplifted in our own hearts, we can never be justly accused of lack of understanding and sympathy.

LOVE'S PLAN.

WILLIAM H. COOMBER.

The old adage, "Man proposes, but God disposes," is well known. Through the teachings of Christian Science we are learning to realize more fully the truth of these words. We have learned, and are still learning, that God alone governs the universe, and that nothing can withstand His omnipotent power to accomplish His infinite purposes of good.

When first we commence to glean a little of the spiritual understanding which Christian Science brings to us, it would seem that the manifestations of evil are as numerous, and even more so, than those of good; but a better understanding of the truth reveals to us, that all appearances of evil, of whatever name or nature, are unknown to God, infinite good, who the prophet tells us is "of purer eyes than to behold evil;" and who shows us how to overcome its seeming reality and power by revealing that in His sight evil is unknown; that, as He created man in His own image and likeness, evil is also unknown to the man of God's creating. Our work is to endeavor in thought and by application to be constantly alert to "know the truth" which sets free, to think and acknowledge good only always and everywhere, through the understanding of the allness of God and of His spiritual and perfect creation.

From this we see that the plan of divine Love for each one of His ideas is never less than all good. He who is infinite good is incapable of sending anything less. Christian Science therefore reveals that our heritage is the infinity of good, and it is our privilege to recognize this and avail ourselves of it by exercising our God-given dominion over all the earth, while we know that only good can be our lot if we are truly seeking to know Love's plan for each one of us. We must see and recognize, too, that the manifestations of good are not limited in any way, but that they are above all we can ask or think, and that we alone live it ourselves. Knowing this, we shall not be anxious for tomorrow, even if to human sense the way seems difficult, because we know that divine Love alone governs and we can rest assured that henceforward all good is ours—all that is our rightful heritage, and that we cannot miss any legitimate or true happiness or anything that it is right for us to have.

Christian Science teaches us to live in the present, to take each step forward as it appears; and if we live up to this teaching, new opportunities for giving and getting good will appear to our human sense in their order, and in demonstration of the plans of God, who doeth all things well. Thus we shall learn to make fewer plans for ourselves, and to wait for the clear leading of divine Love—our work being to know that He who is infinite wisdom and intelligence can infinitely and unerringly direct our way from sense to Soul, until at last we come to Truth's green pastures, and are satisfied.

SABBATH REST.

FRED C. HOUSE.

It was on the opening day at one of the theaters in a western city that the writer had the following experience, which may be of help to others. It was a Sabbath day, and he had been to a Christian Science service, where his thought had been lifted into a peaceful contemplation of God's mercies, power, and presence. In the line of his usual occupation he was led to go almost directly to his employment, and to all appearance it was not to be a day of rest for him. On arriving at the scene of his work, he was asked into a room by one of his associates, who was in a state verging on collapse.

"Do something for me," he begged. "I have been up all night,—not drinking, but waiting for a saloon to open. You see my condition. I hate to be humiliated before the others."

The man seemed to be trying vainly to collect himself. A few words were spoken to him in response to his appeal, words quite different in substance from those he was accustomed to hear; but they were words of Truth, and presently their influence was felt and acknowledged. The writer then assured him that he could perform his task that day, and at the moment when the demand was made upon him he was able to meet it without any difficulty. His thanks were sincere and hearty for the help he had received, but the writer felt that he was the one who had been greatly blessed, in the peaceful day brought to him by this proof of the power of a word of Truth spoken when it was needed. This incident was followed by a day of spiritual activity analogous to the great sabbath in God's creation, wherein the six days' labor ends in rest but not in idleness.

Our beloved Leader, Mrs. Eddy, says in Science and Health (p. 519), "The highest and sweetest rest, even from a human standpoint, is in holy work." Deeds punctuate eternity more than mortal days and years, and one day with the Lord in His vineyard is as a thousand years. In Christian Science there is truly a Sabbath of rest for the children of God.

"Happiness finds every place alike good, but a little misfortune will abase a very great man."

"A good word shines more than an emerald in the hand of a slave who finds it in the mire."

"The wise man is satisfied with his knowledge; good is the place of his heart, sweet are his lips."

From a book of maxims by an Egyptian prince, *Ptah-hotep* (5th dynasty).

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SELECTED ARTICLES.

[E. M. Ramsay in *Scotsman*, Edinburgh, Scotland.]

It is undoubtedly true that a number of actors and actresses have become students of Christian Science, because they have been enabled by its teachings to rise above many of the difficulties which they have to encounter in their profession. Christian Science is not a sect; it is a method of thinking, a way by which men may journey out of sin and disease into the liberty of the sons of God. People familiar with their Bible will remember that "the way" was the name by which Christianity was first known. Christian Science, then, is a return to the methods of primitive Christianity.

Christian Science enlarges our conception of the nature of God by presenting Him as infinite intelligence, unchanging Love, unending Life. It emphasizes the Bible teaching that man was made in the image and likeness of God, and points out that nothing which is unlike God can form an essential part of His image—man. Thus it shows us that, since there is no jealousy in perfect Love, God, there can be no jealousy in His child; that, as "every good and perfect gift is from above, and cometh down from the Father of lights," we, His children, can have all the intelligence, originality, and strength we require, if we will but turn to God in humility and faith. In this way the Christian Science student is brought to see that there is no cause for jealousy, no need for it, no reality or power in it, since all power belongs to God. Thus he ceases to express jealousy or to fear it. By a similar process he is freed from nervousness, anxiety, and fear, and from all the other evil thoughts which assail him. He also finds that as his consciousness becomes purer, more compassionate, brave, and true, he manifests more health, and is less affected by heat, cold, change of diet; he finds that journeys by land and voyages over stormy seas have ceased to fatigue or upset him. "Thou wilt keep him in perfect peace, whose mind is stayed on thee."

The prevalent impression that Christian Science is a form of suggestion, or is based on the exercise of will, is the very opposite of the truth. In proportion as man surrenders his erring human will and rejoices to be governed by the divine Mind alone, do sin and illness cease to influence him. "To be spiritually minded is life and peace."

[Frederick Dixon in *Christian Commonwealth*, London.]

With respect to the discussion on faith-healing, reported in a recent issue of the *British Medical Journal*, and referred to in a late issue, will you permit me to point out that, with all due respect to the writers in question, there is a distinct absence of logic in their views. Dr. Henry T. Butlin, who is certainly one of the most eminent medical men of the day, admitted that an occasional case of organic disease may be healed by faith; but if an occasional case can be healed, logically every case can be healed, and the only question at issue is the amount of faith requisite. Dr. Osler, on the other hand, insisted that Christian Science healing was entirely confined to functional disease. His only ground for this statement was, however, the fact that he had personally not come across a case of organic disease which had been so healed. Now, talking personally to an eminent doctor some time ago with respect to the healing of cancer, he told me, quite plainly and without any equivocation at all, that no case of malignant cancer could be healed by Christian Science treatment, and that if any such case appeared to have been healed, it was not malignant cancer but there had been a mistake in the diagnosis. Could any argument possibly be more hopeless than this?

The deduction, then, which emerges from these somewhat contradictory statements amounts to this, that it is admitted that Christian Science does heal functional disease, and that organic disease can be healed by faith. If the Gospel record is true, Jesus healed organic, functional, and nervous disease indiscriminately, and declared quite plainly that those who believed in him should be able to repeat this healing.

The miracles of Jesus were nothing but his demonstrations of his faith in, and understanding of, things unseen. There was nothing whatever supernatural about them. They were the divinely natural effects of his knowledge of divine law and spiritual causation; and simply by making use of this knowledge he healed the sick and raised the dead and stilled the tempest, proving, in the face of a doubting world, that those who knew the truth were freed by that knowledge from the fetters of materialistic ignorance.

For centuries the wise men of the world have sought the explanation of the origin of evil. They have never found it, and fortunately they never will find it, for the day in which the origin of evil was discovered would be the day of its discovery as a reality. Jesus himself, speaking to his disciples of evil, personified it after the manner of the age and country in which he lived, as the evil one, or devil. Never, however, did he say a word which could be construed into acceptance of it either as reality or power. He was a liar, he said, and a murderer from the beginning, and he abode not in the truth, because there is no truth in him. Strip away the metaphor of the East, and reduce this saying to the matter-of-fact idiom of the West, and what does it mean but this?—evil is a lie, and a lie would murder every statement of truth; but a lie has no existence in truth, because there is no reality in it.

[Louise Satterthwaite in *Lippincott's*.]

A good example of optimism is that given by Christian Scientists. Meet one or a dozen of them wherever one may, and one is usually impressed that here is a happy people. Not many years ago, a confession to any such leaning was equivalent to being classed with the faddists and "cranks" of the community; but even then Christian Scientists were optimists of the first water. They were convinced that right ruled, and they cared not a whit for anything else. Today, throughout the United States and foreign lands, thousands find this belief satisfying. It is practical optimism, since by its use they keep happiness, prosperity, and first-class health.

The business man needs optimism throughout all departments of his establishment. The housewife must have it if she would build a real home. The professional man, whether in the ministry, the law, or medicine, finds it his best assistant. This, of course, must needs be the real optimism. Not the smiling exterior which conceals but poorly the underlying moroseness or despondency, but the simon-pure article which comes from the heart, whereby its owner finds life so worth the living that his enthusiasm and steadfast courage, even in dark days, spread to all around him. Inwardly and outwardly the Christian Scientist strives to keep a crystal-clear consciousness of the fact that good is the only thing worth knowing. He never says or thinks that the country is going to the dogs. He is never caught mourning aloud about the scarcity of money, the dearth of good servants, nor the supposed increase of immorality in the world. He rules despondency of all kinds out of thought, and the result is that every one in his vicinity feels the better for it.

One of the favorite criticisms of Christian Science is that it takes the ground that, since God is good, He cannot have created sickness or death; therefore, since there is only one creator, these things have no foundation in absolute fact and are therefore unreal. The logic of the reasoning seems to some extent lost upon the world at large, but the Christian Scientist, finding that better health, morals, and business result from the belief in the unreality of evil rather than from faith in its power, points to the full measure of value

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received from this species of optimism, and goes on his way rejoicing. Could the whole world be convinced that unfaith in evil is really throwing all its force in with good, might it not be worth while? Should we never again fear anything, never be afraid of germs, drafts, foods, the weather, contagion, "colds," in short, all the pet bugaboos of modern times? Should we not be a healthier, saner, and a more joyful people?

The only optimism worth having is that which proves of practical use. Christian Science has demonstrated its value in just this way. Had it not done so, it would have died a natural death long ago, since there is little on the surface of it to allure or tempt the average mortal to a study of its metaphysical statements.

[H. Coulson Fairchild in *Plainfield* (N. J.) *Press.*]

In a recent issue one signing himself "A Local Pastor" criticizes my second reply to a critic on the subject of the atonement. I do not think it was misleading, as my latest critic implies, to refer your readers to the Christian Science text-book for the exact meaning of the atonement as taught in Christian Science. There is no higher authority on the subject of Christian Science and its teachings than the text-book, "Science and Health with Key to the Scriptures," by Mrs. Eddy. In view of the fact, however, that a brief explanation of our views may satisfy our critic, I will state that atonement in Christian Science does not mean the loss of one's individuality. The true individuality of man is brought to light when man reflects the divine image and likeness and becomes at-one with God as His reflection.

Our critic presents some quotations from Science and Health, parallels them with some picked texts from the Bible, and ends up by saying that he wishes the general public to "know the radical difference between the atonement as Christian Science teaches it and the atonement as taught in the Bible." By what authority our critic presumes to state exactly what is taught in the Bible we do not know; we certainly have no objection to his stating his particular belief as to what the Bible teaches on this subject; but we must remember that there are at least one hundred and eighty different religious sects in this country calling themselves Christians, who are ready to tell us what they think "is taught in the Bible." Without doubt all are doing some good and all have a right to their particular views. What we do object to is the tendency of critics of Christian Science to endeavor to explain what Christian Science teaches, in addition to explaining their own beliefs.

During many years' experience in reading criticisms of Christian Science, I have seen a number of so-called deadly parallels which purported to set forth a difference between the teachings of Mrs. Eddy and those of the Bible, but taken as a whole there is a chain of confirmation of Christian Science running through the entire inspired word of the Bible. When verses from the Bible are separated from their context and quotations from Science and Health are similarly used, the setting of these quotations one over against the other, constitutes a wholly unreliable criticism.

Our critic confuses the thought of Christ with the personality of Jesus. The Scripture verses which he quotes as referring to the body of Christ from the Christian Science standpoint, relate to a spiritual and not a material body. We partake of the body of Christ when we live and understand the truth as taught by Christ Jesus. We are redeemed by the blood (life) of Christ when we walk in the footsteps of the Master. Christian Scientists believe that in this sense Christ Jesus gave his life for the life of the world. They do not believe in the transubstantiation or substitution of human blood as the saving power. Jesus himself said, "Follow me;" "If ye love me, keep my commandments;" "Be ye therefore perfect," etc. Paul said, "Work out your own salvation." Our critic seems to object to the interpretation of these plain words and says, "The atonement, then, according to the Bible, is something we receive, but according to Christian Science, it is something we work out." Our critic is correct in his assumption that Christian Scientists are trying to work out their own salvation, knowing that it is God who worketh with them, "both to will and to do of his good pleasure." Some religions make Christianity a mere matter of belief, resting on the one verse in Scripture, "Believe on the Lord Jesus Christ, and thou shalt be saved." Christian Science says true Christianity is the pearl of great price. We must do something more than believe; we must understand and demonstrate it. Christian Scientists believe that Jesus' command was perpetual, "Go ye into all the world, and preach the gospel;" "Heal the sick."

The term "once for all," so strongly emphasized by our critic, would indicate to Christian Scientists that Christ Jesus overcame sin, disease, and death, and "once for all" established the proof of the dominion of good over evil. Christ Jesus was the way, and pointed out the way for all men. He said: "If any man will come after me, let him deny himself, and take up his cross, and follow me." I do not see how any Christian can avoid the conclusion from these words that salvation is something to be worked out and is not merely a matter of acceptance and belief. According to our views, Christian Science emphasizes and reiterates in faith and practice the great fundamentals of primitive Christianity.

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

A critic says that "if that book [Rudimental Divine Science], and Science and Health, were offered to any church, they would be rejected on the ground that they were unscriptural." Then he goes on to say that a statement of Christian Science might be submitted to the Methodist conference or the Episcopal convention for final judgment. But would the judgment of such a conference or convention be entirely reliable? To make my meaning more clear, let us suppose the Methodist conference should sit in judgment on the creed or doctrine of the Episcopal church, and *vice versa*. Would not each find that they themselves were right, and the other wrong, on Scriptural authority? No doubt they might attempt to disprove the Scriptural authority of Christian Science by the same token.

The "scientists" mentioned by our critic who have sat in judgment on the discovery of the North Pole, understand the "science" of astronomy. Unless the clergymen likewise understand Christian Science, and prove it by actual demonstration, how can we be sure they are competent to pass judgment until they do understand it? Christian Scientists have proved their claims. The Master said, "By their fruits ye shall know them." It matters not whether Christian Science is approved by certain individuals in the churches, or not: it must stand or fall on its own merits. That is the reason why I did not refer to our critic's statement in reference to putting the books before a committee of men who do not profess to understand Christian Science. I do not see that the opinion of such a committee would carry any more authority than our critic's opinion.

I assure you, I propose to tell the whole truth and nothing but the truth: therefore I must thank our critic for giving me this opportunity to answer the whole statement. However, it has not been proved that Christian Scientists are "impostors," nor that Christian Science does not heal the sick and sinful. And what is more to the point is that the public is turning to it for moral, spiritual, and physical healing, in ever increasing numbers. Would this be so if the claims made for Christian Science were not being proven? If it is desired, the writer will furnish testimonies of healing, made on oath in court. Also testimonies by physicians of renown concerning cases which passed under their own observation. In fact, there is so much evidence to sustain our claims that even our critic's only excuse for

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rejecting them is that the cures were not effected instantaneously in every instance, and because of some failures on the part of Christian Scientists to demonstrate Christian Science.

The apostle Paul went about for a long time with a "thorn" in his flesh. Some say it was rheumatism; others that it was sore eyes; but we may well believe that after a period of spiritual growth he overcame his difficulty. So it is with every one who attains "unto the measure of the stature of the fulness of Christ." When they do attain that standard, they will never fail; but no person on earth can claim to have attained all. It is what a person has accomplished for humanity that shows his real worth, and today hundreds of thousands rise up and call the Discoverer of Christian Science blessed, for they have been restored to their friends and their families, ofttimes when they would have perished without the truth which destroys all error. It is such proofs as these that sustain Mrs. Eddy's claims for Christian Science and annul the charges of her detractors. Her claims have been so thoroughly proven that today many M. D.'s have given up the practice of medicine and are now Christian Science practitioners; and many clergymen have joined the ranks of the Christian Scientists. Surely, this could not have happened until the efficacy of Christian Science had been demonstrated to their satisfaction. In fact, the teachings of Christian Science have received such general recognition that many leading clergymen and divines approve of spiritual healing and are even now taking steps to introduce it into the churches. Does not this prove that Mrs. Eddy's prophecy to the effect that "in the twentieth century every Christian church in our land, and a few in far-off lands, will approximate the understanding of Christian Science sufficiently to heal the sick in his [Christ's] name" (Pulpit and Press, p. 22), is already coming true?

In the face of these facts is it not true that Christian Science has advanced the "standard of medical and theological thought"? The one depends less on drugs and more on nature, cleanliness, purity, etc., and with a growing recognition that the mental condition of the patient has a great deal to do with the success of the cure,—and last, but not least, some have already given up the practice of medicine for Christian Science methods. In the churches the clergy do not preach an all-powerful devil, to the exclusion of the one omnipotent God, so much as they used to. No, evil is not accredited so much power since Christian Science has taught people to allow nothing but Life, Truth, and Love to fill their consciousness. It has raised theology to the point where it must demonstrate its utility; where it must meet the needs of the people in actuality rather than in theory. Christian Science has taught them that creed and dogma give place to the authority of Truth. Indeed, Christian Science has elevated theology to the point where preaching without practice is seen to be incompatible with the words and works of our Lord and Master.

Christian Science has been the greatest factor in this awakening for the reason that it has proved the efficacy of divine Life, Truth, and Love to destroy the sins, diseases, and discordant conditions of mortal mind, by the power and supremacy of the divine Mind which it reveals. In writing of her discovery of Christian Science, Mrs. Eddy says: "The Bible was my only text-book. The Scriptures were illumined; reason and revelation were reconciled, and afterward the truth of Christian Science was demonstrated" (Science and Health, p. 110). Thus it will be seen that what Mrs. Eddy teaches in Science and Health was gleaned from the Scriptures. What she found there she comments on in Science and Health, making the Bible teachings practical in this age.

[Eugene R. Cox in *Buffalo* (N. Y.) *Enquirer*.]

In a recent editorial entitled, "Can a Man Die of a Broken Heart?" appear some favoring comments on the effects of Christian Science, but the closing sentence is one calculated to give readers a mistaken sense of what Christian Science teaches. After saying that if the man who died of a broken heart had been a Christian Scientist, he would have been dancing at the wedding feast instead of lying in his coffin, you state, "It is better to die occasionally of a broken heart than to spend your whole life in the very dull and uninteresting belief that nothing is real." Such is not at all the teaching of Christian Science. In the text-book of Christian Science, "Science and Health with Key to the Scriptures" by Mrs. Eddy, the word "real" is used 183 times, and the word "reality," singular and plural, is used 139 times. Thus in the space of 600 pages, these words appear 322 times, and in no place is there a failure to explain logically and clearly the difference between the real and the unreal.

One pertinent illustration (used on page 386 of Science and Health) is that of a false despatch, telling of the death of a friend. The recipient, if merely told that his grief was unreal, would resent it bitterly, but when shown the falsity of the despatch, would dry his eyes and realize himself the unreality of the whole occurrence. Christian Science, therefore, differentiates between the false testimony of the physical senses and the reality of the spiritual and eternal, and in so doing brings a peace and harmony into our lives never before known.

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

Christian Science has no connection with the methods of those who practise faith-healing, with which, however, Christian Scientists have no wish to interfere. There is no blind dependence on Christian Science; certainly the student has faith in the rule which he learns in Christian Science, just as the schoolboy learns to have faith in the rules of arithmetic, but it is only as he understands them that he can put them into practice. Healing in Christian Science is the demonstration of scientific knowledge of Truth, it is the proof of fact, not fancy. Even a child can demonstrate his understanding of numbers, and a beginner can put to the test his grasp of the facts which Christian Science unfolds; but it is a mistake to call it "faith-healing."

[Ashcroft in *San Jose* (Cal.) *Mercury*.]

Talking about newspapers, let me go on record as a reader and admirer of *The Christian Science Monitor*. Next to the *New York Evening Post*, it is nearer real literature than any newspaper printed in this country. Its columns are clean and informative, its features original and capital in style, its editorials both virile and finished. The byways are not raked for the salacious scandal, nor is it a purveyor of the reddened dramas of modern society. It is a well-written, sweet-tempered medium, a wholesome, powerful influence in the land at a time when the dailies as a rule are up to their ears in cheap sensationalism. It would be a narrow-minded denominationalist who failed to see the worth of this superior journal, and a still narrower one who refused to read it simply because it is the official organ of the church founded by Mrs. Eddy.

ADMISSION TO MEMBERSHIP IN THE MOTHER CHURCH.

The next admission of candidates will be Nov. 4, 1910. Application blanks may be obtained by addressing the Clerk of The Mother Church, and should be returned to him on or before Oct. 18, 1910.

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

Those who have made application for membership prior to June 3, 1910, and have not received notice of election, may communicate with the Clerk if they so desire, and are especially requested to do so before sending in a second application.

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

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CHRISTIAN SCIENCE SENTINEL

EDITORIAL

MRS. EDDY TAKES NO PATIENTS.

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

TAKE NOTICE.

I HEREBY announce to the Christian Science field that all inquiries or information relating to Christian Science practice, to publication committee work, reading-room work, or to Mother Church membership, should be sent to the Christian Science Board of Directors of The Mother Church; and I have requested my secretaries not to make inquiries on these subjects, nor to reply to any received, but to leave these duties to the Clerk of The Mother Church, to whom they belong.

MARY BAKER EDDY.

Sept. 28, 1910.

"THEM THAT BELIEVE."

WE often hear people say that they believe implicitly in the Bible, but when we attempt to reconcile their actions with this statement, we find that the point of view of the individual enters largely into the matter, and that their belief in the Bible is simply a belief in their own interpretation of the Scriptures.

A case in point is the common interpretation of the 8th verse of the 5th chapter of Peter's first epistle: "Be sober, be vigilant; because your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour." It can be readily seen that the interpretation given to this verse by one who literally believes that there is a personal devil, and that evil is as real as is good, would be entirely different from that of one who knows that there is no personal devil, nor can be, because there is but one creator, God, and it is inconceivable that He could have created evil and "the father of it."

It is essential, therefore, in order to interpret the Scriptures and to form a correct concept of man's relation to God, and God's relation to the universe, that we first have some premise which is entirely consistent with God's nature and omnipotence. Herein lies the incalculable value of the service that Mrs. Eddy has rendered humanity, in the promulgation and demonstration of her discovery that there is a divine Principle and that this Principle can be scientifically demonstrated.

On page 108 of Science and Health she writes: "I learned these truths in divine Science: that all real being is in God, the divine Mind, and that Life, Truth, and Love are all-powerful and ever-present; that the opposite of Truth,—called error, sin, sickness, disease, death,—is the false testimony of false material sense, of mind in matter; that this false sense evolves, in belief, a subjective state of mortal mind which this same so-called mind names *matter*, thereby shutting out the true sense of Spirit."

Again, on page 492, she declares: "The notion that mind and matter commingle in the human illusion as to sin, sickness, and death must eventually submit to the Science of Mind, which denies this notion. *God is Mind, and God is infinite; hence all is Mind.* On this statement rests the Science of being, and the Principle of this Science is divine, demonstrating harmony and immortality."

Much as critics have found fault with Mrs. Eddy's exegesis of Genesis and Revelation, as given in Science and Health, the fact remains that it is entirely consistent with a premise which honors God as no other premise honors Him, a premise from which is logically and scientifically worked out the healing of sickness and sin as Jesus healed them. We must always remember that our Master promised that such "signs" as he gave should "follow them that believe." In other words, the hall-mark of Christianity is the healing of sickness and sin through the same means which Christ Jesus employed.

That the healing work which Christian Scientists are doing today is being wrought out on this basis, is amply proved by the thousands upon thousands of testimonials which have been published in the *Sentinel* and other official periodicals, as is also the fact that it is being done through the understanding of the Scriptures which has come to them through their study of Science and Health.

ARCHIBALD MCLELLAN.

THE REWARD OF PATIENCE.

PATIENCE is undoubtedly regarded by many as a rather negative sort of a virtue, though such an opinion has no support in human experience or in the teachings of the Bible. The very fact that patience is none too easily cultivated goes to prove that it deserves to be classed with the rarest and sternest virtues; indeed, it is so classed by St. Peter in his wonderful second epistle, where he places patience between temperance and godliness, while St. Paul urges that we "be not slothful, but followers of them who through faith and patience inherit the promises." In another place he prays that the "God of patience and consolation" would enable the followers of Christ to be of one mind, that thus they might glorify God.

The most impressive teaching on this subject is perhaps Paul's statement of the absolute justice of God, "who will render to every man according to his deeds." The apostle goes on to make practical application of this great verity in these significant words: "To them who by patient continuance in well doing seek for glory and honor and immortality, eternal life." Then, after telling of the direful results of unrighteousness, he returns to the rewards of right doing and says, "But glory, honor, and peace, to every man that worketh good, . . . for there is no respect of persons with God;" in other words, the operation of divine law is unvarying, and what we most need is a clearer understanding of this law, and patient obedience to its every demand.

In studying the Christian Science text-book we find great emphasis laid upon the need of patience. On page 49 we have a brief yet comprehensive review of the Master's character and work, where Mrs. Eddy speaks of "his mighty works, his toils, privations, sacrifices, his divine patience, sublime courage, and unrequited affection;" and on page 242 she gives us the process by which we, too, may reach the heights of spirituality and be like the well-beloved. The passage reads: "In patient obedience to a patient God, let us labor to dissolve with the universal solvent of Love the adamant of error,—self-will, self-justification, and self-love,—which wars against spirituality and is the law of sin and death."

The thought of "patient continuance in well doing" is indeed an inspiration to all who may at any time be tempted to grow "weary in well doing," and Christian Science assures us that we need never fear lest faith should fail, since that which we most need can never be denied us by the Love that gives all. Paul asks if we despise the forbearance and long-suffering of God, or fail to see that "the judgment of God is according to truth." If we ever doubt this, we cannot work out our problems with patience, which does not mean with delay, much less with uncertainty, but rather with an absolute assurance of the triumph of good

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in every human experience. Patient continuance in well doing implies ceaseless activity in all that is right,—in performing the duties of each hour, in striving to gain that healing which means wholeness, holiness, in throwing off "the encumbering mortal molecules, called man" (Miscellaneous Writings, p. 205), and in refusing to take on new burdens of mortal belief. We need to assure ourselves ofttimes of the unfailing activity of divine justice, striving meanwhile to reflect it in all we think and say and do. The same duty pertains to our recognition of divine Love, whose service brings the richest return that we can ever know. Christ, Truth, says to us today, as to John in Patmos, "Behold, I come quickly: and my reward is with me, to give every man according as his work shall be."

ANNIE M. KNOTT.

"NOW IS THE DAY OF SALVATION."

MORTAL belief makes its most confident assertion in the statement that at its best life must speedily yield to death; that "it is soon cut off, and we fly away." The general acceptance of this order of experience is no more certain, however, than is the fact that it is wholly out of alignment with the Scripture which declares man to be the image, the manifestation of eternal Life, and it has been made clear to all intelligent Christian Scientists that to be saved, in keeping with our Lord's teaching and demonstration, means the overthrow of the entrenched belief in the normality of a practically universal human experience.

When one thinks of the vastness of this issue, he can but realize that a more daring assertion was never made than that of our Leader when she took her unequivocal stand against the testimony of human history, experience, and philosophy, and averred that "to the real man and the real universe there is no death-process" (Science and Health, p. 289). The assurance of ultimate triumph over death as commonly held by professed Christians has not meant to them that death has no place in the economy of God, or that it should be eliminated from experience by being banished from belief, and just here the vital significance and searching detail of the teaching of Christian Science should be the better understood, for we remember that, according to physiologists, the belief in death comes into touch with the human sense of life at every point.

St. Paul's appealing cry, "Who shall deliver me from the body of this death?" seems peculiarly fitting when we thus think of the unequal and unpromising struggle into which men are precipitated by the educated beliefs of material sense, and especially when we remember that the great body of Christian people are accepting these false beliefs as of God and both binding and inescapable.

Christian Science has come to uncover the subtler reaches of this death-claim and to prove their nothingness in the presence of the realization of the omnipresence of Life. That death is ultimately to be triumphed over through faith, has ever been the gladdening assurance of creedal statement, but it has brought little illumination, inspiration, or stimulus to those who, as the result of their ignorance, or their devotion to material theories, have been "all their lifetime subject to bondage." Christian Science teaches that if the seeds of death are to be destroyed, it is through the understanding not only that there is and can be no collusion or copartnership between Life and death, but that "there is no reality in death, since the truth of being is deathless" (Science and Health, p. 427). When the perception is gained that the vaunted place and power of death is not grounded in reality, in Truth, but only in false material beliefs, the "today" of salvation is consciously entered upon in the acceptance of the logical and demonstrable truth of man's spiritual nature and inseparable union with God; that every element of his being is the manifestation of that eternal Life which knows no death.

This is the very heart of Christian Science teaching, and as it becomes more and more fully resident in consciousness, the false material beliefs about life and its subjection to decay and disease are cast out, the asserted death-process is arrested at its incipiency, and we begin to live "now," in God's appointed time. This is the tremendous vantage of the Christian Scientist, that he better understands the nature of his problem and can immediately begin its solution—begin the victory over death today, by beginning to know and to assert the truth about man as the reflection of Life. Thus do we obey the eternal mandate of Love, "Turn ye, turn ye, . . . for why will ye die."

JOHN B. WILLIS.

AMONG THE CHURCHES.

FENNVILLE, MICH.

The Fennville Christian Science Society have closed negotiations whereby they become the owners of the Dr. H. J. Turner property in this village. The consideration was $2,000. The family of the Rev. J. F. Thompson will occupy the eastern part of the house while the Scientists will have their rooms in the western half.

Fennville Herald.

OREGON CITY, ORE.

First Church of Christ, Scientist, in Oregon City, having outgrown its present accommodations, is preparing to erect a church edifice on its lot, which occupies a sightly and commanding location on the corner of Center and Ninth streets, overlooking the bluff and adjoining one of the best residential districts in the city. The excavating for the basement is finished, and the material is arriving for the structure, which will be a modern bungalow church, fifty-five by thirty-five feet. The reading-rooms will be in the church building, which is centrally located.

Correspondence.

EDINBURGH, SCOTLAND.

On Friday, July 1, at 8 o'clock in the morning, the corner-stone of the church building of First Church of Christ, Scientist, Edinburgh, was laid. The site of the church is in Inverleith terrace, opposite to the Botanical Gardens, commanding a fine view of Arthur's Seat and the Pentland Hills with the old gray city in the foreground.

A short service was conducted by the First Reader, consisting of selections from the Bible, silent prayer, and the Lord's Prayer. After that, three letters from Mrs. Eddy, received by the church at different times, were read; then the corner-stone of New Hampshire granite was laid by the president, assisted by the scholar who had been longest in the Sunday School. The repetition in unison of the "scientific statement of being" (Science and Health, p. 468) concluded the ceremony. The corner-stone, which was the gift of the Sunday School, contained a leaden casket, in which were placed copies of the Bible and of Mrs. Eddy's works, also of all the Christian Science periodicals, and the names of the members and officers of the church.

The building will be a simple, solid stone structure, capable of seating 636 people.—*Correspondence.*

SMALL QUARTERLY ONLY.

Beginning with the issue of January, 1911, the *Christian Science Quarterly* will be published in the small size only. Our readers will please note, therefore, that after that date orders for the large size cannot be filled.

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THE LECTURES.

CHEYENNE, WYO.

A lecture on Christian Science was delivered at the Elks' Home by Judge Septimus J. Hanna, Sunday afternoon, Sept. 3. He was introduced as follows by Judge C. N. Potter:—

Religion or religious belief has such an important bearing upon the life of the individual, the community, and the nation, and is usually so dependent upon the influence of nativity, training, or environment, that the promulgation of a theory antagonistic to or in advance of preconceived ideas, is necessarily a profoundly significant event. It may become, so to speak, a new force swaying the heart and impulse of mankind so as to deserve and receive the most thoughtful and intelligent consideration. However skeptical one may be concerning the particular doctrines, creed, or faith of the Christian Science church, the fact cannot be mistaken or ignored that it represents one of the most remarkable movements of this or any age in the progress of religious thought—a movement which seems to one not professing a belief in its theories to appeal rather to the intellect than to the emotions, and to develop a deep spiritual insight, while seeking the promotion of the happiness, peace, and content of mankind by bringing the individual into harmony with divine Mind. In so short a period that it is one of the striking events of the present generation, the Christian Science faith and the Christian Science church have had a marvelous and substantial growth, and we have witnessed in that period the erection in almost every important center of population in this country of stately, beautiful, and commodious edifices devoted to Christian Science instruction and worship, all bearing testimony of the constantly enlarging circle of its influence, while the excellence of character, fervency of faith, and purity of life taught by the church and exemplified by its membership commands universal admiration.

One of the glories of our modern civilization is the spirit of toleration, guiding each individual and each organization to give respectful consideration to the religious opinions of others, while strenuously emphasizing and advocating his or its own. Knowing the good that is intended and has been accomplished by Christian Science, though not one of that faith, I esteem it an honor to have been invited to introduce to this assembly the distinguished gentleman who is to lecture before us, and expound for our instruction and benefit the fundamental truths of the faith which he so ably represents.—*Wyoming Tribune.*

NELSON, B. C.

Frank H. Leonard delivered a lecture here Sept. 20, to an audience of about three hundred and fifty people, in the old Congregational church, which is occupied by the Christian Science Society. The lecturer was introduced by William F. Cochrane, Second Reader, in the following words:—

The Christian Science movement, though somewhat new to us in Nelson, and of recent date generally, has assumed such dimensions, and is showing such astonishing vitality, that it has become of very general interest, and has occasioned an unusual amount of criticism from those who misunderstand its teaching and conceive that it is contrary to what they understand to be the teaching of the Bible. The object of these lectures is to give an authoritative presentation of so much of the subject as is possible in a lecture, in order to correct wrong impressions, mainly gathered from unfriendly critics, and not from an unprejudiced examination of the genuine literature on the subject.

It is not claimed that Christian Science is new, but that it is a restatement, suited to modern thought, of the truth taught by the Master nineteen hundred years ago, and subject to demonstration now as then. He said that certain signs should follow those who believed or understood his teaching, and that those who believed or understood should be able to do the works that he did, and even greater works, because he was going to the Father. Christian Science is not primarily an agency for physical healing. The healing is but a proof of its truth. We believe that Christianity is scientific, and that it is demonstrable, as is all science, in the measure of our understanding of it; that the works of Jesus were not supernatural, but divinely natural, and capable of repetition, as he promised, by those who understand and obey his teaching, and there is nothing to show that the power was confined to any particular period of the world's history, but is available now as well as nineteen hundred years ago.

I have personal reason to be thankful to Christian Science for restored health, and I also know of so many cases of wonderful healing of disease understood to be incurable by material means, that with me its truth has long ceased to be a matter of opinion only, but is a very solid conviction.

Correspondence.

SOUTH BEND, IND.

A lecture on Christian Science was delivered by Mrs. Sue Harper Mims at Oliver Opera House, Friday evening, Sept. 23. The opening address by John F. Gaylor was in part as follows:—

Christian Science has a message of good cheer and good hope, and to any sufferer here tonight, and to any one whose condition in life is one of limitation or discord or inharmony, the message of the evening comes with healing in its wings, offering freely an entrance into that larger and more abundant life of which Jesus spake and which he promised to all who should follow after him. Christian Science, in its beneficent ministry, requires something more of us than a blind faith or mere belief, for neither faith nor belief of themselves have power to correct the slightest ill. One single step forward, however, advancing from faith and belief into even a faltering understanding, brings a joy and a peace, a hope, and a degree of health which proves conclusively to its recipient that the Principle underlying his new understanding is founded on Truth,—as fixed and absolute and unchanging as God Himself.

So, in coming here tonight as you have, to learn of this greatest of all discoveries, to find, perhaps, if there may be that in it which will meet your own particular need, you have taken the step which may lead you out and away from many a cherished but profitless belief, up into an understanding of that divine Principle which we call God, and to which, in the language of Scripture, all things are possible, —even to the healing of our diseases.—*New Era.*

LECTURES TO BE DELIVERED.

Unless otherwise stated in the notice, it is assumed that the lecture will be given at 8 p.m.

Bay City, Mich.—Bliss Knapp, Masonic Temple, 3 p.m., Oct. 16.
Beaver Falls, Pa.—Rev. Arthur R. Vosburgh, Lyceum Theater, 3:15 p.m., Oct. 23.
Berlin, Ont.—Bliss Knapp, Church Auditorium, Water and Francis streets, 8:15 p.m., Nov. 1.
Birmingham, Ala.—William D. McCrackan, M.A., Bijou Theater, Oct. 30.
Braintree, Mass.—Willis F. Gross, Music Hall, Quincy, 3:30 p.m., Oct. 30.
Brockton, Mass.—Bliss Knapp, Music Hall, Ward and Main streets, 4 p.m., Oct. 30.
Bromley, Kent, Eng.—Bicknell Young, The Drill Hall, Nov. 8.
Brookfield, Mo.—Frank H. Leonard, Court Room, Oct. 25.
Chickasha, Okla.—Prof. Hermann S. Hering, Convention Hall, 8:30 p.m., Oct. 23.

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Columbia City, Ind.—Clarence C. Eaton, Tuttle's Opera House, Oct. 28.
Cranford, N. J.—Francis J. Fluno, M.D., Church Edifice, Miln street and Springfield avenue, Oct. 27.
Creston, Ia.—Rev. William P. McKenzie, First Congregational Church, Oct. 31.
Dayton, Ohio (First and Second Churches).—Clarence C. Eaton, Memorial Hall, Oct. 24.
Decatur, Mich.—Clarence C. Eaton, Town Hall, Oct. 18.
Elgin, Ill.—Frank H. Leonard, Universalist Church, 8:15 p.m., Nov. 1.
Elkhart, Ind.—Clarence C. Eaton, Bucklen Opera House, Oct. 20.
Elmira, N. Y.—Bliss Knapp, Federation Hall, Oct. 31.
Fayetteville, Ark.—Hon. Clarence A. Buskirk, Ozark Opera House, 3 p.m., Oct. 30.
Fitchburg, Mass.—Prof. Hermann S. Hering, City Hall, 3:30 p.m., Oct. 30.
Freeport, Ill.—Prof. Hermann S. Hering, Masonic Temple, Oct. 27.
Glens Falls, N. Y.—Francis J. Fluno, M.D., Empire Theater, Oct. 25.
Gloucester, Mass. (First Church).—Bliss Knapp, City Hall, Oct. 27.
Hartford, Conn. (First Church).—Willis F. Gross, Parsons' Theater, Oct. 27.
Humboldt, Ia.—Frank H. Leonard, Opera House, Oct. 27.
London, Eng. (First Church).—Bicknell Young, Queen's Hall, Langham Place, 3 p.m., Nov. 3.
Marshalltown, Ia.—Frank H. Leonard, New Odeon Theater, Oct. 31.
Mattoon, Ill.—Rev. William P. McKenzie, Majestic Theater, 3 p.m., Oct. 30.
New Orleans, La. (First Church).—William D. McCrackan, M.A., Athenaeum, St. Charles avenue and Clio street, Oct. 31.
New York, N. Y. (First Church).—William D. McCrackan, M.A., Church Edifice, Ninety-sixth street and Central Park West, Oct. 18.
Oak Park, Ill. (Second Church).—Rev. William P. McKenzie, New Masonic Hall, Oak Park avenue and Lake street, Oct. 28.
Pittsfield, Mass.—Rev. Arthur R. Vosburgh, Colonial Theater, 3:30 p.m., Oct. 30.
Rockford, Ill.—Prof. Hermann S. Hering, Church Edifice, Oct. 28.
Rockland, Me.—Rev. Arthur R. Vosburgh, Church Edifice, Cedar and Brewster streets, Oct. 28.
Roxbury, Mass.—Willis F. Gross, Whiton Hall, Dorchester, Oct. 31; Fauntleroy Hall, Roxbury, Nov. 1.
Salem, Mass.—Willis F. Gross, Empire Theater, 7:45 p.m., Oct. 30.
Sheboygan, Wis.—Clarence C. Eaton, Opera House, 2:30 p.m., Oct. 30.
Shelbyville, Ind.—Frank H. Leonard, City Opera House, 3 p.m., Oct. 30.
Toledo, Ohio (Second Church).—Mrs. Sue Harper Mims, Valentine Theater, 8:15 p.m., Oct. 31.
Troy, N. Y.—Prof. Hermann S. Hering, Music Hall, Oct. 31.
Utica, N. Y.—Francis J. Fluno, M.D., Majestic Theater, 3 p.m., Oct. 30.
Wabash, Ind.—Clarence C. Eaton, Eagle Theater, Oct. 27.
Waverly, Neb.—Rev. William P. McKenzie, Waverly Hall, Nov. 1.
Willmette, Ill.—Rev. William P. McKenzie, Church Edifice, Oct. 27.
Winchester, Mass.—Willis F. Gross, Town Hall, Oct. 28.

CHANGE OF ADDRESS.

The mail and telegraph address of Clarence C. Eaton of the board of lectureship is now 719 Union Avenue South, Tacoma, Wash.

TESTIMONIES OF HEALING.

In offering this testimony for publication I hardly know where to begin, as there is no end to the good I have received through Christian Science. I have been led by ways that I knew not. Old thoughts have passed away, new and right thinking has made me a new creature.

Possibly few have had a more remarkable physical healing. Using our Leader's words, I had "committed liver complaint" (Science and Health, p. 431), and from the ill-boding results my offense in this line must have been grievous. From bilious attacks this disease had developed into what doctors call gall-stones, and if they know of anything else that can produce more violent suffering, I can only say I am thankful to have escaped it. In the winter of 1906, while suffering from this trouble, I came so near to death's door that practically all hope of my recovery was abandoned. An absent sister was wired for, and came to be with me, as my family all feared the end was near. After eight days of terrible suffering, the physician who had my case in charge called in three others; also one from another state (we having just moved to Nashville) under whose treatment I had been for four years. After due consideration, they decided that a surgical operation was my only hope.

Arrangements were made to this end, and in getting me ready for the ambulance the trained nurse mentioned that they were going to carry me to a certain sanitarium. I was unable to speak an audible word, but I felt a great dread of going there, and whispered to her the name of another hospital that I decidedly preferred. She made this request known to my husband and family and it was quickly granted, but the surgeon who was to perform the operation (possibly the most eminent in this state), declined to go to this hospital, saying he preferred to withdraw from the case if the patient were not sent to his own infirmary. (I was later told by our regular physician that this surgeon was rather glad to withdraw, as he considered the operation a most dangerous one, with practically no hope of its being successful, owing to my weak condition.) At this juncture another surgeon was called. When he entered my room, he had scarcely given me a second look before I heard him say, "There is a time for all things, but this is not the time for this operation." Upon his advice the operation was abandoned for the time being, and I believe that everything that conscientious and faithful physicians know how to do was done for my relief.

I seemed to get better, and was afterward able to be up and about for several months. Hoping I would continue to improve, the operation was still deferred; but in July of the same year (1906) I was again seized with suffering just as violent, and for which I then had absolutely no hope but the surgeon's knife. At the last visit from our physician he advised my husband as follows: "I have done all that I know to do. I have telephoned these other physicians, and they say there is no use of their coming again. Unless we have the operation there is nothing else to be done, and if she were my wife I should have it as soon as possible." Naturally I was much discouraged at this, coming from a doctor in whom we had the utmost confidence. I then determined to try Christian Science, having been told only a short time before that I could be healed by it. I had not even known that there were such people as Christian Science practitioners, much less that two of them were within six blocks of my home. I began to take treatment on Saturday after five o'clock in the afternoon, and before the following Wednesday morning I was well! I was absolutely healed, without one vestige of the disease left, and I can truthfully state that I have had no symptom of the trouble from that day to this.

Wonderful as it may seem, the physical healing is only a

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small part of the Christian Science whole. The spiritual awakening that has followed the study of our text-book, "Science and Health with Key to the Scriptures" by Mrs. Eddy, together with the Bible, cannot be given in words. Having both eyes and ears, I had been totally blind and deaf to the truth. "If therefore the light that is in thee be darkness, how great is that darkness!" Not for anything the world has to offer would I be back in the old state of ignorance. The Master said, "Not as the world giveth, give I unto you;" and added to this is the fact that the world cannot take his gift away.

MARGARET COLLEY TURNER, Nashville, Tenn.

It is now over three years since I learned of Christian Science, and it has made me the happiest, healthiest, and I believe one of the most contented men on earth. A testimony of my healing appeared in the *Sentinel* of Aug. 1, 1908; but I did not tell all that was overcome, so I am writing this with a hope that it may interest those who are thirsting for a better understanding of God and His ways. Besides being a physical wreck and a sufferer from sleeplessness for over a year, I also had a severe case of liver complaint, so serious that medicines had no effect; but as I began to study "Science and Health with Key to the Scriptures" and the Lesson-Sermons, in less than eight weeks my system began to work regularly and I have been in perfect health ever since. I can truthfully say that I have not reverted to any material remedies since I learned of this blessed truth, but have overcome these ailments simply by studying our text-book and constantly reading the *Sentinel* and other Christian Science literature. I used to frequent all-night sociables, where I would smoke, drink, and be merry; but Christian Science has helped me so that the smoking and drinking habits have vanished into nothingness, and instead of frequenting those places, I find more pleasure in going to my room after my day's work is over, where I now have better companions, with God, His Christ, and the Comforter promised by the Master and revealed in Christian Science.

Some time ago I had a most remarkable demonstration. In jumping from my wagon I severely injured my ankle. This happened on a Friday just about noon, but I continued delivery all that evening, getting off and on the wagon as best I could, continually declaring the truth and repeating the "scientific statement of being" (Science and Health, p. 468). When I got in that evening I hobbled to my room, a distance of seven blocks, and immediately went to work to treat myself, without the aid of a practitioner, and when I awoke the next morning my surprise may be imagined when I got up to find that the trouble had all vanished into nothingness. I am indeed thankful to God, and to our dear Leader for this blessed truth. I am giving out Christian Science literature on my various routes and wherever I can, and am doing just as our text-book tells us, "Give them a cup of cold water in Christ's name, and never fear the consequences" (*Ibid.*, p. 570).

IKE SAMUELS, New Orleans, La.

Four years ago, when I came into Christian Science, I was a very delicate girl. At the time, I was visiting some friends in another town who were not Scientists. All through girlhood I had suffered from an ailment which resulted in spasms of the heart and serious throat trouble. While down town one day I stopped at the Christian Science reading-room. The librarian talked to me very kindly and loaned me a copy of Science and Health to take home, and told me not to hurry with it. When I had read about half way through the book I was able to lay aside my spectacles, although at that time I was doing some very fine needlework. I had worn spectacles a little over seven years for far-sightedness and terrible headaches. I have never used them since, and that was five years ago last spring. Within two years from that time I was healed of the heart and throat trouble. I have changed so much in appearance and weight that all my friends are greatly surprised.

I would also like to tell of an accident that occurred over a year ago while at a friend's house. There was a heavy swinging door which I was about to push when it was accidentally pushed from the other side with such force as to throw me against the opposite wall. For a few minutes my nose was quite flat. That evening I went to see a practitioner—not for treatment, but to ask her advice. She said I could have the nose examined and set by a surgeon, if I so desired, and leave the healing to Science. The nose was said to be quite badly broken, in fact, a bit of bone was protruding through the skin, but I did not go to a surgeon to have it set. In eight or ten days the bone which had protruded disappeared, and in a little over three weeks all sense of pain to the touch was gone.

I was also healed in less than a week by the help of a practitioner from a painful injury to the foot, which was considered a very quick healing. With the exception of some deafness, of which I am improving, all my ailments have been healed through Science, and words fail to express my deep gratitude to divine Love, and to Mrs. Eddy, who through her wonderful life has shown us our birthright.

GERTRUDE LYDIA SOULE, Alameda, Cal.

Like many others, I have been helped so many times by Christian Science that I would like to give my testimony for the *Sentinel*, in the hope that it may lead some one into health and happiness as I have been led. About eight years ago it was brought to my notice by a dear friend, and through the study of our text-book and other Christian Science literature I have been helped over many rough places. I have been healed of a felon on my thumb. It appeared in the afternoon and I slept but little that night. Next morning the thumb was badly swollen and the pain severe. I saw I needed help and that afternoon I went to see a Scientist about twelve miles away. He took up my case, and both of us tried to realize that Truth would do the work. I slept fairly well all night, and awoke next morning to find the swelling greatly reduced, and I experienced but very little pain. I returned home that afternoon and rested fine all night, and arose next morning with a hand as whole as the other and no sense of soreness or pain. I was healed.

On another occasion I was putting the harness on a horse and the animal stamped on my foot, marking it seriously, and for a few minutes the pain seemed unbearable. Then the thought came to me that God is All, and in an hour the pain was about gone and I went on with my work. I worked in mud and water all day without any bad results, and next morning there was no swelling and only a slight sense of soreness. My foot was badly discolored from the bruise, but the healing was complete.

I could tell of many more blessings received through the study of Christian Science, for which words cannot express my gratitude to God, and to our dear Leader, Mrs. Eddy. I say to all who are searching for life and happiness, Take up the cross, bear it, and learn of God.

T. KEY, Hext, Tex.

Christian Scientists do not claim to be better than other people—just better than they were before they gained a knowledge of this healing truth. In taking an inventory of my consciousness, I am glad to find that while in my experience, since Christian Science entered it, no mountain-peaks of healing or deliverance rise up above all others, there has been continuing improvement in all ways and things which have gone to make up this experience.

It is good to count as blessings within the compass of several years, less of self and the clamor of fear, less of

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unlove, unrest, and all the varying elements of the carnal mind, and more of joy and freedom, better health, higher morals, more harmonious conditions in the home, better results in business, more abundant supply, finer associations, more satisfying and helpful relationships, a higher appreciation of my fellow-man. Besides all this there comes enlarged capacity, greater breadth of thought, more serenity of mind—all in witness of some measure of spiritual understanding, activity, and growth, the entering in of the Christ-mind which Christian Science, through the study of its text-book with the Bible, holds for each and every earnest and persistent student. This attainment is clearly set forth on page 272 of Science and Health in the statement: "It is the spiritualization of thought and Christianization of daily life, in contrast with the results of the ghastly farce of material existence; it is chastity and purity, in contrast with the downward tendencies and earthward gravitation of sensualism and impurity, which really attest the divine origin and operation of Christian Science."

Christian Science has indeed unfolded for me "the life that maketh all things new," for which the gratitude expressed in words is but a poor return. The fruits of a life transformed—which I strive to bring forth—are a perpetual tribute to the "all-transforming Spirit." My appreciation for the life and work of our Leader grows with each advancing footstep toward the goal of Christlike living and doing.—GRACE POTTER, Portland, Ore.

In April, 1908, our two little girls had a fever. A physician was called, but the younger one, aged three, instead of recovering continued to suffer from various ailments until July, when she had a severe rheumatic trouble besides a return of the eruption. Later she was afflicted with boils, having as many as seven at one time. Her kidneys, stomach, and heart did not act right, and in October we were greatly discouraged when we noticed that she was becoming mentally impaired. She was constantly under the care of physicians, who did all they could for her. It is needless to write of the constant suffering, day and night, with almost no rest, and she had to be carried and cared for like a babe. This was her condition in November, when the physician advised us to take her to Hot Springs; but we turned to Christian Science, though with faint hope of receiving help. We are glad to state that after the first treatment the child rested better than for five months. The kidney trouble and eruption disappeared the first week, and in less than three weeks the child walked eight blocks continuously without asking to be carried. She had treatment for five weeks, and every trace of disease was destroyed.

We are sincerely grateful for the blessing that Christian Science has brought us in the restoration of our child to health, and we wish to express our gratitude to Mrs. Eddy, who has enabled us to realize that God is truly "a very present help in trouble."

O. C. MUSSELMAN, MRS. STELLA MUSSELMAN, Yonkawa, Okla.

Six years ago I went through an operation which I was in hopes would make a strong woman of me, but as time went on I found that I was just as great a sufferer as before entering the hospital. As this state of things became more and more apparent, I began to grow despondent, irritable, and moody, and I realized that a crisis had come in my life, on whose issue my whole future happiness hung. Just at this time a friend, without knowing my state of mind, suggested our visiting the Christian Science church. That evening I attended a testimony meeting, and there met one who afterward became my faithful practitioner. In one week's time my healing, physical and mental, was so wonderful that my husband accompanied me to the church, where we have since become members.

Eight months from that time my husband changed his business and secured an income far beyond anything we had thought possible. Things went along smoothly for some time, and then a dark hour came when everything was gradually taken away from us. Conditions grew from bad to worse, until I was really more wretched than when Science found me. At length, one day, when far removed from the practitioner who had treated me, humbled and absolutely broken in spirit, I fell on my knees and cried to God to show me light. Like the little child that He would have me be, I knelt there waiting—waiting for my answer—and the great Love that never fails in our hour of need, heard and answered me. It was as if a heavy veil was lifted from me, and I for the first time saw my true self, and there was but one word that would describe the opposite mortal concept, viz., "ingrate."

In vain I looked for one instance where I had in some measure given, for all I had received, but with shame I realized that there had been nothing but carelessness, neglect, and ingratitude for all the health, wealth, and happiness that Love alone could bestow. I understood at last that the demonstration from the first had been made through another's understanding of the truth, and not through any work on my part. That hour of humiliation saw the birth of the Christ-idea in my consciousness, and with the peace "that passeth all understanding," I arose a little child indeed, willing, eager to be led, guarded, and guided by the one Father-Mother God. I took up the Bible, our text-book, Science and Health, and the *Quarterly*, and began to work. From that day my understanding has grown, and today I can truly say that I have a firm foundation which nothing can overthrow, and I thank God for the truth which in every hour of bitterness, pain, and misery helped to lead me from darkness into light.

I know that if one heart can speak for many, our beloved Leader, Mrs. Eddy, is blessed hourly by a gratitude that can only find expression in working faithfully for that Mind to be in us "which was also in Christ Jesus."

GERTRUDE H. FRENCH, Englewood, N. J.

Through Christian Science I have been taught how to love others, and of all the blessings I have received this is the most wonderful to me. The little reflection of Love that I am now able to manifest has destroyed so much hatred, envy, and selfishness that my gratitude is unbounded for the peace and happiness I have received. I still have much to overcome, but I know that by reflecting divine Love every seeming evil can be destroyed. I have also had many physical healings, and for all these blessings I am very thankful.

MRS. AGNESE R. COWLES, Kansas City, Mo.

[Translated from the German.]

In November, 1908, I had a severe trouble in the ear, to which I paid little attention at first. My condition grew much worse within a few days, however, and as I suffered severe pain, I had to apply to a physician, who stated that the disease was in an advanced stage. I remained under treatment for several weeks without improving. There was a profuse discharge from the ear, and the pain did not grow less, while I was losing strength all the time. My attention was then called to Christian Science. I asked for treatment, and within a few days the pain disappeared. The sense of hearing, which I had completely lost, was restored and my strength returned, so that I was able to resume my work even before the disease itself was overcome. In three weeks' time I was absolutely well, for which I am deeply grateful. I thank God for Christian Science.

ALFRED SPRENGER, Breslau, Germany.

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I consider it a great privilege to be afforded an opportunity to tell my experience, and to express gratitude for Christian Science. My family and I have been interested in this always practical and operative religion over eight years, during which time Christian Science has destroyed every manifestation of discord that has presented itself in our household. We became interested through the healing of a very dear friend, who suffered intensely from a malignant growth. She had been operated upon twice for the disease, and was in dread of a third operation. She was perfectly healed in three months, and is now a Christian Science practitioner in Los Angeles.

When I decided to try Christian Science, the first move that I made was to throw away a surgical appliance that I had worn for years, as I was suffering from a trouble for which I had been operated upon, and was expecting to undergo another operation for the same trouble. I also threw away a large supply of medicine, and am thankful to say that I have never needed any material remedy since. I took the "scientific statement of being," as given on page 468 of our grand text-book, "Science and Health with Key to the Scriptures" by Mrs. Eddy, and earnestly strove to realize the infinite completeness of those wonderful statements, and with the assistance of a most patient practitioner, I was completely healed, and have remained so.

My wife has been healed of many ailments, recently having sent in her expression of gratitude to the *Sentinel* for the many blessings she had received. Six years ago, our son, who was then eight years old, was perfectly healed in forty-eight hours of a fully developed case of fever, experiencing no after effects whatever.

I also wish to say that the application of Christian Science in my daily business life has been of very great value in removing fear, doubt, worry, impatience, and the many mortal mind manifestations. With the removal of these disabilities my business has become more prosperous, and my daily blessings are innumerable. For this moral and physical regeneration I am indeed profoundly grateful to God, and also to Mrs. Eddy.

C. E. MILLSPAUGH, Los Angeles, Cal.

Several years ago my sister sent for me, and when I reached her home I found her little daughter, about six years of age, ill and in bed. At the first glance it appeared to be a case of jaundice. My sister was just becoming interested in Christian Science, so she asked me to treat the child. Previous to accepting Christian Science, she had treated the children's minor ailments according to the rules of a homeopathic doctor's book, and she said that the child's symptoms seemed even worse than those described in the book.

After treating the child awhile, I read aloud to her from "Science and Health with Key to the Scriptures" by Mrs. Eddy. She seemed too young to understand it, but I knew that many others besides myself had been healed by reading that book, and I felt sure it would help her, should my own understanding not be sufficient to meet the case. After awhile I asked her if she would like me to read to her from another book, but she said, "No, I want you either to treat me or read to me from Science and Health."

The child seemed to know where the healing was to come from. It was a little after noon when I reached there, and about evening when I left, and all of the time was spent in treatment or in reading from the text-book; yet I was almost discouraged, for she seemed nearly as bad as when I found her. But I went resolutely home, knowing that though I was not with her, God was still there. I continued to work for her at intervals until I went there again about nine the next morning. On my way there the thought kept coming that no matter what the appearance might be, it is God who does the work, and He will not leave her. Her little sister opened the door for me, and with eyes dancing said, "I've a surprise for you upstairs." Sure enough, there was the sister dressed and walking about the room. She still seemed a little weak and did not attend school that day, but every symptom of the disease had disappeared and did not return.

The many lessons learned while working over this case have helped me in numerous ways since then, so I am not only grateful for the healing, the proof that God is Love and that He is ever with us, but also for the clearer understanding that came with it. May this tribute of gratitude to God and to Mrs. Eddy help another who is just learning of this healing truth.

MISS LEILA M. WHITE, Baltimore, Md.

[Translated from the German.]

It is with a sense of deep gratitude that I testify to what Christian Science has done for me. When I was a year old, an operation was performed on the left leg, which, however, remained weak, and flat feet resulted, so that it became necessary for me to wear a special shoe. During the time I attended school I suffered greatly from headaches, which grew worse in the course of years, and I was weakened in mind and body through disease. Eight years ago it again became necessary for me to undergo medical treatment for the foot, as walking had become very difficult. All sorts of material remedies were resorted to, but without success; my condition rather grew worse, as for a time I could take scarcely any nourishment. The stomach was weak, in short the whole organism did not perform its functions properly, and there were days on which I was almost unable to attend to the necessary household duties. In spite of the kind efforts and advice of various reputable physicians of both schools, I did not get well. I then was advised to take other treatment, which I did, but I was not healed of my diseases. I became greatly discouraged, as I saw that in spite of the great patience and endeavors of the one who was trying to help me, the various troubles kept coming up.

At that time I became acquainted with Christian Science, and gradually learned that God, infinite Principle, is the only healer, and that He is an ever-present help in time of trouble. After the first Christian Science treatment I improved perceptibly. The practitioner explained to me this healing method, and gave me some copies of *Der Herold* to read. (To this publication I later subscribed.) Through having treatment once a week, which consisted solely in having the teachings of Christian Science explained to me, and through the reading of *Der Herold* and other Christian Science literature, I began to understand that God has made man whole, and that he cannot be made sick. I endeavored to apply in a practical way what I had heard and read. At first I worked with a sense of will-power, but not long, it being explained to me that I should make no progress in following such a course. I resolved to work quietly and patiently, and soon had good results, being able, with my small understanding of Science, to overcome a minor as well as a more serious ailment.

One night I awoke with severe cramps and some alarming symptoms. Without permitting fear to take hold of me, I began to declare the truth, and after about five hours I was able to sleep. On the following day I again had to work against the attack, until it was completely destroyed. It became clear to me that we are helped when we turn to God with firm trust, neither must we forget that it is God who heals, and not man. After I had been treated for some time, it was thought that my understanding of Christian Science was sufficient for me to do my own work. I owe my comparatively rapid growth in the understanding of this truth to the explanations given me, and I also derived much benefit by attending the services regularly.

I have often had good results since. As I had already

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been compelled to give up most worldly pleasures, and had but little faith in medicine, it was a comparatively easy thing for me to part with the material. I was still wearing the supports in my shoes, when it dawned upon me one day that I did not need them; but some time elapsed before I was able to lay them aside. Although the trouble tried to manifest itself several times, it could not assert itself. Through the foot trouble I had become somewhat one-sided, but was healed of this condition through the power of Truth, and I have learned enough in Christian Science to know that one should not and indeed cannot force anything, for we are freed from our diseases only through the understanding of the allness of good and the nothingness of evil. Through perseverance we win the victory.

I now enjoy the good health for which I had longed, and earnestly strive to live in accordance with the teachings of Christian Science. The power of Truth has not only made me strong physically, but spiritually as well, for which I owe a debt of gratitude to God, and also to the Founder of Christian Science, Mrs. Eddy.

FRAULEIN AMELIE DECK, Basel, Switzerland.

It was not the physical healing which attracted me to Christian Science so much as its scientific statement of Principle. About two years ago, after beginning the study, I was exposed to smallpox from my brothers, who were affected with the disease. Nine days afterward, when at a town thirty-five miles distant, I began to manifest the symptoms, and a fever set in. It was January, but by the aid of Christian Science I was able to return the next day to my home, riding the thirty-five miles in the cold weather. The next day I kept my bed, but the third day was up and out, and though I had considerable fever I did not have the weakness and other symptoms which my brothers had. On the fourth day I resumed my work as usual, as well as ever.

FRANK B. WARREN, Montrose, Col.

I had been interested in Christian Science but two years when my first child was born. My relatives and neighbors, except my husband, opposed my having its treatment, but without making it known to them I placed myself under the care of a practitioner at a distance from my home. When the time of delivery arrived, I had a slight pain, which proved to be the forerunner of the birth, and that came on normally and was entirely painless. There were none of the bad results which often follow childbirth, and I have had other children born since with similar results. I am perfectly well and healthy.

MRS. ANNA M. WARREN, Montrose, Col.

NEW PAMPHLETS.

Now on sale are three new pamphlets: "Seeking and Finding," "Prayer and Healing," and "The Divine Nature." Each pamphlet contains five to eight articles that have previously appeared in the *Journal*, *Sentinel*, or *Monitor*; and they are particularly suitable for handing and sending to inquirers or persons who are becoming interested in Christian Science.

Hereafter, the price of all pamphlets (except "What our Leader Says" and "Christian Science and Legislation") will be reduced to 5 cents a copy; 55 cents a dozen; $2.00 for fifty, and $3.75 for one hundred. Hereafter, also, the republication in the English language of single articles as "tracts" or "reprints" will be discontinued. It is believed that their place is better taken by the daily article on Christian Science in the *Monitor* and by these new pamphlets and others that may be issued.

FROM OUR EXCHANGES.

[*Christian Commonwealth.*]

In these days the idea of God is undergoing perhaps the profoundest transformation in its history—from transcendence to immanence. This, we must remember, is a symbol, an image, a metaphor, just as much as the thought of God as a man limited and local, as a rock, a high tower, a refuge from the storm and heart of life. It is easy to point out the absurdity of the doctrine of immanence if you forget that it is a metaphor. Immanence means indwelling; but since God is Spirit He cannot occupy space and cannot be diffused throughout the world or dwell in the world. All symbols fail to express the ineffable. "Immanence" does not denote a particular metaphysical theory; it sums up and unifies the whole modern outlook upon life and the world. A great change is taking place in men's thought of God, but this change is not due to the influence of speculative philosophy merely, but to all the manifold and tremendous influences of modern civilization. It summarizes and unifies a great spiritual progress, it marks a great stage of race evolution, and measures centuries and ages of spiritual development.

[Rev. J. A. Ross in *Christian Register.*]

The scribes teach with a certain authority, an official authority, to which was added the authority of a law handed down by tradition, and blindly adhered to because it was so ordered by the ecclesiastical organization to which the individual happened to belong. Not so Jesus! He makes slight use even of the authority of miracles. He has no backing of the church. In fact he was outside the church. He was the heretic of that day. He is his own evidence. The authority with which he teaches is the appeal to the individual soul, the light from heaven, but the light shining into and illuminating the soul, the light which lighteth, not the church, but the man. "Follow me," is the call. The emphasis is on the "me." The teaching must subjugate and carry captive the soul. It must be the full and hearty assent of my soul, and not the implicitly accepting and devoutly cherishing what is handed down by tradition, as I lovingly and carefully cherish the heirloom in the family because of tender associations connected therewith.

[*British Congregationalist.*]

Till we know how to act in cooperation with God, and to discern His voice, we must wait; till we know the one thing needful, it is vain to do something wildly and noisily. It is to sin against the science of our Christian life. But it may be true after all that we must do something. We must do the one thing needful; we must recover our lost insight, and to this end we must do this first and last and this only, we must return unto God in Christ Jesus, and adjust ourselves to His revealed will. We must pray. Then in His good time He will call us to an enterprise at once quiet and convinced and fearless and restful. The time spent in waiting will not be lost, though more of our number fall away and the hours of humiliation linger. One day, by the mercy of God, out of the darkness we shall see flaming once more the pillar of fire, and then the people of God will move in quietness and confidence.

[*Universalist Leader.*]

Labels have ceased to be definitions. Denominations are no longer sects. There is, however, one line of cleavage that grows increasingly apparent. It makes a classification by tendency instead of by tradition. It separates the churches of the backward and the forward look. The church of the backward look neither cares nor dares to face the future. If it moves at all, it is because it is dragged forward by the course of events. It is a religious almshouse in which those who have become spiritual paupers end their

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days in drowsy idleness. Whatever prosperity it has is disquieting, because it is a sign of increasing spiritual poverty.

[*Interior.*]

The Edinburgh conference revealed that there is a profound unity of all believers in Christ which overmasters differences. Disagreements as to doctrine and organization need not mean division in service. On the platform of common obedience to the same command, High Church and Low, Calvinist and Arminian, Presbyterian and Congregationalist, may stand together. The dominance of the surpassing vision of the Redeemer showed a new route to victory; and wrought the wonder for which this church council will always be notable. A deep loyalty to Jesus Christ appeared on every side. He is still the Lord and Master of loving, heroic hearts. The passion for him was the brightest of all the beacons that shone on this height.

[Rev. Charles F. Aked in *Christian Advocate.*]

The man who yields himself in simple loyalty to Christ and seeks to live in his spirit, is a medium of light, a source of health, a center of knowledge, a saving energy, a redemptive force, a tendency making for righteousness and making for love. Each one who has come out of selfishness into service has become a savior. He has crossed over from the side of things which spoil and lay waste and destroy. He is one with all good men everywhere,—all good movements, all angels of heaven, all operations of God for saving men.

[*Zion's Herald.*]

The Bible is a fascinating book when properly studied, when it is found to break up into a collection of separate volumes, which may be called so many interpretations of religion from various human standpoints, yet all converging on a redemptive consummation, and all directed by the wisdom of the divine Spirit. The Bible is many books in one—hence its universality; and it is one book in many—hence its integrity and its authority.

[*Christian World.*]

The preacher who has conquered for himself his own bit of spiritual territory, who has found truths by living them, who knows the ground round his own heart's dwelling-place, may be always sure of response. His message, because it is true in that region, will, although he may not know it, fit in always with the universal scheme, for it is part of it. This is why humble, uncultured souls can speak with profit to the greatest intellects.

[*Watchman.*]

The burdens of labor and the worries of business are not caused by the efforts needed to live, but by those required to live as others live. It is not the high cost of living which is so heavy, but the cost of high living. The souls that dare to live the simple life are the free spirits. The complex life is slavery.

[*Universalist Leader.*]

There is a spirit in man. Some men hide this spirit in gross and sensual excess, until their bodies become corrupt and vile. But other men make their bodies the instruments for revealing the spirit and for expressing the character incorporated in them.

[*Examiner.*]

All vital religion is the fruit of the Spirit. To the degree that any man, in any age or in any part of the world, has been sensitive to divine breathings and responsive to the calls and visions of God, has he been moved by the Spirit.

SPECIAL ANNOUNCEMENTS.

FROM THE PUBLISHER OF MRS. EDDY'S WORKS.

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

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

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

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

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CHRISTIAN SCIENCE SENTINEL

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

Vol. XIII. No. 8.

BOSTON, OCTOBER 22, 1910

CONTENTS OF THIS NUMBER

ITEMS OF INTEREST. Brief Mention of Important Events. 142
THE DIVINE REMEDY METAPHYSICAL, NOT PHYSICAL. . . Sue Harper Mims. 143
LIBERATION. . . . Capt. Faithfull Cumberlege. 144
BAPTISM. . . . . Louise C. Martin. 145
THE VICTOR'S WAY. . Elizabeth Earl Jones. 145
GOD THE ALL-GOOD. . Edward C. Butler. 145
LOVE MANIFESTED. . M. Elizabeth Stevens. 146
OUR PRIVILEGE. . . . . Harry S. Moir. 146
SELECTED ARTICLES. 147
THE LIGHT SHINES ON. (Poem.) Myra Pollard. 149
EDITORIAL.
The Undivided Garment. 150
"Be ye steadfast, immovable." 150
"The finger of God." 151
AMONG THE CHURCHES.
Everett, Wash. 151
Indianapolis, Ind. 151
THE LECTURES.
Calgary, Alta. 152
Plattsmouth, Neb. 152
Gloversville, N. Y. 152
De Kalb, Ill. 152
TESTIMONIES OF HEALING. 153
FROM OUR EXCHANGES. 157



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



A NOBLE TYPE OF GOOD HEROIC WOMANHOOD

THE CHRISTIAN SCIENCE PUBLISHING SOCIETY
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ITEMS OF INTEREST.

National.

Definite standards of safety appliances to be attached to railway cars and locomotives finally have been agreed upon after nearly a third of a century of effort. It is estimated that the proposed changes in equipment will cost the railroads about fifty million dollars. The agreement was reached by a committee appointed a short time ago by the interstate commerce commission. The committee consisted of fifteen men, equally divided between representatives of the operating departments of railroads, safety appliance inspectors of the commission, and railroad operatives. Radical differences of opinion and judgment were met by concessions. The agreement applies only to new equipment, but the commission, from time to time, will determine what the standards shall be on the present equipment. The effort to force the railways to adopt safety appliances goes back many years. The first step was the safety appliance law, which required the gradual equipment of cars with airbrakes. The railroads constantly disputed the orders of the commission. This agreement is a tardy recognition by the railroads that they must do something to prevent the terrible loss of life on American transportation lines. During the year 1905 seven hundred and fifteen persons were killed in collisions or derailments and five thousand five hundred and sixty-five injured.

A conspiracy on the part of railroads to deprive western grain shippers of the advantages of cheap water transportation and to drive the grain transportation business from the Great Lakes, is charged in a petition filed with the interstate commerce commission by the Chicago board of trade. The complaint is directed against the Pennsylvania railroad, the Baltimore & Ohio railroad, the New York Central and seventy-four other railroads operating east of Chicago and other Lake Michigan and Lake Superior points. It is represented that "by reason of a conspiracy on the part of defendant carriers, substantially all means of all-rail through transportation from Chicago to New York and other Atlantic seaboard points, and also all parallel and competing through lines of transportation *via* the Great Lakes from Chicago and other lake points to Buffalo and from Buffalo to New York and other Atlantic seaboard points, are owned and controlled by the defendant carriers."

William R. Hearst has offered a prize of fifty thousand dollars for the aviator who first flies between the Atlantic and the Pacific oceans. The contest opened Oct. 10, 1910; closes Oct. 10, 1911. The flight must be made in seven hundred and twenty continuous hours, or thirty days. The start must be made from Boston or New York City, and the finish made at either Los Angeles or San Francisco, Cal., or *vice versa* from west to east. A landing must be made in Chicago on the way. It is optional with the contestant to choose any route; to stop as often or as long as he pleases; to make flights of any distance or duration, providing the entire distance is traversed in consecutive point to point flights within the time limit.

The war department at Washington has given its approval to the most important part of the new harbor line of East Boston, on which hinges the scheme for an extensive development of Boston's commerce and water-front industries. This will make it possible to go ahead with the construction of the new immigrant station and to start the immediate development of docks and other facilities. It is understood that the rest of the line, as recommended by the Chamber of Commerce and adopted by the Massachusetts Legislature, will be formally ratified by the Government engineers after further plans for the development of the locality have been perfected.

In an action for fire trespass on the Black Hills national forest, brought by the United States against the Missouri River and Northwestern railroad, the jury has awarded damages to the Government not only for the loss of merchantable timber, but also for the destruction of unmerchantable young growth. This is regarded by Government officials as establishing a very important precedent. So far as is known it is the first time that any court has recognized what foresters call the "expectation value" of young growth as furnishing a basis for the award of damages.

The supreme court of the United States has reassigned the hearing of the tobacco cases and the Standard Oil cases under the Sherman anti-trust act to Jan. 3, in order that they may be heard before a full bench. The corporation tax cases have been set also for the same date. The boycott and contempt cases arising out of the injunction proceedings in the District of Columbia against the American Federation of Labor by the Bucks Stove & Range Company of St Louis were reassigned to be heard on Jan. 16.

An examination of the Boston customs service has been started. The special agents are required to make examinations of all official books, papers, and accounts of the officers of the port. They will examine the collector's office, the appraiser's office and the surveyor's office, the operation of inspectors on the steamship docks, inspection of baggage, and finally the office of the naval officer who has charge of the accounts of the port.

The United States has eight telephones to every one hundred inhabitants. No other country has half as many. Canada stands second and Sweden third. Germany has as many telephones as the state of New York, and Great Britain as many as Ohio. Chicago has more than London and Boston twice as many as Paris. In proportion to her population, Europe has only one thirteenth as many.

The supreme court of the United States, presided over temporarily by John M. Harlan, as senior associate justice, opened the October term on the 10th inst. and prepared for what is likely to go down in history as one of the most important years in the record of that judicial body. Charles Evans Hughes, formerly Governor of New York, took the oath of office.

Walter Wellman and his daring crew started from Atlantic City, N. J., on Saturday, Oct. 15, at 8.02 a.m., in his great dirigible balloon for a trip across the Atlantic. On Sunday about noon he was reported by wireless as having passed Nantucket island, distant about three hundred miles from the starting point.

Official tabulations show approximately eleven hundred national and state banks in operation in Texas on Oct. 1, with approximate deposits of one hundred and ninety million dollars.

Twenty national bank examiners, about one fifth of the force employed by the Government, have been transferred to new fields by an order from the controller of the currency.

The total receipts of the missionary board of the Congregational churches of the United States for one hundred years have been $40,-101,789 43.

International.

The island of Mytilene or Lesbos, lying in the Ægean sea, within about ten miles of the coast of Asia Minor, to the north of the Gulf of Smyrna, will shortly have the distinction of being the first of the islands of the Grecian archipelago to possess a railway. As soon as the necessary authority has been received from the Turkish government, the order for the construction of the line will, it is understood, be placed with a firm of British engineers. Although covering not more than six hundred and seventy-six square miles, the inhabitants are prosperous, the majority being farmers occupied in cultivating vineyards and olive plantations.

The government bill for a graded land tax has passed the second reading of the Australian Parliament. The bill is a comprehensive one, covering both urban and country property, and has some drastic provisions, providing even for compulsory sale under certain conditions.

Industrial and Commercial.

Another source of crude rubber supply, recently discovered in Mexico, is the palo amarillo tree, which grows wild over an extensive territory bordering the Pacific coast, and extending toward the interior as far as Guanajuato. The commercial possibilities of this tree as a producer of rubber have been thoroughly tested by the Mexican government and by representatives of large American interests that are investing considerable capital in the new industry. The palo amarillo tree bears no resemblance to the guayule shrub, and it is also of a different species from the rubber tree of the tropical regions of Mexico and other countries. It attains a height of about thirty feet and is of rapid growth, reaching a commercial size in five years. It is tapped in a manner similar to that of the rubber tree, and produces a large flow of elastic fluid at each tapping. It is stated that the tree will stand several years' constant production without being injured. The fluid contains an average of ten per cent of rubber and twenty-five to forty per cent of resin, the latter product being of value for various purposes.

There are in India one hundred and thirteen million acres of waste land, according to *Pioneer*, which, if planted to cacti, might add in four years' time a sum of £17,327,000,000 to the wealth of the country. It points to the success which has attended the growing of cacti on the inferior tracts of land in the United States. The fruit has been found to contain not only an excellent coloring matter for jellies, but six different kinds of sugar, capable of being turned into alcohol. Experiments made disclosed the fact that denatured alcohol, to the value of some one hundred and fifty pounds the acre, could be obtained from the plants after an average growth of about four years.

There were afloat in ten vessels last week 213,500 barrels of Almeria or Malaga grapes, all bound for New York with the exception of twenty-five hundred barrels for Philadelphia and seven thousand for Boston. The Spanish grape crop is quite a large one this year, much above the average, with an estimate of five hundred million pounds.

Upon some of the farms in the lower Rio Grande valley of Texas more than five hundred bushels of sweet potatoes to the acre have been harvested. They are being sold at a dollar to a dollar and a half the bushel.

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CHRISTIAN SCIENCE SENTINEL

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

THE DIVINE REMEDY METAPHYSICAL NOT PHYSICAL.

SUE HARPER MIMS.

IN that very remarkable 4th chapter of Zechariah we read the word of the Lord to Zerubbabel, "Not by might, nor by power, but by my spirit, saith the Lord of hosts;" and today as never before thoughtful Christian people are asking, Is there power in Christianity to meet every human ill? Does the Bible teach any other than spiritual ascendency over material obstacles? Is this remedy universal, is it metaphysical and spiritual, not physical or material?

Nothing more deeply concerns humanity than these questions. As we see a seeming increase in epidemics, and a growing ascendency of material methods for relief and prevention invading every avenue of human experience, we are led to ponder deeply these things. Is not our God "a God at hand"? Do we forget that obedience to the statutes of God was the only basis on which the diseases of Egypt were kept from the children of Israel? Are we oblivious of the triumphs of the prophets and the glorious example of the master Christian, who overcame sin, disease, death, the grave itself, by spiritual means, the utilization of that "law of the Spirit of life in Christ Jesus," which, St. Paul says, "hath made me free from the law of sin and death"? Where is our ever-present God, the lawmaker and governor of man and the universe, the only cause and creator? Why do we declare with the lips that God is infinite, omnipotent Spirit, and then recognize a reign of discord, disease, misery, and death? Where is our logic? Where is the spiritual discernment that separates between the seen and the unseen, the false material evidence and the spiritual facts of being? Are we not admonished to "look not at the things which are seen," because they are temporal, but rather to fix our gaze on the unseen and eternal? Jesus said, "There is one good, even God."

Surely "the time for thinkers has come. . . . Ignorance of God is no longer the stepping-stone to faith" (Science and Health, Preface, p. vii.). Mrs. Eddy has aroused this age to a more profound contemplation of a spiritual, primal cause, whose effects must logically correspond to that cause. This logic, so simple, so profound, is the *Logos*, the Word, the wisdom of God, that heals the sick and reforms the sinner, even according to the Scripture, "He sent his word, and healed them." According to this logic, if God is Spirit, then man and the universe must be spiritual and perfect, because the Father is perfect. Here we begin to glimpse the spiritual idea or true thought which must correct and displace a false, material, mortal concept of God's man.

In seeking a remedy, we must needs look not at effects, but for the cause of the error to be remedied. Jesus said, "Every plant, which my heavenly Father hath not planted, shall be rooted up." In Romans (1st chapter), St. Paul sums up in masterly detail the awful results of sin, and shows us the seeming cause for this inversion and perversion of existence, and states the cause or origin of the appalling facts in these words: "For the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men, who hold the truth in unrighteousness; . . . Because that, when they knew God, they glorified him not as God, . . . Professing themselves to be wise, they became fools, and changed the glory of the uncorruptible God into an image made like to corruptible man, and to birds and fourfooted beasts, and creeping things." Here the apostle clearly states the cause of all earth's wretchedness and sin; and since the Scriptures teach that sin brings death, then sin, disease, and death are part of this poor, fleeting, material, false sense of existence.

We are also told that this carnal mind is enmity against God. If, then, this perversion and inversion of truth is the explanation of human tragedy, where shall we find the one remedy? The answer is brought us today by Mrs. Eddy in her statement of Christian Science. It is the glorious revelation of Truth in righteousness. She declares for the incorruptible God and His spiritual, deathless, incorruptible man and universe. With invincible logic she shows the impossibility of divorcing cause from its effects, even as did Jesus when he said, "Be ye therefore perfect, even as your Father which is in heaven is perfect." She shows that a false belief about God and man can be corrected and remedied only by the true idea of God and man and the universe. As the remedy for this seeming separation from God and condemnation of material man, as narrated in the 2nd chapter of Genesis, Mrs. Eddy says that Jesus "threw upon mortals the truer reflection of God and lifted their lives higher than their poor thought-models would allow,—thoughts which presented man as fallen, sick, sinning, and dying. The Christlike understanding of scientific being and divine healing includes a perfect Principle and idea,—perfect God and perfect man,—as the basis of thought and demonstration" (*Ibid.*, p. 259). She clearly shows the conflict between the flesh and Spirit to be between a false thought or belief about God and man, and the spiritual fact or truth about God and His glorious creation or manifestation, and that the spirituality of God's universe is the tremendous fact of creation.

The mission of the "Spirit of truth" as defined by Jesus is to show us plainly of the Father. Christian Science teaches that God, who is Spirit, Life, Truth, Love, is also the only Mind, the Mind that was in Christ Jesus: and we are commended to have that Mind,—to be likeminded. This creative Mind fills the universe with His own ideas, individualized and characterized by intelligence, and this is the truth of being which must supersede the carnal mind and its corruptible phenomena,—all that is material, physical, diseased, and dying. This healing truth is made available to us through the invitation and illumination of Christian Science, which reveals the mental process of "dying daily" to a false sense, thought, or concept of man and the universe, and of rising in newness of life, as did Paul, to "walk not after the flesh, but after the Spirit," since "the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned."

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It was Phillips Brooks who said that "all great truths are very simple," and Mrs. Eddy in her writings shows us that the redemption of humanity can and must be wrought out by the simple exchange of a false thought for a true, immaculate idea or concept of being. This putting off of the old man with his deeds of sin and death, and putting on of the new Christ-man or true thought, heals the sick, sinning, earth-bound human consciousness, and brings the glorious freedom of manhood in Christian Science. This uprooting of false knowledge, and the replanting of human consciousness with the fruit of "the tree of life, which is in the midst of the paradise of God," is the most glorious work in which humanity can engage. Silent as the dew and tender as the starlight, it has the very potency of omnipotent God, of the Mind that is Spirit and Life.

LIBERATION.

CAPT. FAITHFULL CUMBERLEGE.

THE student of Christian Science soon learns that both the letter and the spirit are essential to the successful practice of Christian healing. The letter is truth reduced to human understanding; the spirit is the reflection of divine Love. Without Love to give it life, the letter would be only a useless imitation of truth, having none of truth's vitality or power. It would then be the letter that killeth, that would lead men away from rather than toward Truth.

But, fortunately for mankind, omnipresent Love is never absent, however much it may in belief appear otherwise, and some measure of Love's sunshine and peace invariably brightens the heart that submits, however slightly, to its inspiration and guidance. Yet even Love reflected would lack the "greater works," if it could be parted—as in belief it often seems to be—from its intelligence, the divine Mind, the absolute Truth; while the letter alone never yet healed anybody or anything. Hence the wanderer on this earth must seek to know the science of Truth as well as the love of Love, else he is almost helpless to combat the errors of mortal mind.

All human beings begin their conscious and systematized fight with the flesh from the standpoint of seeming lack of both of these qualities, truth and love. Probably the majority lack one rather than the other. If this is so, it is tolerably certain that most individuals lack love even more than truth, for intellect is the predominating boast of the human race. In Science and Health we read (p. 327): "Reason is the most active human faculty." Experience endorses this view emphatically, and leads on to the conclusion that mankind perceives more about truth and love than they can or would care as yet to practise; while, to judge by the repeated exhortations of Jesus and of the New Testament writers, the need of loving more, as a means to salvation and health, was as little understood then as now.

Love is wholly unselfish, whereas the suppositious human mind is essentially self-centered, owing to its finite nature. The human mind believes wrongly that its existence depends upon its own fleshly body, and that it is thereby in constant peril. It believes falsely that there are other human minds, each having a separate fleshly existence, and that they can do one another mortal injury. This mind thinks, incorrectly, that it can be deprived by its brethren of all that it needs for its sustenance, that it can improve its own position at the expense of its fellows, and *vice versa*. Is it any wonder that the things it so greatly fears come upon it, and that mortal man lacks divine love when burdened with so great a weight of ignorance and distrust!

In order to find a refuge from his fears, mankind, individually and collectively, must climb above the mire of matter and find a footing in Spirit. As matter fades from view, eyes are opened to discern man as "idea, the image, of Love" (*Ibid.*, p. 475). Then a man is no longer afraid of those about him, and he loves more. Loving more, he identifies himself more with divine Principle, Love, and his life immediately expresses more of the harmony of Love. The reason for his former troubles is then clearly uncovered. Having lacked mostly love, it was love he needed most to prove the harmony of Life in God, and when that need was supplied he rose above the ills of mortality.

He who would claim Love's complete immunity from the discords and diseases of the flesh, must persevere until he reaches the standpoint of Christ, beyond mortal ken. Before he can reach this goal he must learn by experience the control of Spirit over matter, and emulate the deeds of the Master. Love reflected, appearing in belief as a human quality, would see itself robbed of every earthly possession with perfect equanimity, and only long to wrap the wrongdoer in the kindly thought which does not condemn but heals and saves. It would only pity the dense blindness of the ignorant one who could so far mistake the nature of true substance, Truth and Love, as to covet the illusive treasures of earth, and would forget all else in the desire to make the truth known. The man who approaches this standard, or even aims at it from afar, rises above the belief of matter as substance and can sustain no loss that fails of divine recompense.

Love, reflected under a human exterior, would hear itself unjustly reviled, and yet not one single angry thought nor any resentment could find a loophole to enter consciousness, or space to fill and so disturb its unalterable peace. A heart that overflows with kindliness and brotherly love stands harmless and unharmed in the midst of the wildest storms of mortal mind, for the fury of hate finds no answer therein, and it cannot communicate itself, because it is but a belief and belongs not to the realm of the real. "Not imputing their trespasses unto them," the true Christian will share the Christly work of reconciling men to God. He will lift his persecutors up above their sin, and in so doing he will deprive the latter of its sting, and ensure his own health and wholeness.

This standpoint is not gained without an effort, but it can be reached. We may desire it more than all else, and yet when the test comes—as it certainly will, for mortals do not easily rid themselves of their illusive beliefs—we shall have reason for giving grateful thanks for our knowledge of the all-presence of God, good, and the strength and power that goes with it, if we have, like Jacob, but held our own through a long night of desperate struggling against the suggestions of malice and hate which seemed to make the reputed harmony of God's universe a cruel jest. Everything around us, the horrors of evil, the malicious deeds of the enemies of Truth, the betrayal by false friends, the cruelty and injustice of mankind, all seem terribly real when mortal mind feels the presence of Truth and rises in rebellion, knowing that its time is short. Pride, self-righteousness, and resentment will make yet again one more effort to gain the upper hand, until we can say with Jesus, "The prince of this world cometh, and hath nothing in me."

Though we may stumble time and again, Love will not let us fall, for there is no limit to the patient endurance of infinite Love. But we shall commence successfully to bar the door of our thoughts against these attacks only as we recognize the law of Love, namely, that love never hates; that love and harmony go hand in hand; that harmony comes from loving, but only discord from hating; that mortal man, if he would escape the discord, must not hate; and conversely, that if he succeeds in loving, his health and happiness are assured.

Mankind as a whole does not yet know the need to love. Starting from that level, the student of Christian Science has a long journey to take, but the way is mapped out for him and he has only to see to it that his own neglect does not cause him to wander. Did humanity only suspect an infinitesimal portion of the blessings to be found along that road to Love, there would be a wild scramble to overtake the travelers who have gone ahead. Even as love enter-

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tained brings countless blessings, so in belief lack of love experiences the want of everything that makes for true happiness and prosperity. Students who may be struggling with some stubborn sense of discord will do well to examine themselves to see how far they are from demonstrating the Christ-love in their relations with their fellow-men. If the comparison reveal serious shortcomings, let them remember that their efforts at overcoming supposititious disease and seeming lack are based upon the demonstration of perfect Love scientifically understood and expressed. In this Love whatever is less than infinite and all good has no place. Mortals do not attempt to work out a sum in arithmetic with the aid of fancy figures which the science of mathematics does not recognize. Neither should they expect to demonstrate the healing power of the Science of Love, while expressing sentiments which Love does not know.

Scientific healing follows the expression of Love and Truth as a matter of course. If mortals did little else than understandingly seek to manifest divine Love as much as possible in all their daily occupations, there would be very little they could not do both for their own good and for the good of others.

BAPTISM.

LOUISE C. MARTIN.

THE New Testament abounds with references to baptism, and Jesus and his disciples in their preaching called the world to it, as well as to repentance. What is this baptism, one may ask, and who shall administer it?

Christian Science, penetrating the letter of the inspired Word through spiritual understanding, and interpreting the meaning of baptism in all its fulness and grandeur, says, "Our baptism is a purification from all error" (Science and Health, p. 35). It is, then, not a man-made ordinance, materially administered, but a divine process, mentally begun, and finished by the effectual working of the law of Love. In our text-book (p. 581) Mrs. Eddy gives this definition of baptism: "Purification by Spirit; submergence in Spirit." Well did John the Baptist exclaim, "I indeed baptize you with water unto repentance: but he that cometh after me he shall baptize you with the Holy Ghost, and with fire." This agrees in meaning with Isaiah's words: "When the Lord shall have washed away the filth of the daughters of Zion, and shall have purged the blood of Jerusalem from the midst thereof by the spirit of judgment, and by the spirit of burning."

In the article "Pond and Purpose" (Miscellaneous Writings, p. 203), Mrs. Eddy has briefly but beautifully described this metaphysical process of purification, whereby the carnal mind is laid off and the manifestations of divine Mind appear in its stead. At times, it seems to be a fiery ordeal, wherein the elements, the elementary false beliefs which go to make up so-called mortal existence, "melt with fervent heat," and the agony seems greater than we can endure. But, with St. Paul, we can joyfully cry, "I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us;" while, with Peter, we may "look for new heavens and a new earth, wherein dwelleth righteousness." This brings to light the great truth that, as we are baptized into purity, our universe is baptized with us.

There is, however, nothing to be lost by this wonderful process of "burning" or washing away, but a false sense of existence, as Noah's experience proved. The "fountains of the deep" were opened, the floods came, the earth in its material sense disappeared, and "all in whose nostrils was the breath of life" perished. But the ark, which Mrs. Eddy tells us is "the understanding of Spirit, destroying belief in matter" (Science and Health, p. 581), rose higher and higher, until it was made apparent that the spiritual realities as created by God exist forever. Then out of the ark came every living thing. So not only was Noah saved by this "washing of regeneration," but his universe with him.

In the proportion that our sense of man is spiritualized, we are truly baptized. Well may we rejoice, as we pass through fiery trials, if by so doing we are being refined in the fire of divine Love, and are working out the problem of being up to the point where we shall be "pure in heart," and "shall see God,"—behold infinite, eternal Mind, filling the universe with love, holiness, and harmony, and shall see in man the complete expression of that Mind, forever reflecting God's being in all its immortal glory.

Surely the goal is worth reaching, and Christian Scientists should rejoice that this baptism has begun; for by it the whole world will be transformed; sin, disease, and death will cease; humanity will finally know naught but sinless bliss, and all will be one grand symphony of heavenly Love.

THE VICTOR'S WAY.

ELIZABETH EARL JONES.

THE consciousness of power through reliance on Truth and Love, and the joy of victory,—these are the natural accompaniments and outgrowth of foundational work, of a consecutive line of right thought and action, rather than the immediate offspring of an event. Hence all Christian Scientists should work not for results and achievements, but for purification and spiritualization of thought and desire.

There can be no real or lasting defeat to an honest, loving heart, for the defeat of the human is the victory of the divine, and *vice versa*. The overcoming of false beliefs, fear, sensitiveness, self, etc., and the larger growth in meekness, patience, charity, generosity, joy, and love, are the mile-posts that mark the victor's way. Righteousness and joy are inseparable qualities. The sense of hardship and the smoke of conflict linger not long with the victor over self, the one who has drunk deep of his Master's cup. In her "Miscellaneous Writings" (p. 288) our beloved Leader tells us, "The selfish *rôle* of a martyr is the shift of a dishonest mind, nothing short of self-seeking; and real suffering would stop the farce."

The ability to "rejoice always" comes of understanding that good is the only power. Because evil is powerless to produce suffering, it is likewise incapable of causing pleasure. No career that has not demonstrated this fact in Science can truthfully be termed successful. Are we working for dominion over evil suggestions and over self, or are we working for self-advancement and worldly achievement? The answer to this question will determine our courage and endurance and our ability or disability to rise above criticism, seeming defeats, and outward stress.

When the applause of the world rings gaily in our ears, do we remember to pray, "Thine, O Lord, is the kingdom, and the power, and the glory"? If so, then we can also rise and rejoicingly claim, when human condemnation pours forth its weighty flood, "I and my Father are one," and "There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit." Unity with God, spiritual dominion, is the divine purpose and the destiny of man, and it is in outgrowing the mortal, the claim of or belief in any other man, that we may all learn our lessons in the way we most need.

GOD THE ALL-GOOD.

EDWARD C. BUTLER.

THE nobler Mexican traditions entwine about Tezcatlicapa, the "Soul of the World," and "Benevolent God." This deity is believed to have been the creator of the world, and its worship runs back to the dawn of Mexican history. Long before human sacrifices were instituted among the

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rose-red teocalli or temples of the ancient Aztecs, the worship of Tezcatlicapa, purely primitive and simple, stood as a rebuke to polytheism.

Those peoples, so far removed from this age of achievement, cherished traditions concerning the creation of man, the flood, and other human epochs, that are singularly similar to the Biblical accounts. They had a form of the eucharist, also baptism, confession, penance, fasting, prayer, and they emphasized the sacredness of matrimony and sobriety. Drunkenness and offenses against chastity were punishable with death. Among the idols of hewn basalt, mainly of black color, to be found in the National Museum, none is more noticeable than that of Tezcatlicapa. They were rescued from the burning teocalli of Mexico City in 1530 by the Aztec warriors. They fled with their idols, and when hard pressed by the Spaniards, threw them into the lakes. Recently one of these images of Tezcatlicapa was unearthed at the northwest corner of the Alameda, within a stone's throw of the site of the Spanish Inquisition of New Spain.

It is singularly significant that this God of Benevolent Good is one of the most revered deities of the ancient Mexicans. This historical fact gives additional weight to this statement in Science and Health (p. 286): "In the Saxon and twenty other tongues *good* is the term for God." Had the peaceful régime of Tezcatlicapa prevailed the Aztec race would not have lost its pristine purity. Monotheism faded under the withering touch of the rank polytheism of later years. Similarly, the worship of the one God, good, vanished until the time of Jesus Christ. Even after his stupendous epoch, the race seemed to sink into the polytheism of minds many, gods many, in the realm of medicine as well as religion. It remained for Mrs. Eddy to resurrect, as from a riven sepulcher, the monotheistic worship of the one God,—Him of whom Jesus said, "God is a Spirit: and they that worship him must worship him in spirit and in truth."

Humanity will some day acknowledge its immense debt to the Discoverer and Founder of Christian Science for having reopened the pathway to Him who had been so ignorantly worshiped. To know God as omnipotent, omnipresent, omniscient good, and man as the perfect creation of good, has been but dimly hinted in human legends. The full revelation of the fact was made by Christ Jesus, the Saviour of mankind, and in this age it is declared anew in Christian Science.

LOVE MANIFESTED.

M. ELIZABETH STEVENS.

ST. PAUL writes: "Be kindly affectioned one to another with brotherly love; in honor preferring one another." This passage from the epistle to the Romans has impressed itself upon my heart very persistently since coming into an acquaintance with or a comprehension of Truth, as explained in Science and Health, the text-book of Christian Science.

While I am as yet only an infant in this understanding, it comes to me more and more that the basis of Mrs. Eddy's teaching is Love, and if so, what a great responsibility is ours! Should we not constantly ask ourselves: Am I manifesting Love? Am I preferring my brother's well-being to my own? Does Love rule every action? Am I as grateful over the success that comes to my brother, as he labors in his portion of the vineyard, as over whatever of good follows my own efforts in another portion? If to these questions I am able to reply emphatically, Thou knowest that I love thee, brother mine, I may rest assured of my nearness to the kingdom and of a rapid advance heavenward. If I cannot answer thus, I may well ask myself, Where do I stand? or, in our Leader's words, "Am I living the life that approaches the supreme good? Am I demonstrating the healing power of Truth and Love" (Science and Health, p. 496).

Can we hope for success in the vineyard, if we are disobedient to the demands of God, divine Love? It would be wise to ponder whether Science and Health would ever have been written had not its foundation been laid upon what Paul characterizes as "the greatest of these"—Love manifested. Could our blessed Master have accomplished what he did for mankind's redemption in those three wonderful years, had it not been that he was "rooted and grounded in love"? Can the servant hope to be above the master? This is a sacred hour for loyal Scientists. Shall we allow rivalry, pride, sensitiveness, animosity, misunderstanding to creep around to a side door, while the sunlight of Love is beaming into our front windows, flooding us with its light and bearing in its rays the healing that binds this sinsick, weary, sorrowing world to God?

Is it not our duty to work, watch, and pray that we may be accounted worthy to share our beloved Leader's mission of love in behalf of a sorrow-darkened race? Shall she not be assured that her loving wishes and counsel will be heeded by all her followers, and that, no matter when or where, they will be found dwelling in Love?

OUR PRIVILEGE.

HARRY S. MOIR.

THE hope and the outlook of one who has gained the first glimpse of Truth not only remain firm, but as the first small proofs of Truth's power become more and more manifest, the mental outlook takes on the thought of brighter opportunities and sees more of the boundless growth which is made possible by apprehending and demonstrating the Science of Mind, God. The privileges of such a one are great. The conviction that man reflects and manifests perfect Mind begins at once to eliminate the beliefs of stupidity, hypocrisy, lack of education, ill health, poverty, etc.

In honestly following the strict, clear reasoning of the teachings of Christian Science, one cannot remain stupid. It is simply impossible to turn away from his comprehension of the crystal-clear thought of "perfect God and perfect man" (Science and Health, p. 259) and exhibit in his everyday affairs the lack of wisdom and discretion which he once manifested. Unnumbered thousands testify to the increased clearness and consequent harmony of their thinking since they accepted Christian Science. This better understanding brings increase of capacity and power; it is an idea of omnipotent Mind, and not only stimulates thought but drives out all that would mar the harmony and beauty of life.

Thus the honest worker who strives for the right gets his reward constantly and from the start. He is lifted up into the atmosphere of intelligent harmonious thinking, and what joy and gratitude must be shown by him who has made this start and who knows that this is but the first sip of that fountain whose waters are life-giving and free to all. To our Leader, Mrs. Eddy, who has placed the character and works of the Master in their true light before the world, there ever goes out an increasing flood of gratitude from those who have responded to the call of Truth.

He who catches the one great thought of purpose in life has heard the first syllable of God's message to him. And after the struggle by which he consents to God's will in him, renouncing selfish desire, welcoming trying conditions, accepting a stern commission, always the angels come and minister to him. You shall know you have seen yours: for he will have brought you heaven's sure token, a heart at rest.—JOSEPH MAY.

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SELECTED ARTICLES.

[From an editorial in *Memphis* (Tenn.) *News-Scimitar.*]

Mrs. Eddy in her ninetieth year is the trusted Leader of a million or more of people throughout the world who non-believers in their doctrines say in the ordinary walks of life express the best type of citizenship. This church has been built up in the past half century of thought and labor of its Leader, she who is, *Life* has said, "one of the most remarkable women ever born in this country."

The mayor of —— assumes a great responsibility in dictating to a family of this belief how they shall worship God, and in intruding on the privacy of that family and deciding the issue of life and death within its own household. Gamaliel advised his associates, priests and rulers, against mistreatment of the followers of a new faith; that the issue had best be left with God; that if it was from God it could not be destroyed, and if from men it would die of itself. It would seem that this tolerant and considerate orthodox teacher of nineteen centuries ago might be interpreted to mean that professions and doctrines should be met with arguments and not with the brute force of the police power in the hands of the majority; that they should be met on their own ground.

Could the mayor of —— guarantee a cure by the orthodox doctor that would warrant his assuming such knowledge and authority? Faith on earth is what is needed, and it must be conceded to these people that they set the example of great faith when they hazard the lives of themselves and their families on the truth of their contention. Is it more necessary to lengthen a little a short physical life than to encourage the trial and practice and growth of faith?

The physical scientists may force us all in self-protection to become Christian Scientists. The former are frightening us to death. Hardly a day passes but what the daily press chronicles a new thing discovered by the physical scientists for us to be afraid of. These physical scientists may be like the promoters of war armaments that are no sooner finished than useless, and both may bring their contentions to a *reductio ad absurdum*. The Christian Scientists, on the other hand, hold out the hope to us of being afraid of nothing except doing wrong. They would place every man's destiny in his own hands entirely. They dignify manhood wonderfully and greatly exalt God, when they urge that the declaration that He is all wise, all powerful, and all present should be taken seriously and for what it says. They seem to dignify God in urging that He needs no agencies, material or otherwise, to accomplish His work. They urge that He fills all space. He is all and everywhere present. They repeat and renew the inquiry if it is a strange thing that God should raise the dead.

It would seem that a Christian community should let alone these people who urge but do not intrude upon others the life and doctrines they themselves profess. They dignify man and urge that the time of man's development has arrived, when the power over life and death displayed by the disciples for many decades after the death of Jesus can be again employed, and that the time has come when man's achievements of character as well as intellect should encourage the world to think possible to men those great powers promised by the Master when he said that those who believed in him and lived his life should do the works he did, and greater works.

[W. J. Tucker in *Richmond* (Va.) *Times-Dispatch.*]

Christian Science does not deal "purely with physical ills and their remedy." The principal aim and effect of Christian Science is to regenerate scientifically the individual, elevating him spiritually and morally. The physical benefits necessarily accompany this result, and are incidental thereto. A regeneration that omits the establishment of physical health is a poor substitute for the regeneration which was demonstrated by Jesus Christ, who confirmed his teaching by "signs following," healing the sick and commanding all his followers to do likewise. If our critic had made a moderately fair investigation of the effects of Christian Science, she would have found that those who have been healed physically by Christian Science, value their spiritual benefits even higher than the physical.

[From *Sporting Life*, London, England.]

Charlie Dawson called yesterday afternoon at the *Sporting Life* office, looking fresher and brighter than we have ever seen him looking before. Having fully recovered his eyesight, he is ready to take again his place in the billiard world. Chatting over his illness, Dawson surprised us by asserting most emphatically that his eyesight has been completely restored through Christian Science. Not only so, but Dawson is so grateful that he desired us to publish the story of how he recovered his normal eyesight. We offer no comment on the statement, which the great billiard player accompanied by reference to several instances of cures having been effected of those within his own circle of friends.

[The story of Mr. Dawson's healing, as related in a testimony written for the *Sentinel*, appears on page 153 of this issue.—EDITOR.]

[Frederick Dixon in *Essex County* (Eng.) *Chronicle.*]

The writer of the letter on consumption very truly says that Christian Science teaches that disease exists simply in the mind, and that the physical manifestation is caused by mental conditions. At the same time, the deduction might be drawn from this that Christian Science teaches that disease can be healed by some operation of the human mind which produces it. That the mind which causes disease can temporarily affect the conditions which it has itself produced, may be true, but this does not constitute healing, and this is seen in the fact that patients who have been relieved by various sorts of mental suggestion, are in no way less susceptible to the ravages of disease in the future.

The human mind undoubtedly believes in the power of good and evil. It, therefore, was perfectly typified by Jesus, when, speaking to the Pharisees, he declared that a house divided against a house cannot stand. "But," he continued, "if I with the finger of God cast out devils, no doubt the kingdom of God is come upon you." Now, the only way in which the finger of God ever comes upon man is in the exact proportion in which he gains the Mind which was in Christ Jesus. That the Mind which was in Christ Jesus did not believe in the reality of disease was proved by the way in which he healed sickness and raised the dead; and that this Mind did not believe in the power of evil was proved when he told Pilate that he could have no power at all if it were not given him by God.

Nobody, presumably, believes that Jesus meant by this that God endowed a man with the power to do wrong; he meant, obviously, that the only power Pilate could exercise lay in the fact that he himself, for the sake of humanity, had determined to prove, in the face of the world, that it was impossible for the Roman governor or for the Jewish high priest to destroy life, and so had determined to permit them to attempt to do so. That is to say, that Jesus, who knew so much more of God than any other man who has ever lived as to have earned the title of the Christ, permitted the Roman to use his human authority for the sake of demonstrating the powerlessness of that authority over the divine authority which had made spiritual man the indestructible image and likeness of God. The only reality or power evil can ever seem to manifest is the temporary sense of power and reality which a lie appears to enjoy until it is exposed. Consequently, just as Jesus raised himself after the crucifixion, through the knowledge of his own spiritual

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indestructibility, which constituted him the Christ, so every man becomes able to destroy sickness and overcome sin in the exact proportion in which he, too, gains the Mind which was in Christ Jesus, the knowledge Jesus possessed of eternal life. For, as he himself said, "This is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent."

[William J. Bonnin in *Manchester* (Eng.) *Chronicle*.]

If there is one thing that is absolutely certain, it is that Christian Science, so far from being based upon what is known as suggestion, is the very polar opposite to and exterminator of all forms of suggestion, or belief in the power of one human or mortal mind over another. That statement cannot be made in terms which are too sweeping. The merest beginner in the study of Christian Science recognizes it. Your contributor, "Hubert," appears to think differently. In your last issue he wrote one column of sound sense on the subject of suggestion. He wrote also another column on his strange conception of Christian Science, which, unfortunately, was neither sound nor sensible.

A brief consideration from one point of view of what Christian Science really does teach will best show how painfully wanting he was in any understanding of his subject. Granted that there is man and the universe, what do we know of them? Do we know anything beyond certain states of our own consciousness? Are those states of consciousness the effect of some existence, real, independent, objective, without ourselves? Or are the appearances which go to form the visible material universe the projected effect of our consciousness? In other words, is absolute Truth, apart from our human relative concept of it, physical and material, or is it metaphysical and spiritual? Both it cannot be. Christian Science comes to declare that Truth is spiritual, and that materialism is error. And here it would be well to warn any one who might feel tempted to deride this fundamental teaching of Christian Science of the reality of Spirit and consequent unreality of matter, that to do so is not only to controvert the greatest spiritual Teacher of all ages, but also to mock at the whole school of philosophic idealism.

Fichte, for instance, wrote (and Carlyle endorsed it) that "all things which we see or work with in this earth are as a kind of vesture or sensuous appearance: under all there lies, as the essence of them, the divine idea of the world, the reality which lies at the bottom of all appearance." And while Huxley put matter down as "the unknown hypothetical cause of states of our own consciousness," Ostwald, who was recently awarded a Nobel prize, has thus defined it: "Matter is a thing of thought which we have constituted for ourselves rather imperfectly to represent what is permanent in the change of phenomenon."

Christian Science, then, insists on dealing with fundamentals, and upon differentiating between absolute spiritual truth, the truth of things as they exist in the divine Mind, and the false material concept of the same, according to which nothing is real, changeless, and eternal, but all is subject to change, decay, and destruction. In other words, it insists on the existence of one Mind only, and denies the existence of a multiplicity of human minds and opinions and beliefs, upon which suggestion by its very nature depends.

However real evil may appear to the human mind, it has no existence in the divine Mind, wherein all is perfect. Hence its only existence is as a negation, a denial of spiritual Truth. The destruction of evil, a question your contributor made merry over, is effected precisely in the same way as other negations are destroyed, by the introduction of the positive. How else are such negations as emptiness and darkness to be destroyed? Rightly apprehended, Christianity is not a creed or mystery to be blindly accepted, but the understanding, or Science, of spiritual Truth. To allow this understanding to enter into one's consciousness to effect its work of redemption and salvation by sinking one's pride of self, by shaking off one's subservience to human opinion and belief, by refusing to worship the objects of sense, is to follow Paul's injunction: "Let this mind be in you, which was also in Christ Jesus." And as the false material concept is thus corrected, evil, its offspring, vanishes into its native nothingness. Thus today is the eternal promise being fulfilled, "Ye shall know the truth, and the truth shall make you free."

Could anything be less like your contributor's description of the working of suggestion? By a most curious blindness, he was prevented from seeing that the very antidote for suggestion he recommended (though unable to tell how it was to be attained), the "mental balance," is to be found in refusing to be led by mere human opinion, and in permitting oneself to be guided only by the Principle of all being, by acknowledging the one Truth, reflecting the one Mind; in other words, in the practice of Christian Science.

[Edward W. Dickey in *Los Angeles* (Cal.) *Eagle*.]

In a recent issue the statement is made that "Christian Science is about to become nothing more nor less than a political faction." Christian Science is a religion. All of its activities, therefore, are of a distinctly religious character and built upon religious principles. The inauguration of *The Christian Science Monitor* was not for the purpose of favoring or furthering any political faction, nor indeed an endeavor to build up a strong commercial or political power. This newspaper stands for clean journalism and for all the fundamentals of primitive Christianity. It seeks only to record "the good that men do." Its advertising matter is carefully censored and nothing of a questionable character is permitted space in its columns.

The "central thought and principle" of Christian Science is the healing of sin. "The physical healing of Christian Science," Mrs. Eddy writes in the Preface to "Science and Health with Key to the Scriptures," "results now, as in Jesus' time, from the operation of divine Principle, before which sin and disease lose their reality in human consciousness and disappear as naturally and as necessarily as darkness gives place to light and sin to reformation" (p. xi.). All of the denominational activities of the Christian Science church are in accord with this high spiritual aim to elevate, purify, and heal humanity. *The Christian Science Monitor* does not take sides with any political faction, nor does it stand sponsor for any of the political questions of the day, other than in an endeavor to uphold righteousness in all things. Its editorials as well as its news and advertising matter are in accordance with this aim.

[R. Stanhope Easterday in *Indianapolis* (Ind.) *Star*.]

In an editorial in a recent issue Christian Science is mentioned as one of the "modern tendencies to race suicide." I have been a student of Christian Science for many years, and I find nothing in its teaching that would bear out this surmise, although Christian Science strikes a tremendous blow against sensualism. Mrs. Eddy, in the Christian Science text-book, makes the following statement in favor of marriage: "Marriage is the legal and moral provision for generation among humankind;" it "should improve the human species, becoming a barrier against vice, a protection to woman, strength to man, and a center for the affections" (Science and Health, pp. 56, 60).

As a matter of fact, the Christian Science church, like other denominations, leaves the subject of marriage to the individual, and does not by hint or otherwise condemn marriage, although it points to a spiritual life above and beyond material usages, where mortals shall be "as the angels," not only above the necessity or possibility of marriage, but above and beyond the necessity or possibility of eating or

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drinking. However, it is the further teaching of Christian Science that such an exalted state of existence can only be reached by spiritual growth, and centuries may pass meanwhile. Here as elsewhere Christian Science agrees with the teachings of the Master.

[From *National Druggist.*]

The direct and indirect influence of Christian Science is alone cutting noticeable inroads into the general percentage of drug sales; for this cult has taken from the druggist people in each community who were once his best customers —people of wealth with real or imaginary ailments that had made them steady patrons of the proprietary shelves or prescription counters. But Christian Scientists patronize drug-stores for non-medical merchandise as much as they ever did, and they have more money to spend for the comforts, conveniences, and luxuries which a druggist sells than they had before.

[C. A. Newman in *Watchman*, Sydney, Australia.]

Under the heading "Failing Causes," you allude to Christian Science, and characterize it as belonging to that class. Now, the opposite phrase could be more appropriately applied to Christian Science, for, instead of "failing," it is rapidly spreading all over the world, and the list of its beneficiaries is daily increasing through the practical results which accrue from the study of its teachings.

Christian Science is not orthodox as that term is commonly understood, yet its teachings are based solely on the Bible, and to state that "it has no rootage in apostolic principles" is the reverse of facts. Mrs. Eddy discovered, through her close application and study of the Bible, the basis upon which the great healing and redemptive works were performed by our Master, who said, "He that believeth on me, the works that I do shall he do also." Mrs. Eddy has revealed to the world that Christianity can be scientifically applied to our daily problems, whether manifested as sin or sickness, and results appear in proportion as God and His laws are understood. On page 203 of Science and Health, the text-book on Christian Science, Mrs. Eddy states: "If God were understood instead of being merely believed, this understanding would establish health."

According to *The Christian Science Journal*, the official organ of the denomination, there were, in March, 1904, 814 churches and societies where Christian Science services were regularly held; whereas, in May, 1910, the churches and societies numbered 1215. Evidently, the impression that Christian Science is beginning to "totter" has no foundation.

[M. S. Bruen in *Sligo* (Ireland) *Times.*]

Christian Science teaches intelligent obedience to the law of God as taught by the Founder of the Christian religion, which healed the sick then and does so now. Humanity has always been engaged in a desperate struggle for existence, and an eager search for relief from its pains and sorrows. Many material remedies—animal, vegetable, and mineral—have been tried and have failed to heal, but it has been constantly preached that sin can be overcome by the power of Christianity. Forty-five years ago Mrs. Eddy found that the spirit of Christianity also heals physical disorders. She discovered the Principle from which it came, and that it was powerful to act for other sufferers besides herself. She has given her discovery to the world, with rules which every sincere seeker can apply for himself. Not for the purpose of doing without the service of doctors, for we find on page 150 of the text-book, Science and Health, that "the mission of Christian Science now, as in the time of its earlier demonstration, is not primarily one of physical healing . . . but these signs are only to demonstrate its divine origin,—to attest the reality of the higher mission of the Christ-power to take away the sins of the world."

To study the text-book for oneself is the only satisfactory way to become acquainted with Christian Science. It is better than depending on the answers of one who may himself be only a beginner in its study. One can then avoid the mistake of accepting the relative for the absolute, which is a stumbling-block that has upset many clever people. Dr. Johnson fell into this trap when he thumped his stick on the ground to prove that Bishop Berkeley's theory of the unreality of matter was incredible. "A totally irrelevant proceeding," Huxley said. Sensations of pain and disease seem very real, but we learn in Christian Science that it is not beyond the power of infinite Love, "who healeth all thy diseases," to blot out these sensations and their cause, and we are also taught how to avail ourselves of this healing truth.

[John L. Rendall in *Hopkinton* (Ia.) *Leader.*]

Those who are best acquainted with the teachings of Christian Science know that instead of its being "vitiated with deadly and foolish error"—instead of its having a tendency to "make us the laughing-stock of the religious world"—the very opposite of these assertions is true. It must be recognized as a positive fact that the people known as Christian Scientists are intelligent people, good neighbors, and among the most highly respected citizens of the community. It must also be recognized that these people as citizens have their individual right to worship God in accordance with the dictates of their own conscience, and in this right they should be undisturbed and unmolested by those who may differ from them. There is absolutely nothing in the teachings of Christian Science that is in any degree inimical to the best interests of the individual or the community at large, and there is everything in its teachings which, if they are accepted and followed, would produce a higher, better, and more perfect condition, morally, physically, and spiritually, among the people than at present exists. These statements are entirely demonstrable. They stand out as obvious facts in the experience of all those who have embraced this teaching.

[Written for the *Sentinel.*]

THE LIGHT SHINES ON.

MYRA POLLARD.

DARKNESS and cold and terror all about,
Grief and despondency and doubt;
But in the distance, lo, a light beams out,
And shineth on.

And as I bend my footsteps toward the light,
Larger it grows and evermore more bright;
A beckoning star from out a darksome night,
The light shines on.

Alas, alas, a chasm unaware!
Terror of fear; instead of hope, despair!
But up afar a steady glow is there,—
The light shines on.

Now up and on and toward the light once more!
The way grows brighter, clearer than before,—
Welcome as haven on a storm-beat shore,
The light shines on.

At last, effulgence as of perfect day,
A radiance glowing, glorious alway.
And through eternity, with fadeless ray,
The light shines on.

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CHRISTIAN SCIENCE SENTINEL

EDITORIAL

MRS. EDDY TAKES NO PATIENTS.

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

THE UNDIVIDED GARMENT.

It is often asked of Christian Scientists why they make so much of the healing of sickness, and why they give so much time to this work; all of which would indicate that those who make these inquiries have failed to grasp the great truth that the healing of the sick is as much a part of the Christian religion as is the saving of men from sin; that Christian Scientists are but endeavoring to walk in the footsteps—follow the example—of him who "went about all Galilee, teaching in their synagogues, and preaching the gospel of the kingdom, and healing all manner of sickness and all manner of disease among the people."

The Master, indeed, gave so much of his time to this work, that the record of his ministry is largely a record of the healing of the sick and distressed, those who were afflicted in body or mind. It is apparent, too, from his words that have been handed down to us, that he considered this work to be of equal importance with the preaching which made his gospel understandable to his followers; that the healing of men's bodies was indissolubly linked with their salvation from sin, else why was his command to preach the gospel invariably coupled with that to heal the sick.

There is nothing in the Gospel record which indicates that the Master used this healing power merely as a means of competing with other religionists, or that he looked upon the power which he possessed as something to be exercised or not exercised as he might feel inclined. On the contrary, there is evidence that he knew that the doctrine which he preached necessarily healed the sick, and that the "signs following" were simply in demonstration, or the confirmation, of the Principle which he taught. The difficulty has been that as time went on the church which he founded, while accepting his promises so far as salvation from sin was concerned, and laboring zealously in this direction, grew faint-hearted and finally ignored the equally binding obligation to heal the physically distressed,—to make them "every whit whole." Of this half-hearted acceptance of their trust Mrs. Eddy says: "If we are Christians on all moral questions, but are in darkness as to the physical exemption which Christianity includes, then we must have more faith in God on this subject and be more alive to His promises" (Science and Health, p. 373); in other words, know that He "who forgiveth all thine iniquities," likewise "healeth all thy diseases."

If Christian Scientists should fall into the error of supposing that their religion could flourish while ignoring the healing of the sick, they would make as great a mistake as would the man who believed that he could build a stone wall by telling his neighbors that he owned a granite quarry. No one knows more of mathematics than he can demonstrate, and no one knows more of Christ Jesus' teachings than he can prove to be true; and as to how these teachings are to be proved, there is no question, for the Master laid down the rule when he said: "These signs shall follow them that believe; In my name shall they cast out devils: they shall speak with new tongues; they shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover." His disciples put these statements to the proof in the years that followed, and Christian Scientists today, in taking up the work which the Master outlined, are likewise availing themselves of the whole gospel, the undivided garment of Christ.

The supposition, however, that the power to heal the sick which Jesus and his followers exercised was miraculous, or that the healing which is being wrought through the efficacy of Christian Science savors of the supernatural, is the one great mistake which keeps men from availing themselves of the dominion which they rightfully possess over their own bodies, a mistake which must be rectified before the perfectness of God and man in His image and likeness is realized.

ARCHIBALD MCLELLAN.

"BE YE STEADFAST, IMMOVABLE."

THERE are few virtues that are in greater demand today than that of simple steadfastness. One is continually meeting with evidences of the subjection of human thought to the domination of impulse. Being governed as yet in large part by the testimony and the desires of material sense, the average individual, though altogether well-meaning, is more or less subject to the tides and cross-currents of that sense, and hence is carried hither and thither in a course which is neither intelligent nor intelligible.

It is to this anchorless and motorless type of mentality that St. Paul refers in his letter to the Ephesians, when he speaks rebukingly of those who are "children, tossed to and fro, and carried about by every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive." In kindred terms St. James declares that the "double-minded" man is "like a wave of the sea driven with the wind and tossed;" and he adds, "Let not that man think that he shall receive any thing of the Lord."

This last rather caustic reminder of the apostle should direct thought to the probable explanation of the unsatisfactoriness, the unanswered prayers and general inadequacy of the life of many would-be Christians. And the reasonableness of the explanation can but appear when we think of how fatefully foolish would be the chemist or astronomer who was in the habit of making one undemonstrated theory after another the basis of his investigations, instead of adhering continuously to the unvarying law of optics, or molecular affinity,—how absolutely sure his failure. It is just here that the glamour of that asserted "spirit of liberality" which gives welcome to all manner of beliefs and opinions, works for the dissipation and demoralization of thought, the serious hurt of those who are influenced by it.

That there can be no steadiness or reliability of judgment, of conduct, or of demonstration, apart from the recognition of Principle and conformity thereto, is a fundamental teaching of Christian Science which Mrs. Eddy has writ large upon well-nigh every page of our text-book, and which is everywhere illustrated in the chronicles of the lives of men. The utmost prominence is given this truth by the Scripture writers, in their declarations that God, the supreme intelligence, is the "rock of our salvation." "Other foundation can no man lay," says St. Paul, than Christ, Truth, and this thought of the unity and immutability of divine Mind and its manifestations as the basis of all being and all right thought, is the center and circumference of Christian Science teaching.

In the far-reaching fore-grasp of St. John's vision, he perceived that there was to be "no more sea:" that false material sense, the medium of persistent and tumultuous conflict, of contradictions and strifes and tragedies, was to pass away, as human consciousness became "filled with the knowledge of the glory of the Lord," the apprehension of Truth. Christian Science brings the dawn of this glorious day in supplying for each individual the concept of "perfect God and perfect man,—as the basis of thought and demonstration" (Science and Health, p. 259).

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He who subjects every proposition to the test of logical articulation with this immutable ground of all right sense, will soon be able to face the most complicated and distressing phenomena of mortal mentality and experience, and yet remain as undisturbed as the north star. He has begun to express the poise and stability of Truth, and with the psalmist he can say, The Lord hath "set my feet upon a rock, and established my going."

JOHN B. WILLIS.

"THE FINGER OF GOD."

THERE are a good many devout people who are held down to an anthropomorphic sense of Deity by the literal interpretations of Scripture which have been so largely accepted in the past, and which will doubtless be accepted by many so long as a material concept of God and man prevails in human belief. The pity is that so many fail to see that the giving up of material belief for the spiritual fact never lessens faith, but instead strengthens it. Like Thomas, they insist upon seeing the print of the nails, quite forgetting that Christ Jesus did not commend this mental attitude, but condemned it when he said, "Blessed are they that have not seen, and yet have believed." In Science and Health (p. 547) we are told that "inspired thought relinquishes a material, sensual, and mortal theory of the universe, and adopts the spiritual and immortal;" and Mrs. Eddy adds, "It is this spiritual perception of Scripture, which lifts humanity out of disease and death and inspires faith."

In the 31st chapter of Exodus we find the statement that Moses was given "two tables of testimony, tables of stone, written with the finger of God." Most scholars readily admit that this statement is purely figurative, an oriental way of conveying the idea that Moses had received the law direct from God, but there are some people who seem to think that the authority of the Ten Commandments depends upon the question whether they were literally in the handwriting of God. They seem to overlook the fact that we must find the divine origin of law, and its authority, not in historical attestation, but in the nature of the law itself and because it is seen to be necessary to human welfare. Thus we can explain to our children that the Ten Commandments are the basis of all human codes which uphold justice and right; and that no one can absolutely obey the law so far as it applies to his fellow-men unless he first recognizes the Supreme Lawgiver, who says, "Thou shalt have no other gods before me."

There are nearly one hundred texts in the Bible which refer in some way to the hand of God, all of which present the idea of the power and activity of infinite Mind. In the Old Testament we find many such passages. For instance, in I. Samuel we read that "the hand of God was very heavy" (in the destruction of error); and the psalmist tells us that "with a strong hand, and with a stretched out arm" God delivered Israel. Then we have the gracious promise that God will write His laws upon the hearts and minds of all men, and this is perhaps the one statement as to the handwriting of God which most concerns us today.

Coming back to the statement that the Decalogue was written by "the finger of God," we have a closely related statement by Christ Jesus (as given in the 11th chapter of Luke), when he said, "If I with the finger of God cast out devils, no doubt the kingdom of God is come upon you." He said this when some of the people challenged his healing work and imputed it to Satan, or sorcery. Now we can never suppose that the finger of God as here mentioned could mean anything other than the power of infinite intelligence, the same power which gave the law to Moses, and which today is known to us as the hand of God stretched out over the nations. Any failure to recognize the spiritual significance of the many Scriptural statements which through type and symbol tell us of the divine Lawgiver, must to some extent hinder us from doing that which the great Teacher declared to be essential to human progress, namely, knowing that God is Spirit and that He must be worshiped "in spirit and in truth." Such worship unfolds the human capacities for good, and brings to men holiness, health, happiness, immortality.

ANNIE M. KNOTT.

AMONG THE CHURCHES.

EVERETT, WASH.

First Church of Christ, Scientist, of this city, laid the corner-stone of their new church edifice, on Colby avenue and Thirty-third street, on Thursday, Sept. 1, placing therein a copy of most of Mrs. Eddy's writings and current copies of the *Journal*, *Sentinel*, and *Monitor*. The board of directors, the Readers, and the building committee were present. The building is a neat and attractive structure, in bungalow style, with a seating capacity of four hundred and fifty.

Very soon after the church was organized here, with a membership of only seven, they erected a church building, which they gave up in May, 1909, on account of increased numbers, and moved into Masonic Temple building, which has since been their home.—*Correspondence.*

INDIANAPOLIS, IND.

The corner-stone of the new church edifice of First Church of Christ, Scientist, of Indianapolis, Ind., was laid at five o'clock, Thursday morning, Sept. 22. Gathered to participate in the ceremony were the officers, trustees, and directors of the church, and the members of the building committee. The ceremony consisted of the reading of selections from the Bible and "Science and Health with Key to the Scriptures" by Mrs. Eddy, followed by silent prayer and the audible repetition of the Lord's Prayer. Placed in the cavity prepared for it was a copper box, containing the Bible, "Science and Health with Key to the Scriptures" and other of Mrs. Eddy's writings, the Christian Science *Quarterly*, current numbers of the Christian Science *Journal*, *Sentinel*, and *Monitor*, together with a historical sketch of the church and a list of the officers and members. After the stone had been sealed, the ceremony was concluded with the reading of the benediction.

The church edifice is colonial in design and is built of brick and stone. It is located in North Meridian street, in one of the most beautiful residence sections of the city.

Correspondence.

Some of our readers may find a helpful hint in the following letter from one of our correspondents.—EDITOR.

Our little plan for disposing of our Christian Science literature may be of interest to some readers. It is so simple I had not thought of mentioning it, but is so effective that we could use several times the amount we have. We have several faithful tradespeople coming to the house, daily or weekly,—the milkman, iceman, janitor, laundryman, and server of bottled water. They are all eager for good reading matter, and the *Monitor*, which "gives the news from all over the world," as they exclaim after the first copy, especially appeals to them. It carries them out of their hard work and rather narrow vision, and I have no doubt often replaces a cheaper, coarser relaxation.

We fold in a copy of the *Sentinel*, also, when we have one to spare, but they, and the *Journals*, have been busy going to those we knew were in need of their help. I cannot express too much thankfulness for the daily visitor and for all the literature, which always seems to bring just the word of strength, encouragement, or chiding I need in my own work. For our beloved Leader, Mrs. Eddy, and for all she has provided for us, my thankfulness and wonder grow as I progress in the study and application of the rules so kindly and faithfully given.

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THE LECTURES.

CALGARY, ALTA.

Frank H. Leonard delivered a lecture on "Christian Science: A Demonstrable Religion," in the Y. M. C. A. Auditorium Thursday evening, Sept. 22. The speaker was introduced by Mayor Jamieson, who said in part,—

We each have, I believe, some knowledge of God and His supreme goodness, and our presence here this evening clearly indicates that we are looking for more light. The history of the human race is one of struggle and strivings along the road of progress, with anguish and groanings under the oppressors, with blind groping in the darkness of antiquity, on through the dim light of medieval times to what we know in our day as the Christian era. I think we all believe what has been termed "the sweet story of old, when Jesus was here among men;" that Jesus, the Christ manifest in the flesh, dwelt for a brief time with men, spoke as never man spoke, and did as never man did. He not only preached, but practised the precepts that he taught. His every teaching had an eternal significance, applicable to all time. Before his earthly career, during that time and for all time, the Christ-spirit, or Truth, has ever been available for mankind; for we are told that "before Abraham was, I am." The eternal verities always existed, now exist, and always will exist. It is for us to apprehend them and to apply them, and we are today in the brightest day of all the days, of all the years, of all the ages, enjoying to a fuller extent than ever before the light that he saw and enjoyed, the "light, which lighteth every man that cometh into the world."

In this our day a restatement or rediscovery of the Christ-teachings, which had become dimmed by the neglect and dust of ages, has been comprehensively set before us and brought to our attention, through the careful study and years of prayerful and earnest work of Mary Baker Eddy, author of the book "Science and Health with Key to the Scriptures," the text-book of Christian Science, wherein is set forth clearly the practical and scientific application of the Christ-teaching. We have with us this evening one who is authorized to speak of the subject to us.

Correspondence.

PLATTSMOUTH, NEB.

Francis J. Fluno, M.D., lectured last evening [Sept. 25] at the Parmele to a fair-sized audience. Prof. J. W. Gamble, in introducing the speaker of the evening, said:—

We of today no doubt live in the greatest age the world has ever known. It is essentially an age of progress, due largely to invention and discovery, an age characterized by its scientific bent. We are no longer content to know merely, we must know how and why. In the moral and religious world we are keeping pace with the industrial. Our ethical code, if you will permit the expression, is more scientific and we appeal to the intellect rather than to ignorance and superstition. This is an age of creeds and sects. Religious influences enter more into the realms of health and happiness than ever before. And I suppose that health and happiness in this life, together with an assurance of a life in the future more perfect than any we have yet experienced, are, after all, the essential factors of life.

I have always had profound respect for the man who, traveling what he believed to be the best and most direct road to future happiness, where sin, death, and disease are not, was willing that others might travel a different road without his interference. On the other hand, I have had little respect for the man who, while traveling no road himself, occupied his time in placing obstacles in the path of those who had chosen a road, vainly endeavoring to show why that road was not passable, without pointing them to a better. Any man or any body of men who have for their object the betterment of mankind and their ultimate perfection, are entitled to the tolerance of society; and if they are able to prove from a scientific standpoint the truth of their claims, they are then entitled to its cooperation.

Should the speaker of the evening be able to prove clearly and logically that Christian Science is the means whereby life, health, and happiness are attainable by journeying along the pathway he points out, he should be welcomed by every citizen of this community and many people should be willing to journey along the way he will point out to you this night.

Journal.

GLOVERSVILLE, N. Y.

A large number of people took advantage yesterday afternoon [Sept. 25] of the opportunity to hear an interesting discourse on Christian Science delivered by Willis F. Gross. E. D. Berner introduced Mr. Gross, speaking as follows:—

The doors of the Christian Science church are ever open wide to those who seek truth for truth's sake, and its most earnest endeavor is to give a cup of cold water in Christ's name. The world at large is yearning for the truth, hungering for "crumbs of comfort from Christ's table" (Science and Health, p. 234), and Christian Science comes to supply the needs of humanity here and now, "feeding the hungry and giving living waters to the thirsty." Its healing, saving, and regenerating message from Life, Truth, and Love is educating and elevating all mankind into better, purer, holier thinking and living, through a clearer apprehension of Principle. It asserts the practical possibility of understanding God as all-inclusive good; the creator and the giver of every good and perfect gift.

Christian Science teaches that God's healing and saving power is available now just as it was in the time of our great Master, and it proves the correctness of this teaching by healing all manner of diseases. It is a practical, demonstrable truth, so that every man having eyes to see and ears to hear may prove it for himself.—*Herald.*

DE KALB, ILL.

Mrs. Sue Harper Mims delivered a lecture on Christian Science at the church edifice Tuesday evening, Sept. 27. She was introduced by Mrs. C. F. Toenniges, who said,—

The innate longing and searching in the past for the truth, has caused the development of many systems of philosophy and religion through the ages. To some of you, probably, Christian Science is simply one of the comparatively new religious creeds, characterized by a striking phase—the healing of disease. To us who have studied Christian Science and use it in our every-day life, the name brings before us the blessings which have come to us through its study and practice,—not only the physical healing, but the help in overcoming sin, the changing of hatred and jealousy to love,-the quieting of discord and strife to harmony and peace, the opening and explaining of "the book of life," the Bible.

Your presence here tonight indicates that you do not care to rely on common report as to what Christian Science is; and you certainly do well, as experience has taught us how unreliable such reports are. If any here have gained incorrect impressions, if any of you believe that Christian Science holds something of help and longs to hear more concerning it, if any of you are already students and desire further information, you all are provided tonight the way whereby wrong impressions may be corrected, truth brought to eager listeners, and further enlightenment to the student.

Correspondence.

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LECTURES TO BE DELIVERED.

Unless otherwise stated in the notice, it is assumed that the lecture will be given at 8 p.m.

Amsterdam, N. Y.—Francis J. Fluno, M.D., Neff Opera House, 3:30 p.m., Nov. 6.
Bloomington, Ill. (First Church).—Willis F. Gross, Church Edifice, Monroe and Prairie streets, Nov. 7.
Cedar Rapids, Ia.—Bliss Knapp, Greene's Opera House, Nov. 7.
Champaign, Ill.—Willis F. Gross, Illinois Theater, Urbana, Nov. 8.
Chicago, Ill. (Seventh Church).—Bliss Knapp, Church Edifice, 5318 Kenmore avenue, Nov. 3 and 4.
Columbus, Ind.—William D. McCrackan, M.A., Crump's Theater, 3:15 p. m., Nov. 6.
Columbus, Ohio.—Willis F. Gross, Memorial Hall, 3 p.m., Nov. 6.
Downers Grove, Ill.—Frank H. Leonard, Auditorium, Nov. 3.
Greenville, Ohio.—Frank H. Leonard, Trainor's Opera House, 4 p.m., Nov. 6.
Halifax, N. S.—William D. McCrackan, M.A., Masonic Hall, 8:15 p.m., Oct. 24.
Hull, Eng.—Bicknell Young, Lecture Hall, Assembly Rooms, Jarratt street, 3 p.m., Nov. 13.
Jamestown, N. Y.—Clarence C. Eaton, Independent Congregational Church, Nov. 4.
Lebanon, N. H.—Prof. Hermann S. Hering, Town Hall, Nov. 4.
Morris, Ill.—Frank H. Leonard, Fraternity Hall, Nov. 4.
Nashua, N. H.—Prof. Hermann S. Hering, Universalist Church, Main and Pearl streets, Nov. 3.
Newark, Ohio.—Frank H. Leonard, High School Auditorium, Nov. 7.
New York, N. Y. (Second Church).—Francis J. Fluno, M.D., Church Edifice, Central Park West and 68th street, Nov. 7.
Niagara Falls, N. Y.—Clarence C. Eaton, Auditorium Shredded Wheat Company, Nov. 3.
Oak Park, Ill.—Bliss Knapp, Warrington Theater, 8:15 p.m., Nov. 6.
Olean, N. Y.—Willis F. Gross, Church Edifice, East State and Barry streets, Nov. 4.
Oneonta, N. Y.—Willis F. Gross, Chapin Universalist Church, Nov. 3.
Peoria, Ill.—Clarence C. Eaton, Mohammed Temple, North Monroe street, Nov. 1.
Providence, R. I. (First Church).—Prof. Hermann S. Hering, Providence Opera House, 4 p.m., Nov. 6.
Rochester, N. Y.—Clarence C. Eaton, Lyceum Theater, 3 p.m., Nov. 6.
Rome, Ga.—William D. McCrackan, M.A., Rome Opera House, Nov. 3.
Sioux Falls, So. Dak.—Rev. William P. McKenzie, Church Edifice, Nov. 3.
St. Johnsbury, Vt.—Francis J. Fluno, M.D., The Colonial, Nov. 3.
Waukegan, Ill.—Prof. Hermann S. Hering, Parish House, Grand avenue, near Utica street, Nov. 8.

Ask God to give thee, dear,
An eye to see
What doth not yet appear;
And may God grant to thee
An ear to hear life's melody.
Pray for a loving heart
That understands another's need;
And, seeing, hearing, loving—thou
His sheep shall daily feed.

LAURA B. DOORLY.

TESTIMONIES OF HEALING.

It would be impossible for me to express in words my gratitude for what Christian Science has done for me. It is now nearly two years ago that, during my engagement in the London tournament, I awoke one morning to find that both my eyes were very much swollen and bloodshot, and it was only with great pain that I could slightly open them. A doctor was sent for, who advised me to consult an eye specialist without delay, and he made an appointment for me to do so the same day. I consulted one of the well-known specialists in Harley street, London, and my eyes were thoroughly examined. The left one was found to be twisted considerably out of its proper place and the sight almost gone; the right eye was not quite so bad. I was told by the specialist that I should have to wear eye-glasses as long as I lived, and the only chance I had of ever getting my sight back again was by an operation; but it was far too risky, and he would not recommend me to have it performed. I found myself unable to read a newspaper, and afraid to cross the road if any traffic was about, and this was the case for a considerable time afterward, when I was wearing eye-glasses. For twelve months I tried all kinds of glasses, and in that time had consulted five different specialists and had just about given up all hope of ever getting my sight right again, for I really thought I should lose the sight of the left eye altogether, since the sight seemed to get worse instead of better.

In this miserable condition Christian Science was brought to my notice by a letter-card I received from Manchester, dated Sept. 1, 1909, asking me to make my way to the Christian Science church, Sloane terrace, London, and place myself in their hands, assuring me that I should soon get the relief I wished for. I had never heard of Christian Science before this, and I read the letter over and over, and thought what a beautiful expression of confidence it was. Why this confidence? I asked myself. Well, I know the reason now, because the friend (for it must have been a friend, although we are not acquainted) knew by experience what Christian Science could do for me. I took the advice offered, and got the loan of "Science and Health with Key to the Scriptures" by Mrs. Eddy. At first I could only read it a few minutes at a time, so my wife read it for me. It so impressed me that I attended the Wednesday evening meeting. What struck me most was the welcome every one receives, and I went away fully convinced that what I had heard was common sense. I have been a regular attendant ever since, with the result that my eyesight is now all right again.

I cannot express my gratitude to the person who brought this wonderful teaching of truth to my notice. My eyes were healed during the last Thanksgiving service in the church. I had been in church a short time, when I was compelled to take off my eye-glasses through pain. I forgot I had them off during the service, but on leaving the church I realized that I had not been wearing them and I immediately put them on. I had soon to take them off again, however, through the pain I experienced. Then the thought came to me, It is the New Year. Why not turn over a new leaf and do without them? and I have not worn them since. From that time I have been able to do anything I have wished to, for my eyesight is as good now as ever it was. This is indeed a blessing to one who has to depend on his eyesight for a livelihood, and has been compelled to wear eye-glasses continually for nearly sixteen months, for it is only when he receives such blessings as these that one realizes and believes the power of Truth as illustrated and given to every one by Christian Science.

Christian Science has not only done this, but it has given me an understanding of the Bible I never had before, also an example to follow in daily life, and I cannot be grateful enough to Mrs. Eddy for the way she has so beautifully

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interpreted the Bible that we may understand the truth in the Word of God, for her writings have been my only help, and I shall always be grateful to Christian Science for the wonderful demonstrations of the power of Truth it has revealed to me and the many ways in which it has helped me.

CHARLES DAWSON, London, England.

All I have and all I am, I owe to the understanding gained by the study of Mrs. Eddy's teaching, as given in all the books and papers published under her guidance. It is about five years since I was so wonderfully healed.

I had heard of Christian Science some years before that time, when a stranger gave me some *Journals* and a copy of Science and Health, and told me that if I would read them I could be healed. I thought this foolish, as I was crippled in my right arm, due to a terrible operation for a malignant growth. Both knees were crippled from a fall; I had stomach and bowel trouble from childhood, and the doctors said I must be operated on as soon as my strength would permit. I was also subject to neuralgia and rheumatism. I was told that in two or three years I should have a return of the growth; and my right arm never ceased to ache, although everything possible was done to relieve the pain. It seemed foolish to expect ever to be well, and in less than four years I was on the operating-table once more. I wanted them to operate on the lower bowel, but they said it was too late, that I could not endure it; so I came home once more, hopeless as it were, the doctors saying all that could be done was to give me opiates.

But God is good, and He sent a friend that I knew well as a Christian woman. She wrote, telling me that if I would read Mrs. Eddy's book I could be healed. She sent me an old copy, which I read and reread half way through or more. I read with the Bible close beside me, and all this time this friend's mother (an old lady) was writing me the best of Christian Science letters every day. And what a revelation came to me when I realized that God is Love, that all He made is good, and that He made all! Then this thought came, that if He made all, it must all be good. Then I said to myself, "Why, that is just what Mrs. Eddy has taught all through the book," and how my heart went up in thankfulness to her and to God.

I was taking a large quantity of an opiate at that time, besides other drugs. My left arm was in a sling, and the right one disabled. I could not turn in bed without help, and was utterly hopeless, until I knew the truth of which Jesus said, "Ye shall know the truth, and the truth shall make you free." Then I was free indeed. It was wonderful. I called my little adopted daughter, and told her I was well; I put both arms around her and cried for joy. Then my husband came. I told him I was well. He said, "Praise the Lord," but he really thought my mind was weak, and so did all my friends. I cooked my own breakfast next morning, swept and did all kinds of work, then walked over a mile to see my sister. And I have kept right on! I have learned to weave since then; I run a loom for rag carpet now, and am nearly sixty years old.

My husband was healed of liver trouble of many years' standing, and with many other complications, the following June. We have never used anything but the Christ-cure for the many ills that present themselves to us as a family, from that time to this, which is almost five years, and we have had some wonderful demonstrations since that time. I have written too much, but if any of it or all of it can be of any use in helping others, I shall be glad.

MRS. CARRIE A. CARR, Washougal, Wash.

I have reason to be very grateful to Christian Science for many things, but one incident in particular I wish to give to the field. One day, about three years ago, as I was on my way to town, I stepped into a hole, injuring my left ankle severely. I fell down in great pain, but I immediately declared the truth, and after a few moments raised myself from the ground, though with much difficulty. I retraced my steps, the pain seeming to increase all the time, so that it was difficult for me to retain my consciousness.

Upon reaching the house, I immediately went to the telephone and called a Christian Science practitioner. She told me to have no fear, and that she would come to me at once. She did so, and gave me treatment. This was about the middle of the forenoon, and by noon I was able to rise from the couch and assist in preparing dinner. I received another treatment in the afternoon, and by ten o'clock that night the pain had all ceased, and also a feverish condition had disappeared. In the morning I put on my shoe as usual, and went about my work. Fear was not entirely overcome, but by the second day I was all right. I consider this a wonderful demonstration, as a number of years ago, when a young girl, I had a similar experience, and was unable to walk for weeks.

I am indeed grateful to God, and to Mrs. Eddy for showing us this blessed way out of our troubles.

ADELL PINNEO, Chatfield, Minn.

[Translated from the German.]

Although it is only nine months ago that I became acquainted with Christian Science, blessings in various ways have come to me through its glorious teachings, and I feel impelled to tell others of these proofs of the power of Truth.

About a year ago I lost my wife, after a severe case of confinement, and was left alone with the new-born twins and a four-year old daughter. One week later this child was taken ill with a throat affection, her condition being most alarming. I was sick myself, but had to attend to my work all day long. Besides this, I was going through great financial stress, so that I became very much depressed mentally. Having lost all faith in God, my moral strength failed, and while in this state of despair my attention was called to Christian Science.

I frankly admit that my attitude toward the subject was one of great distrust, and it was only owing to the fact that the teaching was presented to me by a good friend that I tried to find out what were the contents of the pamphlet which had been handed to me. The more I thought this teaching over and tried to be led, the clearer it became to me that Christian Science is the true way in which humanity may be led to the truth. Since then I have gradually regained my inward peace; I have been able to overcome financial difficulties more easily than I should have otherwise, and have experienced the power of Truth in the following instances: My little daughter was healed of mumps with one treatment. I myself was healed of a most distressing headache of years' standing, which had baffled the skill of several physicians. Some time ago I was attacked by erysipelas. The physician whom I had to consult, according to business rules, told me afterward that he had had but little hope of my recovery, as such cases usually affected the brain. The Christian Scientist before mentioned, upon my request, took up treatment, unswervingly declaring the truth for me, as I was unconscious for six days. The success of this was evidenced in my recovery in rather a short time, contrary to the physician's expectations. I have also received help through Christian Science in several minor instances.

For all these demonstrations of the power of divine Truth and Love I am grateful with all my heart, next to God, to our beloved Leader, Mrs. Eddy, and to the dear people whose brotherly love I have experienced. I hope to grow more and more in the understanding of Truth, and to be able to help my fellow-beings through Christian Science.

GUSTAV KLEMM, Chemnitz i. S., Germany.

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For many years I was a great sufferer, and during the last few years before I knew of Christian Science I was subject to frequent attacks, from which I could get no relief. The family physician told me that my only chance would be an operation, but that I could not live through it as my heart was too weak.

About this time my attention was called to Christian Science by the healing of a neighbor. When asked by one of my friends to call upon a practitioner, I refused, saying that I wanted nothing to do with them as I was a church-member. Later the practitioner was sent for, and when I realized that the healing power was complete for her of whom the doctor had but little hope, I was very much impressed. During one of my severe spells, only a few days later, I sent for the same practitioner, and was instantly healed. During the treatment there was a strange sensation in the side where the pain was which seemed remarkable to me. The peace that came to me during the treatment I shall never be able to express to any one.

A year or more later the family physician called on me, and we talked of my healing. When I told him of the sensation I felt during that treatment, he said, "Now that you are healed, I am going to tell you that you had gall-stones, and they must have passed away with that sensation you speak of." After an examination of my heart and lungs, this doctor told me that my heart was stronger than it had been for many years (for eighteen years he had been my physician). He also said he would not give me any medicine, because I did not need it; he advised me to stay with Christian Science, since it had done me good.

During some of my first meetings with the practitioner, I asked her not to mention Mrs. Eddy's name to me. She answered, "You will soon realize what Mrs. Eddy has done for mankind." Today words cannot express the gratitude and love that I feel for our Leader, who has done so much for the world. I have been a constant student of Christian Science since my healing, now over three years ago. Each day brings me new blessings. I am now able to help myself in small things, and also other members of the family. For this I am very thankful, and what a blessing comes to one who can realize that God is an ever-present help.

MRS. JOHN BEAR, Marshfield, Ore.

Thanks to our heavenly Father, our beloved Leader, Mrs. Eddy, has shown us the way to health and happiness. I cannot feel grateful enough for all the blessings we have received through this truth, which was revealed to us by the healing of my mother about seven years ago. So many ailments have been overcome that I shall not try to mention them all now.

Three years ago last fall, while I was away at college, I was exposed to a supposedly infectious throat disease. I made preparations to go home, and on arising the next morning I realized that a great effort was needed to overcome the attack, which seemed to affect my whole system. I took my copy of Science and Health and studied until it was almost time to go to the depot. I took the train, rode about twenty miles in the country, stayed with a friend over night, and went home the next day. The following day I rode a distance of twenty-five miles, and took a college examination, then came home the next day. The healing was realized from the time I came to my friend's house. This attack was overcome through the power of Truth alone.

The following spring, while away at a different college, I became ill, but attended class as usual. I then understood that my classmates feared contagion, so I asked to be dismissed. I had a very high fever, and after telephoning to my home went to bed, as I felt unable to be up. I was then boarding with a private family, and they called a doctor, who pronounced it a severe case of fever. These people were alarmed, and telephoned to my home at once, telling the family the doctor's verdict. My sister then called a Christian Science practitioner, who lived about twenty-seven miles from my home, and the following day my brother drove out to get me. I rode home, a distance of twenty-five miles, although it was in March. After that I was kept in bed for about three days, suffering intensely, but the fourth day I was up and dressed. I could not endure a light until the fifth day, and then I had to wear a shade over my eyes for a few days. Within two weeks the disease was all overcome, leaving no bad effects. How thankful we should be for the many privileges and blessings we can secure by declaring the reality of good and the unreality of evil!

My younger brother also had a slight attack of this fever, but it was all overcome within a few days. Indeed we have so much to be grateful for that words cannot express the gratitude and love that I feel. I thank God with all my heart for His help, and that the healing works of Christ Jesus are again being made ours through the discovery and application of Christian Science.

MISS REGINA V. JOHNSON, Tampico, Ill.

Eight or nine years ago I was operated upon for a serious uterine trouble, but afterward I was no better, rather the worse, and for several years I took treatment and medicine under the care of three different surgeons. At the end of that time I was completely broken down in health, so that I could not retain my position as a stenographer, and ruin stared me in the face. I was at home for three months, sick and out of work, taking treatments from the family doctor and also electrical treatments for my hearing from a specialist, as I seemed to be very deaf. He told me that both ear-drums were affected, and unless what he did helped me, nothing else would; but after the treatments ceased I became worse.

At that time I suffered from extreme nervousness, bilious attacks, severe headaches, also an affection of both eyes for which a specialist had given me glasses and told me to wear them daily for at least a year; but, finding they did not help me at all, I threw them away. At night my eyes were so tired I could not bear the least light. I felt exhausted all the time, and tonics did me no good. A bowel disorder was a lifelong ailment, and besides the uterine trouble, the worst of all, I began to suffer from a condition of the feet. Every morning both feet would swell so that for three or four hours I could only hobble. When I went to the doctor, he said he could give me nothing that would help me. Added to these afflictions I was becoming mentally unbalanced, due to continual suffering and anxiety for the future.

At this time I became acquainted with Christian Science. A young friend of mine, also a stenographer (and a Jewess), with whom I went to business, she on crutches, became helpless from spinal and hip diseases, and after seven operations the doctors finally left her bedridden and pronounced her a cripple for life. She was healed by Christian Science treatment in a few weeks, and today is strong and well. This impressed me, and I decided to investigate Christian Science. I had heard of Science and Health and wanted to read it, thinking I might be able to understand some of it and apply it to my own case.

Upon coming home one afternoon from the ear specialist's, it began to rain, and I turned into a Christian Science reading-room and asked for the text-book, which I took home with me and studied for six weeks. I had nothing else to do but read, and I studied for ten hours a day. When too ill to sit up, I would lie on the bed and study. I had many battles with the book, and upon reading it through the second time I decided to have nothing further to do with it, and took it back to the library. I thought Christian Science too frail a plank to trust to in my serious struggle with disease, but for a day or two after this I felt as though I had been dropped into the bottom of a deep well, from which all light was excluded. I felt more and more

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unhappy, and soon realized that what I wanted was that particular book. So I went and got it back, and in all read it through seven times. It was well I did so, for first the bowel trouble left me, also the trouble with my feet; headache ceased, and gradually every ailment but two had been met through study. The catarrh was at times very severe, so I finally took treatment. The faithful practitioner helped me much, but it was not until several months later, when the error was uncovered and I had taken a week's steady treatment, that the trouble was fully met.

I now have nothing left to enumerate, unless it be the deafness, which is rapidly improving; that is, nothingness is giving way to somethingness and I hear better. For one thing I am most grateful: I certainly do not underrate the physical healing, for through it I was enabled to resume my occupation and prosper as I had never done before, but the spiritual healing casts all the rest in the shade. As a bright sunbeam throws the shadow of every material object in its path into greater relief, so my troubles seemed in greater contrast because of this illumination, but now they are melting away in the light of understanding. From the first I seemed to understand Science and Health, which I did not expect to do; but my daily prayer has been, "Give me understanding," and it has seemed wonderfully clear and simple.

I am most thankful that I was compelled to study and work for myself, as well as receive help from others, because this has resulted in a new life in which the Christian Science literature is my daily delight, and I attend all the services and meetings. I used to say, in regard to Science and Health, that I never knew a book to make so much trouble; but now I know it has removed all my troubles, little and great, and the seeming struggle was only the battle of mortal sense against Truth. I now find Life between its covers, with the Bible and the *Quarterly*. I would fain lay my grateful, happy heart open for all who run in the way of this earthly pilgrimage to read, as the least tribute of thankfulness I can offer to God, and to her who, more than any other, has been my dear Leader from misery to joy.—BELLE A. MUNDY, New York, N. Y.

I have been striving to practise the teachings of Christian Science for a number of years, and am very thankful for them, and for the wonderful way that this understanding opens up the Bible. Truly Science and Health is a "Key to the Scriptures."

I have been healed of asthma of long standing, rheumatism, fever, heart trouble, and other ills of the flesh. I find this truth to be an ever-present help, and the spiritual uplift that I have gained through this understanding far surpasses everything else. I wish especially to tell of the work which I was enabled to accomplish at an age when men are expected to retire from active life, and this was done through the understanding gained in Christian Science that God is our source of supply. When young I learned the machinist trade, worked at it a few years, and then went to farming and fruit-raising, at which I worked until I was over sixty years of age, when for reasons which it is not necessary to mention here, I came to this city and secured a place in a factory. It had been over thirty years since I had worked at my trade, and the materials to be worked and the tools to work with had changed very much during that time.

My first attempt was at a coarse repair work, but after a few months I removed to another place where the work was much better. The men working with me had been at the business for years, but they never knew that I had not been at work all the time. Several times men were laid off when work was slack and I would be retained. While I have not yet attained to the finer grades of work in a machine shop, I have been considered a good general workman, and have had some work to do which requires a good deal of skill. At one time the men were requested to work until nine o'clock in the evening, and at the end of the week I was the freshest man of the lot. Christian Science is a help to me every day of my life.

J. HOLBROOK, Toledo, O.

Nowhere, I am sure, is there a family that has more reason than have we to be grateful for Christian Science. It was brought to our home about twenty years ago, at a time of great need. My father had contracted several diseases during the Civil War. He had consulted a number of physicians, and they had all agreed that it was impossible for him to be cured, as organic changes had taken place. He would gradually grow worse, they said, until the end. My mother had been an invalid for a number of years, and had also been pronounced incurable and condemned to die at any time. One sister was a victim of severe headache and another of catarrh of several years' standing, while I suffered every winter with severe throat trouble. The many acute diseases that were frequently making their appearance, in addition to the troubles already mentioned, made the services of a physician an almost constant necessity in our home.

Having tried all the various systems of *materia medica*, to no avail, we were ready and willing, when Christian Science came to us, to dispense with medicines entirely and try to put our trust in God. It would be difficult for me to tell how much the truth accomplished in our midst and how grateful we are for the bles-ings bestowed upon us,—grateful to God for giving us the truth, and grateful to Mrs. Eddy for showing us how to use it. Not only were we healed of all our diseases, but during the years that we have been studying "Science and Health with Key to the Scriptures," and trying to apply its teachings to our every-day problems, we have been helped out of many difficulties and have been protected and shielded from many ills that might otherwise have beset us.

One of my first experiences with Christian Science was in being healed of a fever. Although I knew very little about it at that time, I had no difficulty in deciding between *materia medica* and Christian Science, for my mother had been healed and had become thoroughly convinced of its truth. The fever lasted less than a week and I was delirious only one night. Just as soon as I felt a desire for food, I was given anything and everything I asked for, without any bad effects. As is usually the case after a fever of this kind, my hair began to fall out in such quantities that I was advised to have it cut. Instead of doing this, however, I had Christian Science treatment; with the result that not only did the falling out stop, but new hair began to grow in very abundantly.

A number of years after this, an acquaintance who had been questioning me about my religion said, "Now tell me, honestly, if you had something really serious the matter with you, say for example typhoid fever, wouldn't you send for a doctor?" I was very glad to be able to tell her my experience, which of course was much more convincing than any mere expression of opinion would have been. Whenever I hear of fever patients who are under the care of *materia medica* and are confined to their bed for weeks and sometimes months, enduring great suffering, I feel more than ever grateful for my own deliverance and wish that they too might know that, instead of "pinning" our faith to material remedies, it is much safer to put our trust in the Almighty.—C. LOUISE SCHAFFNER, Chicago, Ill.

I have many reasons to be deeply grateful for Christian Science. It gives an inspired meaning to the Scriptures, which leads one to the Bible in time of need. The physical help which I first received was for a chronic bowel disorder and a general affection of the digestive system. For four years I had been on a rigid diet, by the advice of physicians.

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At this time I became interested in Christian Science and called a practitioner, and after the first treatment I ate anything that was served, and I am very glad to say that all this trouble was entirely overcome. For this and many other physical blessings which I have received I am deeply thankful, but above all for the spiritual enlightenment which Christian Science gives. This is more to me than all else, and my heart overflows with love to our beloved Leader, who so willingly sacrificed earthly pleasures and secluded herself from society in order to lead the way to that spiritual understanding which illumines the pages of the Bible, making it dearer to the heart of every one who has studied her inspired works.

MRS. EFFIE F. WHITE, Lodi, Cal.

I have several times expressed my gratitude for Christian Science verbally, and now wish to do so through our periodicals, since it has helped me greatly, both spiritually and physically. My last experience was a severe attack, affecting one of my feet. It began in the morning, and by evening the ankle was so stiff and swollen that it was impossible for me to walk even one step. I asked for help from a Christian Science practitioner, who at once responded to my call by giving me absent treatment. The next morning all sense of stiffness and swelling had disappeared, and my foot was perfectly well. I was able to walk up and down stairs just as usual.

This is only one of the many blessings received through Christian Science, for which I am very thankful to God, and also to Mrs. Eddy.

MRS. M. ISABEL FORTUNE, Buenos Aires, Argentine Republic.

I wish to acknowledge what Christian Science has done for me. About a year and a half ago I was taken quite ill. As I had no Science help at home, I went to a sister who is a Christian Scientist, and was treated by her for two months. I returned home in better health than I have known for a long time; I am entirely healed, and thank God for this healing truth, discovered anew by Mrs. Eddy.

I will add further that I have much to be thankful for as I see the truth overcoming every kind of discord.

MRS. IDA T. KELLOGG, Utica, Mich.

I wish to testify that through Christian Science I was healed of diseases of the stomach and liver that had troubled me all my life; also of a serious throat trouble, and numerous other ills. I was changed from a timid, weak woman into a strong and hearty one, able to cope with the temptations and trials of mortal sense and to grasp somewhat the possibilities of spiritual sense.

MRS. ETTA WILSON ROSE, Berkeley, Cal.

God give us men! A time like this demands
Strong minds, great hearts, true faith and ready hands;
Men whom the love of office cannot kill;
Men whom the spoils of office cannot buy;
Men who possess opinions and a will;
Men who have honor; men who will not lie;
Men who can stand before a demagogue
And damn his treacherous flatteries without winking!
Tall men, sun-crowned, who live above the fog
In public duty and in private thinking:—
For while the rabble with their thumb-worn creeds,
Their large professions and their little deeds,
Mingle in selfish strife, lo! freedom weeps,
Wrong rules the land, and waiting justice sleeps!

JOHN G. HOLLAND.

FROM OUR EXCHANGES.

[Christian World.]

This provincialism of faith—which goes one mile and refuses to go the next—has produced some singular results in doctrine and life. So often man's blundering, half-educated intellect has cut across the heart's truer and more generous verdict. For centuries a wrong interpretation of the Bible has proved the enemy of faith. The dogma that the Old and New Testaments were throughout on the same level of inspiration shut up good men to the belief in an immoral Deity. How pitiful it is today to read the arguments of Law, of Waterland and other ortho lox divines of the eighteenth century, to prove that the massacre of the Canaanites, the pitiless slaughter of the Amalekites, the whole story of Jewish atrocities recorded in the Bible, were justified by the fact that they were by God's express command! The light which has come to us had not yet dawned upon them: the light which enables us to see in these actions simply the moral level to which these people had attained, a level which permitted them to perform the deed, and then to boast about it as divine! It is the same want of faith, the faith that the highest is the truest, that has led theology into such strange conceptions of the divine nature, and of its dealings with man. Theologic pessimism, also we may say its cynicism, surely reached its height in the position of Mansel, who in his Bampton lectures argues that the Deity is essentially unknowable; that our moral sense is no guide to the divine moral sense, and that therefore we are in no position to judge of the deeds recorded as of God in the Scriptures, because our notion of good and evil may be quite different from His. If we believed that doctrine we should have to cease believing in Jesus as any authentic revelation of the Father; cease believing in the soul as of any common nature with the Over Soul; cease believing in reason as reflecting the universal reason; cease believing in the unity of life, in any coherence of things, in any proper link between this world and the next. Mansel proclaims his doctrine as the true orthodoxy. We proclaim it as the most baneful of heterodoxies, the heterodoxy which denies that man is made in the image of God.

[British Congregationalist.]

Men and women recognize readily enough that the outwardly great and critical hours of their life go far to decide their ultimate spiritual condition and fate. The particular temptation and the way in which it is met—the special responsibility and the way in which it is accepted or set aside—all these things count, of course, and their effects remain. Somehow we shall hear of them again. But we leave out of account the inclinations which just dropped in for a moment and, then, without having been transmuted into action, slipped forth again—the suggestions of right and wrong which moved, like mists and vapors wherein we discerned no clearly outlined form, across the field of our inner being—the mere impressions which have touched us more or less powerfully as the spirits of goodness and of sin passed by. Yet there is a prophet's word which, claiming to echo a word of God, says, "Behold, I will bring evil upon this people, even the fruit of their thoughts." The utterance points to a large and searching principle. Every thought that does but flash with electric speed across the spaces of the mind—every feeling that rises into but a moment's dominance—every mood that appears to lay but a light touch upon our life as it comes and goes—every attitude toward the high or the base that the spirit takes up for but a fleeting breath—all leave us different from what we were. We are, morally and spiritually, today something more than our mere deeds have made or shown us to be; and we shall be through all our tomorrows something more than the mere deeds of our tomorrows will account for.

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[W. B. Hinson in *Pacific Baptist.*]

To quote the words of a poet: "We live in deeds, not years; in thoughts, not breaths; in feelings, not in figures on a dial." And these deeds, and thoughts, and feelings follow us wherever the soul may soar or sink. We write our life's history in everlasting ink; our deeds are inerasable as diamond marks on glass. We are primarily what heaven makes us, but secondarily what we make ourselves; for, as the body assimilates that which sustains it, so the soul receives into itself the result and consequence of what we do below. "Heaven means character," said Confucius; "their works do follow them," saith the Scripture; hence the importance and awful responsibility of life.

[*Christian Register.*]

The most serious question now before the educated and civilized world relates to the evident and pressing need for the raising up of master minds capable of controlling and directing the mighty energies which have been set free in the natural world, and who, at the same time, have a sense of justice to match their power and the gift of sympathy to temper justice with mercy. One great emergency gave us George Washington; another one brought Abraham Lincoln to the front; but now we need not one, but thousands of intellects and consciences to match the amazing outflow of power which, controlled, will work miracles for human well-being, but, let loose without masterful supervision, will devastate human society.

[*Churchman.*]

It is worse than blindness to speak of giving up anything for unity, for the unity of the church of Christ, like the Lord and Master himself, is the ingatherer of everything that helps man to become like Christ. The time is ripe to take into account the sympathies of Christians with Christians, the sense of brotherhood between communions as communions, the aspiration after national freedom and independence and the inspiration of the dependence of nations and churches upon each other. So we shall come under the influence of the Saviour of the world, that we may in our turn serve him in saving the world.

[Rev. R. J. Campbell in *Christian Commonwealth.*]

My conviction is that hell is a dreadful reality, and that one feature of any spiritual reawakening which comes to the modern world will be a reaffirmation of it. Live for the world, and your hell will be that the world will not let you go even when you have laid the body down, although all your old sources of gratification must perforce be left behind. If your rejection of God, or your neglect of God, really means that you are making as good a bargain as you can with the world, terrible will be your awakening, here or hereafter, when you find that that for which you have been living is not life but death.

[*Christian World.*]

The need of our age is a new faith in faith. It is in the soul what radium is in matter, a source of inexhaustible energy. Its presence in humanity keeps it young. When it decays a generation becomes senile, stricken with inner death. It is the heart's uplift, its secret of power. Only as we draw its breath can we taste life's highest joy, do its greatest things. The supreme call of today is for new adjustments of faith, new ventures of it into the vaster realms which knowledge is gaining; the harnessing of it to the new tasks of our puzzling social and spiritual world.

[Rev. Albert E. Hylan in *Watchman.*]

Love is life. Hate is death. God, the giver of all life, is Love. This is the profoundest fact of life. Love is the mainspring of all true life. Preeminently is this true of the Christian life. Love is the tie that binds our hearts to Christ. Our love is the measure of our loyalty.

SPECIAL ANNOUNCEMENTS.

FROM THE PUBLISHER OF MRS. EDDY'S WORKS.

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

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

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

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

FROM THE SOCIETY.

NEW PAMPHLETS.

Now on sale are three new pamphlets: "Seeking and Finding," "Prayer and Healing," and "The Divine Nature." Each pamphlet contains five to eight articles that have previously appeared in the *Journal, Sentinel,* or *Monitor;* and they are particularly suitable for handing and sending to inquirers or persons who are becoming interested in Christian Science.

Hereafter, the price of all pamphlets (except "What our Leader Says" and "Christian Science and Legislation") will be reduced to 5 cents a copy; 55 cents a dozen; $2.00 for fifty, and $3.50 for one hundred. Hereafter, also, the republication in the English language of single articles as "tracts" or "reprints" will be discontinued. It is believed that their place is better taken by the daily article on Christian Science in the *Monitor* and by these new pamphlets and others that may be issued.

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

FROM THE CHURCH TREASURER.

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CHRISTIAN SCIENCE SENTINEL

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

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BOSTON, OCTOBER 29, 1910

CONTENTS OF THIS NUMBER

ITEMS OF INTEREST. Brief Mention of Important Events. 162
DEMOCRATIC GOVERNMENT. Judge Clifford P. Smith. 163
TRUE DEMOCRACY. . . . Daisy Bedford. 164
INDIVIDUAL WORK. . . Anne May Lilly. 164
THE UNRULY TONGUE. . Joseph B. Baker. 165
STORM AND CALM. . . . Edith Doyle. 165
OUR RIGHT PLACE. . Geneva Mary Clippinger. 166
SELECTED ARTICLES. 167
EDITORIAL.
"Unifies men and nations." 170
The Baptism of Fire. 170
The Winds of God. 171
AMONG THE CHURCHES.
Telluride, Col. 171
Services at Sea. 171
THE LECTURES.
Pittsburg, Pa. 172
Ottumwa, Ia. 172
Missoula, Mont. 172
Berlin, Germany. 172
Mankato, Minn. 172
TESTIMONIES OF HEALING. . . . 174
FROM OUR EXCHANGES. 177



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



A NOBLE TYPE OF GOOD HEROIC WOMANHOOD

THE CHRISTIAN SCIENCE PUBLISHING SOCIETY
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ITEMS OF INTEREST.

National.

Radical reforms in judicial procedure were considered by the American Bar Association at its thirty-third annual convention at Chattanooga, Tenn. At the convention a year ago a committee was named to investigate and propose methods whereby litigation could be expedited and the much complained of "law's delays" obviated.

The sensational story of an alleged five-hundred-thousand dollar corruption fund carefully distributed in an effort to defeat the anti-race track betting legislation at Albany in 1908, was told on the witness-stand before the legislative bribery investigation committeemen at New York last week.

Practically all of the corporation tax, aggregating in excess of twenty-seven million dollars, has been collected by the treasury department. The officials declare it was collected with less annoyance and was paid apparently with less reluctance than any other internal revenue tax imposed.

Julia Ward Howe, author, lecturer, Unitarian preacher, woman suffragist, and peace advocate, perhaps most widely known as the writer of the "Battle Hymn of the Republic," passed away Oct. 17.

Jacob M. Dickinson, the American secretary of war, who is making a tour of the world, has arrived in Paris from Berlin.

Judge Landis in the United States district court has set Nov. 4 as the date for the trial of the beef trust cases.

International.

The success attending the "Boy Scouts" movement of Lieut.-Gen. Baden-Powell, which has now become world-wide, has led him to work out a plan that shall give parallel opportunities to the girls. They will be known as "Girl Guides." Any girl between the ages of eleven and eighteen can become a Girl Guide, providing parents or guardian give their consent. The girls are organized under military discipline and military titles. They have a guide "oath" and a guide "law." The unit is a patrol of eight girls, of whom one, the leader, must be over fifteen. She has an assistant, a corporal. Three or more patrols form a company, which has a captain and a lieutenant. Lieutenants must be over eighteen and captains over twenty-one. A special course of preparation for girls, differing somewhat from that of the boys, is now in preparation under the caption, "How Girls Can Help." As outlined the course of training includes swimming and rowing, aid-giving of many sorts, and on Saturdays and holidays long tramps or "marches" into the surrounding country on all kinds of expeditions and purposes that give usefulness and charm to the activities of the Girl Guides.

Agitation continues in the Netherlands with the object of hurrying on the commencement of the work of drying up the Zuyder Zee. This question has been under consideration for years by the citizens of the country. Many of the smaller seas and marshy lakes in Holland have from time to time been dried up and replaced by green fields and meadows, and it only requires sufficient capital to do the same in the case of the Zuyder Zee. It is estimated that the land, if the sea should be expelled by means of dikes and a drainage system, would be worth five hundred dollars per acre, and would actually add another province to the area of the little kingdom.

In a biplane flight with passengers from Paris to Brussels and return, Henry Wynmalen reached Brussels and returned as far as St. Quentin, one hundred and sixteen miles from Paris, the same day, and slept there. He thus covered two hundred and thirty-four miles the first day. He ascended the next morning and reached Issy, a suburb of Paris, at 12:13 p.m., having occupied fifteen and a half hours on his three hundred and fifty-mile trip. The prizes offered amounted to thirty-five thousand dollars.

The government of Portugal has issued a decree proscribing the Braganza family to the position of an exiled house. Concerning the property in Portugal owned personally by King Manuel and others of the royal family, the decree states that this matter will be settled as soon as possible. The government promises that the legitimate rights of the exiled royal family shall be respected.

A new licensing bill has been introduced by the government of New Zealand, which includes a proposal for national prohibition if fifty-five per cent of the voters favor it. The bill provides that if national prohibition is enforced, intoxicating liquor shall not be imported into, manufactured in, or sold in New Zealand.

Frenchmen have invested about five hundred million dollars in Turkey, Germans about one hundred and seventy-five million dollars, Englishmen about one hundred and fifty million dollars. Frenchmen own four fifths of the Turkish bank stock and more than fifty-five per cent of Turkey's public debt is held in France.

The French balloon, Clement-Bayard, recently made the voyage from Compiegne, forty-five miles northeast of Paris, to London, in six hours, a journey requiring seven hours by the fastest express trains and boats. The total distance is about one hundred and ninety-five miles.

In the four and a half years since the publication of the "Everyman" series was begun, something like eight million volumes have been sold. Of Shakespeare alone ninety thousand three-volume sets have been sold.

There was a surplus this season of over fifty thousand boxes of butter in Australia, which will be shipped to London. The output of butter is growing rapidly all over the country.

Chile has now 145,894 acres of vineyards, 47,403 acres being under irrigation. The output of wine last year was 254,046,959 gallons.

Industrial and Commercial.

At Tomakamai, in Hokkaido, Japan, a four-million-dollar paper mill plant was completed in August, 1910. This is the most important individual commercial enterprise of this nature in the Far East. Only one foreigner is employed, an American who was sent out to assist in installing the paper-making machinery. The total cost of the machinery in this model plant is placed at one million dollars. Of this all but three per cent, it is stated, was purchased in America. The cost of the electrical machinery in this plant, all of which was imported from America, is placed at about one million dollars. This does not include the cost of the reservoir and power house plant, located fourteen miles distant at Lake Shikatsu. This lake is eight hundred feet above sea level, and as the paper plant at Tomakamai is only a few feet above the nearby Pacific ocean, excellent power facilities have been provided. Already a fifteen thousand horse-power plant has been developed, to which seventy-five hundred horse power will be added.

The long expected and long-predicted break between the jobbers and the United States Steel Corporation has come, says *Iron Trade Review*. Gradually the Steel Corporation has manifested a disposition to establish warehouses and to handle its own products in a retail way. A few weeks ago the most radical action was taken in the withdrawing of price concessions made to jobbers by the Steel Corporation. Following this action, the Carnegie Steel Company a few days ago sent out twenty salesmen to represent its Pittsburg warehouse and scour the central West for warehouse orders.

A group of American capitalists has just entered the Mexico oil development industry, and will operate in the territory adjacent to Tampico. They have organized the Mexican Oil & Asphalt Company, with a capital stock of ten million dollars. About fourteen thousand acres of land in the heart of the oil-producing section has been secured and a number of wells will be bored. It is reported that the company will erect a large refining plant at Tampico. It proposes to make a specialty of utilizing the asphalt by-product obtained in the oil refining process.

The Pennsylvania Railroad Company has purchased five acres south of Polk street, Chicago, for an extension of its freight terminal, and buildings are being torn down to make way for the tracks. The improvement is said to be part of the company's project to build a twenty-million-dollar passenger station on the site of the Union station at Canal and Adams streets. The price was one million eight hundred thousand dollars, or eight dollars a square foot.

The value of the pearls found in the Mississippi and its tributaries since the fishing began last spring is estimated at five hundred thousand dollars or more. Maiden Lane dealers assert that the American pearls are sold as Oriental in Paris and London and that returning tourists are regularly paying duties on Mississippi river pearls which they buy abroad. The highest price paid this season for a single pearl was five thousand dollars.

The final steps have been taken at Cincinnati, O., to give the city a thirty-million-dollar railroad terminal station. The nine large railroads which enter there have agreed upon the general plan.

Skymar, Cal., claims to have the largest olive grove in the world. It has one hundred and twenty thousand bearing trees and they produce, on an average, fifty pounds of fruit each.

The sum of $47,313.94 has been apportioned among 584 employees of the Consolidated Gas Company of Boston as a result of the profit-sharing plan adopted by the company in 1906.

Building operations in one hundred and twenty-eight cities of the United States during the calendar year 1909, represented expenditures close to a billion dollars.

If Canada's wheat crop last year had been shipped by rail, each car holding fifteen tons, it would have made a continuous train 1,365 miles long.

Coal-mining in Spitzbergen is proving successful. In quality the coal has been compared with the well-known Pocahontas.

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CHRISTIAN SCIENCE SENTINEL

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

DEMOCRATIC GOVERNMENT.

JUDGE CLIFFORD P. SMITH.

THE by-law of The Mother Church which provides that "each branch church shall be distinctly democratic in its government" (Art. XXIII., Sect. 10), refers to the word "democracy" as used in civil government. In modern use this word means "a representative government where there is equality of rights without hereditary or arbitrary differences in rank or privilege" (Webster's New International Dictionary; Oxford English Dictionary). The by-law therefore adopts this manner of government for the branch churches—"distinctly" this. Our Leader has set it forth in these phrases: "Equal rights and privileges, equality of the sexes, rotation in office" (*The Christian Science Journal*, June, 1904).

In the first place, then, democracy in church government puts all members upon an equality. Old members and new members are on a par. Children, even, unless the state law declares otherwise, after admission to membership have the same voice and vote as adults. Teachers have no greater rights than other members, and they have no right to direct or control their pupils. The basis of democracy is the equality of all men before God.

It is of course true in human experience that one individual may speak, vote, or act more wisely than another. From this premise it might be argued that the better qualified members of a church, or the best qualified member, should be allowed to direct its affairs. In the election of officers qualifications ought indeed to be considered; but any person truly eligible to membership in a church is worthy to be a voter at its business meetings and elections, and he has an equal right to have his qualifications considered for the offices to be filled. Moreover, popular government develops the capacity of all members to participate in the governing, and it is often found that newly chosen officers exhibit surprising fitness for their work. The strength of a church is in the mental and spiritual growth of its members, and our Leader says: "Growth is restricted by forcing humanity out of the proper channels for development, or by holding it in fetters" (Miscellaneous Writings, p. 359).

Democratic government is more than a form of organization; the spirit as well as the machinery of government needs to be democratic. Indeed it has been well said that "the form of government is an unimportant thing as compared with the spirit in which government is administered" (Hadley, Freedom and Responsibility, p. 1). The by-law under consideration prohibits an irregular direction of church affairs, that is, in a manner not defined in its charter or by-laws. It forbids the exercise by an individual or faction of control over the officers of a church. It abolishes the rule of "bosses" and persons imbued with the feeling of self-sufficiency. It contemplates that all offices, not strictly subordinate or temporary, shall be occupied successively in rotation by the members best qualified for them. Not only should the officers of a church bring before the members, in a timely and orderly way, all matters that should properly come before them, but the members should never fail to support the officers in the performance of their duties. Office seeking, which is a common hindrance to civil government, should never occur in a church. In short, democratic government is representative government, based on equality, with each member doing his part and letting the others do theirs.

The equality of democracy implies a responsibility that is strictly individual. A member should neither attempt to control the vote or action of another, nor permit himself to be controlled. In his church relations the pupil is independent of his teacher and his teacher's association. Both teacher and pupil should observe the by-law against pupils being guided by their teachers' personal views (Art. XXVI., Sect. 6); and the members of a church that have the same teacher should beware of acting or voting in such a way as to constitute a party or faction within the church. Each member should seek the guidance of divine Principle and act according to his own understanding, while remembering that the other members have equal access to the Father. And each member should ever keep before him the need of unity, for, to quote our Leader's words, "unity is divine might, giving to human power, peace" (Miscellaneous Writings, p. 138).

Unity in the church, with peace and success, will be promoted if each member understands the nature and object of our church, as defined on page 583 of Science and Health and on page 17 of the Church Manual, the use of organization, and his part in attaining the object of both church and organization. The true church is neither a material edifice, a charter, nor an organization. These are mere machinery. To quote Mrs. Eddy: "Our true temple is no human fabrication, but the superstructure of Truth, reared on the foundation of Love, and pinnacled in Life" (Pulpit and Press, p. 2).

In human affairs, the church is an institution having a certain object and known by its fruits. The object of the Church of Christ, Scientist, is to heal and save individual and universal humanity; it is to lessen and abolish sin, sickness, and death; it is to finish the work begun by Christ Jesus. The organization of our church is simply a means by which its members may work together to this end; and it is a secondary or subordinate means, for the primary means is purely mental and spiritual. At the present stage of progress, organization is requisite (See Miscellaneous Writings, pp. 91, 145, 358, 359); and a so-called Christian Scientist who should say that he did not need to act with our church would need, surely, to learn to love his neighbor as himself.

The part which each member may take in the work of the church remains to be considered. In his branch of The Mother Church, each member may attend its services and invite other persons to do so; he may testify at its Wednesday evening meetings and request his patients to do likewise; vote at its business meetings and elections; contribute willingly to its financial support; enter heartily into the work of any office or committee for which he may be chosen; fulfil

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his obligation to The Mother Church; heal the sick and the sinner as opportunity is offered, and exemplify Christian Science in his daily life. The last two items are most important; without them the others are of no great value to the world.

The question, therefore, What is my part? which each member of our church may ask, is answered by the Discoverer and Founder of Christian Science in these words: "You have simply to preserve a scientific, positive sense of unity with your divine source, and daily demonstrate this. Then you will find that one is as important a factor as duodecillions in being and doing right, and thus demonstrating deific Principle" (Pulpit and Press, p. 4). As an individual achieves this, he may rightfully and confidently say, as did the great Wayshower, "And I, if I be lifted up from the earth, will draw all men unto me."

TRUE DEMOCRACY.

DAISY BEDFORD.

IN these days democracy as the essential basis for right government is uppermost in the thoughts of all earnest workers. Our Leader in her wise and loving forethought for her church and students has named it the essential foundation for church government and administration. Much has been said and written on the subject, and it behooves us as Christian Scientists thoroughly to understand its meaning and application, not only as concerning church government, but with regard to the regulation of our conduct and work, everything appertaining thereto, so that every member may be able to bring his or her tithe of right thinking and right acting into the storehouse, which will bear fruit in the harmonious cooperation and advance of the whole community.

So often, it may be, we ask ourselves, Why is it we seemingly fail in our work? Why is it we do not see the clear manifestation of the healing truth? Is it not because we have not yet learned the essentials of self-government on a democratic basis, and hence, in the absence of a proper understanding and application of the rule, have failed to get the correct answer to the problem? It has been said that "true democracy will carry on an insistent search for those wisest and best, and will elevate them to posts of leadership and command." Do we in consciousness persistently seek for that which is wisest and best and allow it to govern the thoughts, actions, motives, and desires of our daily life? Are we careful never to permit personal sense, untrue motives, love of place and power, desire of admiration and praise, to sway us as we strive to follow in the path our Master trod?

That which may be said of the administration of an organization, may be said of the working out of life's problem in each individual consciousness. When unworthy motives predominate, then mob rule is being observed, with all the discordant features it brings in its train. Man is made in the image and likeness of God, and we must keep this glorious heritage ever in view, until, as we learn in Christian Science, "the material, transformed with the ideal, disappears" (Science and Health, p. 442). An allegiance to any lesser understanding of what constitutes man will defraud us of our birthright, for we lose sight of what should constitute "the radicalism of true democracy," *i.e.*, that perfect individualism which becomes manifest as the recognition of and loving service to each and every one of God's ideas—the logical conclusion of true brotherhood—is demonstrated. The true democrat is he who adheres to and puts into daily practice Jesus' teaching, as set forth in the sermon on the mount, and who understands intelligently man's dominion over all that is unlike God, in the conscious constant realization of his unity with his divine Principle—"I and my Father are one"—and in the manifestation of that true spirit of humility and self-immolation expressed in the words of our Master, "The Son can do nothing of himself: but what he seeth the Father do."

Perhaps the greatest enemy to the realization of perfect democracy is the imitation of or clinging to a given personality. Our Leader says (Miscellaneous Writings, p. 308): "Intensely contemplating personality impedes spiritual growth." Any form of personal imitation must mean lack of individual growth, of intelligent clear thinking; it denotes apathy, a noncomprehension that "man is properly self-governed," and "should be guided by no other mind than Truth, the divine Mind" (Messages to The Mother Church, p. 50). Each idea possesses a distinct individuality, and we are surely trying to sell our birthright if we desire to merge any part of it in that of our neighbor. The rose is even more beautiful, because it is close by the lily, pure, serene, and fair, and offering all it has to bless mankind. The lily would certainly appear less beauteous growing on a rose-bush, the rose on the graceful stem of the lily. Yet many people try to bring about almost as incongruous a result by their slavish worship of personality and their willingness to be governed by the wishes, desires, aims, and opinions of those whom for personal reasons they have chosen to rule over them.

The true democrat must be alert, he must give to every duty earnest consideration, based on his understanding of what God is and what man is, not putting anything aside as too trivial or unimportant, for it is only by being faithful in small things that we shall be found faithful in the larger ones; then, too, he must have learned how to obey, in order that he may take his part in ruling. We can only learn to rule by learning how to serve. Our Master said of himself: "I am among you as he that serveth," and of that service it is chronicled in one of those beautifully descriptive passages in which the Bible conveys so much in so few words, "Jesus went about doing good."

Here is the key, the incentive, the example for all who would be scientifically democratic, all true Christian Scientists, all who are trying to do good. In doing so we shall make it possible for our neighbor to do likewise, because unkind, ungenerous criticism, fault-finding, lack of love, will no longer hamper his work, and we shall bring our gift to the altar with the knowledge that our brother has naught against us. Like St. Paul, let us endeavor to show that grace has not been bestowed upon us in vain, and laboring ever more and more abundantly, prove our worthiness of our "high calling of God in Christ Jesus."

INDIVIDUAL WORK.

ANNE MAY LILLY.

EVERY loyal Christian Scientist is most grateful for *The Christian Science Monitor*, and is naturally anxious that it may reach as many of his fellow-men as possible. While the various distribution committees are doing most excellent work in this line, it would seem that to obtain the best results their activities must be supplemented by intelligent individual cooperation.

For instance, Mr. B. may receive free copies of the *Monitor* through the mail; but, if he is a prominent man, he undoubtedly receives many other publications in the same manner, and often they all find their way into the waste-basket, unread. If, however, a friend of Mr. B., who is acquainted with his tastes and interests, is on the lookout for something that will particularly appeal to him, and when he finds it, gives the paper to Mr. B., calling his attention especially to the article, Mr. B. will, in nine cases out of ten, read not only the article itself, but will at least glance over the rest of the paper, and will probably be placed in a more receptive state of mind by gratitude for the thoughtfulness of his friend.

The range of subjects ably covered by the *Monitor* is so wide that one may find something of interest to every one.

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Even the children can help in this work by calling the attention of their playmates to the descriptive pieces, the games, etc., to be found on the Home Forum page. The page devoted to sports is conceded to be one of the best, and should furnish an opening wedge which can be used to advantage in bringing the paper to the attention of boys and young men. Musical and dramatic matters are particularly well covered. Recently a young woman to whom the writer gave a copy of the *Monitor*, calling her attention to this particular department of the paper, expressed great surprise at the excellence of the articles on these subjects, stating that she had always had much difficulty in finding papers that gave her the information she wanted along these lines. Of course, this method of work calls for some thought and trouble, but if faithfully persisted in by all loyal Scientists, it must inevitably result in a steady and substantial increase in the circulation of our paper.

There is one point which seems important, namely, that in our zeal we should always keep in mind the dignity of our cause and the real worth of our paper, inasmuch as it is human nature to undervalue what one gets for nothing. From the newspaper standpoint merely, the *Monitor* is a paper that is altogether worth while, since it contains much of interest to the general public. It is able and willing to stand on its own merits, and we should be careful not to cheapen it in the eyes of those who are perfectly able to purchase it, by indiscriminate free distribution. In this, as in all things, the Master has given us the concise instruction, "Cast not your pearls before swine," and Christian Science teaches us not to offer the truth to the thought which is not ready to receive it.

Our Leader's wisdom was shown in her naming the paper *The Christian Science Monitor* instead of merely *The Monitor*, and we do well to use the full name in referring to the paper. If *Monitors*, or any of our literature, be given with a clear realization that all God's children love and respect the truth, more satisfactory results will ensue than if given thoughtlessly. In this, as in all else, we must work with Principle.

THE UNRULY TONGUE.

JOSEPH B. BAKER.

In the epistle of James we read, "The tongue can no man tame; it is an unruly evil, full of deadly poison;" and how often have we found the saying true! A moment after the hasty or ill-considered word has passed our lips, we wish it recalled, but the poison has been sent out into consciousness. A conversation which we had meant to guide in the ways of pleasantness, shepherding a brother in the right way, goes awry in an interval when we are off guard. The belief in evil slips in, and, because we forgot to heed our Leader's admonition to "stand porter at the door of thought" (Science and Health, p. 392), it has been embodied in some unlovely speech, leaving a sense of strain, irritation, or even estrangement.

The lack of Christian alertness ever carries its old penalty of repentance at leisure; for does not sincere self-examination always show that it is not at all what the other said that leaves us troubled in spirit, but always what we ourselves said under the temporary dominion of the intruding, inharmonious belief? We can, however, learn to guard the tongue against inadvertent slips by praying that we may reflect Truth and goodness, for the good sought consciously will, more and more, stand by us when in need. Our Leader tells us that "when we wait patiently on God and seek Truth righteously, He directs our path" (*Ibid.*, p. 254).

Solomon has said that there is "a time to keep silence, and a time to speak;" but when to speak, and when to keep silence—that is the insistently recurring question which we must answer. If we can keep God, Truth and Love, steadfastly in view, with no other gods before Him, not only shall we ourselves come safely through, but, more, we shall have helped another by manifesting God's help to him. We shall not be betrayed by the lure of a sharp answer, an unlovely recrimination, or any seeming human success in the situation that we might grasp by the spoken word. To put resolutely behind us all self-justification; to remember that divine energy operates on a different plane from any of the activities of mortal mind; to be willing to accept a present misunderstanding for the sake of leaving the truth in another's consciousness, free from all earthly alloy,—these are things to work for!

The time to speak is when we have some thing—a real thing—to say. If we take the as yet unuttered thought to divine Principle, that test will refine it, and the search for guidance will find whether the purposed utterance be wise, or necessary, or loving. If the search takes time, so that we do not answer our brother immediately, the demonstration will bring also another blessing, that is, a step gained in self-control; for the brother will perceive that we are trying to be just in thought and careful in speech, and will be the more likely to listen when we speak again. When to keep silence is the other half of our task, in which we must be equally wise. The right rejoinder is not always given us to speak; but if we do not know what to say, and so keep silence, with love burning none the less brightly in our hearts, the very lack of answer, though it may seem to leave us in a false position, may yet be the most helpful response that could be given. It will at least direct the attention of our brother back to his own question or remark; and he may then himself see the answer, since it comes, without any front of antagonism, from his own more awakened consciousness. If the question pertains to a matter concerning which Christ Jesus has not spoken, and which is without the realm of present demonstration, it is always safe to say, frankly, "I do not know."

"The tongue can no man tame." To attempt to reform the unruly tongue by human will is to lean upon a broken reed. We can govern it only by leaning wholly upon God, through unselfed thought and earnest desire to hear the "still small voice." And the overcoming is by realization of the omnipotent power of Love.

STORM AND CALM.

EDITH DOYLE.

The sea and its waves have served as similes for all peoples in all ages. They are used throughout the Bible, from the days when the flood of waters covered the earth, to the final revelation of the new heaven and the new earth, where "there was no more sea." This theme came to me lately as a fresh inspiration, and perhaps the ideas brought to me may be of some help to others.

One night I fell asleep in an unsettled state of mind, vainly trying to solve a somewhat difficult problem. It was a wild night, and the storm outside seemed to be a part of the storm in my consciousness, so that I dreamed of a great wind and a waste of waters. When I awoke in the morning the wind was still blowing outside, and my mentality seemed utterly confused, with no solid or fixed ideas; and I felt that it would take hours to get to the calm state that was needed to begin the day's work. When, however, I looked up the Lesson for the day, the first selection from Science and Health was, "You must utilize the moral might of Mind in order to walk over the waves of error and support your claims by demonstration" (p. 455).

This seemed a direct order, and as I was trying to obey it, trying to realize that evil is powerless to hurt, or even to attack one, the thought of a lighthouse came to me. I thought of it as it stands through the darkness and the storm, with the waves dashing against it, and sometimes entirely hiding it with spray. But the walls were so solid

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that the waves were thrown back on themselves; they could not even shake the lighthouse, for it was built upon a rock. It did not merely stand firm in the midst of storm, but it threw out a light to guide ships away from danger into a place of safety. Neither the winds nor the waves could quench that light, for it was shielded from the storm, and cared for from within, where all was calm.

Then I realized the powerlessness of evil. What matter if we seemed in the midst of discord, and wrong thoughts hurled themselves against us—they could not shake our firm foundation in Truth; they could not disturb the calm within, or prevent us from sending out light and help to others. It is just in times of storm that our light is most needed. As peace came to my sense, I thought of the lighthouse in the morning, when the storm had subsided. The rock on which it was built showed high above the waters, and the sun was shining on an untroubled sea. The mental work which I had thought would take hours, had been done in a few minutes. The same idea applies to the work for our church and cause; it is expressed in a broader sense in one of our hymns,—

> In vain the surge's angry shock;
> In vain the drifting sands:
> Unharmed upon th' Eternal Rock,
> Th' Eternal City stands.

This verse was in my mind all day, and my difficulties disappeared.

The next morning the lighthouse taught me yet another lesson; it stood for the life of a Christian Scientist. The rock on which it is built is the rock of Christ, Truth, and is a sure foundation. The building itself meant to me the life which from a human standpoint seems frail and insecure, but in the strength of Christ it is able to withstand the violence of the waves, and thus to endure through all the storms that arise. The light is the love which is shed abroad in all directions to help each and every one that comes within its radiance. The purpose of the light is not to attract travelers to the lighthouse, but to guide them away from danger into their "desired haven." It is a type of that universal love which is often spoken of in our textbook, the love which Jesus must have meant when he said, "Let your light so shine before men, that they may see your good works, and glorify"—not yourself or your works, but—"your Father which is in heaven."

OUR RIGHT PLACE.

GENEVA MARY CLIPPINGER.

THE great desire and business of the Christian Scientist is to know God. As progress in any science is founded upon understanding, or demonstrable knowledge, of that science, so progress to the Christian Scientist is founded upon knowledge of God, demonstrated as scientific Christianity. The world has always thought of a Christian as one who, like the Master, "went about doing good."

This concept of Christian activity has been broadened and deepened in our day by the light which has been thrown upon Jesus' life through Christian Science, whereby we have seen that the true Christian's good deeds must include the healing of all manner of disease and discord. Jesus' days were occupied largely with healing, and he was the master Christian. He showed the way in which his followers should live and work; consequently, to a Christian the chief concern should be to obey Christ Jesus' commands: "Heal the sick, cleanse the lepers, raise the dead, cast out devils: freely ye have received, freely give." This is therefore the Christian Scientist's greatest desire, greatest joy, and greatest reward, namely, to grow in the knowledge of God, and they completely fulfil the Master's commands.

The ability to heal does not require any especial church position, other than to be right with God, and where this ability to heal spiritually unfolds in one's thought, it crowds out any desire for human place or power. For if we are working honestly and rightly to be about our Father's business, we shall be always in our right place, and we shall never be used by the argument that we should like to be in this or that position of prominence. We shall meet such an argument by the certain consciousness that God has a good usefulness for every idea of His creating, and that one idea cannot possibly do another's work; that He alone can say what is our usefulness; and He alone can prepare us for and give to us our right activity.

No work for Christian Science and no position in church work can be rightly filled without a demonstrable knowledge of God. If we are wholly concerned in the all-absorbing work of gaining daily more of this understanding of God, we shall be so busy that personal ambition cannot find its way to our thought. For it is fundamentally true that personal ambition has no place in a Christian's thought or life. He is wholly occupied in the loving, humble purpose to do good, to be good, and to prove that good is all that can govern thought, action, condition, or being.

Then if, today, Christian Scientists, in searching their thought, find any desire for prominence tucked away in the secret corners of mortal mind, they should immediately recognize it as unholy, unfit for a place in thought, and a usurper of their right to scientific thinking. Having recognized it for what it is, the Scientist will go to work earnestly to put this thought out, to replace it by the consciousness that he wants only the place and activity which God gives to him, and that he does not want and cannot have any other. Because, since God is the only giver of good, what He does not give to us cannot possibly be good or lasting, and what God does give to us nothing can take from us.

By right thinking, therefore, the Scientist comes into his legitimate activity, based always upon the demonstrable understanding of God. He avoids the calamity of being drawn into some work which is not his, and he has the right opportunities to be thoroughly and continuously useful. He becomes truly the servant of God—of good. He learns unequivocally that the best position he can ever have in any church or in any place is the attitude of unity with Truth, of oneness with Love, of willing, humble service to God by the uninterrupted reflection of the Mind "which was also in Christ Jesus." He is completely freed from the arguments of personal ambition. He comes into his right place.

What is bounty but love in the giver,
That waits for no plea to bestow
The evergreen boon of the river
To the fields that are blessed by its flow?
Does the light when the morning uncloses,
Count the leagues of its flight on the plain?
Does the sky call the roll of the roses
That hold up their lips for its rain?

God is never at loss with His plenty,
And nature, His handmaid, no more
Ripens sweets for the feast of the dainty
Than bread for the fare of the poor.
'Tis a loan with no burden thereafter,
'Tis a grace never measured or weighed;
If the banquet turns weeping to laughter,
The debt of the eater is paid.

Give us want, give us nothingness rather
Than this; better never be born
Than to harvest the fields of our Father
And leave Him unthanked for the corn.
The just will pay measure for measure
And the selfish give love for a fee;
But they squander an infinite treasure
Who sin against love that is free.

THERON BROWN.

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SELECTED ARTICLES.

[Miss E. M. Ramsay in *Edinburgh Scotsman.*]

In every branch church of Christian Science throughout the world communion services are held twice a year, but without the symbols of the bread and wine. On the subject of baptism I would call attention to the following words of St. John the Baptist, as given in the 3rd chapter of St. Matthew: "I indeed baptize you with water unto repentance: but he that cometh after me is mightier than I . . . he shall baptize you with the Holy Ghost"! Christian Scientists think not less but more of baptism than do most Christians, but they believe that the essence of baptism is a radical change of heart and life—the new birth.

[Frederick Dixon in *Richmond and Twickenham* (Eng.) *Times.*]

Whether it is wise for jurymen to indulge in newspaper communications after a case has been tried is distinctly doubtful, but since one of the jurymen engaged in the recent inquest has written an anonymous letter to your paper, I am sure you will permit me to reply to him.

First, then, it is an amazing contention that the limits of toleration have been reached when a patient prefers to trust to Christian Science for treatment rather than to ordinary medical help. It is precisely this argument which has been used to defend every phase of persecution. What the juryman fails to see is that he is making his own prejudices the test of what is reasonable. That has been the genesis of persecution in all ages. The juryman goes on to beg the entire question by calmly assuming that, if the patient had had medical treatment, she would have recovered. The patient had had medical treatment, including six operations, until she was terrified of having any more. Then, and not till then, did she decide to accept Christian Science treatment, as a last resort. Seeing the enormous number of people who die every year of cancer, in spite of all the help that the medical profession is able to give them, it is almost indecent to argue that, in the present instance, the patient's life would have been saved by adhering to the ordinary method of treatment.

Finally, the juryman gives evidence of the fact that he is completely ignorant of what Christian Science treatment is, by explaining that it consists "of wishing yourself well, and having faith that it will be so." It would be impossible within the limits of a letter to a paper to attempt any satisfactory explanation of what Christian Science treatment is. It must suffice to say that the description given by the juryman is a complete travesty of anything Christian Science teaches, and is about on a level with the argument of those common-sense materialists who, as Huxley has explained, endeavored to disprove the theory of idealism by stamping on the ground, or some such irrelevant proceeding. A Christian Scientist certainly holds that the material body is the subjective condition of the human mind, and that, this being so, every manifestation of disease must be mentally produced, and can only be destroyed by destroying the mental cause. This is, however, about as far from wishing yourself well, and believing you will get so, as anything it would be humanly possible to conceive.

[Frank C. Barrett in *Rockland* (Me.) *Courier-Gazette.*]

An editorial which appeared in a recent issue of the *Courier-Gazette* states that in your opinion "*The Christian Science Monitor* is about the best morning paper that Boston now produces." This frank statement as to the merits of the *Monitor* is greatly appreciated by those who have made its acquaintance, and so it is rather surprising to them to read in the same paragraph that, "of course no paper with that name could ever attain to general circulation."

Is there anything in a name? In this case I believe that there is. In the first place *The Christian Science Monitor* was so named because it is a daily newspaper conducted according to the teachings of Christian Science; therefore any other name would not reveal its true identity, in fact would not do at all. This newspaper is now recognized as one of the best in Boston—indeed it has been called the best newspaper in this country from the standpoint of actual world's news, having better facilities for obtaining the news than other newspapers. As Christian Science teachings are altogether responsible for the quality and success of the paper, the name stands as a guarantee of its worth. As time goes on, it continues to "injure no man, but to bless all mankind," and its name is a label which insures genuineness and honest endeavor to "tell the good that men do."

Thus it is apparent that the name should be and is the best reason why the paper should "attain general circulation." It shows that the Christian Science church is back of it and is responsible for it. It means that it will always be a good, reliable, clean, up-to-date newspaper for the home. Devoid of sensationalism, with no startling accounts of crime, it is yet the most interesting of newspapers.

Furthermore, the paper has already attained a large "general circulation," and is read in every state in the Union by all classes of people, irrespective of their religion, because it is just such a paper as they have desired for their homes and can be read by every member of the family with great profit to all. It is not devoted to religious interests, but it is a strictly first-class daily newspaper in every sense of the word. It is not yet two years old, but it has already the reputation of being one of America's greatest dailies.

[John L. Reidall in *Odebolt* (Ia.) *Chronicle.*]

There are "several reasons" why Christian Science is making rapid progress. Our clerical critic does not by any means state them all. Its name indicates its practical teachings, for it is the exact Science of Christianity, presenting in a positive and demonstrable way the scientific relationship between God, man, and the universe; and a scientific and Christian teaching by means of which all human discords may be overcome, and wherein man may understand his true and right relationship to God. In fact, Christian Science is exact, positive, demonstrable Christianity, including both the healing of the sick and the saving of the sinner, in conformity to the religion established by Jesus Christ. Christian Science does not, in any degree, depend upon "human will-power" for its efficacy, but rests entirely and absolutely upon the power of God. The psalmist said (Psalms cvii. 20): "He sent his word, and healed them, and delivered them from their destructions," and it is the "word of God" that heals in Christian Science.

The growth of Christian Science is because of its intensely practical teachings; it is because of accomplished results in the healing of the sick and the reformation of the sinner; it is because its teachings are an exposition of the vital, fundamental truths of Christianity, and it is because people are finding in Christian Science that satisfaction, that hope, joy, and peace which they have not found anywhere else. This is the day and age of practical things, outworn and outgrown theories are being relegated to obscurity, where they properly belong. A vital teaching of the Christ-truth, such as Christian Science is, necessarily grows and makes progress, because it is irresistible and because it is meeting the human need for something higher, better, and more satisfactory than other teachings presented.

It is not a logical conclusion that "Christian Science appeals to the selfishness of man in the healing of disease." We read that our great Exemplar, Jesus Christ, gave to the inquiring disciples of John the fact of his healing work as proof of his Messiahship. He said: "Go and show John again those things which ye do hear and see: the blind receive their sight, and the lame walk, the lepers are cleansed," etc.

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The erroneous statement that "Christian Scientists mix much error with the truth they started with," does not prove anything. As a matter of fact, truth and error do not mix; whatever is true is eternally true, and error never was anything. The basic truth of Christian Science is, God is Spirit, and God is Mind. God created all, therefore it follows that the real creation is spiritual, not material. St. John wrote: "All things were made by him, and without him was not any thing made that was made." And in Genesis i. 31, we read: "And God saw every thing that he had made, and, behold, it was very good." Every teaching of Christian Science is a logical deduction from its fundamental basis.

If "the pulpit has been negligent of matters pertaining to physical troubles of people," does not this constitute a valid reason for Christian Science, which includes the complete gospel, healing the sick and reforming the sinner. The statement that "Mrs. Eddy has taken Christ away and that he could not be found in their [Christian Science] teachings," can only be believed by those who have not read the writings of Mrs. Eddy and the Christian Science publications. From beginning to end Science and Health points to Christ as the Saviour. The following, from the Christian Science tenets, should be conclusive: "We acknowledge and adore one supreme and infinite God. We acknowledge His Son, one Christ; the Holy Ghost or divine Comforter; and man in God's image and likeness" (Science and Health, p. 497).

It would be difficult indeed to find a Christian Scientist who would be willing to change his certain sense of God's protecting care for the vague uncertainties of his former experiences.

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

A clergyman, whose sermon was reported in your columns, says, among other things, "Jesus does not ignore the fact that we are sick. Christian Science says you are not diseased at all. It is simply a delusion of mortal mind; there is no sin, no sickness, no death."

The infinity of God is readily acknowledged by theologians. That God is infinite indicates that He is All, and that there is naught beside Him. God is Spirit, hence Spirit is the only substance, the only entity. From this premise is it presumption to relegate to the rank of unreality all that is unlike God, all that is unlike good? It is from this viewpoint that Christian Science repudiates the illegitimate claims of evil seen in the many forms of sin, sickness, and death, whenever and wherever it is claimed that these evils proceed from God, the only creator. If evil exists, it must proceed from God, else God is not the only creator; but God is the only creator, and all that is real God made, and all that God made He pronounced good; hence one is justified in refusing to believe in the reality of anything that is so unlike God. That sin, disease, and death, as appearances of evil, are constantly in evidence in the world of sense, is acknowledged; but that they proceed from God we deny, and we hold that all that is real is comprehended in the good works of a good God.

If Christ Jesus had believed sickness to be true, he would have believed it to be the work of God, and hence that it was right for a man to be sick. In that event he would have found himself working against the will of God every time he destroyed sickness and healed the sick; but on the contrary he knew that sickness was the phenomenon of false belief and that it would vanish with the appearance of the right idea concerning God and man. He said of the woman who was bowed down with rheumatism that Satan had bound her, and he lifted her thought out of the belief that she was suffering punishment inflicted by an angry God, and this immediately healed her. In like manner Christian Science is today presenting to the waiting thought of suffering humanity an abiding conviction of the loving-kindness of a good God, His omnipresence and omnipotence, and thereby it is demolishing sin and disease at the same time and by the same spiritual process.

Our critic began his discourse by saying, "Man is a ruin." What a picture of discouragement and desolation is presented in that brief sentence. Think of it, "the noblest work of God" a ruin. God's best effort and His greatest work a ruin and a failure! Now, Christian Science takes the very opposite view-point, and declares without reservation that which is written in the Holy Bible,—that God is All and there is none beside Him; that God is infinite perfection and that man is God's image and likeness. God is Spirit, man is spiritual. God is eternal Life, man is immortal. Man is always image, and he reflects God. Man is never material; man is never sick, never dies, neither can man in God's image commit sin, fall from his high estate, nor become a ruin. In belief a mortal sins, gets sick and dies; but a mortal is not man. A mortal is but a poor counterfeit of the real man. (See Science and Health, p. 148.) He is a false belief concerning man, and is the outcome of ignorance concerning God and what constitutes the Son of God. It is quite evident that if one is regarding a mortal as man, then he believes that man is fallen, and that man is become a ruin; but that kind of man is not the ideal man that was made in the image and likeness of God, and hence that is not man at all. A correct knowledge of God and the spiritual man is the rock on which the healing effected by Christian Science is based.

Our critic seems to be antagonistic in his mistaken view of Christian Science, and I feel quite sure that he will be more kindly disposed when he learns what Christian Science is accomplishing for the reformation of the sinner and the recovery of the sick through an understanding faith in God as able and willing to heal and to bless all who call on Him today, just as He did centuries ago.

A Christian Scientist only claims to be an humble follower of Christ Jesus, seeking to emulate his example by doing the works that he demanded of his followers. Hear his own words: "In my name shall they cast out devils: . . . they shall lay hands on the sick, and they shall recover." If our critics fail to make this proof of discipleship, they should not feel inclined to cast stones at the Christian Scientists who are daily healing the sick by purely spiritual means and in strict accord with the requirements of the Master.

With mistaken zeal Paul persecuted the early Christians. Afterward in humility he came into an understanding of Christianity; then he became a wonder-worker, even to the extent of raising the dead. And, when we remember that many who are today earnest Christian Scientists were formerly opposed to it through their ignorance of it and of the good it is accomplishing in the world, we can be the more patient with our detractors and say in the language of the Master, "Father, forgive them; for they know not what they do."

[Edward W. Dickey in *San Pedro* (Cal.) *News*.]

There is no element of suggestion or human mind force in Christian Science. Its practice is reliance upon the one infinite God, divine Mind, and is beneficial whenever and wherever applied. Animals respond to loving thoughts and actions, and it should not seem strange, even to those unacquainted with Christian Science, that those who have found it a good remedy for their family should also find it good for their animals. Christian Science emphasizes the thought of kindness to dumb brutes, and Christian Scientists have found that they are able to relieve the suffering of animals quite as readily as that of human beings.

This Science teaches that God's spiritual creation is complete and perfect, and includes all created things. The law of the one infinite creator, divine Mind, is certainly applicable to all His creation. It is not logical or reasonable to suppose that a part of God's creatures should be benefited by His infinite law and not the whole.

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[W. C. Williams in *Baltimore* (Md.) *American*.]

The text-book of Christian Science, "Science and Health with Key to the Scriptures" by Mrs. Eddy, claims that all things that are true were created by Mind, but Mrs. Eddy uses the word Mind as a synonym for God, and does not mean the so-called human mind. The statement that Christian Science teaches that man has gradually evolved from the lowest plane of existence is wholly untrue. In Christian Science man is declared to be the reflection, the image and likeness of God, now and at all times, past and future; that the Adam-man, the material expression, is a false conception of the real man, and that this conception must be changed before we see the real man, the child of God; but this true reflection of God is always there and always has been there, waiting for recognition and expression.

[From an editorial in *Register and Leader*, Des Moines, Ia.]

This thing of catching cold whenever the weather changes suddenly or we sit or sleep in a draft is all nonsense. We have this revolutionary doctrine not merely on the authority of Christian Science, but also on the authority of a regular allopathic M. D., duly graduated and admitted and of enough consequence in his profession to be allowed to set forth his ideas in a leading medical journal, the *Medical Record*.

Without a bit of fear of consequences this man, Dr. William Brady of Elmira, N. Y., declares that catching cold is a mere "bogy." Those who have lived in the fresh air, summer and winter, know from experience that the doctor is right, and they laugh at the deluded fear of sudden weather changes and drafts.

[R. Stanhope Easterday in *Indianapolis* (Ind.) *Star*.]

In essaying a reply to your anonymous correspondent, writing in response to my former letter, I am almost loath to burden your readers with tedious repetitions, but I feel that as long as they can stand tedious criticism they can stand courteous rejoinder. Truth, moreover, is really more interesting than meaningless fiction to a well cultivated mind.

Our critic hurls an indelicate challenge at Christian Scientists, attempting at the same time to dodge behind the superficial surmise "If marriage is unnecessary" and to buttress the stand with a juggled reference to page 31 of Science and Health; but it is unnecessary for us to take up the gauntlet in our vindication, because we have already safeguarded this avenue of approach in our former letter by citing Mrs. Eddy's reasonable vindication of marriage at the present juncture and for possible centuries to come. On page 31 of Science and Health, cited by our critic, she far from intimates "a human father to be unnecessary," but reasonably quotes our Master's own wholesome mandate: "Call no man your father upon earth, for one is your Father, which is in heaven." If our critic questions this citation from Science and Health, he questions not Mrs. Eddy, but Jesus Christ.

Very far, also, from intimating on pages 56 and 57 of the above cited Science and Health, that "there should be a discontinuance of the marriage relation," Mrs. Eddy unequivocally declares in this very connection: "Until the spiritual creation is discerned intact, is apprehended and understood, and His kingdom is come as in the vision of the Apocalypse—where the corporeal sense of creation was cast out, and its spiritual sense was revealed from heaven—marriage will continue, subject to such moral regulations as will secure increasing virtue."

In short, we would again urge upon your readers and our critic that the better way to arrive at a rational solution of all these hackneyed questions as to the correctness of Christian Science teaching would be a careful perusal, on the part of all, of the text-book on Christian Science, "Science and Health with Key to the Scriptures."

[Editorial in *Boston Post*.]

The opening of the approach to the Christian Science temple is one of the most notable contributions to the beautification of the city attributable to private enterprise.

The location of this admirable piece of architecture has been held to be unfortunate, inasmuch as it was in the heart of the apartment-house district, shut off in great measure from public observation. By the acquisition of the vacant lot, hitherto unsightly, between Huntington avenue and Falmouth street, and transforming this space into a park with pleasing features, a vista of approach has been created which inspires admiration.

It is now possible to view the great building as its architects intended that it should be seen. Indeed, it forms a conspicuous addition to the beauties of that section of the city in which the development of Boston along esthetic lines is most notable.

The march of commercialism invading this part of the town is pleasantly checked by this interposition of a spot of beauty. The Christian Science people have set an example of what may be done in the local development of Boston which may well be taken seriously to heart by those who have the direction of civic advancement.

[*Boston Common*.]

The Christian Science temple, one of the most beautiful pieces of architecture in the city, is being given a worthy approach. What has hitherto been but an unsightly vacant lot, between Huntington avenue and Falmouth street, has been transformed into a park, across which one sees the temple, The Mother Church, and the publishing house. The bare wall of a block at one side of the park has been skillfully treated, and a most pleasing Italian effect, as of a sunken garden, has been produced.

The vista from Huntington avenue is now one of unusual beauty, and embodies an idea which might be applied with advantage to other structures, such as the Custom House, City Hall, and Court House. In demonstrating the necessity of a beautiful approach for a beautiful building, the Christian Scientists have contributed largely to the esthetic needs of Boston.

[*Boston Post*.]

From an unsightly dump, filled with piles of building bricks and old timber, the open lot running from Huntington avenue to Falmouth street, in front of The First Church of Christ, Scientist, is fast becoming a triumph of landscape gardening. When completed, the part of the garden from Huntington avenue to the main doors of the church will be used as a park, to allow worshipers to reach the church from the avenue.

From the present brick walls of Huntington avenue the lot has been graded by a series of terraces to a large green in the center. On each side of this green are walks twenty feet wide. These walks are reached from both the Huntington avenue and Falmouth street sides by a series of granite steps. On both sides of each of the four flights of steps are arranged circular clusters of evergreens, made up of mountain pine, junipers, and dwarf pines, and are to be surrounded by bulb plants in season. Running beside the walks will be beds of flowering plants, evergreens, roses and bulb plants. The center will be a perfect lawn, in which will be set small trees of evergreen.

Running from the north walk along the Falmouth street side to Norway street will be a large green. In the rear of the apartment houses has been constructed a high retaining wall of granite, in front of which is to be laid out a row of poplars. This same system will be employed along the walls of Chickering Hall.

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CHRISTIAN SCIENCE SENTINEL

EDITORIAL

MRS. EDDY TAKES NO PATIENTS.

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

"UNIFIES MEN AND NATIONS."

SOLOMON is commonly accredited as one of the wisest of men, and it was doubtless out of his own experience that he evolved this bit of practical wisdom, "A soft answer turneth away wrath,"—one of the best known, most frequently quoted, and yet least acted upon of his proverbs. The reason for this, perhaps, is that to human belief, while conceding the truth of this saying, preaching is held to be much easier than practice.

The counsel voiced by the prophet Isaiah is along the same line: "Come now, and let us reason together, saith the Lord;" but this reasoning process to which we are invited cannot be made effective if those who should "reason together" are not courteous, considerate, and Christian, rather than angry, dictatorial, and unchristian, and this applies to nations as well as to individuals. Indeed, we may reasonably ask how many of the wars which have stained the pages of history would have been prevented had the wisdom of Solomon prevailed, and had those concerned preferred to "reason together" instead of forcing conclusions, based, not upon the good of all mankind, but upon personal prejudice and angry intolerance, unmindful that he "who overcomes by force, hath overcome but half his foe."

Perhaps the same impression prevails with nations as with individuals, that a "soft answer" is an indication of a weak or invertebrate personality, but this is not true. "The truth is always the strongest argument," wrote a pagan sage, and the hand of iron grasps none the less firmly when encased in a velvet glove. As a celebrated English divine cleverly counseled his students: "If you are drawn into a controversy, use very hard arguments but very soft words."

The bringing in of the reign of universal peace is one of the great questions before the world today, and the progress that has been made in later years toward this end is most encouraging; but there is much yet to be done, and until the problems which arise from time to time in the affairs of nations in their relation to other nations are viewed from a less personal and selfish standpoint than that from which they have been viewed, the full measure of peace cannot be expected.

Jesus said, "Seek ye first the kingdom of God, and his righteousness;" and more specifically quoted, in answer to the lawyer's question as to which was "the great commandment in the law": "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it, Thou shalt love thy neighbor as thyself. On these two commandments hang all the law and the prophets." There can be no question, if these two great commandments were to be followed with understanding, that peace would speedily prevail.

That Christian Science is helping to usher in the blessings of universal peace is the claim of its followers, and that it is following the teachings of Christ Jesus in this regard is apparent in that close bond of brotherhood which makes Christian Scientists "citizens of the world." Mrs. Eddy has definitely stated the teaching of Christian Science on this subject, and the Principle on which it is based, in the following words:

"'Thou shalt have no other gods before me.' (Exodus xx. 3.) The First Commandment is my favorite text. It demonstrates Christian Science. It inculcates the triunity of God, Spirit, Mind; it signifies that man shall have no other spirit or mind but God, eternal good, and that all men shall have one Mind. The divine Principle of the First Commandment bases the Science of being, by which man demonstrates health, holiness, and life eternal. One infinite God, good, unifies men and nations; constitutes the brotherhood of man; ends wars; fulfils the Scriptures, 'Love thy neighbor as thyself;' annihilates pagan and Christian idolatry,—whatever is wrong in social, civil, criminal, political, and religious codes; equalizes the sexes; annuls the curse on man, and leaves nothing that can sin, suffer, be punished or destroyed" (Science and Health, p. 340).

ARCHIBALD MCLELLAN.

THE BAPTISM OF FIRE.

AMONG professing Christians there are many different opinions as to baptism,—its value, character, and significance,—and this is not so very surprising since we read that early in Christian history there was some uncertainty among believers concerning its true meaning and place. Paul evidently went straight to essentials in dealing with this question, for we are told in the 19th chapter of Acts that he asked some disciples whether they had received the Holy Ghost, and when they replied that they had not even heard of the Holy Ghost, he asked them, "Unto what then were ye baptized?" To this they responded, "Unto John's baptism." This naturally takes us back to the statements found in the 3rd chapter of Matthew, where we read that John called to repentance from sin all who would listen to him, and his preaching was accompanied by the simple rite of water baptism, which typified moral purification; but we are told that he pointed his followers away from his own teaching to something far higher, for he said, "He that cometh after me is mightier than I . . . he shall baptize you with the Holy Ghost and with fire."

It would seem from the Gospels that Jesus' disciples, several of whom had been followers of John the Baptist, continued to employ water baptism in their ministry, and this was doubtless a necessary link between the new and the old. It certainly seemed to have much less of materiality in it than had the elaborate rites and sacrifices of the old order, concerning which Isaiah tells us that God declared, "To what purpose is the multitude of your sacrifices unto me? . . . Bring no more vain oblations; incense is an abomination unto me . . . it is iniquity, even the solemn meeting." What God required was this: "Cease to do evil; learn to do well," and through all the ages this is the unceasing demand of God, who is revealed in Christian Science as divine Principle, Truth and Love. In so far as any religious observance tends toward this end, it should at least have our respect, even though we may have found "a more excellent way."

In John's Gospel we read that, although Jesus evidently permitted his disciples to baptize with water, he himself never did so; and although he had received this rite from John, he yet said, at a later period: "I am come to send fire on the earth; and what will I, if it be already kindled. But I have a baptism to be baptized with; and how am I straitened till it be accomplished!" Mrs. Eddy thus defines baptism: "Purification by Spirit; submergence in Spirit" (Science and Health, p. 581); and like the Master, each follower of Truth may be said to be "straitened" until the spiritual baptism is accomplished. When it is realized, we become conscious that God governs all that we think and

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say and do, as Mrs. Eddy tells us in explaining the tremendous significance of the baptism of the Holy Ghost. (See Miscellaneous Writings, p. 204.)

In the 1st chapter of Acts we read that after Jesus' resurrection he told his followers that they were to wait for this baptism (which evidently had not come to them with any material rite), and that then they should "receive power" to be his witnesses, *i.e.*, to do the works which he had done by the understanding of Spirit and spiritual law. This they did; and wherever the baptism of the Holy Ghost was experienced we have records of healing, and even of the raising of the dead. It is for this that Christian Scientists watch and pray,—this fiery baptism which "will burn up the chaff of error with the fervent heat of Truth and Love, melting and purifying even the gold of human character" (Science and Health, p. 565). Well may we ask ourselves what evidence we can offer that we have been baptized according to the high standard of Christ's Christianity.

ANNIE M. KNOTT.

THE WINDS OF GOD.

WE of New England have come to the perfect afterdays when one hears the quickening call,—

Ho, for the hill-tops, a look at the sky
And the horizon's empurpled sheen,

The year's greatest color exhibit awaits, there, the delighted eye, and more, for it is the time when, as the psalmist has said, God "bringeth the wind out of his treasuries."

Facing this clear cool treasure-tide, one senses as at no other season the abundance and purity, the vastness and bounty of that fathomless sea of air whose heights ensphere the world, in whose depths all human events transpire, and upon whose floor earth's Alps and Andes shrink into the merest ripple-marks. Its mighty currents, coming one knows not whence, and hastening one knows not whither, define it in terms which verily pertain only to the infinite. We say of it, "The unseen, the all-embracing, the ever-present, the inexhaustible." Sweeping through the incensed aisles of the forests, and over the fragrant fallows of the fields, it has absorbed the essences of the grains and grasses, the odors of the fruits and flowers, and thus attained that fine quality, that sun-ripened sweetness which answers to our wonderment that the Greek Testament word *ouranos*, translated air in twelve instances, should have been translated heaven in two hundred and forty-one.

This bracing breath of autumn comes to remind us, not only of "the precious things of the earth," but, in the words of Moses, of "the precious things of heaven," of "the good will of him that dwelt in the bush." The highest interpretation of nature, as of experience, is that which penetrates its material veil and brings us directly into the presence of the realities of Spirit. Jesus lived for the most part out of doors. Here, ofttimes in the night and alone, he entered "through the veil" into the "holy place" of spiritual realization. Here he found uplift and strength for the trying days, and thus proved that to every hungry and aspiring heart it may be revealed, as it was to the poet, that "God sows Himself on every wind."

This possible ingathering for attuned receptivity is disclosed by Helen Keller when she says,—

The thousand soft voices of the earth find their way to me—the small rustle in tufts of grass, the silken swish of leaves, the hum of bees in blossoms I have plucked, the flutter of a bird's wing after its bath, . . . the thrilling energy of the all-encasing air, its stored up vibrations and movements . . . once having been felt, these loved voices ripple in my thought forever, an undying past of happy memories.

Given a kindred delicacy of spiritual perception, and the foreseeing of prophecy is no longer a mystery.

In awakening a clearer understanding, a more helpful sense of the all-encompassing nearness of God, Christian Science is leading men away from the low planes of self, and up to those summits of spiritual vision where Truth's fair winds forever blow, where we may gather daily strength and inspiration from the unfailing flow of Love's outgoing ministries.

In Science and Health (p. 579) we find the spiritual definition of wind to be, "That which indicates the might of omnipotence and the movements of God's spiritual government, encompassing all things;" and it was this higher thought, surely, which prompted Whittier to sing,—

Lo, winds of God, awake and blow
The mists of earth away;

and which led Markham, the poet-preacher, to say, recently, "I look forward to a great religious awakening, a great wind of God that shall blow over the barren world."

Thanks to a woman's great evoking faith, this wind has "sprung up" in the earth, and it is sweeping away the "spirit of heaviness" from many a human heart. Near and far it is bringing health and harmony, a new courage and a great joy to the sons of men; and in very truth they are going forth "to meet the Lord in the air."

JOHN B. WILLIS.

AMONG THE CHURCHES.

TELLURIDE, COL.

The Christian Science Society of Telluride having lifted the debt on its new church edifice, the building was formally dedicated last night [Sept. 11]. Mrs. James, in her paper upon the history of the Christian Science organization in Telluride, said in part,—

On Oct. 9, 1906, the Christian Scientists living in Telluride gathered in a private residence for the purpose of reading the Lesson-Sermons. Early in 1907 a dwelling-house on North Pine street was purchased. This was remodeled and on March 24, 1907, they moved into their new church home. At this time they organized as the Christian Science Society of Telluride, Colorado. In May, 1910, an addition was built, and as the church is now free of debt we have invited you here tonight to help us with your presence dedicate our church home.—*Journal*.

SERVICES AT SEA.

The following letter will be of interest as indicative of the profitable habit upon the part of Christian Scientists, when traveling, of getting together to hear the Lesson-Sermon read, and to realize the fulfilment of the promise, "Where two or three are gathered together in my name, there am I in the midst of them."—EDITOR.

On board steamship Cleveland.

It may be of interest to readers of the *Sentinel* to know that the influence of Christian Science is not limited to the material havens of any or all countries, but is felt, recognized, and exercised on the "deep" as well. On this ship, making its return trip around the world, are a number of Scientists from the various states. As many as can be accommodated in a large stateroom hold regular Sunday and Wednesday evening meetings, conducted along the same lines as those of the home churches. It is an hour we all enjoy, and the service is attended with great regularity. We feel its beneficent influence in every trying circumstance.

At Honolulu, Hong Kong, and Manila we have found prosperous churches, and all were pleased to have a visit from us, while we in turn were benefited by their experiences and fortitude. It is a common thing on shipboard to hear travelers talking together of Christian Science and making reference to people they have known who have been benefited by it. We are now on the Sea of Java, bound for Singapore, India, and other places, about which more anon.

I am sending you this word of greeting at the suggestion of the little company of Scientists on board our ship.

E. A. Crane.

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THE LECTURES.

PITTSBURG, PA.

An audience that filled Carnegie Hall, Allegheny, last Thursday evening [Sept. 15], listened attentively to a lecture entitled "Christian Science: The Gospel of Salvation," by Willis F. Gross of Boston, given under the auspices of Second Church of Christ, Scientist. Congressman-elect Stephen G. Porter, in introducing the lecturer, said in part,—

Christian Science is more than a theory at the present time; the fact is brought home to many people that throughout the entire United States, and in fact throughout the entire civilized world, it numbers thousands upon thousands. This alone is enough to convince the most skeptical that there is more substance than mere theory in Science.

Pittsburg Herald.

OTTUMWA, IA.

An immense audience gave Francis J. Fluno, M.D., of Oakland, Cal., the closest attention last night [Sept. 19] at the Grand Opera House, where the well-known lecturer on Christian Science gave a splendid address on the subject. He was introduced by F. W. Simmons, whose remarks in part were,—

I am glad always to sit upon the same platform with men who think, and who are willing to give to the world their thought as they honestly believe. This is a great old world of inharmony,—inharmony of intellect in politics, in philosophy, in religion, and sometimes, I think, even in natural science as well as mental or moral science, and especially in religious matters, as man is mostly a religious subject. It is, therefore, the greatest and most serious thing which agitates and occupies the heart and soul of the human race. There were differences between Cain and Abel, and it may be said theirs was a religious difference. Moses did not have entire harmony with the children of Israel. Jesus Christ did not have harmony entirely with all his disciples, some doubting even to the end. The apostle Paul came a little later to enlighten the people and further cement the teachings of the greatest of all religious advocates. Savonarola and Martin Luther came still later to change and transform a large portion of the restless minds of the religious world. And so it has been since the beginning of time. We are a restless, anxious, truth-seeking multitude, feeling our way as best we can, groping in the dark at times and in the sunshine at times, but ever seeking for comfort and happiness in this life and for the life eternal.

Ottumwa Courier.

MISSOULA, MONT.

Bliss Knapp of Boston spoke to a representative audience at Harnois Theater last night [Sept. 23] on Christian Science. J. L. Wallace introduced Mr. Knapp, saying in part,—

I am not a believer in Christian Science, neither am I an unbeliever, but rather what might be termed an agnostic. Belief or unbelief in a theory should have for its basis reason, knowledge, understanding, faith. That lacking, no one has a right to say it is false or it is true. I do not understand, I do not comprehend; therefore, it is not for me to express a belief. Considered as a philosophy I seem to understand some of its workings, but the spiritual essence of Mrs. Eddy's theories is a cloud through which I am unable to find my way. A woman discovered and published to the world the theory of Christian Science. Mrs. Eddy was born in the little village of Bow, in the good old Puritan state of New Hampshire, in the year 1821. She had the courage of her convictions. She thought, she prayed, she worked, and as the result of her thought, prayer, and work, there was given to the world her great book, "Science and Health with Key to the Scriptures." I confess that the book is a mystery to me—I do not comprehend or understand. However, the Bible declares that spiritual things must be spiritually discerned.—*Missoulan.*

BERLIN, GERMANY.

The lecture delivered on Thursday evening [Sept. 29] at Beethoven Hall by Bicknell Young of London, Eng., on Christian Science, was attended by a crowded audience. Prof. George S. Atwood introduced the lecturer, saying in part,—

At the request of your lecture committee I have the pleasure and the honor to present to you the lecturer of the evening. Before performing this pleasing duty, I beg to make a very few remarks as to my personal impression of Christian Science. Two important features of Christian Science have always impressed me very forcibly, namely, the cheerfulness of its adherents and the utter avoidance of any attempt to make proselytes. You Christian Scientists are living examples of your faith, exemplifying the words of Holy Writ: "By their fruits ye shall know them." The living example of a good life is a never-failing proof to others of the practical working of one's faith.

Continental Times.

MANKATO, MINN.

Miss Mary Brookins of Minneapolis delivered a lecture on Christian Science at the Mankato Theater yesterday afternoon [Sept. 25]. Her audience was large and she was introduced by Attorney W. R. Geddes, who said,—

Among the liberties vouchsafed to every citizen of the United States by our Constitution, one of the greatest and most precious is the right of liberty of conscience in religious matters. This ought to make us all very tolerant of each other's beliefs. This is an age of research in all departments of human effort. We ought to be patient and charitable with each other in our efforts to search out that which comes most nearly to leading our hearts and minds to a fuller understanding of the teachings of the meek man of Nazareth, for if we cannot find a full measure of the solace that every human soul longs for in the words and acts of the Saviour, then, indeed, are we left in the darkness of despair.

From time immemorial to the present moment we find men and women seeking industriously for two great boons, and these are relief from the sickness of sin and the ills of the body, seeking for mental and spiritual rest, and if any messenger comes to us who claims to have developed from the teachings of the Bible that which satisfies this longing in greater fulness, then we are legally and morally bound to give that messenger a candid, respectful, and thoughtful hearing. It is with this thought in mind that I bespeak for the lecturer this afternoon careful consideration in all that she may say.

The more that one reads and studies the words and work of Jesus Christ, and the great apostles who followed him, the more we can see that they taught and practised that which tends to bring to the human race physical healing as well as relief from sin. That the burden of sin and sickness under which all mankind suffers is self-inflicted, is profusely taught in the Bible, and this is especially true of the teachings of the meek and lowly one who walked among men for three years and bore all the ills and fears that beset our physical being, and there is special warrant in his work on earth for believing that he came to relieve from physical suffering as well as to teach us the way of life in spiritual matters.

It is a well-known fact that those patient and long-suffering missionaries who go to carry the gospel message into heathen lands find the same longing for relief from the ills of the body that has been characteristic of the race for all time, and they find that the gospel message is more

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readily received and embraced when this dual relief is brought to them, that is, relief from the bondage of sin and relief from the ills of the body.

If any one can come to us in these modern days, amid all our boasted enlightenment and Christian development, with a message that promises a realization of this dual relief that the souls of men most seek after, without destroying the message of the gospel, and without taking from us its benign promise and hope, then that person is aiding in bringing about a realization of the teachings of the Saviour, of Paul, and of their many colaborers whose words and works are recorded in the Scriptures, and such a one will certainly assist us in securing peace of mind and soul and will assist in bringing about that unity of action and purpose in Christian life that modern thought is fast carrying us on to. I believe that there is a real tendency extant today, all over the civilized world, to accept the belief that the message of the Christ had this dual purpose, and that in his work there is tangible evidence of the healing from sin and the healing from sickness of body, contemporaneously. I cannot make anything else out of it, and deny it as we may, the substance of this thought is being taught from all the pulpits of the world, with greater frankness than ever before, and it is not stretching the argument very far to say that such is the tendency of modern religious thought.

It is not for me to say that the faith of the Scientists, and their manner of teaching it, is or is not a step in advance in promulgating this fuller conception of the gospel story, but I do know that it is appealing to thousands of the most intelligent, best educated, and most profound thinkers all over the civilized world. If it is not, then why the marvelous growth of the Christian Science church? I suggest these things as reasons why we should be willing to listen to those who go out over the land to present their cause, as this lady has come to do this afternoon. I believe that the substance of the teachings of the Scientists has been greatly misunderstood, and, consequently, misrepresented; that when it is better comprehended, through more thought and investigation, it will be learned that there is no great abyss between these teachings and the orthodox churches. I believe that there will yet be a blending of all religious thought and teaching, which will bring to mankind in general more and more of the relief of healing through a better understanding of the relation of God to man and of man to God, without discarding one whit of the mellowing influence of the gospel message on the human soul.

I do not pretend to say that I understand their message in all its fulness, or that I embrace it all, but what I urge on this audience is to listen and to learn, weigh the message that she will present well, retain that which you can understand and can know to be good, and give future thought to that which you do not fully understand as she presents it, for in no other way can we grasp the real message of the Bible. The time for a blind acceptance of truth is fast passing away and careful contemplation on religious matters is taking its place, and I am optimistic enough to believe that the simple teachings of the Bible are being better understood today, and are being given a more practical application to the needs of human life than ever before, because of the better contemplation of all things religious by all the people.

If the Christian Scientists have a message that presents the essentials of the Christ-religion in a fuller sense than it has been done before, then it is bound to have a world-wide acceptance; and if they have not, then the judgment of men will soon condemn it.—*Mankato Free Press.*

LECTURES TO BE DELIVERED.

Unless otherwise stated in the notice, it is assumed that the lecture will be given at 8 p.m.

Amesbury, Mass.—Francis J. Fluno, M.D., Town Hall, 7:45 p.m., Nov. 1.

Atlanta, Ga.—Francis J. Fluno, M.D., Lyric Theater, 3 p.m., Nov. 13.

Bath, N. Y.—Prof. Hermann S. Hering, Court House, Nov. 14.

Beaumont, Tex.—Bliss Knapp, Auditorium, Woman's Reading Club, Nov. 11.

Birmingham, Ala.—William D. McCrackan, M.A., Bijou Theater, 3 p.m., Oct. 30.

Blackpool, Eng.—Bicknell Young, Grand Theater, 3:15 p.m., Oct. 30.

Bridgeport, Conn.—Frank H. Leonard, Universalist Church, Nov. 14.

Brighton, Sussex, Eng.—Bicknell Young, Hove Town Hall, 8:30 p.m., Nov. 4.

Centralia, Wash.—Rev. William P. McKenzie, Opera House, Nov. 11.

Chicago, Ill. (Third Church).—Willis F. Gross, Church Edifice, Washington boulevard and Leavitt street, Nov. 10 and 11.

Coburg, Ore.—Rev. William P. McKenzie, I. O. O. F. Hall, Nov. 14.

Detroit, Mich. (Second Church).—Rev. Arthur R. Vosburgh, Detroit Opera House, 3 p.m., Nov. 13.

Franklin, Pa.—Frank H. Leonard, Armory, Nov. 11.

Hyde Park, Mass.—Clarence C. Eaton, Waverly Hall, Nov. 10.

Jersey City, N. J.—Francis J. Fluno, M.D., Hasbrouck Institute, Crescent and Harrison avenues, 8:15 p.m., Nov. 10.

Lawrence, Mass.—Rev. Arthur R. Vosburgh, Lawrence Opera House, 3 p.m., Nov. 6.

Lima, Ohio.—Prof. Hermann S. Hering, Faurot Opera House, Nov. 10.

Manchester, Eng.—(First and Second Churches).—Bicknell Young, West Didsbury Public Hall, Burton Road, Nov. 11; Edifice First Church, Victoria Park, 3:30 p.m., Nov. 12; Edinburgh Hall, Alexandra Park, 7:30 p.m., Nov. 12.

Marshall, Mich.—Frank H. Leonard, Empire Theater, Nov. 8.

McKeesport, Pa.—Frank H. Leonard, White's New Theater, 3 p.m., Nov. 13.

Meadville, Pa.—Hon. Clarence A. Buskirk, I. O. O. F. Temple, Nov. 10.

Muskegon, Mich.—Bliss Knapp, Woman's Club building, Nov. 5.

Newark, N. J.—Prof. Hermann S. Hering, afternoon, Nov. 13.

Norristown, Pa.—Francis J. Fluno, M.D., City Hall, De Kalb street, above Airy, Nov. 11.

Painesville, Ohio.—Frank H. Leonard, High School Auditorium, Nov. 10.

Passaic, N. J.—Prof. Hermann S. Hering, Passaic Club House, Prospect and Erie streets, 8 p.m., Nov. 13.

Philadelphia, Pa.—William D. McCrackan, M.A., Church Edifice, 40th and Walnut streets, Nov. 13 and 14.

Port Huron, Mich.—Mrs. Sue Harper Mims, Nov. 3.

Reading, Pa.—Hon. Clarence A. Buskirk, Orpheum Theater, 3:15 p.m., Nov. 13.

Saginaw, Mich.—Willis F. Gross, Masonic Temple, North Washington avenue and Johnson street, Nov. 14.

San Antonio, Tex.—Bliss Knapp, Beethoven Hall, 3:30 p.m., Nov. 13.

Tacoma, Wash.—Rev. William P. McKenzie, Tacoma Theater, 3 p.m., Nov. 13.

Tulsa, Okla.—Rev. William P. McKenzie, Grand Opera House, 3 p.m., Nov. 6.

Wilmington, Del.—William D. McCrackan, M.A., Avenue Theater, 3 p.m., Nov. 13.

Zanesville, Ohio.—Prof. Hermann S. Hering, Gold Hall, Nov. 11.

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TESTIMONIES OF HEALING.

I have desired for a long time to be willing to give as well as to receive, and out of a great sense of gratitude for Christian Science and what it has done for me, I send the following experience, hoping to bring cheer to others. Some years ago I was sick for two years, and was constantly under medical care without getting much better. I had seemingly a heavy load of sickness and sorrow, when Truth came to my rescue in the hour of greatest discouragement by sending to me the message of Christian Science. This was the first time I had ever heard of it, and when I asked if Christian Science had anything to do with God, the answer was that it was all about God. My response was that I would accept it, as I felt in perfect safety with God. At once the treatment began, after I had told my doctor that I had decided to give up all material means.

In one week I derived great benefit, and in three months I was entirely healed. Strange to say that after receiving such freedom, and while ready at all times to give Christian Science the credit for my healing, yet I was not grateful enough to look into it or study it. When several months later sickness in a different form took hold of me, I returned to the doctor, who relieved me promptly. Again sickness presented itself, in a different form, and this time I received very little help from medicine, although the kind doctor did all in her power to relieve me. After suffering sufficiently long to awaken my sleeping consciousness, I sent for a Christian Scientist. I asked her if she would be willing to let me look for a few moments at Science and Health by Mrs. Eddy, and she responded with joy to my request. After I had read for a half hour a sense of shame for my past ingratitude came over me, and I got up, desiring to know more of that God whom Christian Scientists worship. That same morning I had tried twice to get up from my bed, but each time I had fainted away. When, however, I got up with the desire to know more of God, I was able to dress myself, and declared to my dear ones at home that once more I had received sufficient evidence that Christian Science was the truth I needed.

Ever since that experience I have tried to deserve the name, a Christian Scientist, although feeling very unworthy of it. In spending several weeks in the country recently and meeting many who knew nothing of the benefits received in Christian Science, I could not help but feel what a debt of gratitude I owe to God for having given us our beloved Leader, Mrs. Eddy, who by her life of love and devotion is showing us the way into the kingdom of heaven.

How rich I feel when I realize the meaning of the word "Truth" as given us in Science and Health! What rich blessings are revealed to us in the Bible, from Genesis to Revelation, through even a very small understanding of our text-book, and what a sense of compassion one feels toward those dear ones who know nothing of the great blessings we receive from Christian Science. My sincere desire is to watch and pray that I may live a life of love and gratitude and be a messenger of light at all times and under all circumstances. I am indeed most grateful for all the good I receive and for our helpful literature.

BERTHA HEATH, Boston, Mass.

Less than three years have elapsed since I became interested in and took up the study of Christian Science. During this period I have been the recipient of many blessings. One in particular I take this time and means of presenting to the public, with the hope that it may prove a benefit to some other sufferer, and also as an expression of my gratitude and thankfulness for this ministry of Truth. In 1900 I became a mother, and from the birth of my baby, until cured in Christian Science, it seemed that I was doomed to a life of ill health. Poisoning, nervous and stomach trouble, partial paralysis, an internal growth, and numerous other ills, followed in such rapid succession as to leave me in a very short time a physical wreck.

Physicians from each of the different schools of medicine were employed on my case, with the result that for a time I would appear to be benefited by their treatments, but in each instance this seeming improvement was followed by a relapse, which left my condition worse than before. I was taken East to an eminent specialist, who stated that my condition was very serious, as complications had set in, and I was forced for months to live on a diet so light as to be practically nothing. Following this came mental suffering, when night was made hideous by frightful dreams and day a burden of morbid thoughts and misery. While in this physician's charge I received the best care and attention it was possible to bestow, and I feel deeply grateful to him for his efforts in my behalf.

About a year before I took up Christian Science, I was the victim of an accident which convinced my physicians and friends that I had internal injuries of such a nature as to render my case hopeless; but, as often occurs when hope has departed, a gleam of faith penetrated the clouds of darkness and despair, and faithful friends recommended Christian Science. For about a year I declined to heed them, having been reared by orthodox parents and being ignorant of what Christian Science really is; but at last in my extremity was found God's opportunity, and I commenced to take treatment. After about four months my long list of ailments had, like the Arabs, silently flitted away, leaving me a healthy and happy woman. I find myself unable to voice the deep gratitude I feel for what Christian Science has done for me, or to express properly my thankfulness to our dear Leader, Mrs. Eddy, for showing us how we may enjoy so many blessings, by understanding and realizing that God, good, is All-in-all.

I am striving daily to be a consecrated worker, and am actuated in giving this public testimonial by an unselfish desire to help others to a knowledge of the truth. To our gracious, loving Father I render my thanks, and devoutly implore His grace upon all who seek the truth.

MRS. ADA G. MCNEAL, Houston, Tex.

[Translated from the German.]

It is with a heart full of gratitude and love that I wish to give this testimony—to tell what Christian Science has done for me. Three and a half years ago I sustained a serious injury of the ankle bone, and was at a hospital for thirteen weeks, after which time I was turned over to a physician for nervous diseases, under whose care I stayed six weeks. I also consulted three other physicians, and the last one stated that it was a case of tuberculosis of the bone; but he could do nothing for me. I was almost in despair when Christian Science found me, but after having treatment for five months I was well, and during the last month could again take up my work at the sewing-machine by which I make my living. I have also been healed of a severe attack of illness within a short time, and while under treatment a corn disappeared which for years had caused me much inconvenience, in spite of the remedies I applied.

I am indeed happy to have found Christian Science, and that the opportunity is thereby afforded me to learn English and study the text-book, "Science and Health with Key to the Scriptures." I am also grateful beyond words for all the other blessings which I have received through Christian Science, and my deep prayer is that through God's grace I may grow in the understanding of Truth. Next to God I thank our beloved Leader, Mrs. Eddy, for showing us the way to Truth.—MARIE SCHMIDT, Berlin, Germany.

I give my testimony with the hope that it will help some one who may be suffering as I have suffered. About five years ago I had what the physicians called a dislocated jaw.

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They told me I should probably need to have a plaster cast for some time to keep the jaw in place. Instead of doing this, my mother advised me to see a Christian Science practitioner. I did so, and am more thankful than I can ever express in words for the good which Christian Science did for me then and since that time. The next evening after commencing the treatment my jaw slipped back to its place, and in less than two weeks I was perfectly healed.

Besides this I have been healed in many other ways. I am indeed thankful to God, also to Mrs. Eddy, for this wonderful Science, and all the good I have received from it.

MRS. E. M. HARTER, Muncie, Ind.

I wish to tell of the healing of my child through the recognition of divine Love as the only power. When absent from home one day, in company with another boy, my child was riding on a bicycle, and was run into by a young man, sustaining severe injuries. A friend who is a Christian Scientist picked up my boy and immediately declared the truth for him. He also had the child repeat some statements for himself. A lady who saw the accident stopped her automobile and brought the child and my friend home, while the young man through whom it happened looked up a physician and sent him to the house. When I arrived at the house the physician was ready to leave. When I asked him what he had done he did not answer, but said he would be back next day. Twenty minutes after he left, my boy was carried down stairs and had dinner with us. Then he walked from the dining-room out on the grounds, and went for a drive. He slept as well that night as usual, and in the morning got up feeling perfectly well. He was dressed and out of doors when the physician came, who seemed quite alarmed, and told me that the thigh was seriously injured and that he had used strong silk to hold the wound together; that the boy should have remained in bed at least ten days.

I told the physician that the case had been treated by a Christian Scientist, and the boy was going about because he said he felt perfectly well. The physician returned after several days and removed the stitches. He was much surprised to find that perfect healing had taken place. I am indeed thankful to God, and to our beloved Leader, Mrs. Eddy, for my knowledge of Christian Science.

MRS. ANNA J. DREW, Southampton, Long Island, N. Y.

Three and a half years ago I sought a Christian Science practitioner for physical healing, as I had suffered from rheumatism for ten years. I had little if any faith in Christian Science, but the different doctors whom I had employed had done me no good and as a last resort I agreed to give Christian Science a trial. Three years previous to this time a relative of my husband had loaned me a copy of Science and Health, but after a hurried perusal I sent it back to him, saying I could get nothing out of it. I had been a church-member since the age of thirteen, and had requested the pastor to pray for me many times. I talked to him of Christian Science, but he said it was of the devil and that I should let it alone. But his prayers and advice did me no good.

At the time I took up Christian Science I did not tell the practitioner of other chronic diseases of which I wanted to be healed, but thought that when I was healed of the rheumatism I would have him begin on these. Before receiving permanent healing of the rheumatism I laid off glasses, although I had been told by a prominent oculist that I had been born with defective vision and would always have to wear glasses. I was healed of a bowel disorder and also a supposedly malignant growth in my nose, and at the end of six months I was healed of the rheumatism. I had suffered with every form of this disease, but the worst of all was the sciatic, which put me on my back for weeks at a time. My husband and two daughters have also been healed of many ailments.

Words are inadequate to express my deep gratitude to Mrs. Eddy for pointing me to a God "who healeth all thy diseases," and who is a very present help in time of need.

MRS. EVA COMSTOCK SHELLY, St. Louis, Mo.

I have long felt it my duty to tell of the benefits I have received in Christian Science. About three years ago I was attracted to it by the beautiful lives of neighbors who were Scientists. I was a church-member, and, until I observed the reasonable way in which they were enabled to interpret Biblical statements which had always been a great mystery to me, and which were not solved for me in the old faith, thought I was leading the best kind of a Christian life. When I think of the wonderful change in my life since I have taken up this study for myself, I am reminded that actions speak louder than words, as I was brought into it in a quiet way, and have had my spiritual understanding greatly enlarged.

I have had many beautiful healings in my family, two of which I will mention. Nearly three years ago my little son's lung became so badly affected as to cause great pain and fever. I called a Christian Science practitioner, and in less than four hours he was perfectly normal and at his play. I thought afterward that had I not seen it I could hardly have believed such a quick change possible. Now I have learned that this was as it should be and entirely possible. He was also afflicted with a bad eruption on the head, which the physicians had told me was hereditary and would continue for years. This was, however, destroyed entirely, to my great joy.

Words seem but an empty expression of my great thankfulness to God, and to all who have helped me in this understanding, which is truly "a wellspring of life unto him that hath it."—CARRIE L. BANTA, Waukegan, Ill.

Sixteen years ago I was stricken down with a terrible disease, known in medical circles as epilepsy, which clung to me year after year, attacking me at any time and place, so much so, that I always had a feeling of insecurity which made life a misery to me. I was able through following the sea as a profession to obtain advice of some very clever doctors in England, the United States, Canada, and Australia, but could get no consolation from any of them, as all were of the same opinion, namely, that there was no cure for me.

In August, 1908, while visiting some friends in Sydney, I heard that a friend of my sister had been cured of a malignant growth by Christian Science, after the medical advisers had given up all hope and asserted that she had but a few months to live. I was interested at once, and hearing that Christian Science claimed to heal all diseases, I resolved to put my case before a practitioner. I did so, and after the interview the lady consented to give me treatment. I called the following day, and after the first treatment was satisfied that I had found a sure means for the healing of my troubles, in the realization of the truth which the practitioner put before me. I walked home for the first time in fifteen years, with the knowledge that God is all powerful and ever present; also that God is Love, and that this knowledge was setting me free. I took two more treatments after this, but am satisfied that I was healed in the first.

My gratitude to God, and to Mrs. Eddy, who through His grace has brought Christian Science with its clear understanding of the healing truth, into this world and within reach of all, I hope to demonstrate by living my life as taught us in Christian Science.

JOHN L. RUSSELL, Sydney, N. S. W., Australia.

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It is about eight years since I first heard of Christian Science, and I was indeed sadly in need of this religion of love. I had been mourning over the loss of some dear ones for eleven years, and by that time my grief was almost unbearable and I was growing morose and despondent. But the light of Truth broke through the clouds of darkness very suddenly, and grief and sorrow disappeared. Christian Science also healed me of a supposedly inherited disease which for years had caused me incessant suffering and seemed to be growing worse.

For all these blessings, and yet more for the spiritual uplifting and the great help which Christian Science is to me every hour, I am indeed grateful to God, whom Christian Science has taught me to know as a loving Father-Mother. I also feel sincerely grateful to our beloved Leader, who was found worthy to receive inspiration, and through whose writings we are enabled to demonstrate this blessed truth.

MISS SOPHIE MARIE GREUB, Palo Alto, Cal.

Gratitude compels me to testify to what Christian Science has done for me. On April 13, 1909, I was to take part in a prize-speaking contest at college open only to seniors. I had written and submitted my oration several weeks previously, but on the Thursday preceding the event I suffered an attack of rheumatism, and for the four following days I was barely able to get out of bed, to dress myself, or to walk, without intense pain. My family tried to persuade me to have a physician, but I thought it was only an attack from which I should recover in a day or so, and refused medical treatment. On Sunday my uncle, who is a Scientist, called upon me and suggested that I see a Christian Science practitioner, but I refused to do this also. On Monday I was no better, and began to think that my ambition, which I had fostered during my previous years in college, to take part in this contest, was not to be realized, so I concluded to follow my uncle's advice. I went that morning to see a Christian Science practitioner. He gave me treatment that day, and I was almost healed. The second treatment, which I received on Tuesday, entirely healed me, so that on that evening, when I delivered my oration, I did not experience the slightest pain, nervousness, or excitement, which the fear of contest usually creates.

At this time I had been wearing glasses for five years. The oculist who had prescribed them told me I should probably need to wear them all my life. When, however, I went to the Christian Science practitioner to be treated for the rheumatism, the latter suggested that I have my eyes treated at the same time. I readily consented and took off my glasses, and have not worn them since—not even when studying for examinations or when reading at night.

To show that Christian Science is not only a help in sickness, but is of practical value in all work, I modestly mention that it enabled me to win the second prize in the speaking contest. The practitioner told me to go into the contest with no thought of winning a prize, with no thought of trying to outdo the other contestants, but with only the idea of making a perfect speech. I endeavored to follow this advice, and sincerely feel that I owe my success to this ideal of Christian Science—perfection. I know that any person who desires help, whether in business, sickness, or anything else, will find it in Christian Science.

JOSEPH R. CURL, Washington, D. C.

A few months after my arrival in America, fourteen years ago, I was obliged to undergo a severe operation and remain for six months in a hospital, where every means was used to lift me out of my distressed condition. I gradually lost all faith in medicine, but particularly after this incident occurred to me. My pain was so great that the doctor deemed it necessary to give me a hypodermic injection, with the result of a night of peaceful sleep. The next night I asked for the dose to be repeated, then entreated the nurse, and at last demanded help, so the doctor at length acquiesced. In the morning when I awoke every one smiled as I told them of my beautiful sleep, and still laughing the nurse told me the injection was simply a drop of water. Disappointed in the help, I turned to God for assistance, as I knew there must be a greater power to help and deliver me. I had not yet heard of Christian Science, but during my stay in the hospital I refused all medicine and told the doctor that God alone could help me.

A year after leaving the hospital I heard of Christian Science through a neighbor. For one week I was treated, and studied the text-book, "Science and Health with Key to the Scriptures" by Mrs. Eddy. I was healed of many ills, not only physically, but I obtained a great spiritual quickening and regeneration. My final demonstration was made some months ago, over an old ailment. The doctors had said that as long as I lived I should require a truss, and after gaining some knowledge of Christian Science I had tried many times to discard it, but it seemed as if I could not free myself from the mortal law which had been laid upon me by the physicians. A neighbor called on me to help their son, who was under a very serious illness. I was at first afraid to take the case and tried to induce them to have a practitioner, but they would have no one but me and I then realized that God had given me that work to do. I took it up with the greatest faithfulness, and in a few treatments he was healed. My gratitude and joy were unbounded, at being made an instrument for divine Love. While dressing one morning, the thought came to me as to why I still used the truss. I saw that it had no power, and asked myself why I should not apply the same law in my own case as I had applied to my neighbor's son. I then laid the truss aside, and the realization of the truth I preached to others healed me. I am perfectly well, and am so glad to express my thankfulness to God for this wonderful truth; also to Mrs. Eddy, through whose teaching we have received so much help and have been taught that God delivers us from all evil.

MRS. EUGENIE RIVOLLIER, Paterson, N. J.

I wish to express my thankfulness for the healing of our baby. The child became very ill and showed signs of a very bad attack of throat trouble. He could not take any nourishment for about twenty-four hours. The odor was very offensive, and I was obliged to wash his mouth quite often. Materially speaking, I was filled with fear, but I trusted all to God and Christian Science. I called a practitioner, and by faithful work and by trusting Truth, "the strong deliverer" (Science and Health, p. 226), as Mrs. Eddy tells us to do, our baby was healed.

Words fail to express my thankfulness not only for this healing, but for many other demonstrations of Truth's power that have taken place through the understanding which I have gained by the study of Christian Science.

MRS. MATTIE ERMIN GARRARD, Muncie, Ind.

I wish to express my gratitude for the benefits received through Christian Science. I was suffering from severe headaches, both physicians and oculists saying that the trouble came from my eyes. Two had treated me, and rendered the verdict that I must wear glasses to sew or read, and I did so for a few months with no benefit. I discarded them after taking Christian Science treatment, and have sewed steadily during the fourteen years since without any trouble from my eyes. I have received benefits from Christian Science in ways too numerous to mention, for which I am very thankful to God, and to Mrs. Eddy for giving us this truth.—MINNIE J. WAYCOTT, Peoria, Ill.

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[Translated from the German.]

For seven months I suffered from twitching of the muscles and nervous spasms, and had to stay in bed for weeks at a time. As treatment by several physicians brought no healing, I tried to get relief by seeking a southern climate; but during my stay near the Lake of Garda I was confined to my bed most of the time. I there became acquainted with a lady who gave me some Christian Science literature, and told me that she had been healed of organic lung trouble through this Science. There was much in what I read that gave me hope and comfort, and upon the lady's advice I applied for treatment to a Christian Science practitioner in Berlin. In a week's time I was able to walk quite a distance, and ventured to go among people whom I had formerly avoided. In the course of another week the weakness of the heart and the great fear were almost overcome, and I was able to walk about four hours during the day without interruption, and a few days later even took a walk on a near-by mountain.

These were very happy days, for besides the physical healing Christian Science also brought me mental clearness and inward peace. I am infinitely grateful to Mrs. Eddy for having again made available to humanity practical Christianity. My mother, who had lost the sight of one eye, found healing in Christian Science. My healing took place two years ago, and there has been no relapse, although I have since made several strenuous cycling and mountain tours with my husband. I feel better than I ever did before.

FRAU WILHELMINE HOEFLING, Augsburg, Germany.

[Translated from the German.]

For many years I was afflicted with weakness of the eyes, for which I consulted several physicians. About six years ago I was again treated for some time by an eye specialist of high repute, who finally told me that he could do nothing for me. I went to another, but with no better result. Four years ago I became completely sightless in my left eye. Just at that time I heard of Christian Science, and after briefly looking over the literature, I gained confidence in this teaching, and asked a practitioner in Berlin to take up treatment for myself and for my daughter, whose testimony has just been given, and who at that time suffered from a severe nervous affection. These spasms grew less within a few days, in two weeks she was healed, and there has been no return of the trouble.

As for myself, in a few weeks' time I saw a faint gleam of light in the eye which had become sightless, and I then decided to go to Berlin with my daughter. A few months later my eye had so much improved that I was again able to read large print with the spectacles I had used formerly. This was four years ago, and I have had no relapse. Last year I was taken with spells of dizziness, but this condition was soon met through treatment. Christian Science is a comfort to me in many ways, and has brought me peace. I thank God with all my heart for our having become acquainted with this truth. The Bible and *Der Herold* constitute my sole reading, and divine Truth is my source of strength and courage.

SOPHIE KOENIG, Munich, Germany.

The screen of the stereopticon is the world about us. The lantern is our individual consciousness. The slides are our thoughts, either good or bad, and the light which illumines them is divine Truth. If the operator is divine Mind, the thought inserted will be pure and perfect, and the projection of that thought upon the world about us will be beautiful and harmonious; but if the operator is mortal mind, the thought inserted will be erroneous, and the projection will be in accord therewith. It is our individual work to remove and destroy every bad slide or thought.

KATHARINE W. FROST.

FROM OUR EXCHANGES.

[*Christian Work and Evangelist.*]

A very pitiable incident in the history of the Christian church has just come to light in the bewilderment of a young Japanese student, who is seeking the truth. He was attracted to the Church of Jesus Christ and was feeling that it had the answer to his question of where he might find eternal life, when he was suddenly confronted with the spectacle of each of three churches, differing quite radically in their polity and confessions, claiming that it, and it only, was the true church. The Japanese finally solved the question by passing all three by and joining a church whose only claim to being the true church was that it was trying to be in the world what Christ was and do what he did, wherein the Japanese showed his great good sense. But the question, Which is the true church? is being continually kept before the world. It comes up at every conference on church union. It appears at every council of the denominations. Yet it is very easily answered in the words of its Founder. Jesus founded the church when he gathered the twelve apostles about him and made them ministers with him of the gospel. He gave no explicit rules to these first ministers and members of the church as to either the form the church was to assume or the tests of membership she should impose. But he was very explicit in his expression of the purpose and mission of the Christian church. It was simply to be his representative in the world. If we can find in the Gospels express words of Jesus, telling us just exactly why he was in the world, what he stood for, what he called his disciples for, we can find just exactly which is the true church. The true holy church will be found to be simply that church which is most like in character and purpose the true and holy Lord.

[*British Congregationalist.*]

Into the spiritual making of us, into the forces which work out our inward salvation or our inward doom, there enter not only the impulses whence action is born, but the likings and the preferences and the subtle leanings of desire which are never revealed beyond the confines of our own soul. There is both encouragement and warning in the idea. Encouragement, because in the inner realms of mind and heart there may be possessing us aspirations which never find an opportunity of showing themselves, realized and worked out, on life's eternal stage; and these, wasted though they appear to be, have endless consequences, and consequences of good, in the spiritual fate that shall be ours. Warning, because even if the visible product of our life be kept blameless and fair, and even if into the things we make and do there enters scarcely anything that conscience must condemn, still there may be lurking in the hidden depths within us many a feeling, directed upon what is base, which never becomes more than a feeling, many a concealed affinity for the wrong which never comes through the doors of its hiding-place; and these things have upon our spiritual destiny an effect that endures. The scantiness of our accomplished good need not make us despair. There are other things that count. The absence of anything that could call up the flush of shame at the bar of man must not make us foolishly complacent. For, once more, there are other things that count.

[*Christian World.*]

That faith is the master principle of our world, the only thing that makes it go, is evident from whatever side we look at it. Nature insists on our being believers. That the outside world exists at all, that it is as our senses report it to be, is an act of faith. . . . The whole structure of our science is built on faith. For science depends on the belief, for which it has no demonstrative evidence, that the reason-

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ing faculties give a true report of the universe; that given courses will go on producing given effects; that the cosmos is rational and not chaotic; that if you talk to it sensibly, it will give you sensible replies. So also every commercial transaction is a belief. The business world is on a credit system. Skepticism here would smash every bank and shut up every shop. The strange thing is the present parochialism of faith. Compelled to its exercise in their every-day transactions, men hesitate to extend it beyond these boundaries. . . . Men find reason in themselves and in their fellows, but doubt if there is any supply of it beyond. The best thing in this world is love, but they deny the existence of this best thing outside our planet. They see that in our sphere good overcomes evil, fights against it a surely winning battle, but fail to see that what happens here must happen everywhere—that the universe is working for good's final victory. They are unequal to that uttermost venture of faith which asserts that the system of things is essentially a good one, and means good to every creature that dwells in it.

[*Universalist Leader.*]

The real church, if it is a church, is a first and last thing in spiritual experience. It is the embodiment of our highest need and our supreme desire for fellowship in love. It is not a thing of yesterday or today. In the city which John saw in his dreams there was no temple. That refers to a building of stone. Jesus told the Samaritan woman that neither in Gerizim nor Jerusalem, neither in the temple of Samaria nor the temple of Judea, men should worship God. But whenever His spirit stirs in us there will be a Pentecost, a gathering multitude of believers. No power on earth could keep such awakened souls apart. Should they meet in a desert, or in a city street, or in the woods, or under the stars on the open veldt, there would be a church of the living God established there, for that would be a final state of human experience, a blending of a multitude of individual lives in one great common language of the Spirit. Not by outward sign would the miracle be wrought, but by that inward melting and fusing of souls which results in the unity and harmony of heaven.

[James E. C. Sawyer, D.D., in *Christian Intelligencer.*]

The real world, the world of spiritual truth and beauty, is not remote from us. Glimpses of its brightness come to us in hours of toil and sorrow and strenuous victory over severe temptations. Its loveliness unexpectedly appears to us in the heavenly deed of a commonplace man or woman. Its splendor shines in the faces of innocent babes and transfigures the worn lineaments of the aged and the sick. The rapture of its holiness, the sweetness of its peace, the joy of its unselfishness, are often seen in the lives of our fellow-pilgrims and its sunshine illumines their faces. When we have seen a human face like that of an angel, a window has been opened into heaven.

[*Christian Register.*]

When the man or woman of supreme virtue appears, there must be a crisis in human affairs which reveals to large numbers of men and women evils to be encountered, diseases to be rooted out, reforms to be administered, and progress of a definite kind to be promoted. When the hearts of men go out with longing for some supreme good, some revelation of divine wisdom, and some unveiling of the sources of inspiration and strength, there are always those who are fitted to respond to the call and many to respond who are not fitted. Indeed, we may repeat the saying that many are called, but few chosen.

[*Churchman.*]

The recovery of ourselves from the sin of division is the grave problem that is before Christendom and is blocking the progress of the kingdom of God on earth.

SPECIAL ANNOUNCEMENTS.

FROM THE PUBLISHER OF MRS. EDDY'S WORKS.

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

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

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

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

FROM THE SOCIETY.

NEW PAMPHLETS.

Now on sale are three new pamphlets: "Seeking and Finding," "Prayer and Healing," and "The Divine Nature." Each pamphlet contains five to eight articles that have previously appeared in the *Journal*, *Sentinel*, or *Monitor*; and they are particularly suitable for handing and sending to inquirers or persons who are becoming interested in Christian Science.

Hereafter, the price of all pamphlets (except "What our Leader Says" and "Christian Science and Legislation") will be reduced to 5 cents a copy; 55 cents a dozen; $2.00 for fifty, and $3.50 for one hundred. Hereafter, also, the republication in the English language of single articles as "tracts" or "reprints" will be discontinued. It is believed that their place is better taken by the daily article on Christian Science in the *Monitor* and by these new pamphlets and others that may be issued.

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Post card photogravure, in sepia tint; an exact reproduction of the large photogravure of The Mother Church Buildings and Publishing House with parkway in foreground.

Single copy	$ .05
Twenty-five copies	1.15
One hundred copies	4.25

FROM THE EDITOR.

All manuscripts submitted for publication in the *Sentinel*, *Journal*, and *Herald*, whether articles, poems, or testimonies, and all correspondence relating thereto, should be addressed to the EDITOR, and not to individuals.

FROM THE CLERK OF THE MOTHER CHURCH.

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

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

FROM THE CHURCH TREASURER.

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

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THE CHRISTIAN SCIENCE JOURNAL

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

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

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Published January, April, July, and October

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Der Herold der Christian Science

Published Monthly

A magazine printed in German. It contains original and translated articles bearing upon Christian Science, testimonies of healing from Germany and America, also the Lesson Sermons which are read at the Sunday services in all the Christian Science churches. Improved and enlarged for 1910.

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"WHAT·I·SAY·UNTO·YOU, I·SAY·UNTO·ALL _ *WATCH*" JESUS

Vol. XIII. No. 10.

BOSTON, NOVEMBER 5, 1910

CONTENTS OF THIS NUMBER

ITEMS OF INTEREST. Brief Mention of Important Events. 182
GIVING. . . . . W. D. McCrackan, M.A. 183
CAPTIVITY LED CAPTIVE. . Helen E. Fowler. 183
IMMORTAL BEAUTY. . . Laura Garahty. 184
A GRATEFUL TRIBUTE. . Eugenie Reeves. 185
READING-ROOM WORK. . Ida M. Nickerson. 186
SELECTED ARTICLES. 187
EDITORIAL.
Our Leader's Poems. 190
An Important Duty. 190
He that Abideth. 190
Courage. 191
AMONG THE CHURCHES.
Bishop, Cal. 191
Colville, Wash. 191
Paterson, N. J. 191
Columbia University. 191
THE LECTURES.
Great Falls, Mont. 192
Salt Lake City, Utah. 192
Oskaloosa, Ia. 193
TESTIMONIES OF HEALING. . . . 194
FROM OUR EXCHANGES. . . . 197



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ITEMS OF INTEREST.

National.

Plans for an outer harbor in Chicago, that will take care of freight and passenger business both, are being prepared. The plans, which will call for the expenditure of about three million five hundred thousand dollars, are being worked out along the following fundamental lines: Freight arriving for Chicago distribution, as well as that received for transshipment from water to rail, or *vice versa*, must be provided for in an outer harbor north of the Chicago river; dockage for passenger steamers with street-car connections to the center of the city, must be afforded; apparatus completely changing the present methods of handling package freight must be designed; traveling belts must be used to replace the hand trucks; the facilities should be leased to shippers rather than to supply service; and the compensation should be as small as is consistent with the amount of the investment of public funds, so that Chicago may be practically a free port.

The state tax commission of Minnesota has announced that it has fixed the assessment of iron ore lands at $225,304,469. This is an increase of more than forty-five million dollars over the assessment of these lands in 1908, and an increase of one hundred and thirty per cent over the 1907 assessment, which was $64,486,409. The increase is the result of a three-years campaign to determine the actual value of the ore lands and adjust the assessments according to a unit basis. Members of the commission say the raise is conceded by the owners of ore lands and has been welcomed by the owners of working mines as the best substitute for the proposed tonnage tax, the bill authorizing which was vetoed by the late Governor Johnson.

The ten balloons which started recently from St. Louis, traveled distances varying from 315 to 1,355 miles. Seven of them crossed into Canada. America II. was in the air 45 hours and 58 minutes and covered 1,355 miles, landing north of Lake St. John, Quebec, so far beyond civilization that four or five days were required by the pilots to reach a point where a message could be sent to friends who had meanwhile become anxious, concerning their safety. Dusseldorf II., a German balloon, covered a distance of 1,230 miles; Germania, also a German balloon, 1,190 miles; Helvetia from Switzerland, a distance of 850 miles, and Harburg III. of Germany, 795.

All the unallotted lands of the five civilized tribes of Indians in Oklahoma, approximating one million six hundred and fifty thousand acres, and the forested area in the Choctaw Nation, amounting to about one million three hundred and sixty-five thousand acres, are to be sold at public auction, according to a decision reached by the secretary of the interior. The land will be sold by counties continuously from Nov. 21, 1910, to March 1, 1911. These lands will not be sold in tracts larger than six hundred and forty acres each.

A nation-wide Federal campaign against "white slave" traffickers will be started, if the plans of United States District Attorney Sims materialize. When the Mann bill was passed, providing a heavy penalty for all persons engaged in such traffic, it was supposed that many of these persons would be driven out of the business. Instead of this, however, the investigators are said to have learned that more persons than ever before are engaged at the present time in the traffic.

About three score prominent lawyers, representing practically all the important railroad systems in the country, held a conference at the Waldorf-Astoria last week. The conference was in continuation of the meeting held at Portsmouth, N. H., last summer, and it is understood that the principal topics discussed by counsel for the railroads were in regard to the constitutionality of the new railroad laws and the powers of the interstate commerce commission.

The reduction of the postal deficit made in the fiscal year ending June 30 last was eleven million five hundred thousand dollars. The deficit of the previous fiscal year was seventeen million six hundred thousand dollars. This tremendous saving was made without the curtailment of the postal facilities in any direction. On the contrary, during the year there were many important extensions of such facilities.

Secretary MacVeagh is making an effort to minimize the Government's losses through undervaluation of imports. It is a common saying at the treasury department that the Government loses as much in one year through undervaluations as it does in ten years through smuggling or other evasions of the customs duties. It is expected that the tariff board will be the principal weapon in the fight for full valuations.

A canvass of the citizens of Houston, Tex., showed practical unanimity for an election in December to authorize a bond issue of one and a quarter million dollars to complete a ship channel of not less than twenty-five feet deep to the sea. Congress appropriated a like sum, conditional upon Houston matching it.

At a recent conference of Y. M. C. A. workers in the East room of the White House, it was announced that contributions of one million dollars for the world-wide expansion of the Y. M. C. A. had been received, five hundred and forty thousand dollars of which was given by John D. Rockefeller.

The inauguration of the postal savings bank system has been postponed until Jan. 1. Previously Nov. 1, and later Dec. 1 had been set as the date of the opening.

The state tax commissioner of Massachusetts has assessed $1,128,186 upon the street railways of Massachusetts as a franchise tax.

The department of justice began taking testimony in the Government's suit against the bath-tub trust in Pittsburg on Oct. 31.

International.

The international court of arbitration at The Hague has rendered its decision in the Orinoco claims case. This was the last of the Venezuelan claims and had been referred to The Hague, the others having been satisfactorily settled by negotiations. The Barge award was declared null on four points and the American company is awarded forty-six thousand eight hundred and sixty-seven dollars with three per cent interest since June 16, 1903, and seven thousand dollars costs. The judgment is to be paid by Venezuela within two months. The tribunal rejected the American contentions on the other points in dispute. This decision disposes of a long-standing dispute between the United States and Venezuela. The Orinoco Steamship Company, a New Jersey corporation, was granted certain exclusive privileges by the government of Venezuela, but the agreement was subsequently repudiated by President Castro.

Concessions from the government of Uruguay for a new railroad to extend three hundred and seventy miles from Colonia on the River Platte, opposite La Plata in Argentina, to San Luis in the department of Riviera and thence to Bage, Brazil, has been procured by the Pan American Transcontinental Railroad Company.

It is stated that the prince regent has decided to grant an early opening of the Chinese parliament. The probable date will be 1913 instead of 1910.

Industrial and Commercial.

The completion of the Cape to Cairo railway to Elizabethville is of great importance to the copper markets of the world, as this city is the first station in the Kantanga copper regions and in the immediate vicinity there are some six or seven copper mines. The Kantanga district lies in the remote part of the Kongo Free State, and extends nearly east and west across the streams forming the head waters of the Kongo. The mineral district is about two hundred miles long by twenty-five miles wide, and in it nearly one hundred and fifty copper deposits have been located. Only about fifteen mines have been opened up to any extent, and of these only two have been opened as deep as one hundred feet below the surface.

A combination of the resources of three woolen mill properties in New England is being negotiated. The mills are the Scotia of Woonsocket, the Strathmore of Concord Junction, and the Etna of Waltham, the first in Rhode Island, the last two in Massachusetts. The capitalization of the companies is two hundred and fifty thousand dollars, two hundred and twenty-five thousand dollars, and four hundred and fifty thousand dollars respectively.

At a recent meeting of the rice growers from Louisiana, Texas, Mississippi, and Arkansas, it was agreed to organize a central selling agency, through which every producer will be pledged to sell his rice. The object is to make a uniform price for rough rice and eliminate the middleman or broker. An executive committee is now formulating the plans.

Last summer's fires destroyed between one and two per cent of the total stand of national forest timber of the United States. The burned area represents a loss of fifteen million dollars, or approximately six billion feet of lumber. The area burned over is declared to be not less than one million two hundred and fifty thousand acres.

Nearly sixteen million dollars' worth of raw cotton was in the fiscal year 1910 imported into the United States. Most of this cotton from abroad is produced in Egypt, but more than a dozen other countries and all the continents contribute to the grand total.

It is estimated that electrical energy to the value of one hundred and forty million dollars per annum, if sold at one half the present market price of power, or twenty dollars a horse-power a year, is locked up in the states of Washington and Oregon.

The United States Motor Company has adopted a cooperative plan whereby its employees may become stockholders and participate in the profits of the company. Nearly twelve thousand employees are affected.

As a result of borings in the district of Talcahanano, Chile, large coal-beds have been discovered. It is estimated that the beds will yield fifteen million tons.

The value of the importation of diamonds into the United States for the calendar year is estimated at forty million dollars.

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CHRISTIAN SCIENCE SENTINEL

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

GIVING.

W. D. MCCRACKAN, M.A.

AMONG the manifold blessings brought by Christian Science is the right concept of giving. There is a science and art of giving, to be learned and applied, and they repose upon the understanding of substance as spiritual and not material.

The carnal mind, as Paul uses the term, or mortal mind, as Mrs. Eddy so aptly characterizes this belief of a mind opposed to God, believes matter to be substance. Mortal mind would induce mankind to accumulate and hoard matter under the impression that it is saving substance unto itself. Mortal mind would make mankind reluctant to part with its accumulations and savings, would persuade it to be chary about giving, under the pretense that substance, being material, must be limited in supply. Mortal mind fears that there is not enough substance to meet the needs of all; therefore it tries to force individuals to seize as much material wealth as possible and to hold it against all comers. Hence spring greed, miserliness, theft, robbery, and oppression.

Christian Science exposes the falsity of the belief that substance is material. The Scriptures tell us of "the substance of things hoped for, the evidence of things not seen," clearly indicating that true substance is "not seen," not physical in its nature, but metaphysical, or beyond-the-physical. Mrs. Eddy defines substance as "that which is eternal and incapable of discord and decay." She writes: "Spirit, the synonym of Mind, Soul, or God, is the only real substance" (Science and Health, p. 468). Matter itself is unsubstantial, because it has no basis nor permanence in real being.

True substance is Spirit, hence it is unlimited. Therefore this correct understanding of substance leads to generosity in giving. The true Christian Scientist has no fear of losing substance, no doubt that its supply is sufficient for all, and he can therefore resist the temptation to take from others lest he should not have enough himself. The Christian Scientist indeed learns that true progress is marked by outgrowing the belief in materiality, by putting off mortality in order that immortality may appear. He sees the unreasonableness of the fear of lack, the foolishness of piling up mere matter against a supposed day of want; the senselessness of trying to limit others, when all have an unlimited source from which to draw.

Those who understand true substance as explained by Christian Science, feel that they can afford to be generous. Mrs. Eddy writes, "Giving does not impoverish us in the service of our Maker, neither does withholding enrich us" (*Ibid.*, p. 79). True giving resolves itself into the act of expressing or reflecting true substance,—Spirit, Life, Truth, Love. Unless the gift of material wealth be accompanied by spiritual understanding, it is of no real avail. So, also, a gift grudgingly given is no gift at all. Christian Scientists naturally welcome the opportunities for giving which proceed from the extension of their cause to all quarters of the globe. It is part of their necessary education to learn to give with the right mental concept. Right giving puts into practice what they have learned of the nature of substance, and permits them to demonstrate what they profess to know theoretically.

CAPTIVITY LED CAPTIVE.

HELEN E. FOWLER.

IN the book of Isaiah we read: "Thou hast broken the yoke of his burden, and the staff of his shoulder, the rod of his oppressor, as in the day of Midian." This text brought home to the writer a fuller sense of the freedom which Jesus Christ gave to mankind by the triumph won in his first recorded struggle with evil, in the wilderness. The forty days of silent communion and preparation were followed by the temptation of physical weakness, in which the human sense was brought face to face with hunger,—one of the material beliefs which has bound the Adam-race with more seeming power than almost any other. Up to that time the belief had held undisputed sway over mortals that life was dependent upon material sustenance and could not exist without it.

We cannot doubt that Jesus must have realized the full significance of the problem which confronted him, and resolved to work it out in a purely spiritual way. This loyalty to the highest possible demonstration of real being enabled him to turn from the lower demonstration suggested by the physical sense of immediate need. It would perhaps have been easy for him to turn the stones into bread and thus satisfy a seemingly natural craving; but although this might have sufficed to prove the measure of his spiritual understanding to a large extent, it would not have established the true sense of being, and its absolute independence of matter, which would still remain for him to prove, and which must be proved before he could arrive at the conviction which might declare, "Destroy this temple, and in three days I will raise it up." At the outset of his public ministry, he thus showed his readiness to sacrifice to the utmost the material sense of selfhood, and the belief in material causation thereby implied, in order to prove conclusively the absolute fatherhood of Spirit—the divine Mind—as the sole cause, sustenance, and substance of man.

It was on this rock of true being that Jesus built his whole three years' demonstration, until he reached that coping-stone of ascension described in the book of the Revelation, where consciousness is entirely spiritual. "I saw no temple therein," St. John writes; and our text-book, Science and Health, on page 576, points out the meaning of this vision of the divine creation in the following words: "The Revelator was familiar with Jesus' use of this word, as when Jesus spoke of his material body as the temple to be temporarily rebuilt (John ii. 21). What further indication need we of the real man's incorporeality than this, that John saw heaven and earth with 'no temple [body] therein'?" It was this spiritual idea of selfhood which dominated and determined the motives and actions of Jesus the Christ. The

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perfect method which he employed in the solving of this problem set a standard which all professing Christians should strive to follow. His carefulness in demonstrating his loyalty to his knowledge of right, which refused to be diverted from its direct course by the plausibility of error's plea, are, indeed, an example full of warning to all who wish to obey his commands.

This one demonstration over the yoke of a false dependence on matter, revealed the way to freedom for all mankind, a freedom which each one of us may claim, and uphold fearlessly, since we have witnessed the glorious result of such upholding. The law of God is no respecter of persons, but remains in its eternal operation a life-giving, immutable, unbreakable law; in its methods and in its results "the same yesterday, and to day, and for ever." Throughout his ministry Christ Jesus held open the door to the freedom which life in Spirit, Mind, gives, inviting the human understanding to enter with him; bidding men to cease troubling about what they should eat and drink, and wherewithal they should be clothed; telling them to take the easy yoke and the light burden which he offered; urging them to seek, above all things else, to be ruled by that spiritual sense which is the kingdom of God within.

Mortal man's faith in matter, rather than in God; and his ignorance of the blessedness of this simplicity of Christ, has continued, in spite of Jesus' example, to bind mortals to dependence on matter and the evils resulting therefrom,—emulation, strife, jealousy, poverty, sin, and all the rest of the serpent brood. They still believe that matter has something to give; that matter confers or withholds; that matter affects vitality; that the quantity and quality of material possessions determine the measure of man's happiness and of his influence with his fellow-man. Nevertheless, the fact has remained throughout the centuries that from this wilderness of temptation Jesus sent forth a ray of light for all mankind,—of love for Truth, which forever broke through the darkness of mortal misconception, enlightening it with the courage which proves man's identity to be wholly spiritual, the real man's motives one with God's will, and his religion whole-hearted love for God.

The Master told his disciples, and the glorious promise applies to us now, that they should indeed drink of his cup and be baptized with his baptism. That cup was filled to the brim with love for humanity and the Christ, Jesus' spiritual identity, forever glorifying the absolute rightness of the true fatherhood, in which man lives and moves and has his being. The Christ finally rose above human view, in what we know as the ascension; that last demonstration, which led captivity captive and revealed God's eternal gift to man, at-one-ment with God, infinite and all sufficient in its application and in its quality.

No longer do we think of this cup which the Science of Christ has already lifted to our lips, as a cup of bitter dregs; but rather as a cup of life, of joy and peace, a cup whose every draft brings to us some measure of freedom from a sense of sin, disease, and death. Through the love of Christ Jesus, and our Leader's unveiling of that love, we have learned of man's freedom from all the bondage of material sense; it now remains for each one of us to unite in demonstrating that freedom by lovingly and loyally reducing our own measure of dependence on matter, and thereby increasing our dependence on Spirit; by following the guidance of wisdom and Love in the daily upholding of "the simplicity that is in Christ."

In Science and Health (p. 485) we are told to "emerge gently from matter into Spirit." Sometimes we seem to forget that "emerge" is the first word of this tender admonition. For thirty years Jesus was thus emerging, gently, quietly, persistently. Those three triumphant years but set the seal on his thirty years of loyalty and self-denying obedience to His Father, Spirit. As the Master thus proved for himself, so each individual must also prove, some time, now or hereafter, that life is conditional on but one necessity, namely, absolute obedience to the "great commandment": "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbor as thyself." The Master's significant comment on the right answer given to him by the questioning lawyer emphasizes the teaching that knowledge is but a step on the way to life; it is fulfilment of knowledge which inherits eternal life. "Thou hast answered right: this do, and thou shalt live." Could there be a clearer statement of the fact that man's life, and all that life means to us,—health, strength, etc.,—depends only on spiritual qualities; goodness, and the demonstration of goodness, at every step of the way!

IMMORTAL BEAUTY.

LAURA GERAHTY.

SOME years ago two women were walking round a garden, from which a bouquet was being culled. They stood for a moment in front of one particular plant, which filled the air with its rich perfume and shot its spikes of blue-gray blossoms up and out in all directions. The fond possessor of this exquisite bloom hesitated to cut the flowers, because, as she said, "they die so soon." Then, as she raised her hand reluctantly to cut one, she added quickly and impatiently, "Why doesn't some one invent something to prevent cut flowers from dying?"

To this her companion scarcely replied. The words that were uttered were not caught, but the look which accompanied them could never be forgotten. It was at once a gentle rebuke and an interrogation—perhaps a prayer. Nothing more was said at the time, but the first speaker drank in that look with an amazement which stifled speech and begot a great longing to know its meaning. On looking back now, it is not difficult to translate that look; and in the mind of the Christian Scientist there can be little doubt as to what prompted it—that silent recognition of the realization that there is no death, no destruction, and no decay in God's eternal kingdom,—in that perfect kingdom where every reflection of Love, be it beauty, affection, sympathy, meekness, justice, mercy, or grace, lives on forever, the eternal, perfect work of God, leaving nothing that can be destroyed.

To the one upon whom it was so lovingly cast, that was no idle glance. Years have not effaced the memory of it, and by the subsequent study of Christian Science its meaning has grown clearer day by day. The thirst to know more of reality was not at once assuaged. The opportunity was not a solitary one, nor was the moment quite fitting for the necessarily hurried discussion on so vast a subject. The immediate future was to bring many a better opportunity, when the rough ways could be made smooth and the crooked places be straightened; when the soil would be prepared for the tiny seed that was to swell and break up the hard earth of materiality, rise above it, and perhaps ripen into maturity. And this would seem a moment for remembering the words of the prophet Isaiah, "The Lord God hath given me the tongue of the learned, that I should know how to speak a word in season to him that is weary."

Out in that garden, beneath the hot rays of a July sun, everything rejoiced. The varied hues of the rose, that "smile of God" (Science and Health, p. 175), gave an exquisite radiance to the simple scene; the perfumes hung heavily on the summer-laden air, and even to the materialist God seemed very present. To the Christian Scientist there was nothing between this and God's pure light; nothing but a long stretch of space, unflecked by a single cloud or shadow of fear or doubt, a vista which grew bluer and bluer as the space of years increased, till the eye rested and feasted on the perfect sky of Truth above. To her all was perfect, permanent; blessing and blessed. To the other it was all

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equally beautiful, so far as it went. There was nothing in all the wide world so restful and peaceful as a garden of flowers, each one straining for and reaching to perfection under the fair summer sky. There was no place so satisfying or so delightful, but behind it all, deep down in her consciousness there lay the belief in a lie—the lie of death; and the poison of it, and at the same time the very root of the fear that stunted her joy, was that "they die so soon."

Oh, the joy and gladness when we can see even in a small measure the infinity and perfect permanence of God's work! Could the beauty and grace of that gentle ceanothus ever die? Could its perfume, had it been carefully preserved by chemistry, have been more a part of that exquisite thing than it is now? Does a tender word of friendship or comfort live less because it is not handed down to posterity in a phonograph? And does "the touch of a vanished hand" grow any colder or less dear for the years that have fled between it and now?

The glory of that day, spiritually perceived, was food and life to the Christian Scientist. With her back turned to the house where the fear of death had come, with icy forefinger menacing and threatening its inmates; where the years had nurtured indifference to the law of Spirit and dogged obedience to the laws of matter; where, because of human inability to understand God, good, and mortal stubbornness in refusing to entertain angel visitants, those "pure thoughts from God" (*Ibid.*, p. 298), evil had found an abiding-place,—there she saw nothing but God's ever-presence, Love's allness, and Truth's dominion! She saw no death or destruction in the radiant blossom; no hastening eventide in that glorious noon; to her all beautiful things were seen as the ideas of Mind, and in them there could be no element of decay.

It is the duty of every young Christian Scientist, each probationer in the vast field of the healing of disease, to turn out immediately the ever-encroaching and persistent thought of decadence, decay, and death. Before the opportunity is offered him of demonstrating at the eleventh hour the mighty truth that there is no death, let him learn, even though by slow degrees (and by so learning make that demonstration the easier when it is needed), in every small incident of life, even to the cutting of a flower, to crush out the mortal belief that "they die so soon." Error has just the power we give it, and we must give it none if we are to taste to the full the joys of Truth. In the glorious noon there must be no thought of coming sunset; in the strength and vigor of childhood, no thought of age and decay; in the fulness and brilliance of Truth, no shadow of doubt or fear. When the evening hours close in upon mortals, and when even perhaps moon and stars are invisible, they call it dark. To them, whether it be the darkness of night, of sin, or of sickness, it seems very real, for by the daily revolution of the earth upon its axis they turn their backs upon the sun. The light is just as brilliant at the antipodes as it was for us a few hours ago; it loses nothing as we turn away and lose it; and the truth of Life—not our poor, inefficient material conception of it—shines on brightly and forever, pure, perfect, and permanent, hindered not one iota in its course by any suggestion of mortal mind as to its so-called disappearance.

The "Sun of righteousness" has arisen, with healing in its wings, and nothing can dim its effulgence. So the truth of Christian Science has come and brightened many a household that was in the darkness of despair. It has revivified the hopes of thousands who had strayed off into the dark valleys of uncertainty and disappointment; it has raised many a one who had fallen into the deeps of sin and despair, into the pure light where God is seen; and it is demonstrating, even at the bedside where the last farewell had been uttered, that there is no death. That one has seen the blush of dawn peeping over the horizon and felt the irresistible force of its invitation, he has cast his fear and doubt behind him and has come out "for to see;" he has climbed to the heights of the mountain to feast his eyes on its full and lasting beauty, and there he has found the kingdom,—the kingdom of heaven, where all is Life. An old hymn says,—

> Fadeless the flow'rs in yon Eden that blow;
> Green, green the bow'rs where the still waters flow;
> Hearts like the garments as pure as the snow—
> Far, far away, far away.

Christian Science holds to the truth and beauty of this idea, but denies that the good and the beautiful are far away. They are here, because God is ever present, and the discernment of this great fact makes the desert blossom for us like the rose.

A GRATEFUL TRIBUTE.

EUGENIE REEVES.

In the 35th chapter of Isaiah we read: "The wilderness and the solitary place shall be glad for them; and the desert shall rejoice, and blossom as the rose." In the midst of the isolation and solitude in which my son, now fifteen, and I live, alone on a prairie homestead, a mile or two from the nearest inhabited house, we have daily practical demonstration of the help and ever-presence of divine Love, and thus the wilderness is made glad for us. We have been helped in every way. The privations to which we are subjected seem as nothing when we think of Love's ever-presence, and we both agree that the former life of comparative luxury without Christian Science, cannot in the least compare with the calm, the trust, the peace of mind, the faith, and the health of the present, although we are surrounded by what many would think to be roughness and poverty.

In August of last year my son was away, and in the evening, as I was watching for his return, I noticed heavy storm-clouds coming from the south, and bearing directly toward us. A two-mile walk across the prairie during a thunder-storm would have been to material sense a dangerous experience, but I quieted my own disturbed thought, and realized the truth of our dear Leader's words, "His arm encircles me, and mine, and all" (Miscellaneous Writings, p. 389). Very soon the heavy clouds passed away to the eastward, and a few days afterward we heard that it was a hail-storm and had done some damage elsewhere. Had it kept on the course it was taking when I first saw it, our little crop would have been wiped out. Again, at the season when prairie fires are so prevalent, there was one raging on three sides of us. The wind rose and it seemed as if we must be burned out. I sat down and read aloud from Science and Health for a time. Then, as I arose and looked out of the window, I saw that the wind had changed and was blowing the fire away from us, and we were safe. This recalls the words of the 91st Psalm: "Because thou hast made the Lord, which is my refuge, even the most High thy habitation; there shall no evil befall thee."

We have also been wonderfully helped in the care and training of our animals. We got a yoke of oxen which turned out to be so wild that men were afraid of them, but with us they were always gentle and quiet. A man whom I engaged to break them in was so rough with them that we took them in hand ourselves, and by treating them with the understanding gained in Science, of man's God-given dominion, we soon trained them to do any kind of work, but for a long time they would not let a stranger come near them. Of course we easily overcome the belief of fatigue; and health we recognize as a divinely bestowed quality, which we must reflect. Owing to the scarcity of hired laborers, and our small means, we do all the work of this little farm ourselves, knowing that divine intelligence and strength are ours at all times.

How beautiful and helpful is even our slight knowledge of Christian Science, making love well up in the heart for all one's fellow-men; and how sincere and tender is the

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compassion we feel for those who will not admit this blessing to their lives! Day by day the light grows clearer and brighter, as it leads us into peace and guides us in all our thought and action. We reverently thank God, and His messenger to this age, our Leader, who has through her piety and long-suffering given us an example of true and faithful living.

READING-ROOM WORK.

IDA M. NICKERSON.

I WISH to express gratitude for the by-laws which regulate reading-room work. At one time I had for several days been trying to see how "the eternal stillness and immovable Love" of which Mrs. Eddy speaks in "Retrospection and Introspection" (p. 80), could be realized more fully in our reading-room. On a holiday I went there to do some extra work, and was led to examine a new copy of the Manual. As I read I came to Section 7 of Article XXV., which says, "No objectionable pictures shall be exhibited in the rooms where the Christian Science textbook is published or sold. No idle gossip, no slander, no mischief-making, no evil speaking shall be allowed." I exclaimed joyfully, "Here is my answer, for the textbook is sold in the reading-room, and this by-law applies here." In later editions of the Manual we are referred to this as a reading-room by-law.

Again I had reason for gratitude when I was told of the by-law which defines what literature shall be exhibited and sold in the reading-rooms. While there has never been any literature admitted to the reading-room in this locality except that which comes from the Publishing Society, yet this by-law gave us the needed authority for refusing to furnish anything else. More recently we have had yet another proof of our Leader's loving care over this branch of the work, in the by-law which separates practitioners' offices from the reading-rooms. Surely divine Love is leading us, and is meeting our every need, even as our Leader has so beautifully expressed it in Science and Health (p. 494).

I would also like to speak of another way in which help came when I was feeling the need of more definite instruction regarding certain phases of reading-room work. I chanced to pick up an old *Sentinel* (June 3, 1905), in which was an editorial entitled, "The Reading-Room." More than once it has provided an answer for important questions as they arose. I have also been deeply grateful for the thought of cooperation expressed at the publishing house whenever needed information has been sought. I have often been cheered and strengthened by the love reflected there.

Perhaps a few words concerning our circulating library may be of interest to some one, as it is proving an important help in overcoming misconceptions and of reaching people easily. In 1904 one of our directors noticed an article in the *Sentinel* in which the writer spoke of circulating library work in connection with a Christian Science reading-room. After due consideration it was decided that the plan should be tried in our own locality, and a few second-hand books, six in all, were given as a nucleus. From time to time others have been added, sometimes new ones, until now we have fifteen copies of Science and Health, five copies of "Miscellaneous Writings," and two or three each of the smaller books, with one each of the "Messages," and two of the Sermons. It is no unusual thing for us to have twelve copies of Science and Health loaned at one time, besides other books, and usually the books are returned promptly. We loan the books for two weeks, and if at the end of that time the book is being read with interest, the person borrowing can renew the loan for two weeks longer. At first our methods were very simple, but as the work grew, more businesslike methods were adopted, and for nearly a year we have had simple rules placed in each book, and a library card is given to each borrower.

The reading-room is often the place where inquirers turn for their first knowledge of Christian Science, and it is interesting to see their faces brighten as they are offered a copy of the *Sentinel* or *The Christian Science Monitor*, or are told that they can borrow Science and Health or some other Christian Science literature. Those who at first would not think of buying a book, after having read it and begun to appreciate its worth, often come to buy, or to say that they would like the loan renewed, as they hope by the end of two weeks more to have a book of their own. A large proportion of those who come to borrow come later to buy the books. It has frequently been our privilege to call the attention of beginners to the importance of the study of the Lesson-Sermons as an effectual help in gaining a demonstrable knowledge of Christian Science, and we have often been grateful that we could place before them the reprint, "The Lesson-Sermon," as an authorized statement of the best way to study the Lessons.

Another point of interest in connection with the work is the attractive appearance of the rooms. On entering them, the first impression usually is one of harmony and quiet restfulness, and as we look about, we notice the simple fitness displayed in all the furnishings. Sweetness is manifested in the cut flowers, and freshness and progress by the growing plants. All these seem but a suitable reflection of the "Love, redolent with unselfishness [which] bathes all in beauty and light" (Science and Health, p. 516). All these, together with the kindly greeting prompted by the spirit of true brotherliness which pervades all Christian Science work, are appreciated by the visitors, as is manifested by their growing realization that the material beauty and restfulness just mentioned are but counterparts of the true beauty of Spirit as brought out in our Leader's writings. This work is such a sacred privilege that we can serve there only with the constant prayer for wisdom and love to meet the varied problems in God's way.

Fear not, O little flock, the foe
Who madly seeks your overthrow;
  Dread not his rage and power;
What though your courage sometimes faints?
This seeming triumph o'er God's saints
  Lasts but a little hour.

Fear not, be strong! your cause belongs
To Him who can avenge your wrongs;
  Leave all to Him, your Lord:
Though hidden yet from mortal eyes,
Salvation shall for you arise;
  He girdeth on His sword!

As true as God's own promise stands,
Not earth nor hell with all their bands
  Against us shall prevail;
The Lord shall mock them from His throne;
God is with us; we are His own;
  Our victory cannot fail!

Amen, Lord Jesus, grant our prayer!
Great Captain, now Thine arm make bare,
  Thy church with strength defend;
So shall Thy saints and martyrs raise
A joyous chorus to Thy praise,
  Through ages without end.

"The Battle Song of Gustavus Adolphus," from the German of Michael Altenberg.

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SELECTED ARTICLES.

[From an editorial in *Baltimore* (Md.) *American*.]

The Protestant Episcopal clergy, and laymen as well, are coming to the view that the healing of the sick is such a palpable duty laid upon the church through the agency of its ministrations, that the church is neglectful in not making this a distinctive part of its practical ministry. A revival of the healing faculty of the Christian church is looked upon as destined by the stage at which Christian faith has advanced.

Whatever may be the outcome of the new interest in the movement toward a revival of faith-healing as an accredited agency of the church, the present interest in the subject is directly due to the advanced position taken by the followers of Mrs. Eddy. Her followers, professing to hold in stewardship for the race the discovery of the exact relation of science to health, take the stand that any limitations upon the efficacy of prayer are human limitations, and through the agency of Mrs. Eddy's contribution to the subject these limitations may be dissipated—not perfectly in every case, but positively and progressively, nevertheless.

"A jewel which the church cast away and a woman picked up," was the concession made by one of the convention delegates to the insight of Mrs. Eddy in perceiving that the church was failing to use one of its most potent instrumentalities, and that it was neglecting one of the finest weapons of warfare, unmindful that it hung in the armory of the church as an obsolete piece of Christian equipment.

All Christendom believes in the power of prayer, and no church limits the power of God save in practical purpose. The revival in one great communion of the early ministrations in behalf of the afflicted would be followed by such a course in other churches; and thus one of the most impressive means for physical and spiritual benefit would be recovered—the sentiment of responsibility of the church for the physical well-being of the human race, as much as for the participation of the soul in the estate of the blessed. There will exist differences among users of prayer in relation to disease, but aside from those divergences the very fact of the revival of this primitive agency of the church, used in accord with modern enlightenment with regard to sin, disease, and the unity of God and the universe, marks this process as among the epoch-making advances of religion.

[E. M. Ramsay in *Edinburgh* (Scot.) *Dispatch*.]

We believe that most fair-minded people, on reading the account of the coroner's inquest at Ormston as given in a recent *Dispatch*, will regret the language used by the coroner and jurymen. Not long ago Sir Victor Horsley admitted, in court, that if there were an inquest on every patient who died subsequent to an operation, there would be no less than ten thousand of such inquests every year in London alone. In the face of such an admission, can it be regarded as a piece of amazing folly that a man should decline to undergo an operation?

England and Scotland each support an established church. These churches in theory unreservedly accept the Gospel narrative as true, and regard Jesus Christ as the second person of the trinity, in other words, as God. Seen in this light, the commands of the Saviour are actually the commands of God, and yet a man is severely reprimanded for endeavoring to obey them! For let it be pointed out that he was abused not for the lack of success of his prayer, but for thinking that prayer could avail. In spite of the occasional failures of Christian Science practitioners, we are convinced from personal experience that Christian Science is the most efficacious system of healing known on earth today, and signs are not wanting that the public is awaking to this fact.

[From an editorial in *Newburgh* (N. Y.) *Union*.]

According to a news report published elsewhere in these columns, a clergyman of Mount Vernon, one of the most eloquent and "learned divines in the Baptist church," spoke at the meeting of the Central Hudson Baptist Association last evening [Oct. 5], at the Moulton Memorial Church. The report declares that he "scathingly arraigned Christian Science, and that he termed it Buddhism with a Christian label."

With all due respect to the learned doctor, there is no more resemblance between Christian Science and Buddhism than there is between one of the whirling dervishes of India and the learned doctor himself. As for Christian Science and Mrs. Eddy, this much may be said of the faith and its first apostle: Christian Science minds its own business, and finds that it has quite enough to do without "scathingly arraigning" the Baptists or any of the rest. Mrs. Eddy is a kindly, gracious woman, upon whom old age has left nothing but marks of beauty. We never heard of her making a "scathing arraignment" of anybody.

Many cases having come under our own personal observation, in which we have had the opportunity to see the good that Christian Science has done, we do not hesitate to tell the "learned doctor" that his criticism of an elderly woman who has done him no harm is in decidedly bad taste.

[Frederick Dixon in *Bath* (Eng.) *Chronicle*.]

What Christian Science says of sin is exactly what it says of sickness, or of evil of any sort, namely, that though relatively speaking it is terribly real to the human consciousness, it is, none the less, speaking in an absolutely scientific sense, unreal, inasmuch as it is not God-created. Now, if sin is real, it must have been created by God, for God, the Bible declares, created all things, and declared His creation good. Therefore, if sin is real, not only is it God-created, but it is good. The alternative to this is inevitable. If God did not create sin, and yet it is real, it must have created itself, and so you have two creative powers, one of good and one of evil. Nor is this all; Jesus distinctly declared that a good tree could not bring forth corrupt fruit, neither a corrupt tree good fruit, so that neither good nor evil can possibly be the first cause, since neither could have produced the other, and so logically man would be driven to the admission that the first cause was a joint knowledge of good and evil, and this is practically what orthodox theology does teach.

Now, the only evidence of the reality of sin is the evidence given by the human senses. But until the human senses are educated to a higher perception of Truth they are deceived in innumerable ways. The ordinary man, for instance, is convinced that the sun moves round the earth. Only as he learns more of the science of astronomy, does he learn something of the truth which frees him from that false belief. Jesus said, "Ye shall know the truth, and the truth shall make you free." What was the truth about evil which, as he taught it, was to free the world from the belief in the power and reality of evil? Speaking after the manner of the age and country in which he taught, he personified it, called it "devil," and "Satan," but never gave it power or reality. He was a liar, he said, and abode not in the truth, because there was no truth in him. Reduce that phrase to the normal idiom of the west, and what does it come to but this: evil is a lie, it never had any real existence. It was the knowledge of this that enabled him to overcome evil with good, with the realization that good is the only power and only reality. God, the Bible declares, made all that was made and pronounced it good.

It is manifest, therefore, that good alone is real, and that evil or sin is nothing but a false belief, accepted by the human senses until man begins to learn the truth which Christ Jesus declared would bring him freedom. "How true it is," Mrs. Eddy writes, on page 312 of Science and

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Health, "that whatever is learned through material sense must be lost, because such so-called knowledge is reversed by the spiritual facts of being in Science. That which material sense calls intangible, is found to be substance. What to material sense seems substance, becomes nothingness, as the sense-dream vanishes and reality appears."

[Frank Bell in *Allentown* (Pa.) *Call.*]

In the August issue of *Grace Chronicle*, the official publication of a Lutheran church in Bethlehem, Pa., the editor devotes several pages to an attack on what he apparently conceives to be Christian Science, but wherein the subject is so flagrantly misrepresented as to call for a public correction for the information of those who might otherwise accept this editor's erroneous ideas as to what constitutes Christian Science.

With that portion of the article devoted strictly to the right of a church council and pastor to designate the requisite qualifications of its membership and to withdraw the hand of fellowship from those who no longer conform thereto, an outsider may not quarrel. An organization is lawfully entitled to purge its membership of those whose professions or practices are considered by it to be at variance with its doctrines. But no pastor or other church officer has a right, in attempting to justify such action, to hold such members up in public view as persons "obsessed" with ideas which they have never entertained and which are in fact as repulsive to them as they possibly could be to the pastor himself. Therein lies the occasion for this communication.

In the first place Christian Science is not a "heresy," a "miserable fad," a "humbug," or any of the other choice things named by this critic. It is none of these things because it is Christian and scientific. It is Christian because, without addition to or subtraction from, it insists upon the simple teachings of Christ Jesus as to the duty of those who would be his followers to heal the sick as well as the sinful; because it declines to be judged by any test other than that prescribed by the Founder of Christianity: "By their fruits ye shall know them;" because its unvarying effect is to make increasingly manifest in the thoughts and actions of its adherents the Christlike qualities which are the ideals of Christianity everywhere. It is scientific because based upon the inevitable and self-evident truth of the Scriptural declarations that God is omnipresent, omnipotent, and omniscient good; that He made everything that was made, that He saw everything that He had made and behold it was very good; that His creation was perfect and nothing could be added to it or taken from it. The teaching of Christian Science departs not one iota from these plain and clear statements of Scripture. The "heresy" is all in the minds of those who for one reason or another persist in misstating and misrepresenting Christian Science.

The idea that Mrs. Eddy considers herself to be the chosen successor to Jesus Christ obtains only among those who have accepted as true the misrepresentations of the avowed enemies of Christian Science. The assertion is absolutely false, and it is without excuse because during the years since it was first given utterance ample opportunity has been afforded for all who may have been inclined to accept it to be undeceived. For the information of those who had not read her works, and in response to a question from the *New York Herald*, "Are you the second Christ?" Mrs. Eddy replied: "Even the question shocks me. . . . To think or speak of me in any manner as a Christ, is sacrilegious. Such a statement would not only be false, but the absolute antipode of Christian Science" (Pulpit and Press, p. 74). Mrs. Eddy's writings and teachings are consistent with that statement. In the church tenets to which every Christian Scientist subscribes, appear these words: "We acknowledge and adore one supreme and infinite God. We acknowledge His Son, one Christ" (Science and Health, p. 497).

Christian Scientists love and revere Mrs. Eddy as one through whose clear spiritual perception they have been taught of God as they never were before. They acknowledge with gratitude the fact that she has unselfishly devoted herself for the last forty or more years wholly to the establishment of the cause which is most dear to her and which has for its sole object the healing and saving of her fellow-men from sickness and sin. But they are most clearly taught that no human personality could be divine, and that the qualities of Christlikeness are spiritual, not material. The Christian Science church stands for the interpretation of the truth which Mrs. Eddy has contributed to this age as a still further advance toward that ultimate of the whole church, when material forms and ceremonies, man-made creeds and the human intermediaries of the priesthood, shall have been discarded and all men shall worship the Father "in spirit and in truth."

Our critic professes to be much displeased with the language of Mrs. Eddy's book, Science and Health. "One cannot read a chapter without being impressed with the fact that there is no logical sequence to the many things that are mentioned," he says. This is extremely unfortunate for the "one," but under the circumstances it is no reflection on the quality of Mrs. Eddy's writings, for hundreds of thousands of intelligent men and women all over the civilized globe have been able to grasp her meaning and have found her language not only abounding in logical sequence but redolent with spiritual truth which, dawning upon human thought, heals, regenerates, and saves. I happen to have before me an article in a library publication, commenting on a record recently noted in the public library of St. Louis of the calls for books in the non-fiction class. The leader in the list for the past year is Science and Health, there having been 618 calls for this volume as compared with the second on the list, Longfellow's Poetical Works, for which there were 416 calls. To any one who is not convinced that no one (especially a woman) can teach him more of truth than he already knows, the Christian Science text-book is a very mine of good. And yet Mrs. Eddy claims no personal glory for what she has done. She gladly acknowledges that the Bible is the source of all she has uttered with regard to the Science of Christianity.

Our critic, in protesting Mrs. Eddy's right to offer her interpretation of Bible language, evidently forgets that he is doing a similar thing every time he rises in his pulpit, reads a text, and delivers a sermon in explanation or amplification thereof. When he asks, "Was Mrs. Eddy selected of God to enlighten us properly as to the true meaning of Christ's words?" we say, Let him turn the question upon himself, and he will see how unreasonable and unfair it is.

The gentleman's assertion of his individual belief that Christian Science does not cure all manner of disease, need only be confronted with the fact that all over the land in the Wednesday evening services people are rising in grateful acknowledgment of having been healed in Christian Science of diseases pronounced incurable by reputable medical physicians. These people are usually well known in their communities and the facts as to their cases may easily be verified. Similar testimonies, bearing the full names and addresses of the individuals healed, are printed in large numbers regularly in the weekly and monthly periodicals of Christian Science. One man's mere profession of disbelief in the face of this army of witnesses is worthy of note only as again emphasizing that quality of the human mind which Jesus so aptly described when he said of the doctrinaires of his day that "neither will they be persuaded, though one rose from the dead."

The effort of our critic to show that Christian Science is nothing more than an exaggerated attempt to apply the well known influence of the human mind or will-power

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over the body, is one of the misrepresentations to which I referred at the beginning of this article. To attempt to erect a system of healing, much less a religion, upon the frail foundation of the human will would be indeed a pitiable farce. Christian Science makes no such attempt. From beginning to end of the text-book the efficacy of the human mind as a dependable remedial agent is unequivocally denied. The student is specifically and repeatedly warned against trying to accomplish any good whatever with hypnotism, mental suggestion, or any of the modes of will-power, this being denounced as a false claim to power, dependence upon which is certain to end in disappointment and suffering. How idle to say that Christian Science practice consists in the application of that which Christian Science utterly repudiates! The "prayer of faith" which saves the sick today as in the days when the epistle of St. James was written, is the prayer by which the evil beliefs of the human mind and the degenerating tendencies of human will are supplanted in some degree by the consciousness of the divine Mind,—the Mind that was in Christ Jesus; the Father that "doeth the works;" God "who forgiveth all thine iniquities; who healeth all thy diseases." This healing consciousness, being omnipresent, is appreciable in proportion as the "carnal mind" of mortals, which "is enmity against God" and is primarily the source of all discord and sin, is put off in accordance with the Scriptural injunction. In Christian Science one learns how this may be done.

It is not true that Christian Science protests against an examination of the life of its Founder. Mrs. Eddy insists that her personality is not involved in the Principle set forth in her works. She tries to impress on all students that Christian Science is of value, not as it is accepted on the say-so of herself or any one else, but as it is tried and proved in individual experience. Naturally her followers regret that false statements concerning Christian Science and its Leader should still occasionally find utterance, especially from the pulpit and in the so-called religious press.

Our friend's warning to his people not to investigate Christian Science "just out of curiosity," lest they be swept from their moorings in his church-fold, does not ring true. No one ever did, or ever can become a Christian Scientist except through individual proof and demonstration. Those who are not ready and willing to give it a fair and thorough trial are in no immediate danger of becoming "identified with Christian Science," and thereby bringing down upon their heads the ordeal of the church council. On the other hand, those who are thus ready and willing are likely to be spurred on to investigate Christian Science by the very attempts of their pastor to prevent it.

[Edward W. Dickey in *San Diego* (Cal.) *Union*.]

With due respect for the opinion of our critic, permit me to say that there is a fixed and impassable gulf between Christian Science and all forms of faith-cure and other agencies of the human or mortal mind. The one distinctive thing about Christian Science is its declaration that there is only one Mind, one God. It is doing its good works by virtue of the unfailing operation of the law of God. This has no competitor nor equal.

I note it is stated that the late Professor James sought to give the best antidote for Christian Science by taking it out in the open instead of laughing at it. About the very best thing that can happen to Christian Science is to "take it out in the open" and keep it there. This Science contains nothing mysterious, occult, or hidden. "It presents," as Mrs. Eddy writes in Science and Health (p. 358), "the calm and clear verdict of Truth against error, uttered and illustrated by the prophets, by Jesus, by his apostles, as is recorded throughout the Scriptures."

No one has an antidote for the truth, and indeed would not desire even to present one should he recognize it. Christian Science declares and proves itself to be the expression of truth, and rests upon the broad and unfailing platform of demonstration. Truth, wherever found, rests for its verity upon this same platform, and Christian Science has no other for the purpose of establishing its validity.

[From *Wakefield* (Mass.) *Citizen*, concerning the "Mechanics Fair" in Boston.]

The average reader of the daily newspaper, it is safe to assert, knows very little of the processes by which this wonderful production of the present century is made ready for the eyes of the public day after day and many times daily. Such a knowledge, indeed, is quite a liberal education in itself and indirectly exerts a powerful influence for good not only upon the favorite journal but upon society as well. The exposition will be open every day excepting Sundays, from ten o'clock in the morning until ten o'clock at night, and during these hours a little daily newspaper will be published under the editorial control of *The Christian Science Monitor*. The mechanical part of the outfit will be supplied by the American Type Founders Company, Whitlock Printing Press Company, and the Mergenthaler Linotype Company, and every detail from the supplying of "copy" of the news and gossip of the big fair, to the setting of the type, the assembly, the make-up of the forms, the printing and the folding, will be in full sight of patrons. It will contain, among other things, a complete list of exhibits, the program of the concerts and other entertainments, and all sorts of news and chat about the people connected with the exposition. It will be distributed free, "hot from the press," to all comers.

[Lloyd B. Coate in *Dayton* (O.) *News*.]

Mrs. Eddy devotes one chapter in her text-book, "Science and Health with Key to the Scriptures," to the subject, "Animal Magnetism Unmasked," and those who desire to understand what Christian Science teaches on this subject will do well to study this chapter carefully. No doubt even a psychologist will admit that to the human sense of things there is a pernicious influence to be dealt with, such as hatred, envy, jealousy, etc. Mrs. Eddy defines animal magnetism or hypnotism (Science and Health, p. 103), as "the specific term for error, or mortal mind. It is the false belief that mind is in matter, and is both evil and good; that evil is as real as good and more powerful. This belief has not one quality of Truth."

The teaching of Christian Science removes the mask from error and proves to those who demonstrate its divine Principle that there is no occasion to fear "goblins." It does this by teaching the omnipotence and omnipresence of God, infinite good, divine Love, which casts out fear. Christian Science is in accord with what Jesus taught: "Out of the heart proceed evil thoughts, murders, adulteries, fornications, thefts, false witness, blasphemies: these are the things which defile a man." The Christian Scientist declares with the psalmist: "I will say of the Lord, He is my refuge and my fortress: my God; in him will I trust. Surely he shall deliver thee from the snare of the fowler, and from the noisome pestilence. . . . Thou shalt not be afraid for the terror by night; nor for the arrow that flieth by day; nor for the pestilence that walketh in darkness."

Christian Science teaches that all sin is to be dealt with in a Christianly scientific manner, and overcome through the power of God in the way Christ Jesus demonstrated, and thus proven powerless.

SMALL QUARTERLY ONLY.

Beginning with the issue of January, 1911, the *Christian Science Quarterly* will be published in the small size only. Our readers will please note, therefore, that after that date orders for the large size cannot be filled.

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CHRISTIAN SCIENCE SENTINEL

EDITORIAL

MRS. EDDY TAKES NO PATIENTS.

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

OUR LEADER'S POEMS.

CHRISTIAN SCIENTISTS everywhere will be gratified to know, as announced by Mrs. Eddy's publisher, Allison V. Stewart, on page 193, that a volume of our Leader's poems is now in press. Many of these have never appeared in our periodicals, and will therefore have a special interest, particularly the opening poem, on the "Old Man of the Mountain," with its lofty note of inspiration and grandeur of concept. Other of the verses have been published in the *Journal* and *Sentinel* in past years, and will bring anew to those who have known and loved them, their message of salvation—of healing, hope, comfort, strength, and peace.

The desire has so often been expressed that all of Mrs. Eddy's poems might at some time be gathered together and published, that the opportunity now presented to secure these rare gems of true inspiration, which tell of God's kingdom ever with those who have eyes to see and ears to hear its message, will be eagerly welcomed.

ARCHIBALD MCLELLAN.

AN IMPORTANT DUTY.

WHEN it was first announced in these columns that the scope and influence of the Christian Science periodicals were to be enlarged and broadened by the issuance of a daily newspaper, the question was frequently asked as to why this was necessary—were there not already newspapers enough in the world?

This question Mrs. Eddy answered once for all when, at the head of the editorial page in the initial number of *The Christian Science Monitor*, she definitely set forth its unique object, namely, "To injure no man, but to bless all mankind." Other papers there were, but none so world-wide in its purpose,—a newspaper not for Christian Scientists alone, but for every advocate of clean journalism, whatever his religious or political proclivity; and it was because Mrs. Eddy realized the great possibilities of clean journalism, and the influence such a paper as she had planned would have upon this and future generations, that she gave directions for the establishment of the *Monitor*.

Until this paper was issued, the belief prevailed in many an otherwise strictly guarded home, that no matter how intrinsically bad a daily newspaper might be in its sensational reports of crime and scandal, it could safely be read by the man of the family; that the wife and mother might read portions of it with some measure of propriety, but to the children it must be as a closed book. Gradually, since the reading public has become acquainted with the *Monitor*, there has dawned upon a great many people the truth that even the man of the family, saint or sinner as he may be, cannot handle "the unclean thing" without defilement, and that the sensational exploitation of what is wrong and vicious in human affairs cannot be otherwise than degrading in its tendencies and harmful to all who come within its influence.

Because of this awakening, the scope and purpose of newspapers in general are becoming more clearly understood, and their place as the historians of their period is more definitely recognized. An example of this newer concept of the newspaper and of its use as an educational medium, is to be found in the following despatch from its Washington correspondent to the *Monitor* itself:

> The excellence of the daily newspaper as an exponent of current history is to be emphasized in the schools of the District of Columbia, especially in the normal and high schools, where the dictum went forth this morning that the pupils will in the future be expected to read good newspapers daily as part of their curriculum, the board of education having issued an order which requires pupils who are far enough advanced to digest the trend of current events as outlined in the press, to keep posted on current events.
>
> In issuing the order the board adopts the idea of Prof. George C. Pearson, formerly principal of the Washington county high school at Hagerstown, who has always insisted that quizzes in current events, based on newspaper study, should constitute a portion of the curriculum; that it is fully as important, if not more so, for present-day students to be not less familiar with history as it is made than with the epoch-making events of the past.

The broad and vitalizing purpose of this order is not to be questioned, if the coming generation is to be properly equipped to deal with the problems which present themselves to those who bear a part in the world's great work, and the boys and girls of today must be wisely instructed if they are to become the well-informed men and women of the future. It is an important duty, therefore, which rests upon parents and guardians everywhere, and one not lightly to be passed over, to see to it that the medium through which a knowledge of current events comes to the young people is wholesome and uplifting in its make-up and trend.

ARCHIBALD MCLELLAN.

HE THAT ABIDETH.

FROM the point of view of present religious consciousness, some of the statements of our Lord as to what his disciples might be and accomplish seem far removed if not extravagant. For instance, the promise, "If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you," denies any limitations whatever to the practical power of the Christian believer, provided he meets the single condition named, a condition which, as it would seem, Christian thought should long since have mastered. And yet, for the great body of believers it is certainly true that this promise, together with many others which are kindred to it, awakens no thought even of the possibility of their fulfilment in the present life; much less do they stimulate serious effort to attain to that spiritual power which the early disciples so continually exhibited.

The acceptance by Christian believers today of the fact that the early disciples did work the works of the Master, has a very important bearing upon their responsibility, since otherwise they might reasonably claim that in defining the practical efficiency of his followers' faith, Christ Jesus was speaking in terms of his apprehension of the universality and availability of the law of God which he utilized, and had no expectation that they would be able to understand and apply it for an indefinite time. The moment, however, it is granted that representative men like Peter and Paul, who had so abundantly evidenced their kinship to the average mortal, were able to understand his teaching so as to be able to heal the sick and raise the dead, that moment professed Christians are estopped from offering this explanation of their failure to "do his commandments," and the inquiry, "Why, then, are ye not doing these things?" can neither be suppressed nor ignored.

While Christian Scientists have abundant reason to be humble, they certainly can and do rejoice that they have acquired a clearer understanding of the conditions upon which the promise of spiritual dominion was made, and they have thus taken the first step, at least, toward the realization of its fulfilment. Christ Jesus' command of life, and his assurance of our possible freedom to do and possess, is no longer inexplicable when we come to apprehend in Science the relation of his words, his demonstrable understanding of the truth of being to the falsities of human sense which bring about sin and sickness. The pupil truly abides in the

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teacher when he has received and assimilated his teaching and is governed by it, the effective common factor being their common knowledge. The law of Truth, an understanding of which made it possible for Christ Jesus to solve his every problem, to do as he would, became "mighty through God to the pulling down of strong holds," in the disciples; and in the nature of the case it can be no less mighty in every other consciousness in which it is received and utilized.

The moment one understands the multiplication table, that moment it relates itself to his every interest, begins to work in him to will and to do; and this illustrates the demonstrable fact in Science that the answer of our prayer is a matter of right apprehension bringing right desire into effect. The effective word of Truth may be separated from our selfhood in thought, but it is the substance of selfhood in fact, because of man's at-one-ment with God. The prerequisite of spiritual dominion is that continuity of right consciousness to which we are called by our Leader's words, "Allow nothing but His likeness to abide in your thought" (Science and Health, p. 495). The reign of this habit is imperatively demanded, if we would "abide" in Truth, and for its acquisition every worthy Christian Scientist is earnestly striving.

JOHN B. WILLIS.

COURAGE.

COURAGE is defined as that mental quality which enables one to encounter dangers and difficulties without fear; otherwise, "valor, boldness, resolution." But even the dictionaries tell us that the courage which is based upon physical conditions often forsakes one when he is most dependent upon it, even as the prophet Amos has said, "He that is courageous among the mighty shall flee away naked in that day;" which evidently means, when the spiritual source of strength and of courage is forgotten. We find innumerable admonitions, however, as to true courage, and many examples of it in the Scriptures, the first of these being in Moses' instructions to the men who were sent "to spy out" the promised land.

We read that these men went up, and returned with some wonderful fruit, but stricken with such a sense of fear that their abject cowardice spread like an evil disease among the entire people, and in a state of panic they were ready to stone those who still desired to go forward at the bidding of Truth. "Back to Egypt, even though we must again be slaves," was the wail of those who had cried loud and long for deliverance from bondage, but Joshua and Caleb were in no wise touched by this clamor of blind fear. "If the Lord delight in us, then he will bring us into this land," said these spiritual heroes of that early day; and they added, "The Lord is with us: fear them not."

Need we wonder that the glory of the Lord appeared before all the people, or that Joshua should in due time be called to lead forward his brethren, and that these were his oft-repeated marching orders: "Be strong and of a good courage: . . . be thou strong and very courageous, that thou mayest observe to do according to all the law. . . . turn not from it to the right hand or to the left, that thou mayest prosper whithersoever thou goest." From this we see that true courage is a divine demand, and that it is inseparable from righteousness; as witnesses Shakespeare, in his query, "What stronger breastplate than a heart untainted?"

All men despise cowardice, and yet how many mortals can claim to be superior to fear? So long as life is held to be dependent upon matter, men will be more or less in bondage to fear, their thoughts continually turning to bodily conditions, like a caged creature which knows not how to gain its freedom. Mrs. Eddy rebukes this unmanliness when she points us to Socrates, who dreaded not the poison cup. She says, "Even the faith of his philosophy spurned physical timidity. Having sought man's spiritual state, he recognized the immortality of man" (Science and Health, p. 215). During his imprisonment in the fortress at Cæsarea, St. Paul saw many an exhibition, no doubt, of that soldierly courage to which he referred when counseling Timothy to "endure hardness, as a good soldier of Jesus Christ:" and we read that he himself bravely endured cold, hunger, thirst, besides perils on land and sea. He tells us that he even gloried in these tribulations, since he proved that they could not separate him from divine Love.

All through the Gospels we find the key-note of the Master's teaching to be, "Fear not," and the sublime courage which he showed on every occasion may well inspire us anew when dangers threaten. Pilate must have recognized the heroism displayed by Jesus (who was brought before him after the cruel scourging, with a crown of thorns on his head), when he said to the mocking crowd, "Behold the man!" This should ever remind us that only as Spirit dominates the flesh can we rise superior to the suggestions of fear and display the courage which comes from Soul, not sense, and which leads onward to the promised land, whose fruits await those that triumph over every difficulty through the might of Mind.

ANNIE M. KNOTT.

AMONG THE CHURCHES.

BISHOP, CAL.

The Christian Science Society has purchased a lot on Main street for $1,200. The society is planning to erect a concrete church as soon as their plans are fully matured. This indicates a phenomenal growth of this society, the first organization having been effected here about one year ago.

Owens Valley Herald.

COLVILLE, WASH.

Colville Christian Science Society was organized in 1905 with fourteen members. A hall was rented for a few months, when one lot was donated and another purchased, on which a small bungalow chapel was erected at a cost of four hundred dollars. The electric lights were a gift from the Sunday School, which is a flourishing part of the society's work. The society has given two lectures, both of which were well attended.—*Correspondence.*

PATERSON, N. J.

First Church of Christ, Scientist, in Paterson, took title yesterday [Oct. 17] to the piece of property at Auburn and Fair streets which has been under consideration for some time. The price paid was eight thousand dollars. The site is 52 x 104 feet, and has on it two double houses. The houses will not be moved for the present, as the church figures to obtain a certain revenue from the rental. From this and other sources sufficient money will in time be obtained to erect a building devoted to church purposes.

Call.

COLUMBIA UNIVERSITY.

Last evening [Oct. 14] at 7:45, the Christian Science Society of Columbia University held its first meeting of the year in rooms C and E, Earl Hall. The president of the society, Miss Tannahill of Teachers College, presided at the meeting. About twenty-five members and visitors were present.

As announced by the *Spectator* of yesterday, the regular meetings of the society will be held at Earl Hall on the first and third Fridays of each month. All persons are cordially invited to attend these meetings.—*Columbia Spectator.*

CORRECTION.

In Section V. of the Lesson-Sermon for Nov. 13, reference (*24*) should read 572: 19-22.

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THE LECTURES.

GREAT FALLS, MONT.

Bliss Knapp of Boston delivered an interesting lecture on Christian Science at the Grand Opera House last evening [Sept. 20] to a large and appreciative audience. The lecturer was introduced by William C. Kaufman, First Reader, who spoke as follows:—

To those who are tired of sin, who are weary of sickness, or who have found nothing in man-made systems, Christian Science says, in the language of our beloved Master, "Come unto me, all ye that labor and are heavy laden, and I will give you rest." To those who are satisfied with the flesh and blind to the spiritual, it says in the words of the apostle, "Awake thou that sleepest, and arise from the dead, and Christ shall give thee light."

Christian Science is not a departure from the Christianity of Jesus, rather is it the fulfilment of that Christianity, because its teaching gives the student of Christian Science an understanding of God which enables him to heal the sick and do the works which Christ said we should do in his name. Christian Science should not be judged by the criticism of unjust critics, or by students who ignorantly misstate its teaching.—*Great Falls Leader.*

SALT LAKE CITY, UTAH.

Prof. Hermann S. Hering delivered a lecture on the subject of Christian Science at the Salt Lake Theater, Sunday evening, Sept. 25. He was introduced by Prof. Joseph E. McKnight of the State Normal School, University of Utah, who said in part,—

In the ordinary affairs of every-day life we are largely concerned with the problems that we meet in our struggle to realize for ourselves what seem to be the great primary necessities of human existence—food, clothing, and shelter. With these secured, our next wish is to be amused. "Bread and the circus," was the cry of the Roman populace, and we are not essentially different from those elder brothers of ours. But while it is true that the various callings and amusements of life absorb most of our time, to the exclusion of higher things, still there come moments to all of us when we realize that, after all, the great question of the ages is, "What is truth?"

It was old and trite even in the days when Pilate, whether jesting or not, put the question to Jesus of Nazareth. It is still new and fresh and interesting at the dawn of the twentieth century. The fact that it is now and locally an attractive question is attested by the presence here tonight of this magnificent audience. The attempt to answer this fascinating and all-absorbing question has given us the great systems of thought, ramifying into many fields of inquiry, that have swayed the minds and hearts of men in all time. Science has given one answer, art another, history another, theology another, and philosophy another. And so we have the "riddle of the universe," still puzzling, still unsolved.

The science of the nineteenth century,—and we of course have no other yet,—materialistic in its conception, materialistic in its point of view and methods of inquiry, was essentially and necessarily materialistic in its findings, and atheistic or at best agnostic, in its final conclusions. Physical science with its crucibles, its microscopes, its telescopes, and its spectroscopes, claims to have found in the universe two things, and two only: indestructible matter and blind, unintelligent force, but not God.

And thus it is that God is ruled out of the material universe. The biological sciences are no less materialistic than the physical sciences, for they have traced life to a physical basis in protoplasm, and declare that in some way life came about from mixing matter and force, and that the original, natural proportions will yet be reproduced in the laboratory.

Professor Häckel, the great German thinker, speaking for biology in particular, and in a general way for all the sciences, as well as the philosophy of the nineteenth century, says that no God was needed for the creation of life. That is in perfect harmony with the great Darwinian theory of evolution. Many people think that Darwin traced the descent of man from the monkey. But Darwin did not stop there. He said that man and the monkey are so nearly alike that they must necessarily have had a common ancestor. And so man, before he was a monkey, was in the remote past a fishlike animal. Now the ancestor of the fish was a worm; and the ancestor of the worm was the amœba, a tiny one-celled structure, the lowest form of animal life known to science. And this amœba, before it came to be a living thing, was a pinch of matter with a bit of force superadded. Such is the descent of man according to natural science: poor man! And so God is ruled out of the realm of life.

In the same way modern psychology rules God out of the domain of mind or soul. Theology, from *theos* meaning "God" and *logos* meaning "word" or "doctrine," is, or ought to be, the science of God. But the trail of the serpent is found on the fair garments of theology, for while she has insisted from the beginning that God is, and that He is Spirit, she has at the same time accused Him of having created matter, of having implanted in it life—even the life of man—and of having endowed the impossible combination with the germs of disease, the necessity for sin, and the inevitableness of death.

Among the ancient Greeks we find a belief in the centaur, a fabulous creature, half man and half horse. Man, mind, above; brute, matter, beneath. We smile at the absurdity, but in modern theology what is man? He, too, is a creature part man and part brute. Man, mind, aspiration, spirit above; animal, brute, sensuality, matter beneath—with the higher always at the mercy of the lower! What a dismal picture science and theology give us of the creation!

At this juncture, Christian Science enters the arena of modern thought and, in the teaching of that wonderful woman, its Founder, throws down the gantlet to each of these great systems of thought, challenging the validity of their reasoning and the correctness of their conclusions. To the physical sciences she might say, in effect, "You are right, O physical science, in one thing, but in one only. In all the physical universe there is no God. Nor did God create matter; but God is." To the biological sciences she might say: "You are right, O biology, in one thing, but in one only. God did not create that life which is inherent in matter, that life which you find a mere resultant of matter and force mixed according to the recipe of the atheist. But God is, and He is Life itself, the divine Principle of all that really is."

To psychology she might say: "You are right, O science of mind, in one thing, but in one only. God did not create that mind which you find merely the collective function or functioning of the brain, and which had its remote beginnings in the irritability of microorganisms. This mind you speak of is what St. Paul calls the carnal mind or mind in the flesh. No, God did not create the carnal mind; but He is Mind itself."

To philosophy she might say: "You are right, O philosophy, in one thing, but in one only. You have maintained, not very consistently, it is true, and not unanimously among your exponents, that this thing which men call matter is a product of the mind, of the human mind, and that without the human mind there would be no such thing as matter. You are right; matter is the product of the carnal mind, that mind which is always 'enmity against God.' But God is, and He is the creator of all that is real in the universe.

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You, O philosophy, should have kept to your own sphere—metaphysics, the realm beyond physics." To medicine she might say, in the language of one of the songs of the people: "'The great Physician now is here'—brought back to earth through Christian Science; what need is there for you?" To theology she might say: "Come, let us take this man-thing of your creation and relegate it at once to that limbo in which we keep the centaur, the mermaid, the Frankenstein, the sea-serpent, and the devil. Let us do this, that God's man may appear. Science and Health will tell you who you are and what you are. It treats of your origin and of your destiny. It will lead you back to that masterpiece of the ages, the Bible. It will lead you back to God, and keep you near to Him."

There is no pitiful attempt here to twist the dear old book into harmony with modern science. There is no fear that the archæology of the Orient may disprove some of its pages. We are concerned only with its spiritual content. Its literature and its history, as such, are of no more value than those of any other great historic people. There is sublime audacity and effrontery in all this, or—there is divine assurance. No wonder there is opposition, no wonder there is criticism! Let us trust that the speaker of the evening, in trying to tell us what truth is from his point of view, shall be able at the same time to answer that pitiful, individual cry of the human heart—"What shall I do to be saved?" There are some of us who wish to know this very thing.

And so, ladies and gentlemen, I, not being a Christian Scientist myself,—at least, not yet,—but groping through the gloom toward the light, and finding more light in this direction than in any other, and hoping for still more light; feeling, too, that I should stultify my reason and belittle myself as a man were I to deny, even by implication, that I too am a beneficiary of this new-old religion which puts so much stress upon right thinking, this religion of hope and promise and optimism; in the spirit of that liberality and fair play which should characterize every member of my profession, I have the honor and very great pleasure of introducing to you the speaker of the evening.

Correspondence.

OSKALOOSA, IA.

A good sized audience gathered at the Masonic Opera House Sunday afternoon [Sept. 25], in response to announcements and upon invitation of First Church of Christ, Scientist, to hear a lecture upon Christian Science, delivered by Francis J. Fluno, M.D. The audience was representative of the critical and analytical thought of the city, students, business men, and residents coming out to hear and to know the thoughts expressed and the teachings advanced by the speaker. It was an attentive audience, that gave the closest attention to the subject. The speaker was introduced by Miss Carrie Baughman, who said in part.—

It is recorded in the Scriptures, that "he sent his word, and healed them, and delivered them from their destructions." Christian Science reiterates this message, and demonstrates that the word of God is as capable of healing today as it was twenty centuries ago. That it has lost none of its healing efficacy is verified in our midst by the sick who are healed, by the inebriate who is saved from his enslaving appetite, and by the tranquillizing influence exerted on human lives.

Out of a heart full of gratitude to our heavenly Father, I testify to you that the power of God, as revealed through Christian Science, rescued me from an incurable disease, which was fast consigning me to the grave, and restored me to perfect soundness. This understanding of God has given me years of health and strength. It has taken me out of the house of bondage, as were the Israelites of old.

Oskaloosa Herald.

LECTURES TO BE DELIVERED.

Unless otherwise stated in the notice, it is assumed that the lecture will be given at 8 p.m.

Alamosa, Col.—Bliss Knapp, Oliver Opera House, Nov. 17.
Battle Creek, Mich.—Prof. Hermann S. Hering, Independent Church, Maple street, Nov. 18.
Buffalo, N. Y.—Willis F. Gross, Convention Hall, 8:15 p.m., Nov. 18.
Cambridge, Mass.—William D. McCrackan, M.A., Scenic Temple, Central Square, 3:30 p.m., Nov. 20.
Concord, Mass.—Clarence C. Eaton, Association Hall, Concord Junction, Nov. 18.
Duluth, Minn. (First Church).—Prof. Hermann S. Hering, Lyceum Theater, 3:30 p.m., Nov. 20.
Eureka Springs, Ark.—Francis J. Fluno, M.D., Eureka Springs Opera House, 3 p.m., Nov. 20.
Fall River, Mass.—Frank H. Leonard, Nov. 15.
Fargo, N. D.—Rev. William P. McKenzie, old Stone Music Hall, Nov. 8.
Houston, Tex. (First Church).—Bliss Knapp, Turner Hall, Nov. 12.
Joplin, Mo. (Second Church).—Bliss Knapp, Joplin Theater, Nov. 8.
Lancaster, Pa.—Hon. Clarence A. Buskirk, Roof Garden, Nov. 17.
Lowell, Mass.—Clarence C. Eaton, Opera House, 7:45 p.m., Nov. 13.
Lynn, Mass.—Clarence C. Eaton, Olympia Theater, 408 Washington street, 3 p.m., Nov. 13.
Mobile, Ala.—Mrs. Sue Harper Mims, Battle House Auditorium, 3:30 p.m., Nov. 20.
Montpelier, Vt.—Frank H. Leonard, Kellogg Hubbard Library, Nov. 18.
Newark, N. J.—Prof. Hermann S. Hering, Church Edifice, Hill street, 3 p.m., Nov. 13.
New Rochelle, N. Y.—Rev. Arthur R. Vosburgh, Zoew's New Rochelle Theater, 3:30 p.m., Nov. 20.
Norfolk, Va.—Hon. Clarence A. Buskirk, Academy of Music, Sunday afternoon, Nov. 20.
Ottawa, Can.—Frank H. Leonard, Russell Theater, 3 p.m., Nov. 20.
Plymouth, Mich.—Prof. Hermann S. Hering, Church Edifice, 7:30 p.m., Nov. 17.
Poughkeepsie, N. Y.—Willis F. Gross, Collingwood Opera House, 3:30 p.m., Nov. 20.
Pueblo, Col.—Bliss Knapp, Grand Opera House, Nov. 18.
Salida, Col.—Bliss Knapp, Osos Grand Opera House, 2:30 p.m., Nov. 20.
Savannah, Ga.—Francis J. Fluno, M.D., Lawton Memorial, 8:30 p.m., Nov. 15.
Springfield, Mass.—Willis F. Gross, Court Square Theater, Nov. 21.
Springfield, Ohio.—Rev. Arthur R. Vosburgh, Grand Opera House, Nov. 10.
Toledo, Ohio (First Church).—Willis F. Gross, Church Edifice, Monroe street and Lawrence avenue, Nov. 15.
Tremont, Ohio.—Willis F. Gross, Colonial Hall, Nov. 17.

POEMS BY MARY BAKER EDDY.

Under the above caption the poems written by our Leader have been compiled in a handsome volume of 79 pages, now in press, and orders will be filled in sequence. All of Mrs. Eddy's hymns are included in the volume, also her earlier poems, which appeared in various publications from forty to sixty years ago.

The poems are printed in clear type on heavy paper, with initials and ornaments in red, and bound in fine English cloth, with a conventional design of wild roses. Price, single copy, $1.50; six or more copies, $1.25 each. Address all orders and make remittances payable to Allison V. Stewart, Falmouth and St. Paul Streets, Boston, Mass.

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TESTIMONIES OF HEALING.

I think it a duty which I owe to others to tell what Christian Science has done for me. I was a non-believer in this teaching, and only accepted it after all other remedies had failed and I was doomed to go. A physician diagnosed my case and pronounced my ailments organic and incurable; so I thought that if all the learned doctors with all the known remedies at hand could do nothing for me, Christian Science certainly could not cure me. I thought that Christian Science might do for people who imagined they were sick, but not for one in my condition.

My first attack of the organic trouble was in April, 1904, while living near Guthrie, Oklahoma. I was suddenly taken ill and my suffering was intense. A physician was called, and after a hypodermic injection to relieve the pain, he examined me and said there was enlargement of the liver, and that I had a growth in the stomach which could not be cured by medicine or removed by surgical operation. If I ate solid food, it caused me intense pain. My second serious attack was in August, 1906, at Otterbein, Ind. A prominent physician of Lafayette was called in consultation, and after an examination he told me that if I had any unsettled business, I had better attend to it at once. Then he called my folks to another room and told them that I had a malignant disease of the stomach and that I could not get well. Before leaving he told me that I might get up out of this attack; but if I did, I would have others just like it, and every one would be worse until the end. I lay there for nearly three months, and hardly expected to live from one day to another.

In March, 1907, we sold out our business and came to Kansas City. I had been here only two days when I was taken suddenly ill, as the Indiana physician had said I would be. My suffering was terrible and a physician was called. After giving me the second hypodermic injection, he made an examination, but said that the only thing he could do was to give me hypodermic injections from day to day to relieve the pain. A new complication set in, and he called a surgeon in consultation. He said it was a rupture and would require a surgical operation; that I would have to go to the hospital that afternoon and prepare to have an operation performed the next day. He said they could relieve me, but could not cure me. I was willing to do almost anything to get relief, but I asked the surgeon if there was any immediate danger in an operation of that kind. He said that they could not perform an operation of that kind without more or less danger. I did not go to the hospital or have an operation performed: if I had, I do not think I should be here to write this testimony, as I was very weak from my long illness and severe suffering.

Here is the other part of it: I have a sister living in Idaho who is a Christian Scientist, and she knew what it could do for me. My folks informed her of my serious condition when in Indiana, and she and her daughter hurried to my bedside. She wanted me to try Christian Science treatment, but I would not consent to it. I thought if I did not take my medicine regularly, about every fifteen minutes, that I should die. When my sister received the message of my serious illness here, she came again, still hoping that I would try Christian Science. As all my physicians had said there was no cure for me, Christian Science was the last resort. My sister called a practitioner, who gave me two weeks' treatment, and I improved from the first. After taking the second treatment, I got up and dressed myself, walked to the dining-room, and ate a heartier meal than I had eaten for more than two years. I had been living on a very light diet, but now I eat anything I want, and it has no bad effect on me. The growth, the calloused abdomen, and the enlargement of the liver have all disappeared, and there is no sign or symptom of either. The rupture is not entirely well, but has never given me any trouble. Six weeks after I took my first treatment in Science, I started on a long pleasure trip through the West. I spent the summer visiting, fishing, hunting, wading the snow-water streams, and climbing the mountains. I have gained greatly in weight and my health is good.

I might add that Christian Science found me an agnostic. I had no faith in religion and I had no use for the Bible; but this has changed. I now read the Bible, and Science and Health, and have learned to study them with much interest and profit. For all of this I sincerely thank God for His free and generous gifts, and I thank Mrs. Eddy for showing us the way.—I. L. BROWN, Kansas City, Mo.

I wish to testify through the *Sentinel* to the power of Truth, as propounded in "Science and Health with Key to the Scriptures" by Mrs. Eddy, to make men free. This has been well proven in my case. I was brought up under the tenets of the Church of England, but being a newspaper worker I had the opportunity to attend meetings in various churches and to learn their doctrines. None of the forms of religion with which I thus became acquainted appealed strongly to me, and consequently I was not induced to give religion in general any serious thought.

When Christian Science was presented to me by two practitioners, I was very skeptical, and would not consent to see any merit in it for some time. With my wife I however attended the Christian Science Sunday services, and grew to like them so well that when the proposition was made to me to join my wife in class instruction, I consented, although I was not even then thoroughly convinced that I was taking the proper step. I was, however, satisfied with the teaching, and during the class term I was healed of the tobacco habit, which I had tried on many occasions to give up. At the close of the study period I attended a large meeting at which testimonials of Christian Science healing were given. This was inspiring to me, and I concluded that the religion which could unclasp the hold of disease on people and cure them was good enough for me.

During our Christian Science career of over fourteen years, myself, my wife, and my family have received many blessings, for which we are deeply grateful to God, and also to our dear Leader, who amid trials and persecutions has reestablished that teaching of the Master which if strictly followed will relieve mankind of every ill. I have been healed of violent rheumatic attacks, and relieved of other troubles. My wife and members of my family have been cured when at times error seemed to strike hard. My younger daughter has been attacked by most of the ailments that children are subjected to, but from childhood she has known no other treatment than that of Christian Science. I also know of the healing of many serious cases of organic disease through the power of Truth.

Christian Science is not only a healer of the flesh, but it uplifts one spiritually. I have been made a better man through the destruction of habits that were against my happiness and welfare. Christian Science has given my family health and peace and prosperity, for all of which we are grateful, and in appreciation we strive to uphold and disseminate the truth, as given in Christian Science, which is destined ultimately to free the human race from the bondage of sin and disease.

T. C. CARTER, Boston, Mass.

It is about two years since I became interested in Christian Science, and I do not think that any one ever received more help from it, or felt more secure in it as a foundation for a harmonious future, than I do. When I think of telling in a few words of the sin, disease, and unhappiness out of which I have been lifted, I hesitate; but every day the blessings increase, and this makes it more difficult to tell.

I became interested while reading aloud to my parents, who were not in a condition to read themselves. Both had

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been given up by physicians, but the testimony of their healing I will leave for them to give. None of us knew what Christian Science teaches, but we had acquaintances near by to whom we wrote to know if it would heal the sick. This inquiry seemed to open floodgates, for people in town were discovered who furnished us with Christian Science literature, and my relatives commenced to take treatment. By reading I found that the truth was what I was starving for, and though at first I did not feel that I could give up old ways of enjoyment, I soon learned to understand myself, to see what it was that I really longed for, and that the reason I was not happy was because I was traveling from instead of toward the things that would make me happy. In Science and Health (p. 21), is an illustration of my condition. My friends were all going in the same direction as myself, and as soon as I saw there was a better way, I was like the traveler who is "ashamed of his zigzag course," and who would then "borrow the passport of some wiser pilgrim." God gave me new friends, who helped me and who taught me what a friend really means, and I am now ready to become such a friend to any weary pilgrim who is a stranger to all the good contained in the Bible and Mrs. Eddy's book. Only my future life can show how grateful I am to her for her many years of sacrifice to help me, as she has done, by pointing the way.

My prayer is that every one who has ever known me in the past may see this and be benefited by it, for what Christian Science has done for me it will do for all who want the true happiness.

LILLIAN E. MOWRY, Greenwich, N. Y.

[Translated from the German.]

I feel that the time has come for me to give thanks for the many blessings received by us in Christian Science. For twelve years I suffered with a severe nervous trouble, and for three years was also afflicted with heart disease. I had spasms of the heart several times during the day, and often suffered excruciating pain. The physicians had pronounced my case incurable. We tried all the remedies they prescribed, but the improvement was only for a short while.

About a year and a half ago my mother heard of Christian Science through an acquaintance. We immediately applied to a practitioner in Hannover for help. She took up treatment at once, and with twelve treatments I was healed of these ills of years' standing; and the sense of fear which I had until recently, has completely left me. I believed that God loved us like a father, and yet I also believed that He had inflicted disease upon me. Now I am happier than ever before in my life, and not only myself, but my parents, sisters, and brothers as well, enjoy the best of health. My mother had been afflicted with a severe abdominal complaint for the past twenty years, and twice had to submit to a serious operation, but she has been completely healed of this trouble. In the fall of 1909 she was taken ill suddenly, and had inflammation at the roots of the teeth, and her face was so swollen that she could hardly talk. We immediately telephoned to a practitioner in Hannover, asking for help. With the second treatment the swelling went down, and soon she was completely restored, being able to attend to all the household duties on the second day.

My ten-year-old sister had lung trouble for four years, besides asthma and a throat affection. She was freed from these diseases, and now is a happy and healthy child. My eldest brother, who is serving in the army, suffered with an injured finger in the spring of 1909, and poisoning set in, so that he was thought to be at death's door for several days. His hand was operated upon several times. While in this distressing condition we wrote to a Christian Science practitioner, asking for treatment. The effect was marvelous, so that he was able to get up after a couple of days, and was dismissed well from the infirmary four weeks later. This wonderful healing has confirmed our faith still more, and in future we shall have no physician and use no medicine except the one great Physician.

For these glorious proofs of the truth we cannot be grateful enough to God, and also to our dear Leader, Mrs. Eddy, the Discoverer and Founder of Christian Science. May these lines be a help to some fellow-being who may be struggling with a sense of disease and sorrow.

MARIE OBERKRAEMER, Harlinghausen b. Pr. Oldendorf, Westf., Germany.

I have often thought of God's wonderful love to His children, and now I want to tell some of the blessings that have come to me through the understanding gained by studying the Bible in connection with "Science and Health with Key to the Scriptures" by Mrs. Eddy. It has been truly a key to me, as I have had my children restored to health from what seemed severe illness, and I have been given strength to bear what seemed grievous trials. I thank God for the spiritual uplift which I feel in my every-day life, and I pray that my light may "so shine before men" that they may see my good works and glorify God. I find in the every-day life the straight and narrow path that leads me ever upward and on as I "press toward the mark, for the prize of the high calling of God in Christ Jesus." It will take continued Christlike living on my part, fittingly to express my love to God and my thanks to Mrs. Eddy for showing me how to live so that I may enjoy the blessings set forth in the Bible.

MRS. DELLA WILMOT, White Earth, N. Dak.

Nothing could measure my gratitude to God for the many benefits I have received through Christian Science. Since I first became interested in Science, over seven years ago, it has helped me in innumerable ways and healed me of many ills. Among these were sleeplessness, acute stomach and bowel disorders, throat trouble, and numerous other ailments. In my profession, that of the stage, Christian Science is of the greatest help, and over and over again it has enabled me to go on and do my work when in former years I should have been obliged to "lay off." It has also taught me to love people and to see only the best things in their characters, and when we do this it is surprising how they blossom out and become really lovely. I have seen the most discordant atmosphere changed in this way.

I have surely a great deal to be thankful for; and my prayer is that each day I may gain a little more of this wonderful truth. We certainly do owe many thanks to Mrs. Eddy for her great courage in giving to the world "Science and Health with Key to the Scriptures," which points out and explains the teachings of the Bible so that the people of this age may find in them a strong and never-failing help in their daily life.

FLORENCE MAY SMITH, Detroit, Mich.

Having received various physical healings in Christian Science, I desire to attest my thankfulness to God for having given to our beloved Leader, through inspiration, the knowledge and understanding of the healing power of infinite Mind. Through Christian Science I have been healed of failing eyesight, a bowel trouble with which I was afflicted for twenty years, and recently I have been healed of injuries caused by a fall. These were so numerous and so severe that I was unable to raise myself from where I had fallen, and it was necessary to carry me into the house. A gentleman who kindly came to my assistance, wished to call a physician, but this I declined, and asked that they telephone for a Christian Science practitioner who resided in an adjoining city.

From the time of the accident until the practitioner reached me, I continued to declare the truth for myself. The practitioner came within an hour after she received the message and remained with me all night. With twenty or

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thirty minutes' treatment I could move the injured arm from the hand to the elbow, whereas up to that time I had been unable to move it at all. A surgeon was called next morning (the accident having happened late in the evening), but on account of the condition of the shoulder and arm he could make only a partial examination. He was not called on to make a more thorough one after the swelling was reduced, as the practitioner's understanding of the power of divine Mind was sufficient to meet the case. She came to me for the three succeeding nights, and then had me taken to her home, where I was most tenderly cared for during the following two weeks. I was then able to return to my own home and resume my household duties. Two months after the accident the surgeon made a second examination, and found the face and nose with no signs of having been injured, the knee-cap in place, the collar-bone healed, and the arm in almost a normal condition. I received strictly Christian Science treatment, no material means of any kind having been used; whereas, had I received medical treatment, I was told that the collar-bone would have been put in a cast, and the arm in splints and bandages.

I am most grateful to Mrs. Eddy for having given to the world in "Science and Health with Key to the Scriptures" a practical understanding of divine Principle, which heals both physical and mental discords; and also for the uplifted thought gained by reading and studying her writings. Their study is bringing to me daily a clearer understanding of God as Love.—JOSEPHINE T. PROSSER, Philadelphia, Pa.

I have attended a Christian Science church ever since I can remember. I was about two years old when my mother became interested in this teaching. That was over eighteen years ago, and from that time to this Truth has been my only physician. When quite small, I was taught to help myself by declaring the truth, but it is only recently that I have really begun to understand in a measure what a Christian Science treatment is. After the age limit in the Sunday School was extended, I went back. I had only about a year to go, but during that year I learned much. I can now see that I formerly had faith, but little understanding, which made me rather uncertain of the result, and now I can really "know the truth," and this frees me.

From the time I was a little child, I suffered from a bowel trouble. My mother tried to help me, but the attacks seemed to become more severe and more frequent as I grew older, until about two years ago, when one attack would come right after another. Each time relief came through Science, but I felt that I could not be doing my own work correctly. One day I felt very badly; I was discouraged, and when I came from school I threw myself on my bed, thinking that I should have to call a practitioner; but the thought kept presenting itself that this was my work. While I lay there I realized the truth about man and his relation to God as never before, and after a few moments relief came. That was over a year ago, and the trouble has never returned. I can surely say that I know what a slow healing is, but I am very glad to be healed at last. The error had been fought for years, and just as I began to feel that I could not fight it much longer, it yielded. This showed me very plainly that it is God who does the work and not we ourselves,—"We are his people, and the sheep of his pasture."

I cannot tell how grateful I am for this healing religion, and for Mrs. Eddy, through whom the truth has reached mankind in this age. How she must have guarded the door of her mind against the thoughts which enslave! I am indeed grateful to God for all His goodness! I long to see the time when the Scriptural command, "Little children, keep yourselves from idols,"—the idols of jealousy, hatred, selfishness, and all that is unlike God,—shall be universally obeyed.—MARGARET BALDWIN, Norwood, Ohio.

Christian Science has brought me many blessings, to some of which I should like to testify, and to all of which I would if space permitted. Beginning with the time when the light of Truth passed through the door of my consciousness, over two years ago, there was work in plenty for it to do—such grimy walls, scratched all over with records of vice, intemperance, and other bad habits, of eighteen years' standing, and where aught less than Truth would have turned away, discouraged at the task before it. Truth, undaunted, took each belief and mastered it completely, banishing it forever out of my consciousness, so that today I gladly proclaim myself a new man. Success in anything now is mine as a heritage, which no unlawful claimant can prevent my holding.

While I was reading Science and Health, I suddenly took an aversion to tobacco. I realized the absurdity of thinking that man, who is the idea of infinite intelligence, should be dependent upon a questionable habit for his satisfaction. Another thing for which I have to be grateful to Mrs. Eddy is the purification of thought, escape from belief in the senses, the destruction of self-will, self-love, self-pity. Self was, in fact, the nucleus of all my troubles. Bartimeus, as Jesus of Nazareth was passing by, even when self or false belief commanded him to remain quiet, cried the louder, until Christ Jesus found him and restored his eyesight; and so did I cry, until I was awakened from my sense stupor. I should also like to tell how the study of Christian Science has improved my shorthand work as a reporter. Failing to read my notes after they had got "cold," I immediately came to the conclusion that the method was wrong. The remedy in this case was to unlearn the former methods and acquire new; so I forthwith acquired a new system, and have for my work commendatory remarks from a prominent lawyer.

As God is infinite Love, so is He likewise infinite in the bestowal of spiritual gifts; and it is folly for us to set a limit on what we can do in working out our daily problems, if Principle is known and declared as unlimited.

LORING RAYMOND FULMER, New York, N. Y.

For a very long time I have been troubled with an ingrowing nail on my left foot. Some years ago the trouble was very serious, the nail having to be cut out, and I suffered greatly. I was under a physician's care for two months or over. This time, with Christian Science treatment, the trouble was overcome in a couple of weeks. I had very little pain and was able to be on my feet, although the conditions to start with were as bad as in the former case. This is very little of the good I have received through Christian Science. Mrs. Eddy has taught us through "Science and Health with Key to the Scriptures" that God is a living reality and that He is an ever-present help in all trouble. Surely she is the greatest benefactor of our age.

M. ETTA FISCHEL, Pittsburg, Pa.

My attention was first called to Christian Science about six years ago, through reading the evidence for the defense in the Los Angeles case. It seemed to me that the people who gave this testimony possessed something of which I stood in need: so a copy of Science and Health was purchased and its study begun. In less than a year I had become fully convinced that this book contained the truth, for by application of what had been learned a severe case of bladder trouble which threatened to force me out of my position as a railway mail clerk, had been so completely healed that there has not been the slightest return of the trouble. Also, my work as postal clerk was of such a nature that I believed it required all the will-power I could muster to carry me through my week on the road, and as a result I returned to my home for the following week's layoff in a state of complete mental and physical collapse. For

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the first two or three days of this lay-off my suffering was intense. This, too, has become a thing of the past, and now fatigue is quickly overcome on the rare occasions that it manifests itself. During these years I have relied entirely on Christian Science to overcome discord in all the forms in which it has presented itself, and it has never failed to do so quickly and completely.

This testimony is given in the hope that it may help others, and as a means of expressing my gratitude to God, and to our Leader for all the blessings that have come to me through Christian Science.

SAMUEL C. BARNES, Amesbury, Mass.

[Translated from the German.]

For years I had suffered with asthma without getting relief through medical treatment, so when I was taken with an acute attack of illness and my wife suggested Christian Science, I went to see a practitioner, who took up treatment immediately. She explained to me that the belief of disease obtains in mortal mind, that the body is sensationless, that taken by itself it is devoid of feeling, that the cause of disease is mental and must be understood as such. With a few treatments this trouble was removed, and I then told her about the asthma. She said that I should get rid of it all; that I must read the literature diligently, attend the services, yield to God in entire obedience, and recognize no power in evil. I attended the services and meetings regularly, and through the reading of the Lesson-Sermon learned to understand the Bible aright. After I had been under treatment for some time, it became clear to me that I must do my part of the work. I did so, and the asthma which had caused me so much trouble lessened; there has been no return of the attacks, and I now enjoy the best of health.

I cannot express my gratitude in words. Christian Science is my constant companion and leads me in all my paths. In my work, too, it stands a help at my side, and I know that God does not forsake me if I walk in the right path. We need not fear that He will not protect us; I have experienced this. While at work I sustained a severe injury on my face, which caused profuse bleeding. I was unconscious of my surroundings during the first few moments, but as soon as I was able to think I tried to realize that God is omnipresent, and as I began to declare the truth, the bleeding stopped. I washed the wound, and I might say that there was no swelling, neither was there any pain. After the fourth day the wound had completely healed. I thank God, and also our revered Leader for the great truth she has given us.—H. WESCHE, Berlin, Germany.

The sun comes up; and I doubt if e'er
Man's eye beheld a morn so fair.
Yet 'tis not new—the breaking day—
But an old, old thing, in a new sweet way.

The orchard blooms; and never the skies
A season saw in fairer guise.
Yet leaf and flower and trembling spray
Are but old, old things in a new sweet way.

The warbler sings; and I trow the air
Ne'er quivered to a note so rare.
Yet every merry songster's lay
Is an old, old thing, in a new sweet way.

Why dive for tropes? For the pearl you get
Is only burnished and reset.
What is your art except to say
Just the old, old things in a new sweet way?

THOMAS J. PARTRIDGE.

FROM OUR EXCHANGES.

[*Christian Work and Evangelist.*]

Jesus was very explicit in saying why he had come into the world. He said: "I am come that they might have life." The church that is giving life to the world is the true church. It makes no difference whatever whether the church has the same form of government the apostolic church had or not. That government might be good for today or it might not. But the church which is giving life, life of God to men, fulness of life to the weak and empty and poor, making the life of Jesus Christ real in the world, is the true church, regardless of its history or its claims. It is the church Christ founded. Jesus also said, "I am the good shepherd." He used this term frequently, and he mourned because the world had so few shepherds. His commission to his preachers was a commission to shepherd the lost flock of Israel and the Gentiles. A shepherd is one who cares in tender watchfulness for all his sheep. He said, too, that he came into the world to save men from their sins. He appointed his apostles to become "fishers of men," to rescue men from the depths of life. He appointed his church to save the world from its sins, and the church that saves men from their sins is the true church of Jesus Christ. Once more, Jesus was very explicit in saying that he had come to preach the words that were life and the truth that set men free. The baptism of the Holy Spirit, so that it speaks Christ's gospel in a tongue of consuming fire or divine persuasiveness, is sure sign it is just the church Christ appointed and abides with today.

[Prof. Kirsopp Lake, University of Leyden, in *Guardian.*]

The time has come upon us when there is a general simplification of thought about theology, when men refuse to take on authority statements which they do not feel to express their own experience. They are saying to each other that the words of eternal life are few and simple, and they will not listen to those who would bring them back to more complicated statements. There are not wanting those who think that this means a lowering of religious life, but it is not so, and theology is the only science in which men regard a simplification in the formula of expression as a loss rather than as a gain. It is not true that it is a lowering of the standard of religion, any more than it is true that the darkness is greater because the stars begin to pale before the rising sun. Much of our theology has been to us in the past as the candle-light is to the student sitting by his window during the short night of a summer's day. It has been a true light, and has enabled us to read in the book of religion; as the day breaks its light seems to be growing dim, but the reason is not to be found in the candle, nor is it desirable to increase its apparent brightness by drawing the curtains. If we would understand, we must look to the east in which the sun is beginning to rise, and the true act of faith is to recognize that the light which is dawning will not make it impossible for us to see what we are reading, but rather promises to throw a fresher and brighter light on many pages which we have hitherto been unable to read.

[*Christian World.*]

The organizing of society, so as to secure the material conditions of a wholesome human life, is a pressing necessity, the work that lies before this and coming generations. But no possible combination of this kind: no feeding, housing, coat-and-waistcoating of your man, will of itself make him human. There is in him a something not to be reached that way—a soul, to wit, that lives not by bread alone. It is interesting, supremely consoling to some of us, to note how, after long materialistic obscuration, the sense of this is coming back again to the thinkers of France and Ger-

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many. From the best minds there is breaking a new cry for the spiritual life as the only real life for man. They are coming back to the heart's verdict. Continental philosophy is saying over again what Victor Hugo said a generation ago: "The heart cannot err. The flesh is a dream which passes. Whoever loves, knows and feels that man's resting-place is beyond earth. To love is to live beyond life. The loving being demands the immortal being."

[*Christian Register.*]

Jesus said, "The kingdom of God is within you." He magnified and ennobled the soul beyond all the idealistic conceptions of those who had gone before him, and it is the loss of his view of its grandeur and worth that makes an age grossly materialistic. The great defect of our time is the lack of authoritative leadership, of commanding beauty and harmony of soul to draw together and concentrate the scattered elements of what may be called a redeemed society, a society of the best, not in the worldly sense, which refers to money and position, but of the best lovers, truth speakers, inspirers of their kind. Without the united influence of the noblest spirits of the time, the age becomes arid, trivial, poverty-stricken on the side of the higher nature and exalted hopes of man. Our society will be barren, material, and gross, void of the spiritual idealism that alone exalts any community, without these elements.

[Bishop Brent at World Missionary Conference, Edinburgh, Scot.]

How almost absurd it is to think of trying to Christianize foreign lands and bear to them the brotherhood of man, without a unified church at home! The time has come when our church should take the position of corporate leadership in church unity. We should see to it that we treat others as Christians in deed and in truth. We should count the defaming of the name of another church as one of the greatest sins that could stain our lips. . . . Let us lay aside this pale respectability which so characterizes our church, and run the perils that will make our church more virile. Rather than continue in the lines of conventional Christianity, I would run the risk of losing our distinctive character in trying to gain the unity which Jesus Christ meant his church to have.

[*Continent.*]

Do not go hunting here and there for work, for things to do, at which to point and say, "There is something that is being accomplished." Let life rather be devoted to making self an illustration of the life and heart of God. The sunshine makes no noise, but it ripens the corn. Is not that activity? The moon is not trumpet-heralded at her new appearing in the west—a little silver crescent close to the horizon—but is she not hailed with joy by every eye that sees her? Life is what the world wants, and life must be active, and the activity which will make the church the mightiest force in the earth is that which, like that of the sun, making no noise, ripens the corn.

[*British Congregationalist.*]

When, as we think, the heart and mind lie passive, evenly balanced, with no particular dip toward the side either of right or wrong, the faintest touch upon either scale (a touch perhaps unnoticed by ourselves) will leave its permanent effect. Safety, then, lies in this alone—in throwing positively and ceaselessly upon the side of right all the weight we can. Even thought must be controlled, since thought, no less than action, must, in the prophet's metaphor, bear its inevitable fruit.

[Rev. R. J. Campbell, M.A., in *Christian Commonwealth.*]

Properly speaking, there is no such thing as punishment; there is merely the operation of cause and effect. God never takes vengeance upon His children; their sin finds them out, and in so doing warns them away from that particular wrong road.

SPECIAL ANNOUNCEMENTS.

FROM THE PUBLISHER OF MRS. EDDY'S WORKS.

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

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

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FROM THE SOCIETY.

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

Vol. XIII. No. 11.

BOSTON, NOVEMBER 12, 1910

CONTENTS OF THIS NUMBER

ITEMS OF INTEREST. Brief Mention of Important Events. 202
THANKSGIVING DAY PROCLAMATION OF PRESIDENT TAFT. 203
PRECISION OF LANGUAGE AND CANT. Hon. Clarence A. Buskirk. 203
OBSERVATION. . . . . T. M. Winch. 203
IMPERSONAL WARFARE. Violet Ker Seymer. 204
DESTROYING EVIL. . . . . Walter Shaw. 205
CHRISTIAN SCIENCE FROM A JEWISH STANDPOINT. . . Jeannette S. Grossman. 205
REALITY. . . . . Alfred Thorpe. 206
PRINCIPLE — NOT CHANCE. Mary Thorn. 206
SELECTED ARTICLES. 207
EDITORIAL.
Resignation of Judge Ewing. 210
"Deceiving your own selves." 210
The Daring of Light. 210
AMONG THE CHURCHES.
Cedar Rapids, Ia. 211
Oxford, Mich. 211
Brooklyn, N. Y. 211
THE LECTURES.
Bellingham, Wash. 212
Lawrence, Kan. 212
Virden, Man. 212
TESTIMONIES OF HEALING. 214
FROM OUR EXCHANGES. 217



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



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ITEMS OF INTEREST.

National.

The Illinois supreme court, in the case of the state against the Illinois Central railroad in the endeavor to recover back taxes, holds that the charter agreement of 1851, under which the railroad was to pay the state five per cent of its gross earnings, is a contract, and that the five per cent is not a tax in the legal sense. The court holds that all interstate commerce business of the road, as well as income from eating-houses, express business of charter lines as well as the trunk lines, form the principal on which the five per cent shall be paid to the state. In the matter of back taxes the court holds against the state, which sought to recover its percentage since 1877. On this point the court says that governors previous to Governor Deneen accepted the accounts of the railroads and the payments made by the road without question, and that therefore accounts prior to 1905 are outlawed. Under this ruling the fifteen million dollars which the state sought from the Illinois Central dwindles, roughly estimated, to about one million dollars. From 1905 the court lays down the rule for accounting by which the state, it is estimated, will receive two million dollars revenue annually from the road, instead of one million dollars or less, as at present.

A territory larger than the entire state of Delaware, or the island of Porto Rico, lying in the state of Kentucky, is the prize at stake in the supreme court of the United States. Owing to the carelessness with which Virginia is said to have issued grants just after the Revolutionary War to the unsurveyed and little-known land in what is now eastern Kentucky, the greatest confusion has resulted as to the true owners of land in the twenty eastern counties of that commonwealth. Kentucky, it is said, did little better during the first years of her history. In all about two million five hundred thousand acres of land are reputed to lie under the doubtful title.

The gates which are being made in Pittsburg for the Panama Canal will be the largest in the world. Any one of the ninety-two of them will be about as high as a six-story building, as wide (sixty-five feet) as many city streets, and seven feet thick. The structural steel that will go to make them will weigh sixty thousand tons. The cost will be five and a half million dollars. The thousands of individual pieces will be shipped by steamer, and with them will go over four hundred skilled structural steel builders. The first work will probably begin early in 1911. It will take three years to complete the job.

Contracts have been let by the Kaw Valley drainage board for beginning the construction of works along the river above Kansas City to furnish protection against the disastrous floods that have occurred there in recent years. Before the work is completed it will have cost anywhere between seven and ten million dollars. In the last seven years floods have cost Kansas City, Kan., and Kansas City, Mo., at the lowest estimate, thirty-five million dollars, the great flood of 1903 having accounted, according to the estimate of a board of army engineers, for approximately twenty-five million dollars' loss.

Mrs. Edward H. Harriman has given to the Palisades park commission a deed of ten thousand acres of land in Rockland county, N. Y., for state park purposes, and the state has transferred to the commission the abandoned Bear Mountain prison site, in accordance with legislation passed this year. Mrs. Harriman, in addition, is to give one million dollars to be spent in improving the park. The people will vote at the coming election on a proposition to bond the state for two million five hundred thousand dollars to be spent in extending the park from New York city to Newburg.

Contractors' bids on the three divisions of the Triborough subway for New York city, which were advertised last summer by the public service commission, have been made public. The total of the lowest bids on the twenty-one sections embraced in the three divisions amounted to $85,437,570, which is some three million dollars in excess of the estimates of the commission's engineers as to what the construction ought to cost.

Nine hundred thousand acres of land have been brought under cultivation by the irrigation projects of the United States, and the success of the work has been proved. The last Congress appropriated twenty million dollars for further extension of the work.

The present value of all the farms in the United States is approximately fifty billion dollars, as compared with a little more than twenty billion in 1900, although the total acreage has declined.

President Taft says that he desires that the tariff board shall be regarded as above politics, and that its membership shall have the same integrity as the supreme court.

International.

A Chinese imperial edict authorizes the proposed loan of fifty million dollars from the American group of financiers. The bond issue to cover the loan will be taken by the syndicate at ninety-five. The bonds will mature at a period of from forty to forty-five years from issuance. They will bear five per cent interest. Of the loan five million and possibly ten million dollars, will be devoted to industrial improvements in Manchuria. A large portion will be used in the extension of the planned currency reform.

A contract has been signed by the minister of public works and a syndicate of Paris bankers, giving the latter a lease of the federal railroads in the state of Bahia, Brazil, and providing for the construction of extensions of the lines. The Frenchmen obtained control of eighteen hundred and seventy-five miles of road. The cost of the extensions is estimated at thirty-five million dollars, payable in federal bonds.

The fourth session of the third Russian Douma opened last week. The first important business of the winter's program will be the consideration of a bill introducing universal primary education. Its passage is assured. The political bills relating to freedom of speech and of the press, personal inviolability, and martial law, will probably not be reached this session.

Berlin newspapers state that the forthcoming German naval estimates will exceed the previous ones by five million dollars, making a record total of more than one hundred and fifteen million dollars.

Sweden's government-owned telegraph and telephone systems netted the country one hundred and ninety-two thousand dollars during 1909.

Industrial and Commercial.

Should experiments about to be made in harnessing the tides of the Kennebec river near Bath, Me., so as to take advantage of the rise and fall of the waters, prove successful, enough power may be generated eventually to operate industrial plants in every city in Maine. According to Thomas A. MacDonald of Clinton, N. J., who is now looking for a suitable location for erecting an experimental station, there is enough tide power along the Maine coast to turn every wheel of every industrial plant of whatever nature in all the New England states. His system comprises a high and a low water pond, with a dam between in which turbine wheels are installed. The filling of one pond by the incoming tide and the emptying of its contents into the other during the receding tide turns the turbines, keeping them in constant motion.

Construction of the new subway system for New York city will have an important bearing upon the steel industry. Plans call for fourteen miles of four-track construction, seventeen miles of three-track construction, and thirteen miles of two-track. On a basis of one hundred-pound rails this trackage will require in the neighborhood of twenty-five thousand tons of rails, with a valuation of approximately seven hundred thousand dollars. Besides this must be added trackage of sidings. Structural steel requirements will add one hundred and twenty-five thousand tons, with a valuation of about three million seven hundred and fifty thousand dollars. Sheets for the construction of cars will add twenty-five thousand tons, with a value of four hundred thousand dollars.

Luxury rather than speed appears to be the distinguishing characteristic of the new Atlantic liner now being constructed for the Hamburg-American line. This vessel will be of fifty thousand tons, which is about eight thousand tons larger than the biggest White Star liner. Her dimensions will be nine hundred and forty feet long with ninety-four feet beam, and she will be driven by turbine engines, with a minimum speed of twenty-two knots. She will have large deck space, numerous dining-rooms, cafés, and gymnasia; there will also be the exact replica of a great London restaurant.

The White Star line's triple-screw steamer Olympic was launched successfully Oct. 20. This vessel exceeds by nearly one hundred feet in length, and thirteen thousand tons in displacement any other ship afloat. Her principal dimensions are: Length over all, eight hundred and eighty-two and a half feet; breadth, ninety-nine and a half feet; height from top of funnel to bottom of keel, one hundred and seventy-five feet; number of steel decks, eleven.

The largest contract let this year by a railroad company for electrifying any portion of its tracks is that awarded by the New York, New Haven & Hartford railroad to the Westinghouse Electric & Manufacturing Company for equipping the tunnel through the Hoosac mountains in Massachusetts. It is said that the contract price is more than one million dollars.

Prince Edward Island has this season the largest hay crop on record, viz., five hundred and fifty thousand tons. One-half the crop is for export. The yield of oats will be over seven million bushels. About four million bushels will be exported. The potato crop is estimated at six million bushels.

The wood of the western Australia yate tree is believed to be the strongest known, tests of it showing an average tensile strength equal to that of cast iron, while some specimens have equaled that of wrought iron.

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CHRISTIAN SCIENCE SENTINEL

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

THANKSGIVING DAY PROCLAMATION OF PRESIDENT TAFT.

THE annual Thanksgiving Day proclamation was issued by President Taft on Sunday, Nov. 6. It says:—

"This year of 1910 is drawing to a close. The records of population and harvests, which are the index of progress, show vigorous national growth and the health and prosperous well-being of our communities throughout this land and in our possessions beyond the sea. These blessings have not descended upon us in restricted measure, but overflow and abound. They are the blessings and bounty of God.

"We continue to be at peace with the rest of the world. In all essential matters our relations with other peoples are harmonious, with an ever-growing reality of friendliness and depth of recognition of mutual dependence. It is especially to be noted that during the past year great progress has been achieved in the cause of arbitration and the peaceful settlement of international disputes.

"Now, therefore, I, William Howard Taft, President of the United States of America, in accordance with the wise custom of the civil magistrates since the first settlements in this land, and with the rule established from the foundation of this Government, do appoint Thursday, Nov. 24, 1910, as a day of national thanksgiving and prayer, enjoining the people upon that day to meet in their churches for the praise of Almighty God and to return heartfelt thanks to Him for all His goodness and loving-kindness.

"In witness whereof, I have hereunto set my hand and caused the seal of the United States to be affixed.

"Done at the city of Washington, this fifth day of November, in the year of our Lord, one thousand nine hundred and ten, and of the independence of the United States the one hundred and thirty-fifth.

"WILLIAM H. TAFT.

"By the President,

"Alvey A. Adee, Acting Secretary of State."

PRECISION OF LANGUAGE AND CANT.

HON. CLARENCE A. BUSKIRK.

THE Christian Scientist needs quite frequently to remember that the English language has been too largely fashioned under the potter's wheel of erroneous philosophical and theological notions, else he may find himself using many words, terms, and phrases which represent erroneous ways and habits of thinking. When thus confronted, what shall he do? Shall he try to reject erroneous terminology altogether, or shall he compromise somewhat? In the writer's opinion, occasional compromises are wiser and better than attempts to preserve at all times a strictly scientific precision of language.

In order to illustrate the point under consideration, let us take the words, "patient" and "patients." Let us suppose that a Christian Science practitioner is asked, "Will you take me as a patient?" Shall he answer, No, that he never takes patients? Or, if he is willing to take the case, shall he compromise somewhat, for the time being at least, and so answer, Yes? Is it not plain that his wiser and better answer is, Yes? Mrs. Eddy is a purist in her language whenever practicable; yet we find that she has employed the words, "patient" and "patients" frequently in her writings. There were no practical substitutes for her to use. She has explained carefully in the Christian Science text-book that she has found herself forced to use objectionable words and terms, at times, because there were no better ones to be found. May we not opine that in such instances she deemed it unwise to "distinguish and divide a hair 'twixt north and northwest side"?

The most of us dislike cant, and heartily endorse the words of Carlyle: "Clear your mind of cant! Have no trade with cant." Yet we must not forget that it is often the little foxes which are caught spoiling the vines. In his choice of words the Christian Scientist needs to use his most painstaking wisdom. He must carefully steer his course between Scylla and Charybdis—between carelessness and cant, *semper fidelis*. According to a supposed code of laws which humanity has been taught and accustomed to accept as true, a patient is, "one who suffers from a disease or indisposition; one who is under medical treatment; a sick person." According to this false code all human beings are condemned to endure sickness, erroneous habits, vicious tendencies, etc., because of some falsely asserted law; or, theologically expressed, because God has put His afflicting hand upon them, and therefore it is their duty to be as "patient" as possible until the time shall arrive, if ever, for their deliverance. Is not this belief Christianly unscientific? Is it not crassly illogical, especially when God is postulated? Is it not an obstacle to instantaneous healing? Can instantaneous healing be attained so long as such a line of thinking has not been overcome?

It follows that the careful Christian Scientist must not permit his own understanding to become clouded by his employment of such terms as "patient" and "patients," "sufferers," etc., and that it is likewise his duty to make a clear explanation to the person who seeks his assistance when he finds such person is prepared for the explanation. It will not do to surrender to the error that either a long period or a short period of time is to be expected to elapse before a person can be "free."—a period during which "patience" must be cultivated.

The writer is seeking to point out one of the subtle errors which may beset us; and incidentally to illustrate one of the reasons why we should work for instantaneous healing and the realization of man's spiritual wholeness.

OBSERVATION.

T. M. WINCH.

IN reading a Lesson-Sermon recently, I was struck with the statement of Jesus as to how the kingdom of heaven is attained. When the Pharisees demanded of Jesus when the kingdom of God should come, he answered, "The king-

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dom of God cometh not with observation." Heaven, as we understand it in Christian Science, means harmony, and the text quoted shows that we can never realize harmony by any material looking for it, or, as translated, by "observation." The Greek word *paraklecsis* conveys a suggestion of stealth, and it is with this meaning that the word is used in Dr. Weymouth's translation of this passage: "The kingdom of God does not so come that you can stealthily watch for it." The same word is employed in describing the watching of the Jews at Damascus to catch Paul as he issued from the city.

The term "observation" in the ordinary acceptation implies mere looking on, watching, rather than doing or performing. Observation like faith (in its lower sense) is not enough in itself, because it implies passivity on our part instead of activity. The disciples had just been asking the Master to increase their faith (Luke xvii.), and Jesus very pertinently replied that faith, or understanding, as we interpret it in Christian Science, is not gained by mere looking on, nor by the efforts of others. It is the constant application to and reliance on Principle by each one individually that leads to heaven, harmony. Nor does observation necessarily infer desire to do likewise. One may draw conclusions from observation in the material sense, but it is of course impossible to observe spiritual things materially. If we continue to observe our brother as in bondage to sin, sickness, and death, we shall never realize the presence of the kingdom of heaven for him spiritually; the very fact of acknowledging our material observation as correct, or allowing it to be so thought of, must obscure for us the real presence of actual harmony.

To illustrate this question in a practical way, let us suppose that one is dealing with a case of physical suffering in Christian Science. To observe or to watch stealthily the patient to see if he is demonstrating harmony, or if Truth is doing its work, is not conducive to scientific healing. This attitude suggests fear and doubt, qualities that in themselves tend to induce failure, for are we not thus looking materially? This is not coming "boldly unto the throne of grace," or silencing the material senses, for it contradicts the Soul-sense of realizing the fact that the kingdom of heaven is within, is indeed here and now. I herewith append a case which came under my own observation and which goes to prove that Christian Science really does heal suffering and quickly, too.

I was quite a young student in Science when one evening I was told that one of the gardeners had been badly burned while turning on the acetylene gas. It seems that he put a naked light to an open pipe which should have been closed. He had the presence of mind to turn the tap off, but his hand and face and arm were very badly burned in the process. I should say that he had heard of Christian Science, but, like myself a few weeks before, he was still in the scoffing stage. I went to his house and found him apparently in very great suffering. I longed to offer Christian Science to him, but did not feel very confident of being of much assistance. I said, however, that I would go home and try to help him. It was with rather mixed feelings that I started to declare the truth, and as I did not get along very well, I felt impelled to go down to where the "fear and trembling" was,—where, as I understand it, salvation is to be worked out.

His wife and children left the room, and with Mrs. Eddy's book, "Science and Health with Key to the Scriptures," I tried to realize for the poor fellow that the kingdom of heaven is ever present. That my efforts were successful was very shortly proved, when after some fifteen minutes he told me that all the pain had gone except a little irritation in his arm. On returning an hour afterward, I found him quite restored, having had a hearty supper, and he was talking with his wife, both supremely happy. It was impossible to tell that he had been burned, save that the eyebrows had been burned away, and there was a slight mark on his nose. Otherwise his skin seemed like that of a baby.

Now, if we apply this demonstration of Love's power and presence to the subject mentioned at the beginning of this article, it is evident that by stealthily watching for material effects I should have defeated what I was trying to do, viz., to realize the actual reign of harmony on earth. On another occasion I was privileged to be able in a few minutes to restore to sobriety a man who was badly intoxicated. I should say, perhaps, that I am actively engaged in business, and this goes to prove that scientific healing is open to all and is not confined to a few practitioners. Demonstrations such as these I have related tend to open one's eyes to the immense possibilities in the near future of Christian Science work, and its extension over the whole world, till at last the kingdom of heaven shall indeed reign "from shore to shore."

IMPERSONAL WARFARE.

VIOLET KER SEYMER.

STUDENTS of Christian Science sometimes hamper their earnest efforts to rise above evil by condemning themselves, rather than condemning the various forms of evil which they have not yet outgrown. Self-condemnation is one of the greatest barriers to progress, and it is the fruit of regarding evil first as real, and second as personal. Such students wistfully watch the progress of others and deplore their own backwardness. Beliefs of discouragement, tinged with envy, presently set in, and the student sinks into the slough of despond, a prey to morbid regrets, little realizing that God's gladness is all about him, and that he could rise rapidly into practical reformation if only he would take a more impersonal view of the situation.

Belief in evil being the only evil, this mistaken belief, this seemingly powerful delusion, needs to be combated as a universal rather than as a personal tempter. One should as conscientiously resist the tendency to look upon evil as personal as one would avoid regarding good as personal. All God's children are by divine right joint holders in that which is good and true; humanity should therefore regard the belief in evil as its common enemy and fight it with the all-sufficient weapons of Truth and Love. It is right to eradicate one's own sense of evil in all its forms, but to lapse into self-condemnation results in needlessly handicapping the warrior.

Apart from Christian Science there is failure to discriminate between cause and effect, where evil is concerned; materialistic systems frequently condemn sinners and invalids, thereby condemning the consequences or effects of the preceding false belief. In Christian Science practice, however, the case is reversed: the false beliefs are condemned as untrue and unreal, and the victims are set free. Not until evil is rejected in theory, will mortals cease to be its victims in practice. All that is of God is forever good, true, and universal, while all that seems to be discordant is forever false and unknowable. To ruminate over evil is worse than useless, and only serves to prolong the delusion from which humanity is at least learning to awaken.

Evil, "a liar, and the father of it," is henceforward to be looked upon as nothing but an array of false beliefs, quite powerless to deceive those whom Truth has enlightened to the point of demonstration. Lead the erstwhile believer in evil to understand good, humbly but perseveringly to identify his true selfhood with the good, to disown evil suggestions, whether of discouragement, self-righteousness, or sensuality, and he will steadily rise into "the secret place of the most High," in other words, into the spiritual consciousness whither delusions and temptations cannot follow him.

Jesus taught mankind to begin their prayer with "Our Father," thereby pleading man's sinless origin, and at the outset giving the key-note of all harmony. In proportion

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as the unsullied perfection of God, man, and the universe unfolds to each one, the student will eagerly rejoice in the discovery of his real being and break into song, for thought grows like what it looks upon, by virtue of reflection. In the Christian Science text-book we read that the Way-shower's prayers were "deep and conscientious protests of Truth,—of man's likeness to God and of man's unity with Truth and Love" (Science and Health, p. 12).

This prayer of spiritual aspiration alone is truly loyal and availing. It is the comforting, regenerating prayer that leads to heaven along the pathway of genuine and joyful progress; it gives buoyancy to the step and brightness to the outlook. Best of all, it beckons the weary and heavy laden into the pathway of light, proving to them that, as said the beloved disciple in epitomizing the teachings of his Master, "God is light, and in him is no darkness at all." Let us not fail to encourage ourselves as we would encourage others.

DESTROYING EVIL.

WALTER SHAW.

THE healing of sickness is but one feature of the regenerative work of Christian Science. It is perhaps the easiest to grasp, because of mankind's willingness to receive relief from this phase of evil. As the student progresses, he is confronted with deeper problems, for Christian Science means (ultimately) the utter destruction of all evil, and this begins when we faintly perceive the impersonal nature of evil. As we get firmer hold upon this, we begin to see that our chief work lies in clearing our own consciousness. The presentations of evil are so numerous that we are sometimes appalled and possibly inclined to abandon the struggle, but we learn later that every difficulty has to be faced, not run away from, and that there can be no evasion of the absolute demands of this great and vital truth.

On page 249 of Science and Health we read: "Either there is no omnipotence, or omnipotence is the only power." Merely to assent to this is one thing, but constantly to strive to act upon it demands persistent consecration to the cause of Truth. It is always helpful to turn to the Gospels and see how our great Master, both by precept and example, emphasized this fundamental fact, viz., the omnipotence of good. One form or phase of evil was no more real to Jesus than another. The poor demoniac living among the tombs, whom no man could tame, disturbed the Master's thought no more than the blind, sick, and halt by the wayside. While to ourselves an individual in a frenzy of passion, the callous selfishness of a fellow-traveler bent upon annoying his companions, the vulgar rudeness of those considered inferior in culture, or the pressing demands of a financial problem,—all these things, and many others, claim to disturb our grasp of truth by the seeming reality of the evil presented. Only when we are alert and able to recognize every untoward condition that arises as merely another temptation to think evil real, can we realize somewhat of St. Paul's meaning when he wrote, "None of these things move me."

We are taught in Christian Science that the way to conquer error is to deny it reality, and the "sin that doth so easily beset" most of us is the belief that evil in some of its presentations has reality and power. The greatest blow evil has ever had is from Mrs. Eddy's insistence upon its utter unreality and impersonality. Our success depends greatly upon our effort to grasp this fact, and daily apply it in demonstration. The worries of mortal life will gradually disappear, if we but faithfully cling to the truth of being. Not ease in matter, but a clearer knowledge of Christ, Truth, must be our aim, and when this is really our desire, whatever nature our obstacles may assume we shall ultimately rise above them, for the battle is not ours, but God's, and "if God be for us, who can be against us?"

Jesus said, "Resist not evil," and St. Paul adds, "but overcome evil with good." It is our resistance of evil as though it was something, which often antagonizes and provokes to greater mischief; whereas, overcoming is not merely ignoring the claim of evil, but holding so persistently to the truth of being that evil has no power to annoy us. The positive assurance of evil's unreality disarms it, and the evidence of its powerlessness is then demonstrated. We cannot do this while we see evil as a person, or attach it in our thought to any individual through whom it strives to approach us. The text, "Resist the devil, and he will flee from you," does not really involve a contradiction of the other command, although by a casual glance it may seem to do so.

Jesus described the devil as a lie, and we resist a lie by knowing the truth about the case; there is no other way. Our Leader has indeed illuminated the Scripture when she says, "Evil is a quality, not an individual" (No and Yes, p. 23). All through her writings Mrs. Eddy has carefully separated evil from personality, and thus she has forever set at rest the old worn problem as to the origin of evil, for we now find it never had an origin, not being included in the one perfect creation, but was, is, and ever will be, just what Jesus said,—"a liar, and the father of it."

CHRISTIAN SCIENCE FROM A JEWISH STANDPOINT.

JEANNETTE S. GROSSMAN.

Do people realize what it means to see so many Jewish people coming to the Christian Science churches? The numbers are increasing daily, and Jews are to be found everywhere among the practitioners and earnest students. To one who understands the history of these people and their traditions, it is the strongest proof of the efficacy of Christian Science. To appreciate this great change in thought, we must go back through the centuries and admire them for clinging so tenaciously to their faith, their one God, in the face of all persecution. We read of the dreadful crimes committed against the Jews in the name of Christianity, and how they worshiped their God in secret and died rather than acknowledge Christ. Even today in some foreign countries, the Jews are being persecuted in the name of Christ. An example of this is given in one of last year's plays, "The Melting-pot," which has been presented in several cities.

For years societies have been formed for converting the Jews, especially in the ghettos of Chicago and New York; but it is generally admitted that the converts have been very few. It is also said that those same converted Jews did not make good Christians. Then why is it that so many of them have come and are still coming into Christian Science, and are better men and women because of it? Is it not because God has given a divine message to this age, even as in the days of the prophets,—the message which has come to us through Christian Science? In "Science and Health with Key to the Scriptures" Mrs. Eddy explains what the Christ, the Messiah, really is: that Christ is more than the corporeal Jesus; that the Christ is expressed in the spirit of love, of goodness, of purity, of truth,—all that really is; that the coming of the Messiah is the coming to our hearts of God's spiritual idea,—the perfect man.

Many Jews will tell you how they scorned the word Christ—that they could not tolerate a cross, for did it not typify all they had endured for centuries? and when they had occasion to sing a hymn in which the name Jesus or Christ appeared they either did not sing the hymn or passed over the word. Not so, however, after they have come to understand Christian Science. The name of Christ means much to them now, and they enter into the spirit of the Christian Science services and sing the hymns with all their hearts. They know that Science and Health teaches the truth, for it has healed many of them and taught them to read the New Testament (hitherto a sealed book for them);

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and, what is more, to love it. It has also made them love the Old Testament more than ever, because they read it in a new light. Science and Health is indeed a "Key to the Scriptures."

The question has been asked me by some of my Jewish friends, who have seen and known of the wonderful cures effected by Christian Science, and who also know how much better and happier these people are after taking it up, "Why could not Christian Science be called Jewish Science, or Moses' Science, for if the word Christ were eliminated, more of them would accept it and get the benefits which the others had realized?" My answer is this: "Because this wonderful truth was demonstrated and taught by Christ Jesus, and rediscovered by Mrs. Eddy, who gave it to the world in such a practical way that all may understand it."

Christ Jesus reflected divinity because he was the highest type of man, and his teachings were good and beautiful, and only good. He was the pure reflection of God. This Science is Christian because it is the following out of his teachings that enables us to heal others and to lead better lives. Did he not say: "He that believeth on me, the works that I do shall he do also; and greater works than these shall he do; because I go unto my Father."

REALITY.

ALFRED THORPE.

At the outset of my inquiry into Christian Science I was faced with the apparently unusual use of certain words, and found it impossible to assimilate the teaching which was to be conveyed. This refers particularly to the use of the word "real," or its converse, "unreal."

With my previously entertained opinions as to sin, sickness, and death, it seemed utterly absurd to speak of them as "unreal," and not until I had looked carefully into the question and had sought the assistance of a good dictionary did I see in what connection our dear Leader uses certain expressions. I was able to discover by this means that the word "real" is in Christian Science intended to apply to that which expresses God and is eternal. Having arrived at this conclusion, and remembering that Jesus came about his Father's business and that this business consisted largely in the removal of the obstacles to true peace and progress, such obstacles could not, in the nature of the case, be said to be real, because if they were capable of being set aside, they were not eternal, and were therefore "unreal." As soon as I was in possession of this thought, I saw that the same method could be used in respect to other words and forms of expression; and so, many sayings which previously seemed to be void of meaning, now assumed their true guise in my thought, and I was able to grasp something of the idea which Mrs. Eddy intended us to hold. I thus gladly arrived at the inevitable conclusion that, in the light of our text-book and Mrs. Eddy's other writings, the gospel is, as St. Paul says, "the power of God unto salvation to every one that believeth."

Before taking up the study of Christian Science, some four years ago, I had practically all my life been a Bible student, but had never read into it the beautiful meanings that I am now able to discover. I had entertained the thought that certain promises found in the "book of life" referred to times and peoples of the past, while certain others were not yet realizable; and altogether, in common with so many others, I failed to grasp that, since God is "the same yesterday, and to day, and for ever," the promises once uttered are for all time and for all peoples, therefore for us, and all others in this day and generation. The declaration of the psalmist, "Bless the Lord, O my soul, . . . who forgiveth all thine iniquities; who healeth all thy diseases; who redeemeth thy life from destruction," now takes on a new significance and I have been able to demonstrate, in my own case and in that of others, that as God's children it is natural for us to reflect health and harmony; and that discord of any kind, including sin, sickness, and death, is indeed unreal.

In Science and Health (p. 276) we read: "The realization that all inharmony is unreal brings objects and thoughts into human view in their true light, and presents them as beautiful and immortal. Harmony in man is as real and immortal as in music." So, as we go on in the footsteps of our Wayshower, we realize more and more what it is to be "the sons of God," and our hearts go out in thanksgiving to our God and His Christ for having raised up in these latter days one who should make so clear to us the way of salvation.

PRINCIPLE — NOT CHANCE.

MARY THORN.

Not long ago, while speaking with a fellow-teacher about the element of chance which entered into a game that the boys were playing on the school grounds, she remarked, "Well, life is a gamble." As I thought over her words afterward, I recalled that, before studying the teaching of Christian Science, life often seemed to me to be governed by blind forces, and that there were times when in human affairs luck seemed to be a factor which had to be reckoned with. That there could be an intelligent Principle, which operated to destroy the sense of evil and suffering in human life, and bring to light a perfect and harmonious sense of being, was beyond my highest hope—a thought too good to be true.

The study of Christian Science, however, has opened up to me a view of life in which the element of chance or luck does not enter. The Science of being, as taught by our Leader in Science and Health and her other writings, presents an absolute and unfailing Principle of good. This divine Principle is available to all, and in proportion as it is understood and applied to the problems of every-day life, it makes possible the correct solution of these problems, and thus eliminates wrong answers which might otherwise appear as various forms of disease. Right thinking is thus proved to be the way out of error, and Jesus' words are demonstrated: "Ye shall know the truth, and the truth shall make you free."

One who is daily seeking to gain freedom from error by knowing and reflecting Truth, is being lifted out of the ignorance and fear of material sense existence into the pure atmosphere of Spirit, where divine Mind alone governs. Spiritual ideas which constitute the real universe become tangible to him, the law of righteousness is understood and applied, and the omnipotence and omnipresence of divine Love are demonstrated. The home, the shop, and the street become the laboratory in which he works to prove the truth of "the fundamental propositions of divine metaphysics" (Science and Health, p. 113). In the solution of these problems, through the application of divine Principle, the student of Christian Science is not only setting himself free from the sense of physical discord that assails him, but he is proving the falsity of all sense testimony and thus yielding to the government of divine Mind; thus the solution of every problem becomes to him one of those "stepping-stones of their dead selves," on which men rise to "higher things." Such a one, seeking to know the will of God and to be governed by it in all things, asks for no amulet or charm of good luck. He consults neither clairvoyant nor astrologist to learn his future or to gain counsel about his business. He knows that he is the child of an infinitely tender and loving Father, that all that belongs to this Father is his also, and that he has only to turn to Him in loving obedience and gratitude to receive all that he needs.

Another span of hours is meted thee,
As long and sweet as any passed away.
Receive them joyously, each holds in fee
The possibility of life's best day.

GERTRUDE RING HOMANS.

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SELECTED ARTICLES.

[Frederick Dixon in *North Herts* (Eng.) *Mail.*]

Our critic has stated that all the good contained in Christian Science is found in Christianity. No Christian Scientist would feel inclined to dispute this for one moment. The question, however, naturally arises as to what Christianity is. It does not seem to have occurred to the reverend gentleman that he had embarked on the "voyage perilous" of defining Christianity as "what I believe"; in other words, that he had entered upon that supremely dangerous thing, a definition of orthodoxy,—orthodoxy, which has been itself defined, by a prelate with a sense of humor, as "my doxy," heterodoxy being "the other fellow's doxy." As a matter of fact, anybody who will take the trouble to think, must realize that the various Christian sects have been punishing, torturing, and murdering each other for centuries, for the simple reason that they, like our critic, conceived that because their neighbors failed to accept the views which seemed good to them, they were, as he says, being led "ultimately into darkness which was worse than before."

Curiously enough, what all these critics have omitted to observe is that there is a definition of Christianity in several places in the New Testament which is quite unequivocal in its directness. Jesus sent out the disciples "to preach the kingdom of God, and to heal the sick," and in doing this he made the one the necessary corollary of the other. This, however, is not all. He stated distinctly on more than one occasion that those who believed in him would be able to do the works he did, and not only these works, but greater works; and so he, and no other, made the healing of the sick and the destruction of sorrow and sin the test of a man's faith, and so of his Christianity.

Is it not a little remarkable that the religion of today which is demanding that the whole of Jesus' commands should be accepted as Christianity, and not part of them, should have been selected by the preacher as a sect which was working "untold evil"? If it is evil to teach men to have that supreme reliance on the promises of Jesus which will enable them to begin to attempt to live in practical accordance with the sermon on the mount, then Christian Science is evil. Jesus said, "Ye shall know the truth, and the truth shall make you free." The critics of Christian Science would be wiser if they were to devote their time to showing the world what this truth is, in a way which will enable it to do the greater works which Jesus spoke of, rather than to criticism of their neighbors for their attempt to accomplish the healing work, in no matter how humble a way. A single attempt to demonstrate your own knowledge of the truth which will free the world, will carry infinitely more weight, as an argument, than any quantity of denunciation of the insufficiency of your neighbor's demonstration.

[Charles F. Kraft in *Bellingham* (Wash.) *Herald.*]

Religious teachers frequently and perhaps unconsciously take advantage of the fact that the term "salvation" is susceptible of very broad interpretation, at least in a religious sense. Christian Scientists use this term in its broadest signification. They recognize that to be rescued from any bondage of evil is to be "saved" from that particular evil. As supporting his contention that the prevalent teachings of the church do not point mankind mainly to a state of future punishment or reward, our critic quotes the familiar text, "Now is the day of salvation," as representing the church's teaching; "but," he adds, "this does not refer to men's bodies, but to their souls." The text, "If a man keep my saying, he shall never see death," is also declared to refer to the same thing. In practice the church directs the sick man to the medical doctor and is told to pray that God will bless the means employed. If the means employed fail and the man dies, the bereaved friends are exhorted to "be resigned to the will of God." Logically, the responsibility is thus thrown upon God. Christ Jesus declared that to know (understand) God, is "life eternal." He also promised to those who should continue in his word, a knowledge of the truth which should make them free. It is this knowledge, or understanding, which Christian Science is bringing to the world, that is freeing mankind from every form of vice and suffering. This understanding was not to be the result of scholarly attainment, as may be inferred from our critic's position, but, as Paul declared concerning all the things of God, good, they must be "spiritually discerned." Christian Scientists believe that it is possible now, as in the time of Enoch and Elijah, for men so closely to "walk with God" as to rise above all sense of death.

Vague charges of neglect and unscrupulous dealing are made against Christian Scientists by the reverend gentleman. In all my experience as a student and beneficiary of Christian Science, during a period extending over nearly fifteen years, I have never seen anything that by the wildest stretch of imagination could be compared to the ridiculous and unchristian practices he has described. They are sufficiently remarkable to warrant careful investigation. Referring to the lecturer's account of his own healing, the gentleman incidentally observes that "he did not state the nature of his healing." I have heard the speaker's detailed account of his healing, and feel certain that he will gladly give it to any who may wish to hear it, as well as ample means for verifying the truth of his statements. The well recognized intelligence of the average Christian Scientist precludes the belief that they are anything but tender and loving in their care for the suffering, and careful investigators declare that they make use of the best means for their comfort and relief. Personally I have seen the hardened sinner reclaimed and rescued from nearly every form of vice and nearly every ill that flesh is heir to,—healed through the ministrations of Christian Science. The best test of a tree is in its fruits.

Because Mrs. Eddy "follows not with us," she is accused of misusing the Bible, although the more spiritual interpretation of the Scriptures which she has given to the world has brought a multitude into a consciously closer relationship with God and led them into healthier and holier living. The Master once rebuked his immediate disciples under like circumstances with the words, "He that is not against us is on our part." The Christian Science view of the Bible has made it logical, consistent, and practical to its adherents. They are learning that, as like produces like, so an infinitely good God cannot be the source or author of evil in any form, physical or otherwise.

In presenting to your readers the text from Isaiah, "I form the light, and create darkness: I make peace, and create evil," our critic is authority that this refers to "physical evil, not sin," and later adds that "God and Jesus recognized evil in order to destroy it." *Per se,* God destroys His own creation. I submit that the Christian Scientist's view of this text is more logical, practical, and desirable. The truth about a thing uncovers, unmasks, brings to light the hidden lie, "creates," in this sense, that of which the individual had not before been cognizant. It is in this sense alone that the above text should be understood. It is true that Jesus recognized evil (the devil), for he declared it to be "a liar, and the father of it." In other words, he accomplished its destruction in human consciousness by understanding its falsity, or "nothingness." Christian Science says with Habakkuk, "Thou art of purer eyes than to behold evil." It cries, "Hear, O Israel: The Lord our God is one Lord,"—and there is none else. All Christian Science argument is based on this premise. They recognize the eternal fact of God's creation to be perfect and unchanging, "real." That which is imperfect, unlike good, changeable, destructible, they recognize as built upon false foundations, hence false and in this sense "unreal."

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Christian Science recognizes that to the human sense of things sin, sickness, and death seem real, but the consciousness of God, good, strips off their disguise and they are seen to have a fabulous existence, inasmuch as God's creation is not only good, but very good. In the language of Paul, "The things which are seen [material] are temporal; but the things which are not seen [spiritual] are eternal."

In her book "Science and Health with Key to the Scriptures," Mrs. Eddy has written a chapter on the subject of prayer which has opened the eyes of thousands to the truer nature of prayer and enabled them intelligently to "pray without ceasing." Our clerical friend tells us to "ask, and ye shall receive," but at the same time to make our request conditional with "thy will be done." As it appears in the Lord's Prayer, we find that we are to desire God's will to be done in earth as it is in heaven, and in no other way.

As an excuse for the use of material remedies we are told that they "are not forbidden." The great Exemplar who commanded his followers to follow him in all his ways, healed "all manner of sickness among the people" and afterward sent out his students with the command to "heal the sick" and "preach the gospel" as he himself had done. Finally, in the closing words of Matthew's Gospel, we find his last command, "Go ye therefore, and teach all nations, . . . to observe all things whatsoever I have commanded you;" to which he added the promise, "Lo, I am with you alway, even unto the end of the world." In the absence of any interdiction to the above command, we fail to see a valid excuse for neglecting it. Christian Scientists are called "false teachers" and Christian Science "false doctrine," and yet it is conceded that it may be built upon "truth which has too long been neglected."

The great anxiety lest the people be "deceived" by Christian Science manifested by some other religionists, is offered as an excuse for attacking it. Will these critics tell the people definitely some of the results of this deception, in order that they may intelligently choose their own course, or must they continue to learn only from those who, wandering in the darkness of sin, sickness, sorrow, and despair, were rescued by Christian Science and lifted out into the glorious light and liberty of the children of God, and who are today praising Him "for his goodness, and for his wonderful works to the children of men."

[James Phelps in *Milwaukee* (Wis.) *Sentinel*.]

I am willing to agree with the gentleman that no cult is able to reach fully the needs of humanity; but Christian Science is not a cult in the sense in which he is using this term; it is a science, and preeminently Christian, as it is based on the teachings of Jesus the Christ. If we get rid of sin, I am sure that we will not have to suffer with a toothache, or any other ache. "To hide your head like an ostrich in the sand, and imagine that there is no sin, no sickness, no disease," is not the teaching of Christian Science; and as there is much misunderstanding on this point, permit me to try to make the teaching of Christian Science in this regard plain to our critic and your readers.

Christian Science is based on the Biblical statement that God created every thing; that without Him was nothing made that was made; and when He saw what He had made, it was very good. Now, we claim that sin, disease, and death cannot possibly belong in the class covered by the words "very good." They could not have been created by a God who is wholly good, who is of purer eyes than to behold evil, and who could not look on iniquity. Jesus Christ said, "I am not come to destroy, but to fulfil;" yet he went about constantly healing the sick, forgiving the sinner, and raising the dead, thereby destroying sin, sickness, and death. While we take this position unreservedly, and defend it fearlessly, at the same time we recognize that "this malevolent triad" (Science and Health, p. 357), sin, sickness, and death, seem quite real to that consciousness which is unillumined by the truth of being, and the Christian Science text-book does not refer to them as creatures of imagination. When a Christian Scientist encounters the phenomena called evil, he does not dodge the issue, nor hide his head in the sand, but meets it with the same understanding our Master had when he said: "Ye are of your father the devil. . . . When he speaketh a lie, he speaketh of his own: for he is a liar, and the father of it."

When one has thus dealt with evil, not once, but thousands of times, and sees it and its evil fruits subside and then disappear, he has good reason for concluding that the position is correct and scientific. If in addition to this he is able to instruct others to go and do likewise, and the same results follow their efforts, may he not be pardoned for feeling secure and safe in abiding undisturbed "in the secret place of the most High"?

[Lloyd B. Coate in *Dayton* (O.) *News*.]

Mrs. Eddy does not claim to have discovered a new truth, for Truth has always existed. Moses and Jesus both declared that God is Truth, and Jesus said the truth should make men free. Mrs. Eddy does claim to have discovered the way to apply the truth, and has named her discovery Christian Science, or the Science of Christianity. As the result of gaining an understanding of the divine Principle of Christian Science, her students have been able to heal the sick in Christ's name, but not through mental suggestion, or will-power, or in their own strength. Here lies the difference between mental suggestion and Christian Science healing. No one is as capable of judging how Christian Science heals the sick as the practitioners of this Science.

Christian Scientists do not claim that they are better than other people—far from it; but they do claim that through the teachings of Christian Science they have gained a better understanding of the Christ-healing, and as the natural result of striving to govern their lives by the truth they have become better men and better women than they were before they knew of it.

Yes, the key-note of Christian Science is that "with God all things are possible." We believe this because it is in accord with that which Jesus taught. Christian Scientists recognize Christ Jesus as their divine Exemplar and Saviour. Of the tens of thousands interested in Christian Science, most of this number did not turn to Christian Science for help until after they had given material remedies a fair trial—many having been pronounced hopeless by physicians; and in their extremity they turned to God, and verily found that "with God all things are possible." This explains why they do not still cling to means and methods which failed to bring relief, but prefer to turn to the great Physician "who forgiveth all thine iniquities; who healeth all thy diseases; who redeemeth thy life from destruction; who crowneth thee with lovingkindness and tender mercies." The apostle Paul exhorts us to "prove all things: hold fast that which is good," and this is what Christian Scientists are striving to do.

It is the privilege of all people to have material means and methods if they prefer them. Great respect should be shown the humanitarian physician. So long as people desire medicine, there will be physicians to administer it, but if people prefer Christian Science treatment they should have it without molestation from others.

In the study of the Christian Science text-book, "Science and Health with Key to the Scriptures" by Mrs. Eddy, one should note carefully the view-point from which a given statement is made, just as one should read the Scriptures, or the writings of any author. It should be distinctly understood that to the human sense of things sin, sickness, and death are stern realities, and are to be dealt with in a Christianly scientific manner—in a word, Christian Science

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teaches that these conditions are to be overcome through the power of God.

Christian Scientists use the word "real" when referring to all that God has made. They use the word "unreal" when speaking of that which God does not create (sin, sickness, and death), but which seems very real to mortals and will continue to seem real until overcome and destroyed by Christ, Truth. In the case of broken bones Christian Scientists are at liberty to call a surgeon and have the bones set. In a case of obstetrics they may call a physician. In a case of contagious disease they are instructed to report it to the board of health and have the home quarantined. There are physicians in this city who can verify this statement.

If those who write or speak on the subject of Christian Science would first consult those qualified to speak authoritatively thereupon, many things said would be left unsaid. When the teachings of Christian Science are rightly understood, they will be found to be preeminently Christian, and "to be in keeping with good common sense."

[Nellie M. Johnson in *Omaha* (Neb.) *World-Herald.*]

Any attempt to explain Christian Science from the viewpoint of malicious animal magnetism is analogous to an effort to describe the nature and origin of light by peering into darkness. Physics defines light as a mode of motion, something emanating (so far as the earth is concerned) from the sun. Darkness, having no source, admitted to be the absence of light, is nothing.

The "root" or basis of Christian Science is God, its divine Principle, and may be defined as ever-operative spiritual law manifested as the activity of good. Malicious animal magnetism is the human opposite of Christian Science, the darkness of material belief, having neither origin nor power; therefore, it is but a negation. As light dispels darkness, so Christian Science dissipates in individual consciousness all belief in the power or reality of malicious animal magnetism or evil.

Erroneously regarded as the formulator of some new phase of occultism, Mrs. Eddy cannot be understood; rightly viewed as the Discoverer of Christian Science, her strength and purity of character become apparent, for "a good man out of the good treasure of his heart bringeth forth that which is good."

[John M. Henderson in *Inland Herald*, Spokane, Wash.]

Telepathy is defined in the Century Dictionary and Cyclopedia as "the direct communication of one mind with another otherwise than in ordinary and recognized ways: the supposed action of one mind on another at a distance without the use of words, looks, gestures, or other material signs; also, the resulting mental state or affection." Reference to "Science and Health with Key to the Scriptures," the text-book on Christian Science, written by Mrs. Eddy, reveals the fact that Christian Science teaches the existence of but one Mind—the divine creative intelligence, the fount of all knowledge, the source and author of all mental activities and their resultant manifestations. The Bible teaches that God, Mind, is infinite good, and that He created man in the image and likeness of good. Christian Science teaches logically that man, created in God's likeness, is subject to the influence of divine intelligence alone, and that this intelligence radiates only that which is good, pure, elevating. The carnal mind, which the apostle Paul taught is "enmity against God," and "not subject to the law of God," should not be regarded as a safe guide, whose influence would elevate and purify. Telepathy is the logical opposite of Christian Science, since the latter acknowledges no power or influence other than that of divine Mind, God.

Dwelling in the consciousness of infinite good as his primal source and ultimate inheritance, man cannot become the arena for the parade and display of the forces of evil. When Jesus said, "Ye shall know the truth, and the truth shall make you free," he gave to mankind a definite rule by which they might escape the evil influences of the carnal mind, and abide ever under the protecting and saving influence of that Mind in whose image and likeness man was created.

[A. W. Le Messurier in *Guernsey* (Channel Islands) *Press.*]

There are in the world today thousands of practitioners, and the healing work of Christian Science proceeds apace, yet the cases of failure are relatively few. It should be remembered that the "last enemy" to be overcome is death, though the Founder of Christianity definitely stated that "whosoever liveth and believeth in me shall never die," and proceeded to furnish the proof in his own resurrection and ascension. This same Founder taught his followers in all ages that healing the sick was included in preaching the gospel, and that his method of doing both was the only possible method. He never discriminated—never once said that blindness could be cured by the operation of God's ever present spiritual law, but that "tuberculosis of the knee" could not. The world is steadily rising from the condition of unbelief which has hindered success and been its own undoing.

Now while, of course, divine Truth cannot fail, no practitioner of Christian Science claims to have reached the state where failure is impossible. The example of the early disciples' failure and Jesus' answer is too well known to quote. So any failure on the part of Christian Scientists to heal with the same degree of success as the Master did is no proof that God's power is not equal to the case, but, rather, that a greater understanding of that power is needed.

If a Christian Scientist fails (and the majority of patients come for help only as a last resort), an inquest is held and these cases are held up to the fierce fires of criticism, yet how seldom, comparatively, does the need for an inquest arise. Sir Victor Horsley has admitted that if there were inquests on all the patients who die after operations, there would be ten thousand of these inquests in London in a year. In their efforts to benefit humanity medical men do not hide the fact that their work is experimental, and they are often called upon to bear the grief of having failed after conscientiously doing their best.

[Editorial in *Los Angeles* (Cal.) *Express.*]

The Southern California Homeopathic Medical Society, at its meeting held in this city, heartily commended the campaign of the National League for Medical Freedom in opposition to the scheme to create a medical trust and arm it with federal powers. . . . Create a federal bureau with the powers proposed by the Owen bill, stuff it with disciples of a single school, and presently you will be debarred from the privilege of choosing your own physician or find yourself harassed when ill by inconceivable annoyances of interference with and supervision of the treatment you desire. . . . The individual citizen should possess the right to call in the practitioner of any school, and no department of Government should be armed with power to abridge his right. As well have a religious as a medical monopoly. Either would be intolerable. When Government sought to establish religious monopoly, there came the rack, the thumbscrew, and the stake. Progress ceased, retrogression began. Progress would cease and retrogression begin should the Government establish a medical monopoly.

Let not him who is houseless pull down the house of another, but let him work diligently and build one for himself, thus by example assuring that his own shall be safe from violence when built.—ABRAHAM LINCOLN.

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CHRISTIAN SCIENCE SENTINEL

EDITORIAL

MRS. EDDY TAKES NO PATIENTS.

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

RESIGNATION OF JUDGE EWING.

In announcing the resignation of Judge William G. Ewing from the board of lectureship of The First Church of Christ, Scientist, in Boston, Mass., the Christian Science Board of Directors wish to and do express their grateful appreciation of the good work which he has done for the cause,—work which he was well qualified to do by reason of his profound learning, ripe experience, and great love for his fellow-men. In the less public lines of Christian Science endeavor which will now engage his attention, Judge Ewing will be the same kindly Christian gentleman and retain the loving regard of all who know him.

THE CHRISTIAN SCIENCE BOARD OF DIRECTORS.

Nov. 8, 1910.

"DECEIVING YOUR OWN SELVES."

WE sometimes hear members of Christian Science churches say, when appealed to for help, "Oh, I am not a practitioner. Go to So-and-so, who is a regular practitioner." A fair implication from this statement would be that there are two classes of Christian Scientists, one which heals the sick, and one which does not; or, more correctly speaking, one class which has a demonstrable knowledge of this Science, and another which has not; or, to carry the distinction still further, a class which is rightfully termed Christian Scientists, and a class which might rightfully be termed Christian sciolists.

This much being admitted, would it not be well—is it not a duty, even—for each one of us to take account of stock and find out where we stand,—decide in which one of these classes we could fairly be rated? If we find that we are in the latter class, then it is for us to decide whether we are content to base our hope of salvation upon a mere smattering of Christianity, or be willing to work for and obtain a demonstrable knowledge of our Master's teachings.

Jesus left an infallible rule by which Christians—those "whose profession and life conform to the teaching and example of Christ"—were to be known, and we may find it in the 16th chapter of Mark's Gospel. He did not say that "them that believe" should be able to direct any one in need of help to those who could cast out devils and heal the sick, but he said plainly that they themselves should do these mighty works, and it is a matter of history that for three centuries the sick were healed, and even the dead were raised to life again, as the natural and legitimate result of prayer and demonstration of the power of God on the part of the primitive Christians.

This golden age of Christianity was succeeded by an age in which a certain class became the self-constituted custodians of all holy words and works, and the belief obtained, and was fostered by this class, that the common people were cut off from God except as these few might appeal to Him in their behalf or distribute individual favors or punishments in His name. While such beliefs held sway in human thought, it was inevitable that ritual and darkness should take the place of that intimate knowledge of God which is the Christianity that Christ Jesus taught and practised,—that community of interest which he voiced in the declaration, "I ascend unto my Father, and your Father; and to my God, and your God."

It was just as inevitable, however, that the Reformation should come, and that the light of spiritual discernment and attainment should burn brighter and brighter as mankind in succeeding generations became ready to receive it. The discovery of Christian Science by Mrs. Eddy was the culmination of this process, and the revelation came to her because she was the one ready to receive it, and generous enough and courageous enough to proclaim it to the world. It therefore behooves us, now that the scientific Christianity of Jesus is again available to mankind, not to repeat the mistake of believing that the individual man cannot commune directly with God, and Mrs. Eddy's teaching on this point is both clear and emphatic: "It is possible,—yea, it is the duty and privilege of every child, man, and woman,—to follow in some degree the example of the Master by the demonstration of Truth and Life, of health and holiness" (Science and Health, p. 37); and again, she writes: "The Christian Scientist has enlisted to lessen evil, disease, and death" (*Ibid.*, p. 450).

In the face of this teaching can we be, are we willing to be, other than *bona fide* Christian Scientists,—"doers of the word, and not hearers only, deceiving your own selves"? Having enlisted as good soldiers in this great cause of the redemption of mankind, it is plainly the duty of each one to equip himself for his task: in other words, we should work for and acquire such a demonstrable knowledge of the healing truth that no brother, no fellow-being, need ever appeal to us in vain. This does not mean that we must all drop our present avocations, but it does mean that we should know of our own knowledge how—if the need arises—to hold the cup of living water to the thirsting lips or to break to the hungry the bread of life.

If as Christian Scientists we believe that it is a part of Christianity to heal the sick, then we must also believe that we are not entirely Christian unless we do this work: and the question which naturally results from this analysis is whether we shall or shall not be Christians. Should we hesitate to answer this question in the right way?

ARCHIBALD MCLELLAN.

THE DARING OF LIGHT.

HE was a very fair-meaning fellow, but an inherited bent, as it was said, plus certain events in the way of class honors, accepted articles, etc., had given him an estimate of the value of his own opinions which had something of the finality-flavor of a supreme court decision. To please a friend whose hospitality he was enjoying, he had consented to read a chapter in Science and Health, and having reached the second page he tossed it into a corner with the remark, that "for unalloyed presumption that book could easily beat the band." "Yes," added his friend, "it has the daring of light."

Nothing more was said at the time, but some months later, in an hour of mental struggle when he felt that everything was slipping away from him, the comparison was recalled and the book was again opened. Its supreme assurance impressed him as before, but the effect was not at all the same, and for the reason that he found it so surprisingly reasonable, while the definite affirmative tone answered well to his own sense of uncertainty and need. It had the restful quality of the mathematician's expression of numerical relations, or the chemist's statement of molecular reactions. The positiveness of the positions taken interested him, and he read on,—read himself, to his astonishment, into a consciousness of relief. He had entered the society of one person who was sure of things because she had demonstrated her proposition! The curtain had been raised a bit for him, and light entered.

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He began to see that the statements of the book kept fast hold upon certain fundamentals of thought to which he could make no protest; that they were logically linked to basic fact, so that its decisive quality was communicated to them. He perceived that the recognition of the ideal nature and immutable integrity of God involves the recognition of the ideality of His manifestations, His universe, and His man; that no disharmony has any real being or place—it is but the fabrication of falsity, the darkness of human sense which the light of Truth must dispel, and that while opposites may seem to be very near each other, they never clasp hands.

Then for the first time he understood the Master's statement that to know God is eternal life. The simplicity of the gospel and of the plan of salvation began to dawn upon him. He saw the tremendous sweep of the radius of right thinking, the divine idea in consciousness, its remedial relation to all that is distraught, diseased, and dying. He saw that a statement is scientific only when it is grounded in, and demonstrably conformed to, the simple verities referred to by Ruskin when he said, "What a child cannot understand of Christianity, no one need try to." What had seemed to be presumptuous dogmatism thus began to loom large as legitimate deduction, as a radiation of rationality, a logical satisfaction of thought, the fulness of which is to be reached only when one realizes that the opposite of the accepted proposition is simply unthinkable, so that he can no longer be incredulous even if he would. When the young man had gained this point of view, his mental turmoil ceased; he had arrived, his feet were upon the rock.

As with light, so with spiritual truth: its insistent daring is inoffensive because it is gentle, illuminating, beneficent. It comes to eliminate chance, uncertainty, hazard,—all that is not scientific,—by bringing into manifestation what Emerson calls "the transcendent simplicity and energy" of divine law. "By mercy and truth," says the proverb, "iniquity is purged." There is no question, no circumlocution, no reserve, and Mrs. Eddy gives a no less striking epitome of Christian Science teaching, its directness, its reasonableness, its efficiency, its loving and comforting but irresistible finality, when she says in Science and Health (p. 542), "Truth, through her eternal laws, unveils error."

JOHN B. WILLIS.

POEMS BY MARY BAKER EDDY.

Under the above caption the poems written by our Leader have been compiled in a handsome volume of 79 pages, now in press, and orders will be filled in sequence. All of Mrs. Eddy's hymns are included in the volume, also her earlier poems, which appeared in various publications from forty to sixty years ago.

The poems are printed in clear type on heavy paper, with initials and ornaments in red, and bound in fine English cloth, with a conventional design of wild roses. Price, single copy, $1.50; six or more copies, $1.25 each. Address all orders and make remittances payable to Allison V. Stewart, Falmouth and St. Paul Streets, Boston, Mass.

SPECIAL THANKSGIVING MONITOR.

Announcement is made by The Christian Science Publishing Society of the forthcoming issue of a special Thanksgiving number of *The Christian Science Monitor*.

The Thanksgiving *Monitor* will contain ninety-six pages of news and advertising matter of exceptional value and interest to all. It will be profusely illustrated, and will contain a number of special articles prepared by eminent men and women, and promises to excel anything heretofore produced by this pioneer of clean journalism.

Copies of the Thanksgiving number of the *Monitor*, which will be issued from the press Wednesday, Nov. 23, can be obtained from Christian Science reading-rooms. Price, ten cents the copy.

SEMIANNUAL LECTURE IN THE MOTHER CHURCH.

The First Church of Christ, Scientist, in Boston, Mass., announces a lecture on Christian Science by Frank H. Leonard, of Brooklyn, N. Y., a member of the board of lectureship of The First Church of Christ, Scientist, Boston, Mass., in the Church Edifice, Falmouth, Norway, and St. Paul streets, Thursday evening, Nov. 17, at eight o'clock. The public is cordially invited.

AMONG THE CHURCHES.

CEDAR RAPIDS, IA.

First Church of Christ, Scientist, has purchased a valuable property on Second avenue, between Twelfth and Thirteenth streets, as a location for a fine church building which it is the society's intention to construct in the not distant future. The property is one of the most valuable and best located in the inside residence district, and has a frontage of 124 feet by 140 feet deep. The Scientists consider the location ideal, as it is half way between the First and Third avenue car lines. It is close to the church community on the east side—so close that it will be a part of that community.—*Cedar Rapids Gazette.*

OXFORD, MICH.

On Sunday, Oct. 23, the members of First Church of Christ, Scientist, held their first service in the new church home which they have recently purchased. The special features of the service were a brief history of the church, read by the First Reader; also a letter was read and sent to Mrs. Eddy, the Discoverer and Founder of Christian Science, expressing gratitude for benefits received through Christian Science. The cost of the property was about fifteen hundred dollars, and, though the membership is small, it is entirely paid for. The lot is eighty feet wide and nearly two hundred feet deep, making it an excellent site for a church to be erected in the future.

Oxford Leader.

BROOKLYN, N. Y.

About two years ago a few Christian Scientists, living in the section of Brooklyn known as Dyker Heights, gathered at private houses to read the Lesson-Sermon and sing hymns, and it was just one year last August that these devoted individuals, who had formed themselves into a Christian Science society, blossomed forth as Fourth Church of Christ, Scientist, Brooklyn. Since that time the membership has doubled. On July 18 of this year, by order of the supreme court of the state, this church was permitted to assume the name of Second Church of Christ, Scientist, of Brooklyn, since all obstacles had been removed, and on Aug. 10 the decree of the court went into effect, so that it is now legally known by that title.

We have a building fund, which is slowly growing and is being religiously kept intact. Our attendance is fully twice that of our membership, and we feel that we are gradually drawing toward us many who have been hungering for the bread of life so generously provided for us by our beloved Leader, and to whom the establishment of our church in this suburb gave the first opportunity to partake of this spiritual feast.—*Correspondence.*

True pleasure consists in clear thoughts, sedate affection, sweet reflections, a mind even and staid, true to its God and true to itself.—*Anon.*

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THE LECTURES.

BELLINGHAM, WASH.

The lecture delivered last night [Sept. 26] at the Aftermath Club on "Christian Science: A Demonstrable Religion," by Frank H. Leonard, was largely attended and well received. The lecturer was introduced to the audience by Judge F. D. Yale of this city, who said,—

In all ages, from the earliest authentic history, the human race has been trying to solve the mysteries of life and the relation of God and man. From the dawn of intellect man has recognized a power superior to himself, and has pondered over the plan and purpose of the creator of all. In all ages prophets and seers have arisen and claimed the power and authority to speak for the creator and explain these great mysteries. All of them have found followers and adherents. As a result, the world is full of conflicting doctrines, theories, and religious systems, all claiming the seal of Almighty God. To ninety-nine per cent of the human race these mysteries have become more mysterious still, and mankind are still the victims of sin, sickness, and death.

In the mean time, with advancing intellect, reason is assuming sway, and that religion which can hold and actuate people must furnish proofs and demonstrations in the power of healing the sick and saving from sin. The little band of primitive Christians was lost and swallowed up in the dark and barbaric ages that followed. To later thought, the miracles of Christ were denied, accepted on faith alone, or explained upon the theory of a suspended law. The teachings of Christ were misunderstood or misconstrued, his real meaning and the true art of healing were lost and forgotten. The world is still unsatisfied with mere theories and theological speculations, and is demanding to know the truth. It gladly welcomes the prophet or seer who can show the proper credentials and prove the truth of his claims.

Amid all the doubt and confusion of the present age, one has arisen who, by unceasing toil, purity of purpose, great courage, and evidently guided by the unseen hand of God, has parted the clouds in the spiritual sky and revealed to man primitive Christianity in all of its original simplicity, purity, and power. Mrs. Eddy has established no new system, but has aided in the permanent restoration of the only religious system that ever demonstrated the truth of its claims to heal and save. The proofs of her claims are found in the thousands of human wrecks that have been healed and purified by the power of the divine Mind, in the rapid growth of the Christian Science movement among the brightest thinkers of all nations, and in the invincible fortification of Christian Science in the Holy Scriptures. We are here today to learn more of this great truth, a truth new to many of us, yet a truth as old and more enduring than the rock-ribbed hills.—*American.*

LAWRENCE, KAN.

Dr. Francis J. Fluno lectured on Christian Science at the Bowersock Opera House last night [Sept 30]. Dr. W. L. Burdick, of the law school of the University of Kansas, presided, and introduced the speaker as follows:—

Although I am not a member of, or personally connected in any way with, the religious organization under whose auspices the lecture of the evening is to be given, nevertheless I have many dear friends, both east and west, who are members of this church. The spirit of Christianity should be tolerant and broad, and I respect the religious views of other men, and accord them the same freedom of thought that I desire for myself. Personally, I desire to say that I have attended, several times, services at that great and beautiful church in Boston that is a monument to the works of the remarkable Leader of this faith. I have also read and found many things to admire in the book she has given to the world. I further know that your faith has professedly brought peace and comfort to thousands upon thousands of suffering men and women; consequently, I look upon this movement as one beneficent to humanity. In this spirit, I take pleasure, therefore, in introducing to you the speaker of the evening.—*Daily Gazette.*

VIRDEN, MAN.

The Opera House was comfortably filled on Sunday afternoon [Oct. 2] by adherents and others interested in the Christian Science movement, when Miss Mary Brookins of Minneapolis delivered a scholarly address dealing with the fundamentals and aims of the movement which is rapidly extending to all parts of the world. P. B. Biggins, Second Reader, introduced the lecturer, saying in part,—

The heart of humanity is hungering for something it has not yet attained. It is reaching out for something that will satisfy its longings. We are all united in one common desire—namely, to gain happiness. We are all desirous of getting that which will comfort us when in sorrow, heal our diseases, enable us to forsake our sins, and to overcome our weaknesses; for that, in short, which will meet our every human need. We all admit that such a possession is worth striving for; that it is indeed, to use the psalmist's words, "more to be desired . . . than gold, yea, than much fine gold."

Christian Science shows us that these blessings may be obtained, and that the way to obtain them is to know God better. Christian Science furnishes this better understanding of God. It throws such a clear light on the Scriptures that those who study the Bible in the light of this teaching clearly discern that God's healing power did not belong solely to a dispensation long past, but that it is available here and now.—*Empire-Advance.*

KANSAS CITY, MO.

Under the auspices of First, Second, and Third Churches of Christ, Scientist, a lecture on Christian Science was delivered by Willis F. Gross at Convention Hall, Oct. 2. He was introduced by H. G. Wilson, who said in part,—

From time immemorial the one thing most persistently sought by the human family has been and is a practical religion, one that can be used in our every-day life: a religion that offers not only the hope of a future life, with its compensations for the so-called deprivations on this plane, but one that, put to practical every-day use, offers surcease from the sorrows of sense, induced by a belief in man-made laws, replete with limitations.

Over eighteen hundred years ago this religion was taught and demonstrated by the man Jesus, the best man that ever trod this earth; his followers practised this religion for over three hundred years, when its important practical principles, its healing of the sick, its application to every-day problems, as well as its saving of the sinner, were lost sight of to human sense. In the last century the Principle of this religion and its Science; that is, the knowledge of the omnipotent power of God, was rediscovered by Mrs. Eddy, and given by her to the world in what many thousands of converts believe to be the second most wonderful of books, "Science and Health with Key to the Scriptures." This religion is denominated Christian Science, and the world today is better for it. Its followers are legion, and they are daily demonstrating the value of their teaching by its successful application to their daily needs. Christian Scientists do not proselyte, but they do try to see that their fellow-men have opportunity to gain a knowledge of these great truths.—*Correspondence.*

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FORT COLLINS, COL.

An audience that filled the Majestic Theater on Sunday afternoon [Oct. 2] listened with rapt attention to a lecture on Christian Science, delivered by Bliss Knapp of Boston. The speaker was introduced by Dr. George H. Glover, head of the veterinary department of Colorado Agricultural College and president of the American Veterinary Medical Association, who said,—

Thought is becoming more powerful, and power is becoming more thoughtful. From the dawn of civilization man has engaged in a relentless struggle for power, and has, forsooth, made very poor use of it. A new era is dawning —an era of love. An era of cooperation, and not competition, save in those things which go to make life dearer and heaven nearer, an era of knowledge and desire to live in harmony with the good of things, an era where men are to conceive more and more of the things which God hath prepared for them that love Him. I am not a member of the Christian Science church, but I am informed that it is customary to invite an outsider to introduce the speaker on occasions like this. I assure you that I feel highly honored to be granted this privilege. I must confess that Christian Science people are, as a whole, the most loved and loving and consistently lovable people I have ever known. They must be and they are inspired by a great faith and uplifted by a great spiritual truth.—*Courier.*

MILWAUKEE, WIS.

"Christian Science: A Religion of Progress," was the subject of a lecture delivered Thursday and Friday evenings [Oct. 13 and 14] at Plankinton Hall Auditorium, by William D. McCrackan, M.A., under the auspices of Third Church of Christ, Scientist. Each lecture was attended by an audience which crowded the hall, and the addresses were listened to with deepest attention. L. J. Klug, First Reader of Third Church, introduced the speaker Thursday evening as follows:—

We are living in a most practical age. In every department of life we behold activities and achievements which proclaim the determination of man to improve his condition. Man feels that he has an inherent right to resist whatever makes for poverty, limitation, sin, disease, and death. He is rapidly repudiating all philosophies, doctrines, and teachings which attempt to reconcile these phenomena with the will of an almighty and intelligent God. He is again applying himself to the problem of proving that these phenomena do not comprise a constituent part of God's plan, and he is striving to do this in the same way that Jesus Christ, the great Exemplar, did.

All those who are observing the signs of the times can say that man's efforts in this direction have been crowned with splendid success. As a Christian Scientist I feel that the teaching and practice of Christian Science have been a most potent factor in making this success possible.

On Friday evening Mr. McCrackan was introduced by James Phelps, First Reader of First Church, as follows:—

I wish to felicitate the lecturer on the choice of his subject—"Christian Science: A Religion of Progress." When one thinks seriously and rationally about it, why should there not be progress in religion as well as in agriculture, transportation, manufacturing, mining, or any other forms of human endeavor? I, for one, have little sympathy with the sentiment that the religion of our fathers is good enough for us. If our fathers had reasoned thus, we should all be idol worshipers and indulging in other gross forms of superstition and ignorance. Certainly we should not have been Christians. I heartily concur with the poet who believed that

Through the ages one increasing purpose runs,
And the thoughts of men are widened with the process of the suns.

By this I do not mean to intimate that any one has progressed beyond the religion which Christ Jesus taught, demonstrated, and lived; but I do believe and maintain that Christian Science is a radical step out of materiality and toward the ideals of the Galilean Prophet. Christian Scientists claim that the Discoverer and Founder of their religion —the Rev. Mary Baker Eddy—has laid hold of the true meaning and import of Christ's teachings, and for the last forty years has labored unceasingly so to elucidate these teachings as to make them of practical benefit for the uplift of the human race.—*Milwaukee Sentinel.*

LECTURES TO BE DELIVERED.

Unless otherwise stated in the notice, it is assumed that the lecture will be given at 8 p.m.

Albany, N. Y. (First Church).—Bicknell Young, Harmanus Bleecker Hall, 3:30 p.m., Nov. 20.
Boston, Mass.—Frank H. Leonard, The First Church of Christ, Scientist, The Mother Church, Falmouth, Norway, and St. Paul streets, Nov. 17.
Camden, N. J.—Willis F. Gross, Temple Theater, 3:30 p.m., Nov. 27.
Chillicothe, Ohio.—Rev. Arthur R. Vosburgh, Masonic Opera House, Nov. 17.
Cincinnati, Ohio (First Church).—Bicknell Young, Music Hall, Nov. 28.
Colfax, Wash.—Prof. Hermann S. Hering, Ridgeway Theater, Nov. 25.
Concord, N. H.—Frank H. Leonard, Church Edifice, Nov. 29.
Easton, Pa.—Frank H. Leonard, Heptasoph Hall, Nov. 28.
Fresno, Cal.—Rev. William P. McKenzie, Horton Opera House, Nov. 22.
Independence, Mo.—Rev. Arthur R. Vosburgh, Court House, Nov. 22.
Kansas City, Mo.—Rev. Arthur R. Vosburgh, First Church, 3 p.m., Nov. 27; Second Church, Nov. 28; Morton's Hall, Nov. 29.
Laconia, N. H.—Clarence C. Eaton, First Unitarian Church, Nov. 20.
Los Angeles, Cal. (Second Church).—Rev. William P. McKenzie, Shrine Auditorium, 3 p.m., Nov. 27.
Marion, Ohio.—Hon. Clarence A. Buskirk, Grand Opera House, 3 p.m., Nov. 27.
Mechanicsburg, Ohio.—Rev. Arthur R. Vosburgh, Main Street Theater, Nov. 14.
Muskogee, Okla. (First Church).—Rev. Arthur R. Vosburgh, Hinton Theater, Nov. 25.
New Haven, Conn. (First Church).—Willis F. Gross, Church Edifice, Winthrop and Derby avenues, near Chapel street, Nov. 28 and 29.
North Yakima, Wash.—Prof. Hermann S. Hering, Yakima Theater, 8:15 p.m., Nov. 28.
Ocean Park, Cal.—Rev. William P. McKenzie, Ocean Park Auditorium, Nov. 28.
Paris, Tex.—Francis J. Fluno, M.D., Peterson Opera House, Nov. 22.
Riley, Kan.—Clarence C. Eaton, Sargent's Hall, Dec. 2.
Rutland, Vt.—Frank H. Leonard, Dunn Hall, Nov. 22.
Saginaw, Mich.—Lecture for Nov. 14 canceled.
Seattle, Wash.—Prof. Hermann S. Hering, Moore Theater, 3 p.m., Nov. 27.
Shreveport, La.—Mrs. Sue Harper Mims, City Hall Auditorium, Nov. 28.
Taunton, Mass.—Frank H. Leonard, Taunton Theater, 4 p.m., Nov. 27.
Wheeling, W. Va.—Bliss Knapp, Court Theater, 3 p.m., Nov. 27.
Willmar, Minn.—Prof. Hermann S. Hering, Church Edifice, 8:30 p.m., Nov. 21.

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TESTIMONIES OF HEALING.

The Bible tells us that God is Love, yet for forty years I had wandered in the wilderness, not realizing this truth. Since my fourteenth year I had been a church-member, but I wanted something more than the services, ritual, and music of that church—something it did not give. I tried one path and then another, seeking that which seemed always beyond my grasp; never satisfied, always heart-hungry, feeling a lack, an aching void, even though when tired of the thorny paths I would rest in some quiet valley of seeming peace, trying to lull myself into content by believing there was nothing beyond that which I possessed.

One after another, my loved ones passed on,—mother, father, sister, husband; then I lost my home and health. The clouds were dark; I could see no light, and my heart rebelled. For four years I had been under medical treatment, and for more than a year I had eaten nothing but the most simple food, and even then had to use medicines. My physicians said the trouble was intestinal, and then that I had gall-stones and another ailment. Then, when I was under examination for these troubles, the doctors discovered that I had a most interesting and unusual malady—aneurism of the abdominal aorta. I then went to Boston and was examined by one of the most renowned surgeons there, who said I must be operated upon at once, to have the gall-bladder and appendix removed, or I could not live. My husband's death had followed a surgical operation; and I said if I felt certain of the result I would consent to an operation, but the thought of the months of invalidism that seemed likely to ensue, made me hesitate. The aneurism was pronounced incurable, and as I had read about the Emmanuel movement I wrote, begging to join one of the classes. I received in reply a kindly and sympathetic letter, which, however, said I must trust myself to my physicians' advice; that in the Emmanuel movement only functional troubles were treated.

I had thought of Christian Science and talked of it, but my friends had no faith in it. In the ten years I had lived in Maine, I had not been among the Christian Scientists, and had heard Mrs. Eddy spoken of only in terms of ridicule. I came to Ohio, and at a time when the aneurism was particularly troublesome, I went to a Christian Science practitioner who had formerly been a trained nurse, and asked her for treatment. She opened my eyes to the truth that God is All, and that He is good. She told me to get "Science and Health with Key to the Scriptures" by Mrs. Eddy, and to read it every day. The friend who had sent me to this kind lady had talked to me of God as no one had ever spoken to me of Him before; this practitioner used the same language and thought, and my soul was awakened to a great longing for light and understanding. I began to read Science and Health. I had read it many years before, but did not understand it; now, it came to me like manna from heaven, and the Bible which I had read but little for many years became dearer and clearer in this new interpretation. In one week I was a well woman! I was almost scared when I found that the pulsation had ceased,—I could not see it, I could not feel it, it was gone! and all the soreness and pain in the abdomen which for four years had been present, had disappeared.

It is now over a year since I was healed, and one who has been a doubting "Thomas" said of me recently to an enquiring friend, "She is always well and always happy." Surely I can say with the psalmist, "Thou hast put gladness in my heart." I do give thanks constantly to God that He has led me from destruction, and that He is guiding me; I no more bear the burden of sin and sorrow, the ever-present Christ has freed me. The pangs and pains of the flesh have been made null and void. Each day I see more clearly God's guiding hand. In His great goodness He permits that through my humble life a tiny spark of His great light and love should radiate and illumine the small orbit of my daily walk. This light shines steadily, thank God; not fitfully as at first, but softly, sweetly, gleaming from the sunshine fountain of Love; and with the knowledge of Christian Science all good has come to me,—health of body and spiritual wholeness.

The last barrier to go down was a little unacknowledged feeling I had harbored for years, that Christian Scientists gave too much credit, too much homage to Mrs. Eddy; yet I was reading her writings constantly and finding in my own life daily cause for thankfulness. The bane of my life for twenty years—severe headache—disappeared with all my other ailments. My eyes ceased to pain me. The first reading I have ever been able to do on the cars was when I began to read "Science and Health with Key to the Scriptures"—now it is my constant and dearest traveling companion. I never was brought near to God until I found Him through studying this book. One day, while reading "Unity of Good," a flood of love and gratitude to our beloved Leader swept through my being, sweeping away forever all barriers of prejudice and pride, and an overwhelming realization of the truth came to me. I seemed to see what her inspired teachings are doing for the world,—the hundreds of thousands lifted from evil and despair into the light of Love,—into health physical and spiritual. "Therefore did my heart rejoice and my tongue was glad."

MRS. NELLIE STANDART HOBBS, Milan, Ohio.

I wish to express my gratitude for the many blessings received through the study of the Christian Science literature, and the application of the truth therein taught. Science and Health found its way into my home when I was in need of the light which dispels darkness. This light was always present, but I saw it not until six years ago, when I was healed by reading this book, which was sent me by a good friend who asked me to read it, and said that if I did so I should not need to have another operation. I had already undergone three operations for an abnormal growth, and was no better. I was also suffering from a stomach trouble, and as I had not been able for over three months to retain food, I had become very weak. There were also various other ailments of long standing. A physician who examined me said I ought to have a most serious operation performed; but I did not, for a better way came to me, healing me completely after many years of suffering.

The morning of my healing I told my husband I was not going to get up until I was better. Afterward, as I lay there alone, my thought turned to God, and I wondered why He let me suffer so, after I had studied the Bible and worked faithfully in the church for years. I could not understand it then; but, whereas I was blind, now I see. An inward voice bade me read Science and Health, and I obeyed promptly. Getting the book, which had been in the house a short time, I began to read the chapter on Prayer.

When I got to the paragraph on page 14, which begins, "Become conscious for a single moment that Life and intelligence are purely spiritual," all sickness left me. After reading that paragraph I felt a freedom which I cannot express in words. The first thought was—"I am well! I shall never have to take medicine again." Getting up, I gathered up the various kinds of medicine and destroyed them. I have never used anything of the kind since, and there have been no ills in our family that Christian Science has not healed. When my husband came home I was dressed and went with him to the hotel for dinner. I ate heartily and had no fear, though I did not then know all that was in store for me and my family by putting into practice the beautiful teachings of Christian Science which heal the sick and cast out sin. After my healing I began a careful study of Science and Health, and was enabled in one treatment to heal my son of a cough which had troubled him for over three years.

Some time after beginning this study, I was riding

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through the woods on horseback and had an accident which injured my foot severely. A physician who was called said I must have a plaster cast, and that I could not walk for two months or more. I knew that Christian Science would do the work and told him so, but he insisted in putting on a bandage. After he went away I removed the bandage and slept the rest of the night. In the morning the foot was badly swollen and discolored, but there was not much pain, although I could not move it. I read Science and Health nearly all day, and treated myself. The next morning I put on my shoe and attended to my household duties, and had no further trouble with the foot.

Many blessings have come to us, and the spiritual uplift has been very beautiful to me. My son and myself are earnestly working to realize, "Thy kingdom come," and omnipotent and omnipresent Love is healing the sick here in the South through those who are obedient to the teachings of Christian Science. The first three or four years of my new-born faith I was alone, the nearest Scientists being many miles away, but I found the *Sentinel* and *Journal* a great help and comfort. I love Mrs. Eddy because she was so spiritually minded that God could use her to give to the world the truth that heals.

MRS. JENNIE L. BARTRAN, Lake Charles, La.

The psalmist says: "Come and hear, all ye that fear God, and I will declare what he hath done." God sent His word, which restored my soul and healed my body, thus proving that the great Physician is here with us today. Before being led to investigate this healing religion, I was a young girl with apparently no prospect of a bright future before me. I had been forced to abandon my school work two years previous, on account of several ailments which appeared to have secured a firm grasp on me. I was said to have a serious spinal disorder, the result of an illness which I had when an infant. I was treated by different physicians, but their most untiring efforts failed to produce the desired results. I went to Kansas City, where I spent some time under medical treatment, which afforded temporary but not permanent benefits. I next turned to another method, only to encounter the same disappointment, after several months of treatment.

Having now abandoned all material means of cure, I turned at last, in a very humble attitude, to the supreme power for aid, and knocked at the door of divine Science for admittance. I was still suffering from all of the former ills, in a more aggravated form, together with a serious stomach trouble, to which I had become such a slave that for two months my diet had been very rigid. Since gaining admittance into this shrine of Truth, and having recognized man's divine right to dominion, these illusive conditions, spinal and stomach disorders, severe headaches, and eruption of the face, a sense of weakness and other ailments, have all disappeared (some instantaneously, others more slowly), until now I am declared to be a picture of perfect health. I have proven the truth of these words in Exodus: "I will take sickness away from the midst of thee."

I find myself so filled with gratitude for the many blessings I have received, that I feel the only way I can express my thankfulness is to devote myself wholly to this noble cause; and I have only this aim in life, to make earth a fairer, holier place, and to rise each day into a higher sense of Life and Love. While I am only in my teens and have my school work before me, I know that with divine Principle as my guide I shall finally reach this goal. Christian Science has been a help beyond estimate in my work in school. Through the understanding of God as my only intelligence, and therefore sufficient to meet my every need, whether in solving a mathematical problem, making a translation, or any other proposition, I have been able to pass creditably. I have overcome the fear of storms entirely, by holding the thought that God is all-power, and we have ever the divine assurance, "Fear not, for I am with thee." My heart overflows in gratitude to God, who has not only showered blessings upon myself, but upon other members of my family. I recently had the pleasure of attending a testimonial meeting, at Carthage, Mo. While I am at present debarred from this pleasure, owing to the fact that no services are held near my home, I content myself by diligent reading of the Bible, Science and Health, the periodicals, *Quarterly*, and other Science literature. Many times I have been wrapped in the peace which this reading imparts, with never a thought of the hard day at school before me, when the clock struck four in the morning.

I, too, entertain that same sense of thankfulness which all Scientists possess for Mrs. Eddy, through whom we have gained an understanding of the true God, "who crowneth thee with lovingkindness and tender mercies."

MISS DAYSE HOSHAW, Mount Vernon, Mo.

In April, 1908, my daughter, eleven years old, came home from school one Friday afternoon with a high fever. I tried to help her that evening and during the night, to the best of my understanding, for since coming into Science, about two years previous to this time, I had been able to meet any physical inharmonies for her; but the following morning I realized that I needed help, and called a Christian Science practitioner. In order to comply with the board of health regulations, a physician was also summoned. He diagnosed the case as a fever, then asked me how long it was since the child was first taken ill. I told him that it was only since Friday. He remarked that he had never known a case to develop so rapidly. Then for three days a battle against error was waged, for to sense the fever was of a malignant type, the patient being delirious most of the time, but in just one week from the time she was taken ill the entire condition was overcome through Christian Science.

After such an experience, in which Christ, Truth, has proven omnipotent, we can but praise God for His goodness to us, and we are grateful for the understanding that Truth does heal all our diseases. Through the study of Christian Science I am learning that as I strive, watch, and pray for that Mind "which was also in Christ Jesus" (Science and Health, p. 497), I shall be able to overcome all evil. Is it any wonder that every true Christian Scientist is filled with love and gratitude to our Leader, who has opened to us the way whereby we can gradually come "unto the measure of the stature of the fulness of Christ."

MRS. EVA INEZ WALTERS, Grantwood, N. J.

Since I came to know of Christian Science, in August, 1904, the blessings which it has brought into the lives of those I love, as well as into my own life, both physically and spiritually, are such as I cannot longer fail to acknowledge. The name of our honored Leader holds a sacred place in my heart, and to her it is due that all of her followers should give unceasing praise to the God whom she has taught them to know better and love more.

S. G. TREMAIN, Saratoga, N. Y.

I never felt so grateful for this healing truth as when I was led to recall my husband's healing in Christian Science. He had suffered with asthma for years, and when quite young in Science I was able to help him somewhat; but error crept in, and I could not do the work, and for a year it was a struggle. Being kept awake night after night, I was nearly beside myself, and at last I started out to get help. The "still small voice" guided me to a Christian Science practitioner, who treated him absently. He would not then read the text-book, but I felt that I must have help, and it seemed to me that help must come or he would not be here long, as the attacks were terrible. Formerly, when under a doctor's care, he would be prostrated for days, but

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under Christian Science treatment, the attacks grew less and less, and finally disappeared in about three months. About three years have passed, and he never was in such robust health before. He is now gradually turning to Truth, without any material help, for Science always does the work in time of need for us both.

I thank God for revealing this blessing to humanity, and I am grateful to Mrs. Eddy that she was enabled to lead us aright, for without her we should all be in darkness still. My hope is that I may be able to help others in this truth.

MARIE A. HOUSEHOLDER, New York, N. Y.

Remembering how eagerly the *Sentinel* was searched for testimonies relative to the cure of so-called nerve and heart troubles, while my own healing in Christian Science was being effected, I write this, praying that some distressed one who may chance to read it, shall thereby gain new courage. In coming back to the scene of my illness of five years,—taking with ease the walks which I once found impossible, enjoying work or play with a zest only possible where perfect harmony of mind and body prevail,—I am moved to exclaim many times, "Oh, if only every poor sick girl could know what great things the Lord hath done for me!" I realize that the attitude, "Oh, I do not think Christian Science could help me; nervousness may be cured, but I have such terrible pain, and I have prayed so often, but I suppose I should just ask to be made patient instead of well," is the line which separates them from health and blessings undreamed of. If they could but grasp the comforting assurance that they need not trust in self at all, they would put themselves in God's hands and come out triumphant.

After suffering for five years from what was finally termed an arterial aneurism by three of my seven physicians, and knowing no relief from pain except when under the influence of an opiate, I was led in my extremity to write to a friend who I knew had been healed in Christian Science of serious lung trouble. She replied by sending me a copy of "Science and Health with Key to the Scriptures" by Mrs. Eddy. In reading the chapter on Christian Science Practice, I grasped the essential point, and I went right to work. By mentally resting in the thought of security in Truth, the sense of pain vanished, my healing being only retarded by my needless fear. I realized that I had indeed been "transformed" by the renewing of my mind.—ANNIE L. ELLIOTT, Parrsboro, Nova Scotia.

It is with a heart overflowing with gratitude that I tell what Christian Science has done for me. Two years ago I was taken seriously ill with rheumatism, which seemed to settle in my right knee. I was a trained nurse, and at the time was in charge of a very severe case of illness. As soon as I could get off duty I went home and to bed, and it was four months before I was out again.

After many consultations, the doctors decided that my knee was tuberculous, and a plaster cast was put on from my hip to my heel. The cast had been on about three months, and I was given up to die by the medical profession, but a dear friend of the family suggested that I try Christian Science. I had very little faith, in fact none, but I was willing to do anything for relief, so this friend telegraphed to a practitioner in Minneapolis for treatment. After the first absent treatment I slept all night, the first sleep which I had had for two weeks. Even the opiate given me had been of no effect, and this in itself was another wonderful healing. So much of the drug had been used to deaden the sense of pain, that it seemed as if I could not live without it, but with less than a week's treatment in Christian Science all that craving was gone. This was the first of April, 1909, and I have never taken a hypodermic since and certainly never will.

After the cast had been taken off, my knee remained stiff, but I have faith that this will be overcome as I realize that in God is my strength and health. I never could return to medical nursing, but am very desirous to take up nursing under Christian Science. In gratitude to God I feel it my duty to use my knowledge of nursing in doing His blessed work. I thank God daily for this understanding of the Bible, and am also grateful to our beloved Leader, Mrs. Eddy.—EVA L. JONES, Jamestown, N. Dak.

I have long felt a desire to testify to the great good that I have received through Christian Science. Our little boy was taken ill with an acute attack of rheumatism over a year ago. He was in such pain that he could not move, and we sent word to a Christian Science practitioner, who gave him treatment. In a short time he was laughing and playing, and in two treatments he was healed completely. For this I am indeed grateful, and it is with a heart full of gratitude to God, and to our dear Leader, that I offer this testimony to Truth's healing power. I have known of Christian Science a little over three years, and more good has come to us in that time than ever before. When I came to Christian Science I was almost a confirmed invalid and was in bed the greater part of the time. I had been under the care of doctors all my life, but never knew what it was to be free from pain, and my heart was so weak that the doctor said he could do nothing more for me. I thank God that Christian Science came to me when in great need, and I can truly say, "The word of God is quick, and powerful, and sharper than any twoedged sword."

I have been helped mostly through the study of our textbook, "Science and Health with Key to the Scriptures" by Mrs. Eddy, although I have taken a few treatments. I have not yet overcome all error, but I am trying to demonstrate the healing power of Truth and Love, and I know the way will grow brighter unto the perfect day. I had been a church-member for years before coming into Science, but now the Bible is a new book, full of life and hope. I am indeed grateful for this physical healing, because it has proven to me that I have found the true religion, the realization of which has brought me peace and joy beyond measure.—ANNIE E. HERRON, Nanton, Alberta.

My heart goes out in gratitude to God as I think of Mrs. Eddy. I had suffered for fourteen years with stomach trouble, when I found that Christian Science does heal the sick, for the Principle thereof is God. Could it have been aught but inspiration which led our revered Leader into higher realms of thought, where through faith she found and acquainted herself with God and was at peace! In the long years that I suffered I could find no help in *materia medica;* in fact, I was growing worse every time I tried to gain relief from medicine. The last two weeks before I found Christian Science, I was unable to retain any kind of food without terrible distress. Then I found a practitioner, and after taking three or four treatments, the spiritual uplifting was to me simply wonderful, for I was made acquainted with the God whom I had ignorantly worshiped. For three and a half months I did not know I had a stomach, when I was again brought to a realization that I must prove the truth at every step of the way. This took me about six months, when I learned to apply the Principle correctly, and this enabled me to overcome entirely the sense of stomach trouble and many other difficulties. For this healing I feel very grateful to God, and also to Mrs. Eddy.

MRS. E. DOROTHY BAKER, St. Paul, Minn.

It is with great pleasure and thankfulness to God that I tell what Christian Science has done for me. I daily thank Him for having revealed this truth through one who has ever been faithful in holding aloft the banner of purity, peace, and health.

In June, 1908, when I visited my sister, I was suffering

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greatly with my eyes, being unable to read or sew. I had forgotten my glasses and was thinking only of material aid. Not having any faith in Christian Science, but believing it to be a courtesy due her, I asked my sister to treat my eyes. I shall never forget her beautiful faith in God, and her knowledge of His care,—His love and protection over us,—and I was impressed with her calm assurance. I wanted to know how I could worship God "in spirit and in truth." After I left, she gave me one other absent treatment, and that was all. Although I thought I should surely be troubled again, I was not. For many years, while in school, I have had to give up my studies for weeks at a time, and since then have been unable to read or sew, although I had been fitted with glasses at four different times, but this did not seem to be of any permanent benefit. I had always been told that I had inherited the trouble, but thanks to the clear understanding gained by my sister through the Bible as interpreted in Science and Health, the touch of divine Love has forever dispelled the mist which clouded my physical and mental vision.

After more than a year devoted to its teachings, I can truly say that I have found Christian Science to be the "pearl of great price." I pray that I may so live as to reflect the harmony of divine Love, which has been made known to us by our Leader as God's kingdom.

MRS. MATTIE WILKINSON, Fall River, Kan.

I am indeed thankful for the benefits I have received and am continually receiving through Christian Science,—thankful to God, who is Life, Truth, and Love, and thankful to the one who is the loved channel for this truth to us. I have been healed of several physical ailments with the aid of practitioners and also by knowing the truth for myself. The healing of my eyes and the laying off of my glasses were accomplished by the study of "Science and Health with Key to the Scriptures" by Mrs. Eddy. I have not had my glasses on since, and although I have suffered at times, I know the truth, and have not had a return of pain or inconvenience for several months. I am doing very close work as associate editor on a banking magazine, and am in full charge of the paper a part of the time, so I have need of my sight. I pray for a full understanding of Christian Science more than for anything else in the world, for it means all; and to have received and realized even one benefit only, tends to make one cry out incessantly for more.

How shall I repay Mrs. Eddy the debt of gratitude I owe? By reverencing her as the one accounted worthy to declare the healing truth in this age, and by living in the consciousness of good at all times. The writers in all the Christian Science periodicals seem to know just what I need. Before the *Journal*, the *Sentinel*, or the *Monitor* is opened, I know that I shall find just the word of advice, of cheer, of comfort along the way, that I am longing for.

MINNIE B. R. AMES, Portland, Ore.

[Written for the *Sentinel*.]

HOPE.

WARWICK JAMES PRICE.

HOPE is no day-dream of a dim "perhaps,"
Nor castle-building reverie, which saps
Endeavor of the present. It is not
Some indistinct desire that my lot
Shall somehow shape itself to different mold
At my mere whim which, like a tale that's told,
Lives but an empty moment.
None of these
Is hope, sister of faith. It is the certainty
That victory's wreath will ere long rim my brow,
For God's good gifts are given here and now.

FROM OUR EXCHANGES.

[*Outlook.*]

Perhaps the most vital struggle of humanity is to keep God alive in its thought. The fathomless source of life, He has been and is fast bound in formulas which have as little relation to His tidal energy and vitality as the little stream which is conduited from the great cataract to do the work of a factory. The Master of life, whose universe moves through an endless series of changes, He is locked in catechisms and books of theology as if He were the creature of systems and could be compassed by them, instead of being the very Soul and source of abounding freedom. The great Lawmaker, He has been brought to judgment into statute-books and made the slave of human interpretations of His will. Men have been told again and again that He cannot justify the sinner, that He must receive the exact equivalent in blood of every ounce of transgression, that He cannot violate His own laws of matter—as if we knew finally what His laws are! There must be statements of faith, but they have no authority when they substitute a philosophy of which we are ignorant for an experience which we know; there must be churches, and there always have been churches in which the thought of God was an inspiration and the sense of His presence a great and sustaining comfort; but God is not shut up in churches, and any attempt to imprison Him within four walls is a terrible disaster to humanity. Many a boy has looked out of the church window on a summer morning and wished he were with the birds in the freedom of the radiant day, and believed himself a sinner for the longing; and has not known that the God of his fathers was calling him from the open fields rather than from the pulpit before which his fathers had sat. There is one God, and He is unchanging, but our thoughts of Him must widen as He more and more rises above the horizon of knowledge and experience. Each age must know Him for itself; each age must speak to Him in its own tongue; in every age the thought of His love and power must be renewed. The ancient revelation stands secure; but there must always be a new revelation in the experience of each succeeding generation.

[*Christian World.*]

In a sense we make our world. It is a world constructed largely from within. How far that inner product corresponds to the outer universe it is supposed to reflect, can only be with us a matter of faith. If we were different beings, if our senses worked in a different way, would not the world be different for us? We can only reply, "We are what we are, and the world is what it is to us." But this rebound of the soul upon its world is a great deal more than a mere metaphysical puzzle. It is the illustration, on the largest scale, of what we owe to the inner spirit. "Not that which cometh into the man, but that which goeth out from the man"—there, as Jesus put it, is our great concern. And behind that—in a way, more than that—there is what happens before the outcoming. The real history of the world, the future of the world, lies not in its battles, sieges, conquests, the whole material of our newspapers, our chronicles, but in what is taking place deep down in the recesses of the human spirit, in the perceptions, cogitations, wrestlings, will-determinings of the foremost minds. All the religions, all the literatures, all the social organizations, all the judgments upon life, can be reduced to one formula: they are the indications of the size and quality of the world's soul at any given time. Your creeds, your congresses, your governments, are straws in the wind. What really matters in any epoch is the question, Has the soul moved? has it gained any fresh step in its development? That is the event which will decide all other events.

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[Rev. C. L. Goodell, D.D., in *Zion's Herald.*]

We preach many sermons about the rejection of Christ, and we blame the men of his century; but what is the condition with us? We bow before the conventional, and are smug and comfortable. If we had Christ with us today, we should find him a great inconvenience and maybe send him to an asylum. Such zeal as his is uncomfortable, but the record of history is that in all its great ages humanity has bridged the gulf which threatened it by "walking over the body of some fanatic who made himself a highway for the body of some fanatic who made himself a highway for his race." Jesus was a man of intense feeling, and he never held in his emotions. When he saw men rob their poor neighbors at the seat of the money-changers, he overthrew the tables and thrust the money-changers down the marble steps. When he saw the city given over to indifference and walking holy places with stolid heart, he wept. To be interested in men and things is not bad form—it is Christlike. To warm up to a publican and to warm over a Pharisee is the kind of business which thrills the heart of God. He said there was one thing all men needed, and that was conviction. We have our foibles and indifferences, our by-plays and our avocations, but we have not convictions. And what is a conviction? Why, something that makes a convict of you: a thing which shackles a man from every other thing; which binds him to a purpose so that he cannot let go. A Christianity without conviction is powerless, and it is a contradiction of terms. A Christianity that prefers plans of salvation to salvation itself, that raises definitions of the nature of Jesus above moral surrender to the joy-giving Saviour, is a travesty on the gospel of the Son of God.

[*Universalist Leader.*]

The simplicity of Jesus is not the dead level of uniformity of thoughts. It is not the concentrated narrowness and directness of a peculiar "mission." By all the standards of partisans and zealots the life of Jesus is a contradictory and perplexing fact. Its simplicity and unity and symmetry are understood only when we go out of doors and look at nature and think of creation. The simplicity of Jesus is the simplicity of birds and flowers and sunlight and blue sky and infinite beyonds, all blended in one great impression of order and grandeur and harmony. His is the unity of an inward principle of spiritual experience which blends all life in one vast sea of light and joy and confidence. He is living in God's world. He is breathing again the spirit that made dust almost into divinity in Eden. He is abroad in a universe whose every wind blows out of heaven, whose every form is a symbol of a divine life. Out there he lived, and morning, noon, and night brought him some fresh and beautiful sense of that presence which was everywhere. His life was not according to formula. It was a perpetual overflow of spiritual vitality. The old bottles never held the new wine of life. So full, so fresh, so free, so running over was that life with the crowding multitude of things tender and holy and prophetic, that each day had to furnish its works and words for revealing its power and progress. Such living never exhausts itself. Each morning and each evening it must find new measure into which to pour its wealth. And yet, in a life lived thus under the rule of God, there is never a moment of doubt, never any real complexity. Its movement is as rhythmic as the sea. Its simplicity is absolute. It lives in the whole and not in parts. It is the cosmic, universal Life.

[*Continent.*]

The Christ was so eager to save the sinner that it seems as if he almost forgot the sin. Surely he plunged straight into the midst of sin, fearless of its contact, unhindered by its shame and repulsiveness, feeling only the bitter loss and slavery suffered by the soul enthralled in it—determined at every cost to get the man or woman free to live once more the life that God meant His children should live.

SPECIAL ANNOUNCEMENTS.

FROM THE PUBLISHER OF MRS. EDDY'S WORKS.

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

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

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

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

FROM THE SOCIETY.

NEW PAMPHLETS.

Now on sale are three new pamphlets: "Seeking and Finding," "Prayer and Healing," and "The Divine Nature." Each pamphlet contains five to eight articles that have previously appeared in the *Journal, Sentinel,* or *Monitor;* and they are particularly suitable for handing and sending to inquirers or persons who are becoming interested in Christian Science.

Hereafter, the price of all pamphlets (except "What our Leader Says" and "Christian Science and Legislation") will be reduced to 5 cents a copy; 55 cents a dozen; $2.00 for fifty, and $3.50 for one hundred. Hereafter, also, the republication in the English language of single articles as "tracts" or "reprints" will be discontinued. It is believed that their place is better taken by the daily article on Christian Science in the *Monitor* and by these new pamphlets and others that may be issued.

NEW POST CARDS OF THE MOTHER CHURCH.

Post card photogravure, in sepia tint; an exact reproduction of the large photogravure of The Mother Church Buildings and Publishing House with parkway in foreground.

Single copy	$ .05
Twenty-five copies	1.15
One hundred copies	4.25

FROM THE EDITOR.

All manuscripts submitted for publication in the *Sentinel, Journal,* and *Herald,* whether articles, poems, or testimonies, and all correspondence relating thereto, should be addressed to the EDITOR, and not to individuals.

FROM THE CLERK OF THE MOTHER CHURCH.

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

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

FROM THE CHURCH TREASURER.

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

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THE CHRISTIAN SCIENCE JOURNAL

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

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

SUBSCRIPTION PRICE, PAYABLE IN ADVANCE, POSTPAID: For the United States, Canada, Mexico, and Cuba, single copy, one year, $2, six months, $1.20. Ten copies, ONE ADDRESS: each, one year, $1.90, six months, $1.15; 25 copies, each, one year, $1.80; six months, $1.10; 50 copies, each, one year, $1.60; six months, 95 cents. In all other countries additional postage, at the rate of 40 cents yearly for each subscription is required.

SALE PRICE, POSTPAID: For the United States, Canada, Mexico, and Cuba, single copy, 20 cents. Ten copies, ONE ADDRESS, $1.70; 25 copies, $4; 50 copies, $7. In all other countries, single copy, 25 cents. Ten copies, ONE ADDRESS, $2.10; 25 copies, $5; 50 copies, $9.

BOUND VOLUMES: Current and past year, cloth, $2.50; half calf or half morocco, $3. On earlier volumes write for prices.

THE CHRISTIAN SCIENCE MONITOR

Published every afternoon except Sunday

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

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The Christian Science Quarterly

Published January, April, July, and October

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

TERMS OF SUBSCRIPTION AND SALE: In the United States, Canada, Mexico, and Cuba, 50 cents annually; single copy, 15 cents; 50 copies or more to one address, 12½ cents, each. In all other countries, 60 cents annually; single copy, 18 cents; 50 copies or more, 15 cents, each.

Subscriptions not accepted for less than one year. Subscriptions begin with current quarter unless otherwise designated, and terminate with the last of the month named on wrapper. X indicates the year 1910 and XI, 1911. Subscriptions and orders should reach us two months or more before *Quarterlies* are needed for use, and should specify the size desired.

Der Herold der Christian Science

Published Monthly

A magazine printed in German. It contains original and translated articles bearing upon Christian Science, testimonies of healing from Germany and America, also the Lesson Sermons which are read at the Sunday services in all the Christian Science churches. Improved and enlarged for 1910.

SUBSCRIPTION PRICE, PAYABLE IN ADVANCE, POSTPAID: For the United States, Canada, Mexico, and Cuba, $1 a year, 60 cents for six months. In all other countries, $1.25 a year, 75 cents for six months.

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PAMPHLETS AND REPRINTS

CHRISTIAN SCIENCE: ITS RELIGIOUS PHILOSOPHY. By HON. CLARENCE A. BUSKIRK.

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

CHRISTIAN SCIENCE: A REASONABLE AND RATIONAL VIEW OF ALL THINGS. By FRANCIS J. FLEGO, M.D.

CHRISTIAN SCIENCE: THE RELIGION OF THE BIBLE. By JUDGE SEPTIMUS J. HANNA.

CHRISTIAN SCIENCE: HUMANITY'S HELPER. By PROF. HERMANN S. HERING. Also printed in German.

ANSWERS TO QUESTIONS CONCERNING CHRISTIAN SCIENCE: By EDWARD A. KIMBALL. Also printed in German.

CHRISTIAN SCIENCE: ITS ADVANTAGE TO MANKIND. By EDWARD A. KIMBALL. A London lecture. Also printed in French.

CHRISTIAN SCIENCE: MAN'S DOMINION OVER EVIL. By EDWARD A. KIMBALL. A Harvard University lecture. Also printed in French.

CHRISTIAN SCIENCE: ITS NATURE AND PURPOSE. By BLISS KNAPP. Also printed in French.

CHRISTIAN SCIENCE: DEMONSTRABLE RELIGION. By FRANK H. LEONARD.

CHRISTIAN SCIENCE: A RELIGION OF PROGRESS. By WILLIAM D. MCCRACKAN. Also printed in German.

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PRICE, POSTPAID: Ten copies, 10 cents; 100 copies, 75 cents; 500 copies, $3; 1000 copies, $5.

MISCELLANEOUS

BIBLES. Clarendon Brevier (01483 x), heavy faced, very distinct type. Turkey morocco, size 6 1-2 x 4 3-8 inches, corresponding in size and binding to pocket edition of Science and Health. Price, $3.75.

Morocco cases to hold pocket edition of Science and Health, *Quarterly*, and above Bible, may be had at $1.25.

Text Bible, (01561 x), pica square type, Alaska seal, size, 7 1-2 x 6 1-4 inches, 1 1-2 inches thick. Specially adapted for use of Second Readers. Price, $7.25.

"PERSONAL CONTAGION" AND "WHAT OUR LEADER SAYS." By Mary Baker Eddy. Printed in French old style type, silk sewed. Single copy, 10 cents; 12 copies, $1; 100 copies, $7.50.

CHRISTIAN SCIENCE AND LEGISLATION. Consisting of articles by EDWARD A. KIMBALL, JUDGE CLIFFORD P. SMITH, and JUDGE SEPTIMUS J. HANNA, together with testimonies of healing, editorial comments, etc. 128 pages. Single copy, 10 cents; 12 copies, ONE ADDRESS, $1; 25 copies, $1.85; 50 copies, $3.50.

PICTURE OF THE FIRST CHURCH OF CHRIST, SCIENTIST, in Boston, Mass., and the Publishing House of The Christian Science Publishing Society. Artist's proof with remarque on Japanese vellum. Size, 18 x 24. Each, $5; on India paper without remarque, each $3. Ten per cent discount to Reading Rooms. Photogravure Post Cards, reproduction of the large picture of the Church and the Publishing House, each 5 cents; twenty-five, $1.15; one hundred, $4.25.

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CHRISTIAN SCIENCE SENTINEL

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

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CONTENTS OF THIS NUMBER

ITEMS OF INTEREST. Brief Mention of Important Events. 222
THE NOTHINGNESS OF EVIL. Samuel Greenwood. 223
"AS ONE HAVING AUTHORITY." Warwick James Price. 224
THE TRUE KNOWING. Countess Fanny von Moltke. 224
TRANSFORMATION OF THOUGHT. William Hart Spencer. 225
DAY BY DAY. . . . Grace Fish Robinson. 226
OMNIPRESENCE. . . Elizabeth Earl Jones. 226
SELECTED ARTICLES. 227
EDITORIAL.
Ira O. Knapp, C.S.D. 230
Immortality. 230
Being True to Truth. 230
AMONG THE CHURCHES.
Denver, Col. 231
Ithaca, N. Y. 231
Buzzards Bay, Mass. 231
Kewanee, Ill. 231
THE LECTURES.
Santa Rosa, Cal. 232
Lincoln, Neb. 232
Frankfurt a. Main, Germany. 232
Topeka, Kan. 232
TESTIMONIES OF HEALING. 233
FROM OUR EXCHANGES. 237



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



A NOBLE TYPE OF GOOD HEROIC WOMANHOOD

THE CHRISTIAN SCIENCE PUBLISHING SOCIETY
FALMOUTH AND ST PAUL STREETS — BOSTON MASS USA

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ITEMS OF INTEREST.

National.

The Standard Oil Company of Indiana will be brought to bar in the Federal court at Jackson, Miss., to answer to alleged violations of the Sherman law. The case is regarded as being of equal importance with the suits heard at Chicago by Judge Landis. Specifically, it is charged that the Standard Oil Company of Indiana received concessions from several railroad companies on numerous consignments of petroleum and petroleum products from their refineries at Whiting, Ind., to fifty-two cities and towns in the southern territory. At Grand Junction, Tenn., the Government declares, the shipments were reconsigned, this course being taken in order to procure an unfair advantage over competitors, a proceeding, it is claimed, which is in violation of the anti-trust laws of the United States.

It is calculated that eighty-six of the leading railroads in the United States, embracing 217,782 miles, utilize the telegraph in train despatching on 189,939 miles and the telephone on 24,831 miles. It was only as recently as the fall of 1906 that the telephone was first tried in train despatching. All the large systems are doing something at present looking toward the total or partial substitution of the telephone for the telegraph in train despatching.

Federal indictments, charging conspiracy to defraud the Government of more than twenty thousand acres of Alaska coal lands, valued at two hundred million dollars, were returned by a federal grand jury at Spokane, Wash., last week against six men who control three groups of coal lands in the Kayak mining field in Alaska. Each group represents one hundred and thirty-one claims of one hundred and sixty acres each.

The federal Government, through the department of justice, has taken steps to procure from the supreme court of the United States a definition of the question, "What is conspiracy, as it relates to offenses against the Government?" The supreme court seems never to have considered the application of the statute of limitations to conspiracies.

President Taft sailed on the 10th from Charleston, S. C., on the armored cruiser Tennessee with the Montana as convoy, for the isthmus of Panama, to get in personal touch with conditions along the big canal. He arrived at Colon on the 14th, and immediately proceeded to Culebra, the first place to be inspected.

Secretary of the Navy Meyer has just completed an inspection tour of ten thousand six hundred and thirty-three miles. He announces that there are too many navy yards on the Atlantic and Gulf coasts. He is enthusiastic over the proposed Guantanamo naval station.

The interstate commerce commission has taken important action in the pending rate case by requiring the railroads concerned to file certain data in the matter, covering practically all phases of the cost of operation of the roads. In addition an elaborate analysis of securities outstanding is called for.

A conference of New England mayors and other city and town officials was opened at the Boston City Club last week. The session was devoted to an address of welcome and promotion of mutual acquaintance and organization under the auspices of the "Boston-1915" civic advance campaign.

Nebraska is the state of lost towns. The shifting course of the Missouri river swept some away, the shifting of county-seats doomed some, and railroad routes not following anticipated surveys caused not a few to dwindle.

The Vermont Legislature proposes to tax trees cut for the Christmas trade twenty-five cents each. The avowed object is to prevent the forests of the state from being denuded of young trees.

According to the annual report of Superintendent Brooks of the Boston school committee, greater stress will be placed on the teaching of the elementary studies in the lower grades.

The next hearing in the Government's action against the so-called bath-tub trust will take place in New York.

International.

The Quebec Legislature has instituted a public utilities commission and empowered it to take such control and supervision of public utilities as places it in authority over every telegraph, telephone, and power company, over every tramway and street railway, and over every gas and electric light company in the province, and also over all steam railways of the province which do not come under the authority of the federal government.

The chancellor of the University of Cambridge, Lord Rayleigh, presided over a dinner held recently to celebrate the undertaking by the University of Cambridge of the publication of the eleventh edition of the Encyclopædia Britannica. He stated that the King had consented to accept the dedication of the Encyclopædia Britannica, and that the President of the United States had also accepted a similar dedication. The new edition has twenty-six thousand pages, forty thousand articles, and more than fifteen hundred contributers.

The total weight of the bronze coins struck by the British mint for the year 1909 was two hundred and fifty tons—pennies one hundred and seventy-eight tons, half pennies forty-seven tons, and farthings twenty-five tons. Including the colonial coinage, nearly one hundred and thirteen million coins were struck.

The Italian government will propose to the Chamber of Deputies a new system of taxation which, if approved, will provide an increase of twelve million dollars in the annual income. This sum will be devoted to the aid of the regions which have suffered from the recent earthquakes and storms.

It is proposed to establish an agricultural college for girls at Alkmaar, Holland, where only daughters of farmers will be accepted. The courses taken will be along the line of housekeeping for farmers, caring for calves, chickens, teaching in general the household duties for a farmer's wife.

The rumor is current that American capitalists have a scheme of connecting Egypt with the Bagdad railway by means of a Syrian coast line connecting Port Said, Jaffa, Haifa Beyrouth, Tripoli, Alexandretta, and Adana.

An agreement has been signed by which English, German, and French banks will participate in the loan of fifty million dollars which an American syndicate will make to China.

Emperor Nicholas of Russia, attended by Sergius Sazonoff, the Russian minister of foreign affairs, and a suite of fifty, visited Emperor William at Potsdam last week.

Among other proposals along agricultural lines, the Netherlands government considers establishing an agricultural college at Groningen for the education of colonial boys.

Railway expenditure by the Canadian government last year was $32,862,074, of which $21,505,975 was charged to capital, $2,260,214 to income, and $959,903 to revenue.

An agreement has been reached between the Turkish government and the German bankers for a loan of forty-eight million four hundred thousand dollars.

The municipal authorities of Liverpool have demolished twelve thousand unsanitary dwellings in the last forty years.

King George of England has issued a proclamation which fixes the date of the coronation as June 22.

Industrial and Commercial.

The meeting of the sub-committee on frames of the Society of Automobile Engineers met in Cleveland last week and passed the following: "The current practice in frames for motor cars has little uniformity in sizes and proportions of the sections. A smaller number of sections would be sufficient and give the following advantages: Reduce the tool cost; increase the output of all presses by reducing change of tools; reduce the number of different sizes of stock required; reduce the number of variations in the sizes of all parts fastened to automobile frames."

The famous Dull ranch property has succumbed to the tide of immigration that is flooding south Texas. It is situated eighteen miles from Garderdale, and contains sixty-five thousand acres, all of which is being divided into farms of fifty to two hundred acres each and sold to home-seekers. The owners of the property are establishing a demonstration farm of one hundred and twenty acres, where a variety of products will be grown. The ranch borders the Frio river. Most of the land will be irrigated from this river and from artesian wells.

On July 1 no fewer than 68,726 officials, clerks, and workmen were employed by the Krupp works at Essen, Germany, 37,761 being employed in the steel foundry and the gun-testing grounds alone. Coal and coke to the amount of 2,491,306 tons was consumed during the year, while the number of steam engines employed was 500, developing a horse-power of 80,130. In addition to its own plant for the production of electricity, the firm possesses its own gas-producing plant. It operates 87 miles of railway and has 52 locomotives and 2,306 wagons in use.

Eight big tanning and leather selling concerns, headed by the United States Leather Company, have joined in a protest filed with the insterstate commerce commission against increases from two cents to five cents per hundred pounds on leather, leather scrap, refuse, etc., imposed by several hundred railroads and water lines, particularly in the southern classification territory.

Over fifteen million dollars will be the outlay involved in the purchase just closed of one hundred thousand acres of coking-coal land in eastern Kentucky, its development, and the construction of over a hundred miles of railroad by the Louisville & Nashville and other systems in order to reach the coal field, contracts for the railroad work having already been let.

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CHRISTIAN SCIENCE SENTINEL

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

THE NOTHINGNESS OF EVIL.

SAMUEL GREENWOOD.

HAVE the teachings of Christian Science regarding the belief of evil, or has the attitude of Christian Scientists toward that belief, changed? They have not. In Science and Health, and in her other writings, Mrs. Eddy has always contended for the absolute allness of God, and for the consequent absolute unreality of what is called evil; and she has pointed out to her students that this belief must be met and overcome on the basis of its nothingness. Nowhere and at no time has she encouraged Christian Scientists to ignore the suppositional activities of this belief, but on the contrary she has repeatedly admonished them to guard their thought against its insidious claims. The insinuation that Christian Scientists are beginning to make something of evil is but a specious attempt of error to discountenance Christian Scientists for taking notice of it. "Leave us alone, what have we to do with thee," is ever the plea of error against the truth that is destroying it.

Possibly it might seem to some, who acknowledge reality in both good and evil, that for Christian Scientists to be consistent to their declaration of the allness of God, they should utterly disregard the seeming existence and power of evil. But it should be remembered that the one purpose of Christian Science is to destroy the effects of belief in this seeming opposite to good, and thus deliver mankind from their hypnotic obedience to its illusions; and that, in fulfilling this purpose, it is essential that so-called evil be correctly defined. Although, in the light of Christian Science, Mrs. Eddy has found and declared evil to be nothing, it is not therefore implied that Christian Scientists fully realize or demonstrate this scientific deduction, but they are thereby led to see evil's unreality and powerlessness and so protect their consciousness from its aggressive claims.

It is not the uncovering of evil, but the belief in it, that makes it seem real. Mathematicians refer to mistakes regarding numbers, and show how to correct or avoid them, but not on that account are they considered inconsistent to their conviction that mistakes do not occur in the science of numbers. This is likewise true of musicians, who do not admit that discords have any place or reality in the science of harmony, although they spend years of hard practice in order to avoid them. Then should not this rule hold good with Christian Scientists also, who do not make a reality of evil because they assert its nothingness, and then seek to overcome it on the basis of the infinitude of good. It should be self-evident to all that to be free from mistakes one must avoid or correct them. If the experiences of sin, disease, and death did not appear to mortals as realities, Christian Science would not be needed to show their falsity, or to deliver mankind from their needless servitude to these wrong beliefs.

It is a notable fact that the teaching of God's infinitude is accepted, theoretically at least, by probably every Christian church, yet no one can logically reason from that premise and reach any other conclusion than that reached by Christian Science, viz., that all that is known as evil is unreal. Evil is neither part nor product of good, but as a human belief it claims to oppose good and to neutralize its divine activities; but as good is God, and is all, nothing can truly oppose it; hence evil, even as a belief, is only falsely assumed to exist. To be sure this is abstract reasoning, but practical results prove it to be correct reasoning. Christ Jesus proved for all time the omnipotence of God, and every individual if he so chooses can repeat his demonstration, in some degree, in his own experience. Accepting the teaching of the allness of God, as Christian Scientists do, how are they to meet the claims of evil except as nothingness? In what other way can any Christian consistently meet them? It should not be demanded of Christian Scientists any more than of other Christians that they overcome all sense of evil before being permitted to call this lie by its right name, since it is only by knowing it to be a lie that they or any one can destroy its delusions.

Christian Science has never spoken with uncertain sound on these fundamental points. It has always declared God to be good, and all, and evil to be nothing; but "all" and "nothing" are terms whose significance is not fully comprehended by mortals, hence the frequent failure to draw correct conclusions from established premises. In Science and Health (p. 336) Mrs. Eddy says, "Allness is the measure of the infinite, and nothing less can express God." In Christian Science the word "all" is used with reference to Deity in its absolute sense, and means literally all; and the word "nothing" is used to define the status of evil, also in its absolute sense, and means literally nothing. But one's practical knowledge of evil's nothingness depends upon the degree in which he is able to prove the allness of God, and Christian Scientists do not claim for themselves anything more than this. They are grappling with the sense of evil in their own consciousness, and are slowly but perceptibly overcoming it, not because they believe it to be something and fear it, but because they are assured that it is nothing, hence no power and no person.

If beginners in Christian Science sometimes talk unwisely of certain phases of evil they may be endeavoring to overcome, or give the impression that they regard error of any kind as personal, it is only because their own thought is not yet clear regarding the teachings and method of this Science. Many years ago Mrs. Eddy stated that "the nothingness of error is in proportion to its wickedness" (*Ibid.*, p. 569), and that statement still stands for the guidance of Christian Scientists. Evil in the concrete is not less false than in the abstract. Although it could not present its claims except through some human personality, well-informed Scientists do not on that account invest error with intelligence or reality. Each human individual is responsible if he lends himself to the delusions of error, but in the light of revealed truth, in whatever manner evil is presented, it is, to use a recent phrase, but "vacuity vacuified," a belief possessing not a single atom of truth.

A student of Christian Science is not guided by the teaching of his text-book if he looks upon evil as having actual

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being or presence: nor can one overcome it while he thus regards it. Those who are said to speak with bated breath of so-called malicious influence, or those who would make this suppositional evil activity a scapegoat for their own errors, find no justification therefor in the teachings of Christian Science. Evil is never held up to Christian Scientists as something to fear, but always as an error to be corrected through a knowledge of the truth. Every Christian should know, and know persistently, that evil cannot harm him, that it has no activity, intelligence, will, or presence; but he cannot know this if he believes it to be something or some one. He must take and maintain his position alone on the truth of God's infinite being. There is nothing unscriptural or unchristian in that position; but if one takes it, he must in all consistency attribute power to God alone.

Critics of Christian Science need not be disturbed that Christian Scientists sometimes talk about evil, so long as they give it its right name and meet it as a falsity. They are not giving the kingdom to Satan because they refer to certain phases of evil as malicious animal magnetism, for they know they are designating a lie, though their critics may not. Had Mrs. Eddy attempted to state Christian Science in terms to accord with mortals' beliefs, the Christian Science text-book would not have been written, but she has fearlessly and honestly stated the truth in terms best suited, in her judgment, to the demands of the situation. Christian Scientists, as we find them today, are only students, they are not masters or even graduates: but they are demonstrating what they have learned, and not only they themselves but all mankind are being benefited thereby. The history of the Christian Science movement shows that the seeming power of evil is being lessened, and this is the only disintegration that can be said to be in progress.

"AS ONE HAVING AUTHORITY."

WARWICK JAMES PRICE.

THE newcomer to London is rare who does not receive as his first lasting impression of the metropolis the efficiency of its big, blue, benevolent policeman,—"Bobbie," as he is known half the Anglo-Saxon world over. Driving hotelward, and peering out from his cab upon the seemingly endless processions of pedestrians and vehicles of all sorts which pack the narrow streets, the chances are in favor of the traveler's catching more than one glimpse of the order everywhere maintained in the heart of seeming chaos by the calmly confident guardian of the peace. Apparently impassive, yet actually the personification of alertness, wholly unarmed save for the visible insignia of his position bestowed by his uniform, the policeman stands in completest control of the surging thousands which throng the thoroughfares and parks. His unobtrusive yet impressive rule is felt everywhere. A white-gloved hand is raised no higher than the helmet's rim—and instanter the east-and-west traffic stops as if every horse were hobbled, each motor-car suddenly bereft of power. Geranium-laden coster-cart and package-piled van, luxurious victoria and crowded 'bus, all yield unquestioning obedience to that one man's silent command. A moment later and, at a second similar unspoken order, those accumulated columns stream on again while the north-and-south lines wait in turn.

What works the modern miracle? Not the broad shoulders and muscular arms of the man, surely; Hercules' self would be lost in such a contest. It is the recognition of the power which that lone figure represents. He stands on his crossing the embodiment of British government. He speaks as one having authority, and order follows.

What closer parallel may be drawn than with that other (and higher) exponent of present-day order, the student "who adheres to the divine rules of Christian Science and imbibes the spirit of Christ" (Science and Health, p. 462)? Firm at the post of duty, whether in some peaceful backwater of life, or, perhaps, at a point where the main streams of its activities sweep tumultuously together, he stands firm at his post, striving to express the glorious possibilities of man as God's likeness. He, too, is witness of that so-called "pageant of life" as it swirls and eddies past. Sin in its many guises—now as sordid as if but just come from some slums, now redolent of all those outward graces which the more potently mask its evil intent; disease, in its myriad forms,—each, after all, but a part of the one problem of the world's streets: the jingling chains of personal pride and place: the creaking wheels of envy and malice: self-indulgence, stretched at ease upon its cushions; sensualism, hurrying by, the blinds drawn tight across its windows,—these are some of the all but numberless phases of the one evil which this worker for Truth goes forth to annihilate.

It may be that we, who have entered upon this task, when first we look out upon the turmoil of human passions, rendered a thousandfold the more complex through its man-made laws which appeal to the material senses, stand aghast at the mere thought of encountering and mastering it. A second thought brings strength, however, for we know we carry with us, into that conflict, a manual of instructions dictated by infinite wisdom itself. Studying the inspired sentences which our Leader, Mrs. Eddy, has written for our guidance in the nobly necessary task to which we have set our hands and hearts, we know that we can overcome all these opponents through a knowing of the nothingness of evil and the allness of God. In our text-book we may read "traffic regulations" as broad as they are explicit: "To suppose that sin, lust, hatred, envy, hypocrisy, revenge, have life abiding in them, is a terrible mistake;" or again: "Sin, disease, and death give everlasting place to the scientific demonstration of divine Spirit and to God's spiritual, perfect man" (Science and Health, pp. 289, 99).

God's officer goes not single-handed into the conflict. Not only has God Himself declared the battle His own, but there is also the sustaining truth that the divine Mind who directs each effort with the omniscience of ever-presence, is upholding each worker with the omnipotence of divine might. The agent of such a Principle—nor agent merely, but perfect image in his true selfhood—may well take his stand, serenely undisturbed by the empty hubbub of error's raising, calmly confident in his realization of a strength not his own. The glorious privilege of serving God by representing Him, not mere personal volition from whatever motive, is the impelling force which has led him here. He needs no other weapon than the insignia of delegated power which glows from "the whole armor of righteousness." The Master's words echo in his thought, to uphold his hands: "I can of mine own self do nothing;" or as Paul phrased it, "It is God which worketh in you both to will and to do of his good pleasure." With this understanding of all that he represents, the Christian Scientist, too, speaks as one having authority,—and harmony ensues.

THE TRUE KNOWING.

COUNTESS FANNY VON MOLTKE.

To know is "to have a clear perception of a truth or fact," according to Webster. It is to be conscious of this truth or fact; always to have the consciousness of being. As there is but one God or good, who is infinite, there can be but one real consciousness, and this one consciousness the consciousness of good alone. God can know nothing but good, and hence there is no knowledge of evil, it does not belong to knowledge or science. If science is good, nothing which is not absolutely good can have the name of science, for God, good, is absolute in His allness.

Material knowledge is defined in Science and Health (p. 590) as "that which is not divine." If mortal sense says, "I know," it does so because it does not know what true knowledge means. God's allness expresses oneness and

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omniscience, hence there can be only one science, the science of God or good. That which is not exact and not based on changeless law, cannot properly be called science. In the course of the centuries it has been found that what was once considered to be true has had to be given up. Many theories which claimed to be science have thus been shown to be mutable, unscientific, since only that can truly be called science, or scientific, which is the manifestation of unchanging law.

Real science cannot be material, since matter is subject to change. It must be spiritual; it cannot be finite, but must be infinite; it cannot be evil, but must be good; it cannot know "in part," it must know altogether. This science is the all-inclusive Science of Spirit, or Christian Science, which is based on the absolute, the one Principle; and this explains why there is no place, no room for suggestion. To suggest something would imply that there is some lack of knowledge, which has to be supplied, or that one belief has to be given up for another belief. To omniscience there can be no lack of knowledge; it is omnipresent intelligence. Treatment, the expression of Truth in Christian Science, is therefore not hypnotic suggestion; it is a knowing of the realities of being, a denial of the wrong, the untrue, the unreal; an affirmation of the good, the right, the eternal. This spiritual knowing clears away falsities and brings to light the ever-present verities of being. It uncovers that which seems to be veiled or hidden, and clarifies human sense so that the true consciousness appears.

What, therefore, is the "I" that knows? Can a mortal mind legitimately say, "I know"? Christian Science teaches that there is but one "I or Ego" (Science and Health, p. 588), the great "I AM," or God, and this teaching is in entire accord with the Scriptures. There can be but one infinite knower, God, who is expressed by man, created in His likeness. A likeness is not the thing itself, but the manifestation or reflection of it. As the reflection of the All-knowing, it can be said of man that it is for him to know what his creator knows, even all good, and no evil. Thinking of his true selfhood, God's reflection, one may therefore say, "I know," a predication which does not pertain to mortal mind.

There is no real knowledge or science in mortality, because that which is mortal only exists in belief, in the illusive concept of life and intelligence in matter. Immortal man always knows, is always conscious of knowing; he knows that he knows, that he is conscious of good as the inseparable reflection of the divine intelligence. Mortal mind, as the opposite of immortal Mind, is the negation of intelligence, understanding, science; it can therefore know nothing, and its so-called knowledge is neither true knowledge nor science.

TRANSFORMATION OF THOUGHT.

WILLIAM HART SPENCER.

MORTAL man, while tacitly admitting that there is a creator who is good, nevertheless imagines that His power is either inoperative or spasmodic, and that there is another power, that of evil, which is always operative, and that this so-called power is as great or greater than good. As a consequence, the mortal fears evil more than he loves the good. We have read that among some peoples religious ceremonies are designed to placate evil deities,—the good spirits not requiring worship or votive offerings, as they would not harm. Naturally, for such ignorance we have a sense of pity, based on the assumption that our present-day enlightenment has raised us above such reasoning, but this so-called heathen thought is more prevalent among us than many would be willing to admit. A study of the object of not a little present-day worship might strengthen the impression that the line of demarcation between Christian and non-christian civilizations is in many cases very faintly drawn.

From the view-point of this mortal plane, mankind study and dread the effects of evil. Their thought dwells continually either on the positive or negative side of so-called evil, and rests but little on the operation of good. While in such a mental atmosphere, if the fear of the penalty for wrong-doing were eliminated, love for good, of itself, is not strong enough to be the incentive for the forsaking of sin. The wish to be saved simply from the results of sin,—in order to avoid the wrath of a so-called angry God,—is really a desire to be saved in sin, and as such has no connection with the honest desire for salvation from sin, the being freed from hindrances which interfere with the understanding of God as Love.

The false belief that God, good, commissions a devil to deal out vengeance for sins committed, or allows the persecution of the children of men as a matter of caprice, has had a tendency to drive men away from God. Another hindrance is the difficulty of the adult mind, unfamiliar with spiritual leading, to overcome the thought of God as a magnified type of mortal man, with the variable moods common to humanity. To this mistaken concept of what is designated as God, is directly traceable a large share of the misery in the thought of the world. The thought of God as being susceptible to argument is a prevalent error, and leads to the likelihood of an attempt to bargain with Him by mentally asking for added proofs of His honesty of purpose. Gideonlike, the desire will be, not for one sign only, but two.

To one who is earnestly desirous, these unsatisfactory imaginings will prove distasteful. There is sure to be a craving for a definite understanding, and Joblike will come the cry, "Oh that I knew where I might find him!" Thus, while deliberately turning one's back on the erroneous thought, there will be a reaching out for the ideal. The realization of an ideal is properly the goal of our intent, and it is impossible to conceive of a human being who has not set up some standard which he judges to be a higher condition worth striving for, even if the ideal is vague and distorted. If the desire is strong, and the wish for enlightenment serious, the endeavor will be to discover some tangible rule or way which will give a practical working method, whereby the intelligent application will presumably lead to the desired results.

Honesty is essential to progress, leading us, as it does, to look squarely at the difference between that suppositional thing called mortal mind, which does not—for it cannot—understand God, and the human consciousness of the divine, through which we can apprehend the possibility of spiritual growth. In this matter of growth, a forward movement, however small, is not to be despised, and it is a decided gain when we can give our intellectual assent to some applicable phase of truth which appeals to us logically, even if we have not as yet been absolved entirely from a human sense of allegiance to a belief in the opposite.

It is wise to accept the proposition that good and only good can come from good, for then it will be but a step to the realization that good is God. Something could not develop from nothing. There must be an infinite One, but a God who is full of contradictions like mortal man could not be infinite, and so it is logical to consider the all-power as perfect in being and attributes. God being all, and God being good, there is no room for anything but good. Children often pick out a tune "by ear," but later, being taught the laws of harmony, they can perceive the melodic possibilities because they have been started right in the fundamentals. To those who have been blindly groping, Christian Science comes like Philip to the eunuch on the road to Damascus, and asks, "Understandest thou?" thus opening the Scriptures to the receptive mind.

In all time, the seekers of the higher good have had more or less clear thought concerning the result desired, but they have been unable fully to determine the way. One must have some realization of the extreme sinfulness of sin; and

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to know this, as well as the way to overcome, necessitates a knowledge founded on the understanding of a heavenly Father who knows no sin. The whole trend of Jesus' teaching was to make clear the understanding of God and man in His image, and the victory won today over physical or mental ills is in exact ratio to our grasp and application of this teaching. The fulness of good comes with the fulness of understanding, and it is thus that untold thousands have been benefited through Christian Science, which, if studied in the spiritual atmosphere wherein alone it can be comprehended, leads one to understand the teaching of Christ Jesus, who was himself "the way" to the true God. The old phraseology becomes indeed a "new tongue" through this spiritual interpretation, which does not have to be accepted by creedal conformity, but can be proven experimentally, as God's way.

Christian Science is the truth about God and man and Christ, and the exposition of this truth, as given in the Christian Science text-book, is hidden from none who will honestly avail themselves of it. Our Leader says, "The purpose and motive to live aright can be gained now" (Science and Health, p. 326); and while to some may come the thought of wasted years, yet with the clearer understanding of God will grow the knowledge that in divine Love such sense of loss is destroyed, for He has said through the prophet, "And I will restore to you the years that the locust hath eaten." Some day this ebb and flow of mortal mind will cease, and all material beliefs will disappear.

DAY BY DAY.

GRACE FISH ROBINSON.

In the 11th chapter of Luke it is written that when the disciples asked Jesus how they should pray, he said: "Give us day by day our daily bread." One of the most beneficial lessons which the writer has learned is the endeavor to live one day at a time. During my childhood it was the custom of my parents to allow me each evening to express some wish or desire, providing I had been obedient during the day, although I have since wondered how they were able always to grant my wish; but I knew that it was only as I was absolutely obedient that I would be allowed to exercise this privilege.

Many years after, this experience of my childhood taught me an excellent lesson. For some time I had been trying to straighten out a financial difficulty, and as my knowledge of how to apply Christian Science was very limited, I endeavored to bring things about in my own way, in place of leaving it all to God, and knowing that it was God's will, and not mine, that must be done. Soon, in place of working things out harmoniously, as I had hoped to do, they became more discordant, and as I retired one night the predominating thought was one of discouragement. As sleep failed to come, I kept asking myself where the trouble lay. Gradually my thoughts traveled back over my short experience in Christian Science, from there back over the years previous to my acceptance of this truth, and so on until I found myself picturing once again the days of my childhood, and a voice in thought seemed to say, "Go back and be a child again."

As this thought kept repeating itself, I remembered that I had as a child lived just one day at a time, doing my very best to be good in each act, knowing that just in proportion to my obedience to good, my earthly parents would grant my wish. I also realized that it was not my own will which had governed me, but the will or wish of my father and mother to which I had to be obedient. No sooner had these thoughts become clear to me, than I realized that it was the will of my heavenly Father to which I must now be obedient, and with the understanding of God which I had gained through the study of Christian Science, I began to try simply to live one day at a time, absolutely shutting out every anxious thought for the morrow. In less than two weeks the discordant conditions were overcome, and greater harmony than I could have hoped for reigned. I realized the truth of what Mrs. Eddy tells us in Science and Health (p. 254): "When we wait patiently on God and seek Truth righteously, He directs our path."

We all have the opportunity daily of being obedient to God by the conscientious study of the Bible and Science and Health, as well as the other works of our Leader, and in living up to them to the highest of our understanding. But do we not at times let the worries and the plans of tomorrow, or next week, or even next year, take up the time which we might otherwise spend in study, and so improve and make the most of each day, leaving our supply for tomorrow and its joys in God's care? Are we asking just for today? and thereby being obedient to the command of him who said, "Take therefore no thought for the morrow."

OMNIPRESENCE.

ELIZABETH EARL JONES.

The realization of the omnipresence of God, as taught in Christian Science, carries with it immediate healing and cleansing power, and the demonstration of this truth causes the heart to overflow with gratitude to the one who was pure enough and near enough to God to discern this Christ-ideal. As God, good, is omnipresent, it is beautifully natural for man to be perpetually conscious of Him in whom "we live, and move, and have our being." It also becomes a simple and blessed experience when we so insist upon man's inseparable unity with God, Life, Truth, Love, that any and every belief of separation from Him is eliminated, and we perceive the eternal man of divine Mind. Every claim of error, sin, disease, death, is a denial in belief of the omnipresence of God.

In "Science and Health with Key to the Scriptures" (p. 12) our dear Leader, Mrs. Eddy, tells us that Jesus' prayers were "deep and conscientious protests of Truth,—of man's likeness to God and of man's unity with Truth and Love." Because God is All-in-all, nothing can separate God's word from the parent Mind, and not one instant of time can come between the declaration of Truth and its manifestation. "He [God] spake, and it was done," is the divine record of creation, and this order has not changed. Surely this is our permanent joy to know that in proportion as we become obedient to divine Principle we shall be able to express the divine activity and heal instantaneously as did Jesus, to "act as possessing all power from Him in whom we have our being" (*Ibid.*, p. 264).

GIFT TO THE DELAWARE.

A short time ago the battleship Delaware sailed up the Delaware river and anchored close by Wilmington to pay her respects to the people of the state whose name she bears. Incidentally she is claimed to be the newest and largest battleship in our navy, and the Delawareans are justly proud of her.

After lying at anchor for four or five days, during which period an opportunity was afforded to visit the boat, she steamed away, carrying with her among other gifts a complete set (library edition) of the several books comprising our Leader's writings, enclosed in a suitable mahogany case, a gift which was gratefully accepted by the captain of the ship in person. Furthermore, arrangements were made whereby *The Christian Science Monitor* will reach the battleship's library in whatever part of the world the Delaware may be cruising, thus insuring to her officers and crew the high standard of news which this valuable paper offers.

Correspondence.

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SELECTED ARTICLES.

[Frederick Dixon in *London Times.*]

It is to be feared that the new Crusaders are deficient in the qualities essential to their undertaking. They need backbone, they are deplorably indifferent to the teaching of history, and they are devoid of any sense of humor. It is impossible to dive, within the limits of a letter, into the category of misconceptions, stated without proof and maintained without evidence, which their latest recruit, your contributor "Churchwoman," offers to your readers as a serious criticism of Christian Science. The long quotation she gives from Mrs. Eddy's "Miscellaneous Writings" will, however, serve as an excellent test, as it is proof positive that she has never understood in the least the distinction drawn in Christian Science between the real and the unreal, the absolute and the relative, the spiritual and the material; yet on that distinction depends the understanding of the passage she has so completely misapprehended.

In teaching Christian Science Mrs. Eddy has pointed out, with the utmost care, the difference between the spiritual man, the image and likeness of God, and the sinning race of Adam. The first is the real man, reflecting the qualities of the divine Mind; the second is the human counterfeit, reflecting the passions of mortal mind, itself the negation of divine Mind. Now, whether the world at large recognizes this or not, it is made clear in the Bible. The 1st chapter of Genesis, known sometimes as the priestly and sometimes as the Elohistic document, contains an account of creation which differs completely from that, known sometimes as the primitive and sometimes as the Jehovistic, contained in the 2d chapter. Mrs. Eddy has been insisting on this for upward of forty years, and insisting on it from the standpoint, not merely of historical criticism, but of practical Christianity. The two accounts, she has explained in Science and Health, lie side by side for those who will read, mark, learn, and inwardly digest them.

The common-sense critic has been peculiarly humorous on this subject and quite as peculiarly ill-informed. To make this plain, it is only necessary to refer to the writings of a great scholar, himself a champion of the accuracy of the Bible, Professor Sayce. The reverence of the Israelites for the primitive document in Genesis did not, he writes, prevent them from accepting another symbolic narrative which embodied more advanced truth, nor did the acceptance of the later narrative cause them to cast away the elder Scripture,—"the two were placed side by side." The elder narrative, he explains, was frankly anthropomorphic, the later narrative contained "a wonderful spiritual discrimination and insight." The earlier narrative, he maintains, had all the elements of polytheistic superstition: the later narrative, on the other hand, is "a noble and simple declaration of the making of all things by God, who is One, holy and benevolent." The later document, he concludes, was intended to supersede the elder document and to suppress the anthropomorphic narratives. Prejudice, however, was too strong, and the compilers of the complete Pentateuch had to rest content with placing the spiritual narrative beside the anthropomorphic, with the intention that the anthropomorphism of the one should be corrected and interpreted according to the more enlightened views of the latter. If Professor Sayce is not, from the point of view of Christian Science, a Daniel come to judgment, it would be difficult to say what all this means.

It is a confusion of these two views which has led to the theory of what is known as mental suggestion, itself only the latest development of the earlier occult systems. The anthropomorphism of the human mind, as expressed in the Jehovistic story of creation, has impressed itself in all ages in the belief that one human mind has power over another human mind through magic or witchcraft, through will-power, mesmerism, or hypnotism, themselves all *aliases* of suggestion. The story of Israel is the story of a people waking out of the primitive belief of anthropomorphism into an understanding, more or less chaotic, of spiritual being. The history of the Bible is the story of the battle of these two elements in Israelitish history, the battle of Jehovah against Elohim, of God in the image and likeness of man against God who is Spirit. The anthropomorphic tendency manifested itself in graven images, in houses of Baal, and in the incantations of the magicians, by whatever name they were known; the unquenchable spiritual perception of the Elohists manifested itself in the rejection of human sacrifice by Abraham, in the rejection of the sacrifice of animals by Isaiah, in the proclamation of the gospel of purity by the Baptist, and in the final declaration of Jesus the Christ, "God is a Spirit: and they that worship him must worship him in spirit and in truth."

To attempt to trace this struggle in anything but a few words would, of course, be impossible within the limits of a letter. It must suffice to say that the two theories came in actual collision on the day when the Pharisees strove to brush aside the healing of Jesus as healing through Beelzebub; that is, by the occult art of the exorcist. It was then that Jesus silenced them with the declaration that a house divided against a house could not stand. That is to say, that a mind believing in matter and Spirit, in good and evil, was believing in contraries, and was, *ipso facto*, condemned to decay; but, going farther than this, he declared once and for all that if he cast out devils by the Spirit of God, then the kingdom of God was come. This was the final statement in the struggle between anthropomorphism and Spirit, between all that was contained in the theory of God as Jehovah, and of God as Elohim, of a God who created or permitted, and who was consequently conscious of good and evil, and God who was Spirit, absolute good, and consequently of too pure eyes to behold iniquity.

Now, when Mrs. Eddy speaks of the man conscious of absolute harmony, she is speaking of the spiritual man, the image and likeness of God; and in the exact proportion in which the human being gains the perception that man is spiritual and not material, does he begin to repent. The Greek word translated repent means literally to perceive or come to a conclusion afterward, and so a change of mind to the opposite standpoint. The man who gains the perception of God as Elohim rather than Jehovah, changes his belief in the image and likeness of God from a material to a spiritual basis, and, in thus repenting, finds, as Jesus said, that the kingdom of God is at hand. "That," in the words of Mrs. Eddy, on page 312 of Science and Health, "which material sense calls intangible, is found to be substance. What to material sense seems substance, becomes nothingness, as the sense-dream vanishes and reality appears." This is something about as far from the misconception of Christian Science which "Churchwoman" has so woefully conceived as anything well could be, for in it there is not a trace of healing by mental suggestion; there is nothing but healing by the realization of the Christ.

The fact is that mental suggestion cannot heal. The utmost it can do is to effect a temporary change of human thought, liable at any moment to relapse. It is a house divided against itself, a belief in relative good and relative evil, and as such it gives power and reality to evil. Evil, however, Jesus declared, was a lie, and the only power and the only reality a lie can ever even seem to possess is a supposititious power and the supposititious reality which adheres to it so long as it is believed in. The lie of anthropomorphism and materiality bound the believers in the Jehovistic theory of creation, and they fashioned their golden calves and they built their temples of Baal till Moses came down from the mountain and shattered the one and led the people into the land of promise, and until Elijah caused the priests of the other to call upon their gods in vain. These

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were the heralds of Truth, which, when it rose full-orbed, was to heal the sick by the thousand in the land of promise and teach men the truth which was to make them free.

[George A. Law in *Torrington* (Conn.) *Register.*]

Christian Science is the religion of love; therefore it is readily appreciated that its manifestation is not found in an indulgence in human differences, but rather consists in an adherence to the golden rule, whereby respect is shown for the individual rights of each to select for himself the healing system or religion he desires. Intolerance of another's convictions and inhuman treatment toward those holding differing beliefs cannot be practised without the individual becoming less than a student of Christian Science and hence losing the right to the name Christian Scientist.

Mrs. Eddy in "Science and Health with Key to the Scriptures," the text-book of Christian Science, says (p. 366): "The physician who lacks sympathy for his fellow-being is deficient in human affection, and we have the apostolic warrant for asking: 'He that loveth not his brother whom he hath seen, how can he love God whom he hath not seen?' . . . Such so-called Scientists will strain out gnats, while they swallow the camels of bigoted pedantry." She adds, "If we would open their prison doors for the sick, we must first learn to bind up the broken-hearted."

Such motives preclude a possibility for the exercise of an unrestrained human will, which will causes most of the suffering and unhappiness.

[George Shaw Cook in *Freeport* (Ill.) *Journal.*]

Our critic's hypothetical case of the supposed leper who met the Christian Scientist is so absurd as to be scarcely worth noticing except for the reason that it might be taken by some to be a correct presentation of the attitude of Christian Scientists toward those who are afflicted with contagious disease. In the first place Christian Scientists as a class are not disposed to argue with those whom they chance to meet regarding the unreality of disease and matter. They recognize that the average person is strongly imbued with the belief that both are real, and it would be a waste of time if not an imposition to try to force the teachings of Christian Science upon those who are not seeking information on the subject. When the individual is ready to learn something of the unreality of disease and matter, he will find abundant opportunities to do so, and the wise Christian Scientist is perfectly willing that he should be left to choose his own time.

In the second place, Christian Scientists are advised by Mrs. Eddy to respect the feelings of their neighbors concerning the matter of contagion. They are requested by her to have suspected cases of contagious and infectious disease diagnosed by physicians and reported to the board of health if required to do so. Furthermore, Christian Scientists are generally very conscientious about observing quarantine regulations when these are imposed, and the community is as a rule in no danger of the spread of contagion by reason of the Christian Scientists' belief that disease is mental and not physical.

A useful hint is contained in this critic's suppositional case of "Mr. A. and Mr. B.," as it furnishes a good illustration of the all too prevalent tendency to frighten people into believing that they are sick. In some instances this sort of argument amounts to little less than hypnotic suggestion of the fear and symptoms of disease to one who might if left alone recover without serious difficulty. Any honest physician of wide experience will confirm what I say about this.

The intimation that Christian Science teaches that there is no need for the forgiveness of sin is seen to be erroneous when examined in the light of the following quotation from the Christian Science text-book: "We acknowledge God's forgiveness of sin in the destruction of sin and the spiritual understanding that casts out evil as unreal. But the belief in sin is punished so long as the belief lasts" (Science and Health, p. 497).

[Eugene R. Cox in *Chicago* (Ill.) *Examiner.*]

There is no patent on being good. We try to be good, and if others want to be good along our lines we surely can have no objection. If the Episcopalians have found much in our teachings which they desire to adopt, we can only take that as a compliment. We simply maintain that there is only one way of understanding God and His works; that is, a purely scientific way.

[From an editorial in *St. Louis* (Mo.) *Republic.*]

It was an interesting moment in the general convention of the Episcopal church in Cincinnati when the Rev. H. M. S. Taylor of Atlanta rose to second a resolution offered by a New Hampshire clergyman, contemplating the appointment of a committee "to prepare and report an office for the unction of the sick." Mr. Taylor said: "This precious jewel, this power of restoring the sick by prayer, was thrown away by our church and a woman picked it up. Now, I say, let us get back our own and use this magnificent gift in the name of the church." Which, divested of all surplusage, amounts to just this: That, in view of the fact that Christian Science appears to be distancing the church of the speaker, it behooves the latter organization to even the advantage so far as possible by taking over such distinctive tenets of the Christian Science fellowship as it may. In fact, Mr. Taylor spoke of Christian Science as "sapping the roots of other churches," whatever that may mean.

We should like to remark in passing that if the Episcopalians have lost ground to the Christian Scientists, they can never regain it by the appointment of committees and the drafting of "offices." It will require some more vital process than that. If Mr. Taylor believes in "the power of restoring the sick by prayer," we ask, in all respect, why he does not go out and restore some in that way? A church convention is not a dynamic body; it is only regulative. It can pass upon new spiritual growths and religious movements; but it cannot create. If a practice of healing the sick by unction should develop, it might sanction and regularize it; it could not originate it by all the resolutions that were ever resolved. More than that, the history of combat proves that the attempt to appropriate the enemy's strategy late in the campaign has little to recommend it save the frankness of the confession it incidentally involves.

[Jane M. Lyon in *Philadelphia* (Pa.) *Press.*]

It is a matter of great importance that the Protestant Episcopal convention has taken up faith-healing. It is a part of the Saviour's command which has been neglected. There is but one church, the Church of Christ, Scientist, which advocates this doctrine. Although the youngest church, its members are in every town and hamlet in the United States. Its growth has been phenomenal. Now it is meet and proper, and the bounden duty of the Protestant Episcopal church, the oldest apostolic church, to carry out this neglected command of our Saviour.

We have been preaching the gospel, but that is all—a one-sided work. It has been like pulling a pole wagon with only one horse, or rowing a boat with only one oar. Now we shall see what this oldest church can do with a full working force. But we must have faith. "Faith without works is dead." What of works without faith? We must believe in the omnipotent power of God. The God who made the heavens and the earth and all that in them is—cannot such a good God heal the sick? The God that formed the hand that writes, the eye that sees,—is it a greater work for such a God to heal the body? "With God nothing shall be impossible." We do believe, but we are ashamed to acknowledge our beliefs. Women are better Christians

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than men. They are not hampered as men are. Men hold on with one hand to all their worldly possessions and vices while reaching with the other toward heaven. They are one-sided toward the whole truth.

Now that the Protestant Episcopal church is reviving the belief in prayer, in healing the sick, all churches will follow and all men and women will believe that what they ask for in pureness of heart, in faith believing, will be granted them. "Ask, and it shall be given you" is no idle promise. But we must ask in faith, believing that all things are possible with God, as they are!

[E. M. Ramsay in *Kilmacolm* (Scot.) *Advertiser.*]

The world is accustomed to employ words without weighing accurately their meaning, and, especially in matters of religion, is wont to uphold views which closer scrutiny reveals as mutually destructive. It is the object of this little article to show how Christian Science unfolds the fundamental statements of Christianity, thereby correcting erroneous impressions and giving us so firm a grasp of the true meaning as to enable us to use these spiritual facts in the affairs of every-day life. Let us take a statement to which all Christians would subscribe, "God is infinite," and see how it can be unfolded for us.

We are all aware that infinite means without bounds or limits, that which has no beginning and no end—all. Our Lord tells us that God is good, the only good, therefore we accept the statement that God is infinite and good. If He is infinite and good, it follows that God is infinite good; thus infinite good exists. Again we are told in the Scriptures that God is ever present. This clearly must be so, since the infinite, unbounded All can never be absent. If God could ever be absent, He would cease to be infinite. Thus infinite good is ever present. Our Master further describes God as merciful, perfect, true, holy; tells us that God is Spirit, Life; speaks of His love. If this be so, then perfection, Truth, Spirit, Life, Love must each and all be infinite, as God is in His very essence infinite. If each of these is infinite, it follows that they are synonymous, that they are simply different aspects of the same thing, that they are interchangeable terms. Thus we find that Truth and Love are one, that Life and Spirit are one, that Truth and Life are one. Infinite Life, infinite Truth, infinite Love, infinite Spirit are ever present.

What, then, of man? What relationship do we hold to this infinite good which we call God? In the 1st chapter of Genesis we are told God created man in His own image. If this be a true statement, then man is the image or likeness of good, the image of Truth, of Life, of Spirit, of perfection. Then all in our thought which is not like good, Truth, Life, Love, Spirit, perfection, is not like man. Turning to the New Testament, we find our Lord telling his followers to be perfect, "as your Father which is in heaven is perfect," and St. Paul says to the Athenians, "In him [God] we live, and move, and have our being; as certain also of your own poets have said, For we are also his offspring."

Rightly applied, this teaching acts as the most powerful of wedges driven in between man and evil of all sorts, daily separating him from sin, fear, ignorance, devil worship, and from the ill health, sorrow, and poverty which are the outcome of erroneous, inaccurate thought. "With what measure ye mete, it shall be measured to you again." No one can in thought separate evil from himself, without doing the same for his brother; thus forgiveness ceases to appear a virtue, by being seen as a necessity.

[Ethel Angier in *Northern Budget*, Troy, N. Y.]

The Christian Scientists of Boston have won the heartfelt commendation and appreciation of their fellow-citizens by one of the most striking contributions to the beautification of the municipality yet undertaken by private enterprise. The admirable church whose great dome rises above the city roofs in one of the most congested districts, has hitherto been suffocated and submerged by an unsightly array of apartment houses and faced by an unkempt vacant lot. This latter eyesore has recently been acquired by the Scientists and is now converted into a spot of beauty artistically terraced and laid out in grassy sweeps and well-designed walks, affording a vista of approach to the noble piece of architecture which inspires enthusiasm and sets an example for further civic advancement. The blank wall of the apartment block which flanks one side of the little park, and which has hitherto been given to glaring theatrical advertisements, has been made the foundation of trellis work which is presumably intended to support beautifying vines.

[Willis D. McKinstry in *Salina* (Kan.) *Journal.*]

The basis of Christian Science is purely spiritual, its Principle is divine; it adheres to the first and great command, "Thou shalt have no other gods before me." Christian Science holds to the inspired word of the Bible, the spiritual facts of being, and the operation of divine law, all of which are revealed truths and are taught in the Scriptures from Genesis to Revelation.

Christian Science has not given the world a new God or a new Bible, but it has revealed God by a new name, and it has also given the spiritual interpretation of the Bible. The record of creation set forth in the 1st chapter of Genesis, declares that God created the heaven and the earth and all that they contain; and when His work was accomplished, he pronounced it "very good." Because of the fact that "all things were made by him; and without him was not any thing made that was made," He must naturally be the Principle of all true being, thus we know God as divine Principle. God—Principle—creates, governs, and cares for His creation through the operation of divine law. Christ Jesus, understanding the superiority of this divine power or law, was able to perform what the world calls miracles, but to him they were natural demonstrations.

The teachings of Christian Science illumine the Scriptures; they impart to mortals the spiritual understanding of the Word; thus, in the degree that mankind understand God, the universe, and His law, they are able to demonstrate its healing and saving power, which is available now. Only Truth is true, and thinking must go on until it arrives at absolute truth. This is an age of mental activity; the people are awake, they are thinking along the lines of Christianity as taught and demonstrated by Christ Jesus. The old theological teaching of orthodoxy, with only a future salvation, no longer satisfies them. They believe that "now is come salvation, and strength, and the kingdom of our God, and the power of his Christ."

Christian Science is Christian because it embraces the whole of Christianity; it is scientific because it is the imparting of the truth; it is demonstrable, because it is based upon divine Principle.

POEMS BY MARY BAKER EDDY.

Under the above caption the poems written by our Leader have been compiled in a handsome volume of 79 pages, now in press, and orders will be filled in sequence. All of Mrs. Eddy's hymns are included in the volume, also her earlier poems, which appeared in various publications from forty to sixty years ago.

The poems are printed in clear type on heavy paper, with initials and ornaments in red, and bound in fine English cloth, with a conventional design of wild roses. Price, single copy, $1.50; six or more copies, $1.25 each. Address all orders and make remittances payable to Allison V. Stewart, Falmouth and St. Paul Streets, Boston, Mass.

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CHRISTIAN SCIENCE SENTINEL

EDITORIAL

MRS. EDDY TAKES NO PATIENTS.

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

IRA O. KNAPP, C.S.D.

MRS. EDDY says on page 166 of "Miscellaneous Writings": "The monument whose finger points upward, commemorates the earthly life of a martyr; but this is not all of the philanthropist, hero, and Christian. The truth he has taught and spoken lives, and moves in our midst a divine afflatus." This is markedly true of our beloved friend and associate, the late Ira O. Knapp, whose good works are an eloquent testimony of his Christianity.

Mr. Knapp became a Christian Scientist almost thirty years ago, and early in his career as such was a student of the Rev. Mary Baker Eddy, from whom he received instruction in the Massachusetts Metaphysical College, after which he successfully devoted his energies to the practice of Christian Science healing. He was one of the twelve who with Mrs. Eddy formed The Mother Church, and in 1892 he became one of the Christian Science Board of Directors by appointment of Mrs. Eddy. He was also a member of the Bible Lesson Committee; and, above all else, he was one who did those mighty works of healing which Jesus declared should be done by "them that believe." In every one of his varied relations to the church and to his fellowmen, Mr. Knapp's whole-hearted service earned the "Well done, good and faithful servant," and he was greatly loved and esteemed by the entire field of Christian Scientists.

As our beloved Leader has said of another, so may we say of this dear and true brother: "Evil has no power to harm, to hinder, or to destroy the real spiritual man. He is wiser today, healthier and happier, than yesterday. The mortal dream of life, substance, or mind in matter, has been lessened, and the reward of good and punishment of evil and the waking out of this Adam-dream of evil will end in harmony,—evil powerless, and God, good, omnipotent and infinite" (*Sentinel*, Dec. 14, 1907).

ARCHIBALD MCLELLAN.

IMMORTALITY.

JOB'S mournful question, "If a man die, shall he live again?" is fully answered in the words of the Master: "If a man keep my saying, he shall never see death;" and again, in the ringing declaration of Christian Science: "In Science, man's immortality depends upon that of God, good, and follows as a necessary consequence of the immortality of good" (Science and Health, p. 81).

In spite of the fact that Jesus' teachings are held to be the final word of authority for all professed Christians, there is often found among them, as well as on the part of non-believers, an element of doubt and uncertainty as to man's immortality; nor is this surprising, where material evidence is relied upon as decisive on this all-important question. If we believe that man is matter, we may by the fairest logic accept Job's conclusion: "Man lieth down, and riseth not: till the heavens be no more, they shall not awake, nor be raised out of their sleep;" but while theology has ever pointed away from this to the spiritual fact, it was to something which should be realized after death, hence the doubt and unsatisfied longing for a faith which was susceptible of present proof and reasonable explanation, and Christian Science offers this to the sincere truth-seeker.

The fact cannot be overlooked that so-called material law pays no respect to goodness. According to this belief, saint and sinner are alike mortal, but Christian Science has come to awaken us to the spiritual sense which recognizes the immortality of all that expresses God; and whatever the material evidence, it stands by Christ Jesus' declaration and refuses to "see death."

It may here be asked wherein this attitude is different from that of the Christian believer who holds to the reality of matter and material law. To this we answer that there is nothing in the Scriptures to show that materiality is immortal, but the contrary. We therefore look for and find unmistakable evidence that man is spiritual, now and always; and as this truth is understood fear, disease, sin, and death begin to vanish before the advancing light of Spirit and spiritual understanding. Our progress may seem slow, as was that of our fathers who in this land and in other lands rose to assert their right to civil and religious liberty, and who were met with opposition at every step of the way until they proved by long-enduring faithfulness that they were worthy of freedom, and for this we owe them a debt which mere words can never pay.

When Christ Jesus declared for man's immortality, his listeners angrily asked, "Art thou greater than our father Abraham, which is dead? and the prophets are dead: whom makest thou thyself?" and when he maintained that man never dies, they took up stones to cast at him. If we go from this scene to John's account of the resurrection morn, we may learn a wonderful lesson. Mary, disconsolate and almost broken-hearted, looked into the tomb and saw therein two angels, who greeted her with the words, "Woman, why weepest thou?"

Why, indeed! Had she not just before witnessed the greatest tragedy the world has ever known? Had not hope been quite blotted out by the death of the one who had promised eternal life to all his followers? Before she had time, perchance, to comprehend the angels' question, the beloved Master himself stood before her, and his greeting was the very same. She was also bidden to go and tell the brethren—all who would listen—that his Father was their Father, his God their God; and it is to this glorious assurance that Christian Scientists cling in all their efforts to rise with Christ until, as Paul says, mortality shall "be swallowed up of life."

ANNIE M. KNOTT.

BEING TRUE TO TRUTH.

THERE are few objects on the continent more likely to stir the emotions of a thoughtful traveler than Thorwaldsen's celebrated Lion of Lucerne, in commemoration of the bravery of the Swiss guards who fell, Aug. 10, 1792, while defending the palace of the Tuileries. There are works of art which would be classed as more noble and impressive, but as a symbol of that spirit of loyalty which has contributed a touch of romance and of heroism to the darkest chapters of human history, there is nothing finer.

It may be questioned whether the protection of an unworthy ruler from the judgment which his own misdoings had provoked was worthy of such a devotion and such a sacrifice, but quite regardless of the worthiness or unworthiness of the cause, the exhibition of a fidelity which hesitates at no hazard always makes instant appeal, and for the reason that it witnesses in our thought to some phase of true manliness. Pride of race, of caste, or of reputation may beget allegiance to a prescribed code of ethics, or of honor—even thieves and gamblers are said to be sensitively jealous of their standing among their kind; but in all this there is no recognition of Principle, and no adherence to it, hence nothing of that loyalty whose root significance is devotion to the rule of divine right, whose true meaning

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is faithfulness to Truth. This explains why clannish, partizan, and personal fealty always conduces to narrowness and intolerance. It explains, too, the inherently degrading effects of consent to the domination of society fads and fashions,—the saying and doing and wearing of things without consideration for either convenience, good taste, or common sense, simply because some person or class of persons has given a socially authoritative cue.

Christian Science brings new illumination and direction to thought respecting this matter, by making it clear that all true loyalty, whether to men or to movements, must have its ground and inspiration in fidelity to divine Principle; that we can entertain a right sense and impulse toward a brother or toward a cause only as we apprehend spiritual being and the relation of the given object of our interest thereto. When we are loyal to God for men and for enterprises, we are sure to do good, because we are sure to do right, and to be saved from prejudice and misjudgment, while we gain that spiritual poise which enables us to think of men and things at their best, and so to serve them ever for their best. All our loyalties are thus linked to the keeping of the First Commandment, obedience to which shapes every activity, whether of the head, the heart, or the hand, so that all is done to the glory of God.

The real value of one's devotion to his fellow-men is measured by the clearness of his concept of the divine ideal for each. Without this reflection of Truth, one's interest may mean only injury for those he loves; indeed, there can be no true ministry in a love that is not born of God. Shakespeare may not have so sensed it, nevertheless this surely is the meaning of his saying,—

> To thine own self be true,
> And it must follow, as the night the day,
> Thou canst not then be false to any man.

The test of character is found in our attitude toward our highest ideals, and in so far as this attitude is one of unswerving loyalty, in so far are we the ministers of Christ and truly helpful to others. To "trust in Truth, and have no other trusts," as Mrs. Eddy has counseled (*Sentinel*, July 4, 1903), is to be saved from those disappointing devotions to personality and to mortal concepts which tend in their outcome to deplete and dissipate well-meant and seemingly laudable human endeavor at right doing. It is to perceive and tenaciously adhere to the true, the beautiful, and the good, and these alone, wherever presented. It is to honor God in all our choices and acts, and this is the heart of genuine loyalty.

JOHN B. WILLIS.

AMONG THE CHURCHES.

DENVER, COL.

Ground was broken at East Bayaud and Grant streets, on Oct. 22, for the edifice of Second Church of Christ, Scientist, Denver, Col.—*Correspondence.*

ITHACA, N. Y.

Work on the new Christian Science church, which is being erected on the old Campbell mill site at the entrance to Cascadilla park, is progressing rapidly, and the building will be ready for services by the last of November or the first of December.—*Ithaca Journal.*

BUZZARDS BAY, MASS.

The Christian Science Society of Buzzards Bay, Mass., has purchased a building lot on Washington avenue which has a frontage of one hundred and forty feet, extending back one hundred and five feet. It is in a most desirable locality for a church, as it is near the turn of the car-track and will be convenient for people coming from either direction.—*Bourne Pioneer.*

KEWANEE, ILL.

On account of the rapid growth during the past year of the Christian Science congregation in Kewanee, it has been found necessary to increase the size of the meeting-place, and at the present time workmen are remodeling the frame building at the corner of Main and Lyle streets. It will be converted into a chapel with a seating capacity of over one hundred and fifty.—*Kewanee Star-Courier.*

OXFORD, ENGLAND.

New reading-rooms were opened here this summer, in a very central position, at 26 and 27 Cornmarket street, near the Bocardo gate of the city. The house in which these rooms are, is a relic of the ancient city and must be about five hundred years old. These rooms, looking on to the most crowded of our thoroughfares, are attractively painted and furnished, and have been visited by several inquirers during the summer. We hope they may help to spread the knowledge of the helping and saving power of Truth in Oxford. The Oxford Scientists are united in working and praying for the success of our great cause, and in deep and reverent gratitude to our dear Leader, for the health and happiness her wonderful message has brought them.

Correspondence.

STOCKTON, CAL.

The new church for the Christian Science congregation, at the northwest corner of Center and Flora streets, in the heart of the best residence district, is nearly finished. Some filling of the lot is yet necessary and some few details of the interior are still unfinished, but it is expected that next Sunday's [Oct. 8] services will be held in the new edifice. The church is a very modest structure, plain in both exterior and interior, and wholly without pretension. It is capable of seating three hundred persons, but seats will be provided for only about two hundred at the opening. As the growth of the attendance at the services has been very rapid, the present seating capacity will probably have to be increased very soon. The church was organized in 1898. No ceremonies will mark the opening, since it is the rule in Christian Science organizations not to dedicate church edifices formally until they are fully paid for and free from debt.

Correspondence.

[Written for the *Sentinel.*]

A PRAYER.

GERTRUDE RING HOMANS.

DEAR Lord, at such time as I am denied
  Room in the inn of some heart overfilled,
Where I have sued for lodging, and aside
  Must turn for shelter, let regret be stilled.

And in some humble place, where I can rest
  Among strong service-concepts gentle-eyed,
Let there be born and for the wise men dressed
  A healing thought to which Thy star shall guide.

And later, if I see it crucified,
  Support me till the resurrection morn
Shall show Love's power to prove it glorified,
  Despite the lowly spot where it was born.

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THE LECTURES.

SANTA ROSA, CAL.

The lecture by Frank H. Leonard of Brooklyn, N. Y., Saturday evening [Oct. 1] at Woodmen Hall, awakened much interest. Mr. Leonard was introduced by Attorney L. E. Fulwider, who said,—

It seems strange that the world's attitude toward religion differs so much from its attitude toward the so-called secular affairs. To all the different branches of engineering, to all the different branches of transportation, to all the different branches of the arts and sciences, the world looks expectantly for advancement and improvement, and hails the same with delight; but in matters concerning the creator and His creation there is a prevalent idea that nothing more is to be discovered or learned.

Christian Science has come into the world to offer a reasonable interpretation of the Scriptures and an avenue of escape from sin, sickness, and disease. There are some, however, who have been prejudiced against Christian Science and its import and mission to the world, and to endeavor to remove this prejudice is the purpose of these lectures. I have studied Science and Health, not for the purpose of expounding its mysteries to others, but for my own satisfaction and benefit, and from the knowledge I have gained and the benefits which I have received, and the benefits which the different members of my family have received, and the many living examples of Christian Science healing which have come under my observation, I am convinced that Christian Science is not an experiment, but is founded on the rock, and "the gates of hell shall not prevail against it."

Press Democrat.

LINCOLN, NEB.

Francis J. Fluno, M.D., lectured to a fair-sized audience at the Oliver Theater yesterday afternoon [Oct. 2] on Christian Science. In introducing Dr. Fluno, O. A. Robinson said of Christian Science:—

Throughout the whole of infinity, everything as it really exists is maintained and governed by the infallible, immutable law of God; and feeling the need of a power above and beyond itself, humanity has for ages recognized that relief from its sorrow, sickness, and discord must come from an understanding of that law and its application to conditions incident to human life. The universal craving for this unseen truth has brought out many systems of philosophy and religion, and following the upward leadings of whatever portion of truth their teachings have contained, has resulted in all the moral and intellectual progress the world has made.

But all these systems, while beneficent in their influence, have been found inadequate to every-day needs, for they do not offer the same positive pardon for sickness that they do for sin, nor enable us to lay hold of the salvation which the Scriptures say is for us now. Mrs. Eddy says: "In the record of nineteen centuries, there are sects many but not enough Christianity" (Science and Health, p. 224). Another noted writer has said: "Christianity has been tried for nineteen centuries, but the religion of Jesus Christ has never been tried." This latter statement is mainly erroneous; and is based upon a misunderstanding of the nature of Christianity, for genuine Christianity is not merely an intellectual interpretation of the didactic teachings of Jesus, but includes spiritual understanding with the signs following. The scientific religion which Jesus taught and demonstrated has been tried, for it was put to practical tests by its Discoverer before it was offered to the world; and is not now being merely tried, but is being demonstrated as an understood Principle.

Christian Scientists accept "the inspired Word of the Bible as a sufficient guide to eternal Life" (*Ibid.*, p. 497); that it contains, as it has always contained, this absolute rule the world has so long sought, and furnishes, in the light of scientific understanding, a panacea for all human ills. It destroys the fears that dominate all human activities, and leaves man free to work out his life-problem unhampered by the sense of limitation and inability to accomplish that which is good. Proof of its utility is furnished by hundreds of thousands who have been restored to health, happiness, and harmony; whose lives have been broadened and bettered; whose capacity to think and work rightly has been increased, for the light which has always shone in the darkness is now comprehended, and has brought to their consciousness a new heaven and a new earth.

Nebraska State Journal.

FRANKFURT A. MAIN, GERMANY.

Under the auspices of the Christian Science Society of Frankfurt a. M., a lecture was given by Bicknell Young at the Masonic Hall, Mozart Platz, on Friday evening, Oct. 7. Mr. Young was introduced by Ferdinand Staib, First Reader of the Christian Science Society of Stuttgart, who spoke in substance as follows:

We live in an age of progress, when discoveries tread on each other's heels. All this progress, however, brought humanity no nearer freedom from the bondage of sin, sickness, and death, nor removed the seven times sealed mysteries of the Bible, until Mrs. Eddy discovered Christian Science and made it known to the world in her book "Science and Health with Key to the Scriptures." When this book first came into my hands, I did not believe in it, nor had I any desire to investigate its contents: eventually, however, I decided to read the chapter on Prayer. I chose this chapter because in former times I had experienced some answers to prayer and thought this would be a good test of the superior value of Christian Science. The reading was at first attended with difficulties, for I had little free time, and my school English was almost forgotten. It was three months before I had read the chapter through. But how rich was my reward! Before the chapter was finished, Truth had freed me from a stomach trouble, said to be hereditary, which had annoyed me for over fifty years. Herein was my first proof of the value of the text-book of Christian Science.

With the blessings which Christian Science has already brought to weary, sick, and sinning humanity, every one can acquaint himself who looks into the literature lying on the tables of our free reading-rooms, or by attending the Wednesday evening testimony meetings. In addition to these helps to enlightenment, our Leader is now sending messengers forth into the world to make Christian Science more generally comprehensible through their lectures. Such a messenger is the gentleman who will now address you.

Correspondence.

TOPEKA, KAN.

Willis F. Gross of Boston, Mass., addressed a large audience at the Grand Opera House Sunday afternoon [Oct. 9] on "Christian Science: The Gospel of Salvation." The speaker was introduced by Robert Stone, who said in part,—

You do not believe all that I believe, I cannot indorse all that you teach, but I concede the sincerity of your beliefs and the possibility that in some way I may be mistaken. The wonderful history of your young organization commands the world's attention. The great multitude of our people who believe in Christian Science do not of necessity prove that it is right, but the fact that they include some of the essential truths which for ages have been

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neglected by the orthodox churches, have been gathered up by you and brought to light and usefulness. The realm of truth is so large that no man has yet explored all its territory nor discovered all its treasures. Let us not think, because we have one jewel, that what another has found must be only glass or counterfeit. Christian Science has brought to the world the old truth which Christ taught, that the kingdom of heaven is within us, and that godliness is goodness, and happiness is health.—*Topeka Capital.*

LECTURES TO BE DELIVERED.

Unless otherwise stated in the notice, it is assumed that the lecture will be given at 8 p.m.

Asheville, N. C.—Willis F. Gross, Church Edifice, French Broad avenue, Dec. 5.

Brunswick, Me.—Frank H. Leonard, Pythian Hall, Nov. 25.

Central Point, Ore.—Rev. William P. McKenzie, Central Point Opera House, Nov. 19.

Columbia University, New York, N. Y.—William D. McCrackan, M.A., Earl Hall, Columbia University, Dec. 2.

Decatur, Ill.—William D. McCrackan, M.A., Powers Opera House, 8:15 p.m., Dec. 5.

Grants Pass, Ore.—Rev. William P. McKenzie, Opera House, 3 p.m., Nov. 20.

Harvard University, Cambridge, Mass.—William D. McCrackan, M.A., Emerson Lecture Hall, Nov. 21. Open to all members of the university.

Haverhill, Mass. (Second Church).—Bicknell Young, City Hall, 3:30 p.m., Dec. 4.

Hornell, N. Y. (Second Church).—Frank H. Leonard, Woodbury Universalist Church, Dec. 2.

Kansas City, Kan. (First Church).—Rev. Arthur R. Vosburgh, Auditorium, Portsmouth Building, Sixth street and Minnesota avenue, Dec. 1.

Kansas City, Mo.—Rev. Arthur R. Vosburgh, for Third Church, Sunday evening, at Morton's Hall, Nov. 27; at First Church, Nov. 28; at Second Church, Nov. 29.

Kingston, Ont.—Frank H. Leonard, Ontario Hall, Nov. 21.

Kirkwood, Mo.—Clarence C. Eaton, Church Edifice, Washington and Clay avenues, 3:30 p.m., Nov. 27.

Louisville, Ky.—William D. McCrackan, M.A., Macauley's Theater, Dec. 4.

Ludington, Mich.—Hon. Clarence A. Buskirk, Lyric Theater, Dec. 2.

Marshall, Tex.—Clarence C. Eaton, Nov. 29.

Maryville, Mo.—Clarence C. Eaton, Empire Theater, 3 p.m., Dec. 4.

Newport, R. I.—Frank H. Leonard, Apollo Hall, 140 Thames street, Nov. 24.

Portsmouth, Ohio.—Rev. William P. McKenzie, Grand Opera House, Sunday afternoon, Dec. 4.

Pottsville, Pa.—Rev. Arthur R. Vosburgh, 3 p.m., Dec. 4.

Sapulpa, Okla.—Clarence C. Eaton, Dec. 1.

St. Louis, Mo. (Fourth Church).—Rev. William P. McKenzie, Church Edifice, Page boulevard, near Montclair place, Dec. 2.

Shreveport, La.—Lecture Nov. 24 canceled.

Stamford, Conn.—Bliss Knapp, Casino, Suburban avenue, 3 p.m., Dec. 4.

Valparaiso, Ind.—Frank H. Leonard, Memorial Opera House, Dec. 6.

Victoria, B. C.—Prof. Hermann S. Hering, Victoria Theater, 3 p.m., Dec. 4.

Walla Walla, Wash.—Prof. Hermann S. Hering, Keylor Grand Opera House, Nov. 29.

Winlock, Wash.—Prof. Hermann S. Hering, Mutrie's Hall, Dec. 2.

York, Pa.—Frank H. Leonard, York Opera House, Dec. 1.

TESTIMONIES OF HEALING.

My early experiences in Christian Science were given to the Field on page 583 of the December, 1905, *Journal.* Since then we have moved to Longmont, Col., where we were happy to find a small but faithful band of Scientists. We became members of the little church here and we also had the privilege of becoming members of The Mother Church. Our gratitude for the great blessings which Christian Science has brought to us has been growing every day, as after my first healing—of a most distressing and so-called incurable disease—other chronic ailments, believed to be the unavoidable companions of old people, have been overcome, or nearly so. The desire for strong drink and tobacco, which I might say I used almost daily from boyhood, has gradually left me entirely. I have had many other demonstrations of the truth, either through the loving help of practitioners or through our own work, and these have strengthened our faith.

For the encouragement of beginners in Christian Science, who do not overcome all error, sickness, or sin as quickly as was hoped for and perhaps expected, I wish to tell of a demonstration which I made lately, as it seems to me to be the greatest victory over error which I have won, even if the seeming ailment was not as distressing as many others of which I have been healed. About three years ago a peculiar skin trouble broke out on the inside of both hands, causing me much pain and inconvenience. It did not seem to make any difference whether it was cold or warm weather, and the use of gloves did not afford much protection; but I never hesitated to use my hands when necessary, neither did I ever try to find out the name of the disease.

I tried for a long time to handle the case in Science for myself, according to my understanding, but could not make the demonstration. Believing, at last, that this trouble, being before my eyes all the time, seemed too real to me, I asked a practitioner to help me, which she did. After some time the hands were almost entirely healed, but it was not long before the trouble broke out again, which was a great disappointment. Still I did not lose courage, and worked right along, for I knew that the reason for failure to realize the healing must be in myself. I had overcome a great many evils that possessed me, to be sure, but evidently I lacked something yet. Was there not one of the old cherished beliefs and practices which I was not yet willing and ready to give up for Truth? On examination I found that I was still dominated by some appetites which I felt to be unworthy, and straightway determined to give up their indulgence. It is interesting to be able to say that on that very morning I had to dig a ditch in hard dry ground, but my hands did not hurt me at all and healed right up,so that after a few days they were as smooth and soft as they were before this trouble began. The ailment vanished from my consciousness so completely that I forgot the following day to put on the gloves which I always wore out of doors, and from that same morning the desire for coffee or tea had vanished as completely as the belief in sore hands.

Since this experience I have more than ever before understood the necessity for unquestioning obedience, and know also that Christian Science, the word of God, is searching the very heart of man in order to uncover error and destroy it. I can, with St. Paul, thank God even for my infirmities. They help us to purify ourselves till we shall finally awake in His likeness.

FRED HALVERHOUT, Longmont, Col.

I am very glad of the opportunity of acknowledging my healing through Christian Science. For many years I had been an invalid, from spinal irritation and nervous break-

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down which was only temporarily relieved by the kindness of friends and physicians; but this finally resulted in a condition which I feared would terminate in helplessness, so that I would never be able to walk again. Knowing that no material remedy could help me permanently, I tried Christian Science treatment as an experiment. It proved very satisfactory, for in six weeks' absent treatment I was so thoroughly healed that, although four years have passed, I have never had a day's serious illness since.

I am grateful to God for this healing, and for the understanding of His word which is coming to me through the study and demonstration of the teachings of our text-book, "Science and Health with Key to the Scriptures" by Mrs. Eddy, of whom I will say, in the words of Paul, "I thank my God upon every remembrance of you."

CORA L. LOCKERBY, Quincy, Mich.

In "Science and Health with Key to the Scriptures" by Mrs. Eddy, we read, "We are sometimes led to believe that darkness is as real as light; but Science affirms darkness to be only a mortal sense of the absence of light, at the coming of which darkness loses the appearance of reality" (p. 215); and this has been my own experience. About two years ago a very small bunch appeared under my chin, but I did not deny the error in a scientific way and did not "stand porter at the door of thought" (Science and Health, p. 392). The growth did not increase very rapidly in size, and as it did not pain me I did not pay much attention to it until September, 1908, when it seemed to be quite noticeable. I then began to wake up, to realize where I stood. I certainly had been in darkness, and I knew that it was time for me to work.

I tried to clear my consciousness, and to know that as God did not create disease I could not manifest it. I worked on in this line for a few weeks, when I met a Christian Science practitioner to whom my husband had gone for treatment. She gave me instructions which I tried to follow, and worked to the best of my understanding; but error had crept into my consciousness with the suggestion of some malignant growth, and just then darkness seemed as real as light. I saw that I was losing ground, as the bunch was very much larger and had become very red and painful. I then wrote to the practitioner and asked her to take my case. In reply I received a telegram, saying she would begin treatment at once. That was the 9th of July, 1909, and at the end of two weeks the healing was complete. For a few days after the practitoner began treatment the pain was not so severe, but the sixth day it became very painful again and presented an alarming appearance. At night it began to discharge freely; then I was freed from pain, the soreness gradually went, and the light came. Two of my relatives had died from malignant growths, so it can be seen what this healing means to me.

I feel thankful to God, and to our dear Leader, Mrs. Eddy, who has taught us the truth that makes us free.

ANNIE M. KING, Wilmington, Del.

The past three years have been the happiest of my life. My cup of joy is running over. My mother had been an invalid in a sanitarium for twenty years, but she has been healed through Christian Science, and has been at home with her two daughters for over two years. She has outlived the doctor that kept the sanitarium, as well as the relatives and friends who sent her there.

For six months I was rejoicing about my mother, but after that the novelty wore off. I do not wish to condemn the doctors, but I am thankful that I have learned that there is a better way. In all, we spent over twenty thousand dollars for medical treatment. Christian Science has overcome for me the fear of sanitariums, hospitals, and rest-cures. After graduating from high school I went twice to a sanitarium for several months, as a result of overstudy. Afterward I traveled over Europe for a year and a half, but travel did not heal me of bitterness and fear. I have come to prove for myself the truth of which our dear Leader, Mrs. Eddy, writes in "Retrospection and Introspection" (p. 21): "It is well to know, dear reader, that our material, mortal history is but the record of dreams, not of man's real existence, and the dream has no place in the Science of being."

MISS GEORGIANA SPRINGER, Chicago, Ill.

I can truly say it is because of the inadequacy of human language to express the deep gratitude of my heart for the larger understanding of God which I have gained through the study of Science and Health, that I have refrained so long from declaring it through these columns; but now these words of Jesus come to me with a new meaning, "He that sent me is with me: the Father hath not left me alone." I realize as never before that the Father has never left me alone, and that He will now, and always, supply my need.

I had occasion recently to look over a large box of written matter, and to contrast my thought of fifteen years ago with my thought of today. All through those articles—articles on Scriptural topics, written for a small monthly published by the church to which I then belonged—I can trace my concept of God as either sending or permitting sickness, distress, trials, poverty, and the like, for a good purpose. I see, and marvel now, how illogically I argued that He would in some way bring good out of evil; that way, however, I never seemed to make clear. The point I would make in commenting upon it is the fact that underneath this pile of promiscuous words I plainly trace a plaintive soul-cry for purity, light, God! When I stumbled, as it then seemed, into Christian Science, four years ago, and when that grand "Key" was placed in my hands, I took it eagerly and unlocked, though slowly, the everlasting truths of the Bible, and understood for the first time what Job meant when he said, "I have heard of thee by the hearing of the ear: but now mine eye seeth thee."

For more than twenty-one years, just ended, I have ministered to the church in the capacity of a pastor's wife, and naught have I but love for all those with whom I have been associated. Although positive divergence of thought for the past two years at length terminated in our resignation, this separation came about so gently that now it is counted in the past. I simply am left to wonder at the graciousness of God's leading.

The people loved their pastor, and their expressions toward me have indeed been very tender and beautiful. My last public words, "Friends, I am not taking this step away from you, but nearer to you. If at any time you want me, if at any time you find yourselves hungering and thirsting for a heart to heart talk about the Christ Science, I shall be glad to help you,"—these words were received in love, because tendered in love.

The help for which I am most thankful is the answer to that soul-cry, sent up years ago, and all along the path, for light. The peace which has come into my life is past telling, but it is the "hope for years to come;" yes, it is all summed up in the larger understanding of God gained in the unfolding of divine Principle as taught in "Science and Health with Key to the Scriptures," and revealed in the Bible to all those who have eyes to see it.

I have had much to overcome, but even so I am thankful, for God has shown me how to do this, in proportion to my search to know, and since my awakening, four years ago, my search has been continuous and almost alone, with the exception of one dear Scientist, who tenderly yet unflinchingly has pointed out the way and helped me over the hard places. Pages and pages could I write about the overcoming of physical ills, faulty temperament, discordant conditions, and lack in everything and every direction.

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Pages, too, upon the personal experience of the preventive element in the domain of Christian Science; but I hesitate to monopolize the valuable space in these columns, for I realize as never before that if all the benefits accompanying the acceptance of the help of eternal Truth were written, I might say with St. John, "If they should be written every one, I suppose that even the world itself could not contain the books that should be written." I rejoice with joy unspeakable that, although there are no words that can adequately convey the idea of Spirit, yet this priceless and practical religion needs not so much words as actions.

MRS. CLARA ISERMAN, Ridgewood, N. J.

We have recently passed through an experience that gave me an added proof of the omnipotence of God. Our only child, a boy of eight years, while at play barefooted, jumped upon an old iron rake, one prong passing through the ball of the foot and coming out on top. The child came into the house, and when I saw what the trouble was, I went quickly to the telephone and asked help of a Christian Science practitioner. My fear seemed to know no bounds, for I myself had passed through three months of extreme suffering from poisoning, supposedly caused by stepping upon a nail, a few years prior to my knowledge of Christian Science. The healing of the child's foot was most wonderful. He never once complained of its hurting him, lost no sleep at night, and just one week after was out at play, running, jumping, etc., as if nothing had happened.

Words fail to express my thankfulness to God, and my heart goes out with more gratitude than ever before to our brave, dauntless Leader, whose life of consecration, purity, and surpassing love for mankind has enabled us to experience this wonderful demonstration of God's power, as well as past blessings, through Christian Science.

MRS. DORA E. DOANE, Pasadena, Cal.

I have been helped a number of times in Christian Science. Four years ago I had absent treatment at the birth of my second child. When the birth took place, everything was natural and I experienced very little pain. The physician who was present at the time was amazed, and said he had never seen anything like it. The child was large and healthy and we both got along nicely. I was also helped at the birth of two other children. At another time, when my oldest child was a few weeks old, he suffered constantly with a bowel disorder. Finally, I wrote to a Christian Science practitioner to give him treatment, and in three days the action was perfectly normal. There are a great many other times when I and my family have been helped through Christian Science, for which I am most thankful.

I would like to tell of a beautiful demonstration of Christian Science healing which we had in the summer of 1909. Our little boy, then four years of age, swallowed part of a toy, made of iron, which caused violent vomiting. We called a physician at once, who thought it had passed into his stomach. The child was very sick and weak for some time, but gradually gained strength, although he had great difficulty with his eating, his throat being in a bad condition. After about six weeks he took cold, and his breathing was very bad. In October he became so much worse that it was thought best to have him examined with the X-ray. We were then told that the iron had lodged and almost entirely closed one lung. The physicians in attendance advised an operation, but said his lung was in such a bad condition that he could not possibly recover. We then took him to Chicago, to a hospital, and the physicians there said it would be a very dangerous operation, in fact would be fatal; so we engaged a Christian Science practitioner in Chicago, who began treatment at once, and we brought the child back home.

After three weeks of absent treatment I took him to Chicago again, and one of the city's best physicians examined him again with the X-ray. He said the iron was gone, but that no human power could save the child as he was in the last stages of acute lung trouble. I then took the child to the home of the practitioner and stayed there nearly a week. The improvement was very noticeable after this time, so that long before Christmas we felt that he was perfectly healed. He kept well all winter, and now, a year after the accident, he is as healthy and strong a child as one could wish to see. His disposition, too, has improved as much as his body. Before this experience he was cross and irritable; now he is sweet and loving. Needless to say we all feel the deepest gratitude, and it is with a very thankful heart that I send this testimony, hoping it will help some other who is past all human aid. We feel that we are greatly blessed to live at a time when so much truth is being brought to light. Our thanks are first to God, the giver of all good; then to Mrs. Eddy, the Founder of Christian Science, through whom the light of Truth has come to this age.—ZOETTA EDENS, Onarga, Ill.

Many times I have thought I would write to the *Sentinel* and tell how grateful I am for the blessings that have come to our family through the slight understanding we have, and the help of others in Christian Science. It would be impossible for me to tell all that has been overcome. At the time when I took up the study of Science and Health it was not for physical healing. I was a member of an orthodox church, but was not satisfied. I had studied "mental science" a short time, but there was much in it that I could not think was the truth. Then I came to see what Christian Science is, and it has been a constant source of comfort to me.

I hardly know how I could have passed through so many seeming misfortunes and accidents in our family of three, without the strength given in the understanding that divine Love is an ever-present help. I had a fall down a flight of stairs which resulted in very serious injuries. My husband, who is over seventy years of age, had two ribs broken from a fall, but in less than a week he was able to go to his office. Our son had his hand caught in machinery, so that it was thought by the surgeons at the hospital that they would have to amputate the whole hand, but he insisted that they must try to save it, especially as he had only the use of one hand. While he was not a Christian Scientist, as soon as I reached him he asked me to telephone a practitioner for help, which I did. He passed through the ordeal wonderfully, and when he became conscious asked for something to eat. One surgeon remarked that he had never seen the like of it before, but we knew from what source our help came. We brought him from the hospital the next morning, and he was dressed and sat up all the time. With all three cases there was no pain, inflammation, or fever, and the whole system was perfectly normal.

Is it any wonder that I cannot find words to express my gratitude to God, also to Mrs. Eddy, for the help we have had in Christian Science? If I were to tell all the good that has come to us through Science, it would take the space that belongs to others.

MRS. BEADIE MOSS, Missoula, Mont.

I often think of those who are not present at our helpful and uplifting Wednesday evening meetings, and I wish I might share with them the love and truth which is found there. When I think of some who are working out the problem of life, alone in some far-away country village, where perhaps they see no Christian Scientist for months to help them on with an encouraging word, I wonder how I, who have so much cause to rejoice, can ever complain or be a sluggard in the race.

Two years ago I just existed, my case hopeless according

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to *materia medica*, and I was not strong enough, in the opinion of my relatives, ever to do much work; but that verdict has been set aside, for today I am living, not merely existing, healed of my physical troubles, and able to work hard and long every day. At that time I was going to church as in my boyhood days, but was unhappy and discontented because I had not found a God to whom I might draw nigh and know. Mrs. Eddy tells us in "Miscellaneous Writings" (p. 155) that "all power and happiness are spiritual, and proceed from goodness;" therefore I need no longer be unhappy, and how can I be discontented with an ever-present God, good, as my guide, my strength, my wisdom, and my all. I often ask myself, Am I really grateful for the good I have received in the short time since I put aside my prejudice and consented to read Science and Health by Mrs. Eddy, which a friend let me take because she said I needed to read it? I did read, but at first found nothing. I, however, read on, and still there seemed to be nothing in that book which I needed: but one day the light came, and it was not long before I obtained a copy for myself.

As the Christ-healing has been restored to us in God's own way, after being lost sight of for so many centuries, so all will sooner or later come to work out their individual problems, which are at times forgotten because of some worldly ambition or selfish desire. All I am and all I hope to be I owe to Christian Science, and my silent prayer is that I may be found worthy and prove my gratitude as I journey on from sense to Soul, to spiritual freedom and strength.—HENRY E. HEWITT, Boston, Mass.

For fifteen years I had eye trouble, which material means never relieved. The last two years of that time I suffered constantly, and had but little use of my eyes. I was often discouraged, still I always felt that somewhere I must find help; but gradually almost my whole system became disordered, and when I reached the point where I knew I must have help very soon, the truth was brought to me by one who saw so clearly God's love and care for His children that I was able to see it, too. A few days after Christian Science treatment began I was healed, and only those who have been through a similar experience know how happy I was—not so much that I was well, but because I had found God. That was over three years ago, and since then I have been striving to learn God's ways and how to walk in them. During that time I have been well, for the first time in my life; it almost seems as though a new body had been given me.

Quite recently God's protecting power was once more shown me. On retiring I noticed some spots on my arm, but gave no heed, and by morning my body was nearly covered. While in the woods the day before, I had come in contact with what is called poison ivy. The condition seemed so serious that a practitioner was informed of the trouble over the telephone, and in four days the eruption was all cleared away. To me this was wonderful, for the whole body was affected. There was no burning or pain, excepting for a short time on my hands and throat.

I am glad to have been guided to the truth, and I know that only as I live it in thought and deed can I show my gratitude to God. I am also grateful to our Leader, Mrs. Eddy, for her faithful ministry to mankind.

CANDICE B. HOBART, Canandaigua, N. Y.

I wish to tell of what I know of Christian Science. In 1905, I was in a hospital three months and had two operations in that time. I came out in April, and was well until June, when I became ill again, but so dreaded the hospital that it seemed I could not go there again. I had medical treatment until the next April, when I was very sick. I could not stand it, and I had two doctors, who said I must have an operation; that I was full of growths. I did not want to go, but they brought another doctor and he agreed with the others in saying that my case was very critical, as I had put off the operation too long. It was decided to operate on me the next day, and I sent word to my sister to come and see me.

My sister came, and she told me of Christian Science and said that I could be healed by it. I believed her, for I always had faith in God, and I was ready to trust Him. I told the doctors I would not go to the hospital, as I was going to try God's power for three days first, and if God could not help me I would then go to the hospital. They were very angry with me, and said I had already let it go too long; but I sent for a Christian Science practitioner, and at the first treatment the constant pain left me. I knew that the growths had been destroyed, and thank God that was the case. The first time the practitioner saw me I could not speak above a whisper, but the next morning I got out of bed and threw away all the material remedies. I kept on gaining, and realized the truth of Jesus' promise, "Ye shall know the truth, and the truth shall make you free." In six days I was able to go down town to the Wednesday evening meeting, and testified to what God had done for me.

I am very thankful to God for His love and mercy to me; also to Mrs. Eddy, for her understanding of God's love that has brought the truth to light.

MRS. ELIZABETH SLOCUM, Auburn, N. Y.

It is with the deepest gratitude that I give my testimony to what Christian Science has done for me. The efficacy of Christian Science was proven to me in February, 1909, at the birth of my baby. The birth was easy, it being wholly without pain. A nurse and practitioner attended me, there being no physician called. I am also grateful to Mrs. Eddy for giving us this wonderful truth, whereby we can work out our life-problems. If we study the Bible and her works carefully, we find each day a new way in which to apply this truth.

MRS. HELEN BLAKE PHELPS, Jackson, Mich.

Throughout the study of a recent Lesson-Sermon these words of the psalmist have kept recurring to my thought,—"Let the redeemed of the Lord say so." With this admonition came the earnest desire to express the gratitude I have long felt for the work of Truth through Christian Science. Some one has said that if nothing else had been accomplished by this movement than the restoration of weak nervous women to a life of usefulness, it would have done much toward the redemption of mankind. That this has been done in my own case in the last four years is not only a cause of personal thanksgiving, but has meant much in my relation to others, particularly in my work as a teacher.

I started life as a weakling, with very little promise of growing up. For years I struggled against an almost overwhelming sense of constitutional delicacy. I continued my education from year to year, only by the most careful attention to matters of diet and surroundings, my parents sacrificing much, in the mean time, to give me every possible kind of help. Just three years ago I came back from a long vacation, seemingly full of new energy and ready for work, but in just six weeks I had returned to the state of extreme nervous exhaustion which had almost ended my work the preceding spring. This was accompanied by such acute attacks of rheumatic trouble that I was in almost constant agony. These periods of pain kept increasing in duration, until I could scarcely keep my mind on the duty of each hour. I finally saw nothing ahead but to resign my good position and take a year's rest, which meant relying on my relatives for help, as I had no other source of income.

Just as this decision was reached, there came to me in a

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most unexpected way a timid suggestion from a fellow-worker that I try Christian Science. It was almost wholly a new thought to me. I had tried massage and magnetic treatment, but never had the idea of Christian Science presented itself as anything that might interest or help me. I had read and heard some harsh criticism of it, so that I was somewhat prejudiced, but now, in sheer desperation, I clung to any hope of relief and went at once to a practitioner. Words can never explain the sense of peace that came to me in that first visit. God's "word" was indeed sent quickly with its healing message. I returned to my work the next day, knowing that I could continue and that I should find joy in it. In a week's time the sciatic trouble had disappeared, and I gained so rapidly in every way that many comments were made upon my changed appearance. Since that time several ailments of long standing have been gradually overcome. Perhaps the greatest freedom I have gained is in being able to do away with glasses, which I had worn most of the time since the age of twelve.

Many hard lessons awaited me before I was to begin my ascent from the "wilderness" of material sense to the spiritual heights, but I am now thankful beyond measure for each experience, for through it all has come that peace which the world cannot take away. That much besides physical well-being has come to me, need not be explained to those who have already experienced the healing in Christian Science. Since learning the joy of following the leadings of divine government, instead of my own stupid human will, my life has been directed in a wonderful way. This direction was not always understood at the time, but the results have shown a guidance in life-problems that could not possibly have been more satisfying. To the beautiful help and the patience of practitioners and Science friends both in the East and in the West I owe much of the good I have gained. The regenerative power of Christian Science lies, however, in the fact that it does enable one to work out his own problems whatever they may be, and this I am striving to do daily. From a position of misunderstanding and criticism I have come to feel the greatest love and respect for our wonderful Leader, and I rejoice in the wisdom and love that directs the manifold interests of this great movement. My greatest desire is that I may obey, and follow in all true humility of spirit, as she so surely follows only the Christ.

ELIZABETH CUTTING, Riverside, Cal.

[Translated from the German.]

It is with a grateful heart that I think of the help which Christian Science has brought me. I was suffering greatly from stomach and bowel trouble of years' standing, and medicines brought no permanent relief; but it was not until an operation was decided upon, that I turned to Christian Science and asked a practitioner for help. I had absent treatment, and was freed of the physical ills within a short time. Through Christian Science I have also come to the recognition of the truth which heals and frees us and lifts us above all material beliefs. I am very grateful to Mrs. Eddy, through whom has been revealed this truth which brings infinite blessings. I have become mentally free through the discernment of spiritual realities, as revealed to me through the study of her book, "Science and Health with Key to the Scriptures."

FRL. CHARLOTTE PRAHL, Danzig, Germany.

Blessed are the cheer-givers, for they shall be called the sons of the morning.

Blessed are the happiness makers!

Blessed are they that remove friction, that make the courses of life smooth, and the intercourse of men gentle!

HENRY WARD BEECHER.

FROM OUR EXCHANGES.

[*Outlook.*]

In no field does the process of hardening faith into dogma bear more tragical results than in the field of religion. The tendency to formulate a vital relation, to define rigidly a free and spontaneous movement of mind, plays havoc in every art, and transforms the fresh and spontaneous feeling, the new and individual method, into an academic formula. The struggle of all vital things in the world is to keep active and free, to resist the paralysis of hard and fast method. Every man of genius in art is a disturber of the peace at the start; not a lawbreaker, but a violator of those conventional rules in which the vital force of a great, affluent nature has been turned into hard and fast precepts. The experience of the race, the deposit of its endeavors to find truth, its struggles after freedom, its anguish of toil, is of immense educational value; but when this experience ceases to be a guide and becomes a master, ceases to be a liberator and becomes a yoke, it arrests the natural growth of the creative life of men. There are few things in history so pathetic as the conversion of the liberators of the mind and soul into oppressors, so that the apostle or martyr of freedom in one age is made an unwilling tyrant in the next; so prone are men not to follow the spirit of the leader, but slavishly to copy his methods. This benumbing tendency creeps like a slow paralysis not only over society at large, but over individuals, and the man of genius must strive like other men to keep his mind open and his spirit free; otherwise he, too, becomes an imitator, not of other men, but of himself. If the vision which made his youth glorious is to give his maturity constant renewal of power, he must keep near the sources of his inspiration, and the exquisite craftsmanship which practice brings him must never be counted other than as the servant of vision.

[Rev. C. Silvester Horne, M.A., M.P., in *British Congregationalist.*]

More and more I come to believe that the immediate necessity, if the church is to recapture and reassume her position of authority in the modern world, is that she should simplify her gospel. We do no dishonor to reason when we protest that we spend too much time in rationalizing our mysteries. What the world wants to know is not so much that our gospel is reasonable as that it is real. Theologies new and old have far more interest and value for the ministerial mind than for the non-ministerial. I do not suggest that we need to study theology less. But I do suggest that if we knew what is going on beneath those faces that confront us as we stand up to preach to them, what their secret hopes and desires, ambitions and passions are, we should take care first of all that our gospel is not philosophized or theologized or ceremonialized to death. Alas for the man or woman in mortal peril, waiting in vain for the word of deliverance from our lips, until we, their appointed evangelists, have agreed on a philosophy that can explain the universe!

[Rev. C. L. Goodell, D.D., in *Zion's Herald.*]

One fears that in some quarters the pulpit has lost nerve and has forgotten the evidence of history, that whenever Christianity has been most convinced she has been most victorious, and whenever she has been most apologetic she has been most futile; and also that it is the schools within Christianity which assert and construct, and not the schools that are critical and eclectic, which have chiefly affected their generation. Our fathers may have been too sure about everything. It would be an immense gain if some of us were absolutely sure of anything. It would be a great disaster if the intellect of the church should be so occupied in recasting the form of the Scriptures as to have no strength left for declaring the gospel contained in the Scriptures!

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Is it not time that the strength of the ministry was withdrawn from criticism and given to evangelism? We have had enough of recanting; we long for some confessing. We are justified in disbelieving the things which have not been proved, but only if we believe the things which have been proved.

[Rev. Cameron Mann as reported in *Kansas City* (Mo.) *Times*.]

The really vital thing in the foreign mission movement is the rapidly growing tendency of the denominations to forget their sects and to unite for the betterment of the heathen. In helping the heathen, Christianity has helped itself, and we can see the dawn of a day that will know no sects, no creeds except the creed of Christ. The contempt that marked the beginning of the mission movement, when the sects met on foreign shores to combat each other for the number of souls saved, was not altogether misplaced. How could we hope to persuade the heathen that our faith was superior when we were quarreling among ourselves as to which was the better brand, as it were?, There has been an awakening within the last fifty years, and now it is one half of the world united in a firm purpose to bring about a universal brotherhood of man.

[William Henry Meredith, Litt.D., S.T.D., in *Christian Intelligencer*.]

Both the word of God and the world of men call loudly for Christian consistency, the agreement of the life of the individual Christian with his Christian confession. The gospel is a gospel of life as well as of salvation. It has very much more to say of the present life than it has of the future life. Collect the references to the life beyond, in the New Testament first, and then in the Old Testament, and again you will be surprised at the very few verses even which refer to the future, and the many, many chapters and sections which belong only to the present life. The gospel contains God's revealed plan of salvation from hell, through Jesus Christ, the only Saviour of men, but it is not merely a fire-escape or a life assurance policy which we are urged to secure.

[*Christian World*.]

It is the divine consciousness in us, ever developing, ever coming to clearer affirmations, which is steadily ridding us of earlier barbaric conceptions of God and man. The divine in us, which is teaching us the omnipotence of goodness, the limitlessness of love, which puts us alongside, inside, of our fellow-man, one with his innermost feeling and need, makes it impossible for us to conceive of God as other, as less than that. And so away go all doctrines which are contrary to this; all doctrines which imply that God can inflict torture for the sake of torture; can please Himself with another's sufferings. If God is a man, eternal punishment would be the eternal punishment of Himself; He would be Himself the eternal sufferer in His own hell!

[*Churchman*.]

The time is coming—we do not believe that it is far distant—when God's judgment upon this great sin of division will be so plainly and indelibly marked upon the world that no body of Christians will dare venture to set itself and its standards up as God's only standards. Standards for a reconciled Christianity cannot be sought for by conceiving it as an expansion of some already existing denomination or communion.

[*Universalist Leader*.]

Times have changed, the purpose, motive, and method of churches are transformed. We are living in a new day. The church is not here to save a few from a future hell, but to save all it can from all the hells of modern life, and set them on their way toward a kingdom of heaven which is going to bless this world right here and now.

SPECIAL ANNOUNCEMENTS.

FROM THE PUBLISHER OF MRS. EDDY'S WORKS.

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

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

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

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

FROM THE SOCIETY.

NEW PAMPHLETS.

Now on sale are three new pamphlets: "Seeking and Finding," "Prayer and Healing," and "The Divine Nature." Each pamphlet contains five to eight articles that have previously appeared in the *Journal*, *Sentinel*, or *Monitor*; and they are particularly suitable for handing and sending to inquirers or persons who are becoming interested in Christian Science.

Hereafter, the price of all pamphlets (except "What our Leader Says" and "Christian Science and Legislation") will be reduced to 5 cents a copy; 55 cents a dozen; $2.00 for fifty, and $3.50 for one hundred. Hereafter, also, the republication in the English language of single articles as "tracts" or "reprints" will be discontinued. It is believed that their place is better taken by the daily article on Christian Science in the *Monitor* and by these new pamphlets and others that may be issued.

NEW POST CARDS OF THE MOTHER CHURCH.

Post card photogravure, in sepia tint; an exact reproduction of the large photogravure of The Mother Church Buildings and Publishing House with parkway in foreground.

Single copy	$ .05
Twenty-five copies	1.15
One hundred copies	4.25

FROM THE EDITOR.

All manuscripts submitted for publication in the *Sentinel*, *Journal*, and *Herold*, whether articles, poems, or testimonies, and all correspondence relating thereto, should be addressed to the EDITOR, and not to individuals.

FROM THE CLERK OF THE MOTHER CHURCH.

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

Vol. XIII. No. 13.

BOSTON, NOVEMBER 26, 1910

CONTENTS OF THIS NUMBER

ITEMS OF INTEREST. Brief Mention of Important Events. 242
TREATMENT IN CHRISTIAN SCIENCE. Clarence W. Chadwick. 243
"THE GREATEST . . . IS LOVE." Daisy Bedford. 244
THE UNITY OF MAN. Richard P. Verrall. 244
GRACE. Frances Figart Wilson. 245
THANKSGIVING. Elizabeth J. Van Zeller. 245
TOKENS. Helen Andrews Nixon. 245
INSTANTANEOUS HEALING. Elizabeth L. East. 246
AWAKENING. Belle A. Mundy. 246
THE SURE FOUNDATION. Bert A. Miller. 246
SELECTED ARTICLES. 247
EDITORIAL.
Notice. 250
The Word Fulfilled. 250
The Nobler Doing. 250
"Spiritual songs." 251
AMONG THE CHURCHES.
Amesbury, Mass. 251
Chattanooga, Tenn. 251
THE LECTURES.
Boston, Mass. 252
Moscow, Idaho. 252
Dubuque, Ia. 252
Wheaton, Ill. 252
TESTIMONIES OF HEALING. 253
FROM OUR EXCHANGES. 257



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



A NOBLE TYPE OF GOOD HEROIC WOMANHOOD
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ITEMS OF INTEREST.

National.

At the twenty-second annual convention of National Association of Railway Commissioners, in session at Washington, President Decker, who is a member of the New York public service commission and an authority upon questions of this character, said: "The whole matter of express service and express rates demands careful and thorough examination, with a report upon existing conditions and any indicated remedies. Such inquiry could also involve consideration of the propriety and effectiveness of a parcels post. It is my view that a strong and large committee of the association, organized to go fully and actively into the whole subject, should be appointed. This does not mean that such investigation should go to the extent of determining whether specific rates are unreasonable or unjust, for that is a matter for action directly by the commissions, but it does include the hearing of the general express rate system upon commerce, requiring quick service, the public requirements, the effect of the present system of express companies, contracts with railroads, the manner in which express rates are constructed, and the particular services which are rendered therefor. If our present express system contains features that burden or prejudice the public interest, the system to that extent should be revised. If the whole scheme of express service, as now performed, is obsolete or radically defective, it should be thoroughly reformed."

Secretary Ballinger of the department of the interior has issued a long statement emphasizing the necessity that Congress provide a method for the exploitation of the oil resources of California which will protect the interests of the public. It must be borne in mind, the secretary explains, that if the Government does not obtain a decision in the courts reserving oil lands heretofore patented to the Southern Pacific Railroad Company, "it will materially affect the policy which should be developed by Congress. The railroad, if the owner of the odd sections, will be enabled with its checkerboard holdings to drain the oil from the reserved public lands while the Government keeps them under reservation."

It is now nearly six months since the first automatic scale purchased by the Government was installed on the docks of the American Sugar Refining Company in Williamsburg, N. Y. The remaining nineteen scales contracted for are expected to be delivered in the near future. Taking everything into consideration Surveyor Henry of the port believes that the automatic scales are eminently satisfactory for the purposes they have been put to, and that one hundred and fifteen drafts an hour, of three bags of sugar each, is as much if not more, than can be weighed accurately by the old device of beam scales.

President Taft spent three days at the Canal Zone, examining the construction work of the canal, and was highly pleased with the showing. The canal will be completed Dec. 1, 1913, it is declared, although the official date of the opening remains Jan. 1, 1915. Lieutenant-Colonel Goethals desiring one year in which to train the canal tenders and get the machinery working smoothly. Slips in the mean time will be granted the privilege of the canal, but at their own risk of delays incident to inexperienced operation. The canal will be completed with the $375,000,000 already authorized.

The New Jersey court of errors and appeals has reversed the decision of the supreme court which sustained Justice Swayze in ordering the four great beef-packing companies to produce their books before the Hudson grand jury of New York state during its investigation of the high cost of living. While the prosecutor thinks the books would prove that there was an agreement to raise the price of beef, he thinks there is evidence enough for conviction without them.

The dissolution of the "glass trust" under a federal attack promises the development of deposits of silica glass in various places adjacent to Chicago. From some of these deposits the raw material has been shipped at heavy transportation expense to the eastern factories, the manufactured glass costing buyers in the West enough more to cover the "economic waste."

The tariff board has begun active work in the field to ascertain the truth regarding the cost of manufacturing pulp and paper in the United States and Canada. This was one of the questions in dispute when Congress undertook a revision of the tariff, and it is the purpose of the tariff board to uncover every possible fact that will show the exact situation.

After adopting resolutions in which charges are made that the state and federal anti-trust laws are being violated by combinations of capital which effectually restrain trade in sugar and molasses by monopolistic methods, sugar planters gathered at Donaldson, Ala., from eight parishes have taken steps to secure the prosecution of the alleged offenders.

Attorney-General Wickersham, by direction of President Taft, has begun an inquiry to determine whether six thousand acres of valuable oil lands in California were known to contain oil when patented to the Southern Pacific Railway Company. If such is the case, suit to recover will be instituted.

The perpetual franchise claimed for the trolley system of Providence, R. I., has been declared impossible by the city solicitor. He says the perpetual exclusive franchise creates a monopoly, and that it is repugnant to common reason. The local trolley system is now controlled by the New York, New Haven & Hartford.

The Boston municipal departments of street, water, and engineering works have been consolidated under one control in a board of public works, at the head of which will be a commissioner at a salary of nine thousand dollars a year, under whom there will be three deputies at five thousand dollars a year each.

The national deficit to date for the fiscal year is about $12,101,926, as against $27,182,028 at this time last year.

International.

Morocco has agreed to pay Spain thirteen million dollars indemnity as demanded by the latter government following the successful Spanish campaign against the Riff tribesmen in the summer of 1909. In addition to paying an indemnity, Morocco cedes to Spain the territory within a radius of sixteen miles of the Spanish settlement of Melilla. This is six miles farther than the Spanish army occupied during the war. Spain will also establish custom houses at Melilla and Ceuta.

A new section of the Cape to Cairo railway has just been opened from Wad Medeni to Sennar, a distance of sixty miles. In January last the section from Khartum to Wad Medeni on the Blue Nile was opened. One train per day will be run each way on the new section of the line. It is expected that the railway will reach Kosti, on the White Nile, by the end of this year or early next year.

Unable to reach any compromise on the veto bill as affecting the House of Lords, Parliament will be dissolved on the 28th inst. and a new election ordered. King George refused to promise the election of enough new Liberal peers to guarantee the carrying out by the Lords of the will of the Commons in adopting the veto bill.

It is now certain that the new British thirteen and a half-inch naval gun is to be met by the German admiralty with a fourteen-inch Krupp weapon of even greater power. It has recently been under trial and the results are said to be exceedingly good.

What is described as a "monster appeal" is being drawn up by the Chinese, urging Great Britain to abrogate the treaties with China which permit British interests to engage in the opium trade.

Count Leo Tolstoi, the great Russian reformer, passed away on the 20th.

Industrial and Commercial.

Comparisons made between the totals of lumber production and of lumber producers in the preliminary report of the department of commerce and labor on lumber, lath, and shingles, show increases of both in amounts that bode ill for conservation and for profits to the mills. The production has risen from over thirty-five billion feet to over forty-four and a half billion in ten years. The mills have increased from 31,833 in 1899 to 48,322 in 1909. These figures show that the small mill must have greatly increased in numbers. As the small mill is wasteful and not a conserver of the forests, the showing is regarded with alarm.

The New York, New Haven & Hartford railroad, having gained control of the Boston & Maine railroad through a holding company, is now petitioning for authority to purchase the Boston, Revere Beach & Lynn narrow gage road. The Company offers to standardize the gage, to electrify the whole road, and to extend it from Lynn to Beverly with a double track the whole distance from Boston, equipped with modern steel cars, electrically lighted, and a block signal system.

A picture postal card combine, comprising three of the largest firms in the country, has been formed, with nine hundred thousand dollars capitalization. The combination was directly brought about, so it is said, by the Payne-Aldrich tariff, which increased the duty on postal cards two dollars per thousand, making it impossible for importers of German cards to compete with the American product.

The state board of assessors of New Jersey has completed the assessment of railroad property for 1910. The figures show an increase of nearly eighteen million dollars in assessed valuation, and on account of this increase and an increase in the average tax rate, the railroads this year will pay in taxes practically five hundred thousand dollars more than last year, or a total of $5,542,611.

Actual work in the new Maverick mills, East Boston, has been begun, the first building of the group having been completed and machinery installed. Twelve hundred employees are already at the spindles in these mills, which are located on the Boston water-front.

The world crop of oats is nearly three billion seven hundred million bushels annually.

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CHRISTIAN SCIENCE SENTINEL

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

TREATMENT IN CHRISTIAN SCIENCE.

CLARENCE W. CHADWICK.

NOTHING is more important in human experience than to gain a right concept of God. Millions of human beings are believing in God, without knowing in whom they believe, and Christian Science has come to correct such misconceptions, to free men from their misapprehension of divinity. That it is succeeding in its holy mission is evidenced by the fact that unnumbered thousands, representing all the nations of the earth, are testifying to the healing and redemptive influence of Christian Science treatment. What is this treatment, the results of which the worldly-wise have tried in vain to account for upon the basis of sense testimony? What is it that enables people to discard all material means, sometimes against the wishes of family and friends, and to derive benefits through Christian Science that neither prayers nor medicines had conferred upon them? What is it that oftentimes brings speedy relief from so-called incurable diseases, corrects and destroys the most degrading of human vices, and inspires men and women to live purer lives? These phenomena confront Christian people today, and well may they query, What does it all mean?

Before attempting to answer the question, What is treatment in Christian Science? it must be conceded by all honest opponents and critics of this Science, that only those who have made a careful study of Christian Science and who have made practical application of its treatment according to prescribed rules governing such treatment, are in a position to give any reliable information upon the subject. One who believes in and is familiar with counterfeits cannot be expected to define what is pure or genuine. One who has faith in matter cannot explain the modus of spiritual law: the supersensible or the metaphysical is beyond his reach. Spiritual things or ideas must be spiritually understood.

It is practically a self-evident proposition that the only scientific or proper kind of treatment must necessarily involve the exercise of right thoughts or ideas. The supposed application or exercise of any thought or idea of God or man that is not right or true is not treatment. The very first thing, then, to be considered in scientific treatment is one's concept of God. If this concept fall short of being true or accurate, all must admit that any so-called treatment into which this erroneous concept enters, would not be in harmony with the divine idea. To illustrate: if a given person's concept of God involved the supposition that God is in any way responsible for sin and disease, or that He permits them to exist for some wise purpose, this individual would be in no position to ask God to heal the ravages of either sin or disease, because he would be asking contrary to His will, or not in His name.

The only prayer that is answered is the one that asks in His name, and this certainly involves an activity of thought that is true and accurate. Guessing at things is not treatment. So-called experimental treatment, having neither Principle nor law by which to operate, is not treatment. God is the all-inclusive ever-active intelligence, or Mind, and whoever becomes conscious of Mind which is unceasingly operative for good, receives right treatment, and there is no other genuine Christian Science treatment. In the words of our text-book: "The basis of all health, sinlessness, and immortality is the great fact that God is the only Mind; and this Mind must be not merely believed, but it must be understood" (Science and Health, p. 339). It follows that whatever is not founded upon the understanding that there is in reality one Mind only and this Mind wholly good, permitting, including, and recognizing no element of evil or sin, is not treatment.

Treatment in Christian Science denies the reality of sin, disease, and death and so magnifies the name of the Lord, "the beauty of holiness," that human thought awakens from the dream of supposed life in matter to lay hold on things spiritual and eternal. The realization of God's all-power and presence does not lull people to sleep in the belief that man inhabits a material body which is a constituent part of his being. The law of Life understood and demonstrated leads thought away from matter into Mind. The application of this law in Christian Science to the needs of suffering humanity is called treatment, and it is found to be resuscitating, purifying, and uplifting. It is nothing short of the coming of Christ to individual consciousness. It is the harmony of Love's awakening call, "Go up higher," making its compassionate appeal to human consciousness.

Any so-called treatment that is minus the unction of divine Love is not scientific treatment. It is but the exercise of human will, which never leads heavenward. A mesmerist or hypnotist has no true conception of what treatment means in Christian Science, since it is the reflection or expression of divine Love, that Love which "is a consuming fire" to all that is sensual and sinful. "He that loveth not knoweth not God; for God is love." It is proven in Christian Science that divine Love is the only healing and saving power, and that it cannot be made manifest through sinful or impure channels. Love's manifestation or treatment is unerring and certain in its effects upon individual character. It can be relied upon at all times. It is in no sense experimental. The great secret of its success in healing and redeeming mankind lies in the fact that it is entirely separate from any taint of materiality.

Again, Love "thinketh no evil." For this reason our text-book makes this statement: "Love is the liberator" (p. 225). The only Mind that heals is the Mind that sees and knows nothing but good. The mind that believes in and knows evil cannot heal or save. Salvation means the overcoming of evil, and one cannot overcome that which he insists upon clinging to in belief. He must renounce all belief in sickness and disease, if he would experience the healing of disease. He must renounce all belief in malice, envy, hatred, and kindred errors, if he would realize the healing power of divine Love. Because Love "thinketh no evil," he must learn to think no evil, that he may become a purified transparency or medium through which Love may find its lawful and harmonious expression. Nothing but

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belief in sin obscures the glories of eternal Life, that Life which the great Master tells us must be understood spiritually and not simply believed in, if we would enter the kingdom of reality on earth. To know the meaning of treatment in Christian Science is to begin to pray as Jesus prayed, and to enter into Life here and now.

"THE GREATEST . . . IS LOVE."

DAISY BEDFORD.

THERE is something in the word love which fills the despairing with hope, comforts the mourner, binds up the broken-hearted, and eases the chafing of the prisoner's chains, unclasping them ere long. Much had been said and written about love, but it needed the inspired teachings of our Master as to its right application to the needs of poor humanity; and later, owing to the lack of understanding of these teachings, our Leader's spiritual guidance to show us once again that in the desert of human beliefs, human opinions, still could be found the springs of water,—the true idea of love,—welling up to quench the thirst of those who sought for the source of immortal life in order that they might never experience that thirst again. Faithfully and lovingly has Mrs. Eddy pointed out in her teachings that what mortals designate as love is often akin to hate, malice, lust, masquerading in the name of that which expresses "the nature, essence, and wholeness of Deity" (Science and Health, p. 465), and under this guise sin and suffering have stalked unashamed throughout our land.

As Truth gradually uncovers to each one "the self-inflicted wounds of selfishness" (*Ibid.*, p. 462), we are overwhelmed to find that what we had always thought we possessed, namely, a pure love for our fellow-men, contains no element of tha which is the foundation stone of all true love—selflessness—seeking not to get, but to give; seeking not our own, but another's good. Such, then, is the ideal upon which to base the early strivings for a purer concept of what love is; which later should prove through constant, earnest desire for good the truth of Isaiah's words, "A man shall be as an hiding place from the wind . . . as rivers of water in a dry place, as the shadow of a great rock in a weary land." Then gradually dawns on the awakening thought some faint glimpse of the meaning of omnipresent Love—the hush of complete understanding, the stillness which is needed—because what is the world seeking now, as it beats itself like some restless torrent against its barriers, conscious of its limitations, yet ignorant of the way in which they may be overcome? Only divine Love can still the raging storm, the fierce demand for justice (and perfect love means perfect justice)—perfect understanding.

Omnipresent Love, which is God, cannot be conscious of any unlikeness to itself, because, being omnipresent, there is no place where evil or injustice can be found; therefore this knowledge removes the seeming barriers to man's perfection, and as an idea of God, reflecting all good, there is for him no consciousness of evil. This thought stills all material reasoning and removes the burden of a belief in minds many, a burden which has so often seemed too heavy to be borne. Our Leader bids us "wait patiently for divine Love to move upon the waters of mortal mind, and form the perfect concept" (*Ibid.*, p. 454). What a gloriously descriptive word-painting of that brooding Love which encircles each and every one of its ideas, that not even a sparrow falleth without its knowledge. Who does not in some measure realize this on some quiet, restful day, spent "far from the madding crowd's ignoble strife"? Nature is clothed anew with early summer tints, the sun, softly shining through the morning mist, gives promise of the strong light which will soon appear, and over the sheltered pool edged with rushes the lilies in their starry beauty crown the waters. The may-flies flit noiselessly here and there, a brilliant flash of color; the birds are silent, a deep hush pervades—one stands alone, in a sweet silence save for the lowing of cattle in the distance, the sudden splash of a trout in the clear pool, the almost soundless bending of the grasses as a gentle zephyr caresses them, each blade tremulous with dew. Hearing in the solitude the voice of God, who is Love, our hearts go out in gratitude to Him "who giveth us richly all things to enjoy."

Love—who can compass its height, length, depth? It is revealed in every detail of our daily life—guarding, comforting, chiding, rebuking, reproving, teaching us how self-will, self-righteousness, self-justification, all self-seeking, is hurting us. A little child called to its mother that the staircase was dark, and she was frightened, unwilling to leave the security of the light. "No, dearie!" replied the mother, "you are not frightened; divine Love goes with you." Back came the child's answer—"Does divine Love go all the way, mother?" "Yes, darling, all the way," was the mother's response. With each one of us divine Love goes all the way—no path too rough for it to tread with us, no sorrow too deep for it to heal, no draft too bitter that it may be the inspiration of it; and so we stand before this manifestation of omnipresent Love, abashed, silent, humbled, yet rejoicing—rejoicing in the evidence of the fatherhood and motherhood of God, His loving care for His little ones, rejoicing that ours is the privilege of reflecting in some small degree that Love which passeth knowledge, for Love's secret is to be always doing things for God, and not to mind because they are such little ones. The widow's mite was blessed, and if we are prepared to offer all we have upon the altar of Love—no matter how small that offering may be—"this man shall be blessed in his deed."

THE UNITY OF MAN.

RICHARD P. VERRALL.

IN the latter part of the last century Mendeléjeff, a Russian chemist, discovered what is now known as the "periodic law," which governs the relations of the elements. After plotting a chart for the purpose of proving his conclusions, Mendeléjeff wrote an essay in which he said, "It may be expected that new elements should be discovered to fill blank spaces within the table, and their properties can be predicted from a consideration of those of the adjacent elements." During the next few years three new elements, gallium, germanium, and scandium, were discovered, each exactly corresponding with the descriptions which had been outlined.

This illustration serves to show, from the standpoint of human experience, that systematizing what we have enables us to know what we have not; then, after seeking and finding, we awaken to the fact that the desired object has always been at hand and merely awaited our recognition. While materialists have been vainly trying for centuries to formulate a science of natural phenomena, and have attempted to trace every physical effect to some basic cause, it is interesting to note that beyond the hypothetical ether they cannot go, and they are forced to admit that the problem of matter cannot be solved by the physicist, but must be left to the metaphysician.

Christian Science, like a modern Sir Galahad, picks up the glove at this point and enters the arena of scientific discussion. It shows that matter does not have to be accounted for at all, and that Spirit alone is the infinite substance. While mortal belief persistently claims that material knowledge makes men wise, and that physical things are good to look upon, it has signally failed to make good these claims. One qualified to speak authoritatively on this question declared centuries ago that "all is vanity and vexation of spirit."

The fact that all good is fundamentally one is as axiomatic as the correlative fact that all truth is one. The unity

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of good therefore involves the unescapable conclusion that whenever and wherever good is discernible to our human sense, it is the effect of the one good as it flows through the line of least resistance in each individual consciousness. While mortals may entertain a mistaken sense of good and believe that good and evil are in some way related, this belief has no foundation in fact. Christian Science, as discovered by Mrs. Eddy, enables mankind to prove that good is the only reality, and thus to demonstrate the unreality of evil. She has taught that no good is ever lost, although to mortal sense it may not be visible. Starting with the assumption that good is ever present and omnipotent, we are more likely to find it and to enjoy its benefits than if we assume that evil is real and has power.

Many centuries ago Abraham declared the oneness of God. Later on Jesus established the unity of God and man. Christian Science reveals the unity of God, man, and the universe, and shows that man and the universe represent the sum total of all that is like God. The work, therefore, of every one who would make Christian Science practical and available in daily life, is to establish an individual sense of unity with the one good by living according to his present highest sense of good. This disproves the claim to a power in evil, and proves that all things are created by the one God and are united to Him and thus to each other.

GRACE.

FRANCES FIGART WILSON.

ONE evening, during a call from a Christian Science friend, a question arose regarding the meaning of the word grace. We consulted a dictionary, and of all the definitions given, there was one of four words which to me brought out the meaning so clearly that ever since, when I see or hear the word used in the Bible, or Science and Health, or our hymnal, instantly those four words come before me and cause that word grace to manifest an undying energy.

The definition was this, "the exercise of love." In II. Corinthians we read: "My grace [the exercise of love] is sufficient for thee." Again we are told: "By grace [the exercise of love] we are saved;" for it is only by exercising love that we can be saved,—saved from the false belief that man is mortal and subject to sin, sickness, and death. Peter tells us to "grow in grace,"—grow in the exercise of love. In the Lord's Prayer we ask, "Give us this day our daily bread;" which in its spiritual interpretation means, "Give us grace for today" (Science and Health, p. 17). If we exercise love today, we need have no fear for tomorrow; for today is now, and the eternal now knows no tomorrow.

In studying Christian Science we need to refer to the dictionary very often, for the new tongue teaches accuracy in the use of words. In the old way the road was so broad and directions so inaccurate that one was constantly stumbling over carelessly placed words. Science teaches accuracy, and as we grow in the exercise of love we are enabled to put off the careless old man with his words and deeds, and to put on the new man; or, to change our mortal concept of man and become conscious that "man is immortal and lives by divine authority" (*Ibid.*, p. 76). We can become conscious of man's immortality only through growth in the exercise of love, or through growth in grace.

In the 13th chapter of I. Corinthians we learn somewhat of love, while in the 1st chapter of the second epistle of Peter we learn how to exercise this love and become partakers of the divine nature, escaping "the corruption that is in the world through lust." May we be diligent to add to our faith virtue; and to virtue knowledge; and to knowledge temperance; and to temperance patience; and to patience godliness; and to godliness brotherly kindness; and to brotherly kindness charity. For if these things abound in us, we cannot be unfruitful. When the human concept of man is lifted in Christian Science to such heights, mortal mind no longer holds the reins in our consciousness, but we become subject to the divine government. It is through the vigilant exercise of love that the human concept of man is purified and finally spiritualized.

Even with a small understanding of Christian Science we can begin this renovation of the human concept of man, and by the constant exercise of love, by growing in grace, we are enabled to overcome sin and be healed of the many ills that the fleshly concept of man is heir to, and finally demonstrate that the man whom God created in His own likeness can be nothing else than spiritual.

THANKSGIVING.

ELIZABETH J. VAN ZELLER.

THERE are many reasons for thanksgiving, but the greatest that has come to us in this age is the answer to the question, "What is Truth?" *i.e.*, What is God, and what is our true being? Until the wonderful revelation of Christian Science was given to the world through Mrs. Eddy in her book "Science and Health with Key to the Scriptures," we were very uncertain as to what Truth, or the truth of being, meant. Jesus said, "I and my Father are one;" and as the Father is Spirit, and He is our Father, our real being must be spiritual, as is so conclusively explained in Christian Science.

We each have a life-work to perform, and my chosen work was that of a professional nurse, to heal and to help the suffering, a calling which, during twenty-three years of service under medicine and surgery, gave me ample opportunity to meet with all phases of sickness. As a nurse I entered the sick-room prepared to notice every symptom which the human mind was believed to have discovered. Established theories of *materia medica* teach that according to symptoms the nature of the case is determined. Then we are told that the disease must last a certain length of time,—it must have so many days to develop and so many days to spend itself. The doctor looks for this, the nurse expects it, and the patient bows down before his sentence in fear and trembling. The loving, tender care of the doctor and nurse does much for the comfort of the patient, but their sympathy with an unreal and unnatural condition, which yet seems so real because of ignorance of the great fact that God is Life, the Principle of man's being, and that He made man in His own image and likeness (which is not sickness),—this kind of sympathy does much harm.

Understanding this fact, the Christian Scientist goes into the sick-room to help and to heal without fear. He knows, and makes his patient know, that God is Love, that God is the creator of all that is real; that man is the image and likeness of God, and that the real man partakes of the qualities of his creator and looks to the cause of all good. It may be true that not every case of disease is yet met, but in my experience of five years in the practice of Christian Science, which acknowledges God to be the only physician, and which was demonstrated by our great Master, Jesus the Christ, I have found the Christian Science treatment of disease infinitely superior to that of *materia medica* methods. It brings about, as it were, a reunion between God and man, a spiritual consciousness which the world has not known since Jesus' time.

TOKENS.

HELEN ANDREWS NIXON.

CHRISTIAN SCIENTISTS everywhere will rejoice to hear of the new approach to The Mother Church—the beautiful new park which extends across the front of the church edifice and the publishing house, and opens through to the next parallel street. It is apparent that the two broad walks

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leading directly across this park, from the street-cars to the church, will prove a great convenience, and that much skill in landscape gardening has been displayed in the effects produced by sunken lawns, trees, shrubs, and vines is equally apparent.

Dearer, however, than all this, to the heart of the Christian Scientist, is the thought of the thousands of cases of healing by the power of divine Truth, as brought to humanity in our Leader's inspired teachings, and that these healings are directly responsible for the edifice itself as well as for the new approach to it. The Christian Scientist knows that the stately, unhurried progress of the Christian Science movement precludes the supposition that this last visible unfolding of utility and beauty is anything less than the scientific manifestation of another established fact in human consciousness—even the fact of a broader, more joyous recognition and acceptance of the message of Christian Science. It is but a wider opening of the "gates," that the "King of glory" may come in and abide with us.

INSTANTANEOUS HEALING.

ELIZABETH L. EAST.

WHEN the seventy returned to Jesus and told him of the wonderful works which they had performed, Jesus made this remark, "I beheld Satan as lightning fall from heaven." It is impossible to understand this passage of Scripture without a knowledge of its spiritual meaning as revealed in Christian Science.

We first read of Satan in Genesis as the tempter, the lying serpent, saying, "Ye shall be as gods, knowing good and evil." This is the first record of the temptation to know evil. St. James says, "Resist the devil, and he will flee from you." The word "devil" and the "evil one" are used in the Bible as synonymous with the word "Satan." As explained in Christian Science, the "devil" is not a hideous human being, but the specific term for the "one evil" or the "knowledge of evil" or the "knowing of evil." Since evil is the very opposite of good, it includes everything that is not of God, not good. It includes sin, discord, and also sickness, for no one will admit that sickness is good. Therefore, Satan, devil, evil, sin, discord, sickness are the "one evil," or "the evil one" (Science and Health, p. 16), against which we are warned.

On page 590 of Science and Health the kingdom of heaven is defined as the "reign of harmony in divine Science;" and Jesus said, "The kingdom of heaven is within you," therefore the kingdom of heaven must be the consciousness of absolute harmony. When we become conscious only of harmony, then discord, sickness, sin, evil, devil, or Satan, drops from our consciousness just as darkness vanishes when the light appears; and whenever an instantaneous healing, whether of sin or of sickness, takes place in Christian Science, these words of Jesus are renewedly fulfilled, "I beheld Satan as lightning fall from heaven."

AWAKENING.

BELLE A. MUNDY.

I WISH to give thanks for the beautiful thoughts that come to me in Christian Science. I used to wonder why it was that a quotation, a text, or an idea would flash into my mind at the moment of need, but I have since learned to recognize these whisperings of Truth.

One day, after receiving a treatment in Christian Science, which had been prolonged on account of the depth of gloom and despondency in which my thought was, I remembered how as a child I had often suffered from "the terror by night." I would awaken out of a bad dream, my little hands beating the air and tears of terror coursing down my cheeks; but, just when it seemed impossible to endure the sense of fear any longer, I would find bending above me the sweet, smiling face of my mother, and hear her say laughingly, "Why, darling, there is nothing here—only mother." Without having even sought her protection, I had found mother with me. Then I thought, "So is our Father-Mother God smiling upon me and saying to my awakening thought, as it struggles out of the dream of mortal experience, There is nothing here—only Truth."

I was on my way up a steep hill, but it seemed to me as though that mountain had just rolled from my heart and lay at my feet for me to climb, and I went tripping up to the top as I had never done before, in the joyful realization of the presence of Truth and Love.

THE SURE FOUNDATION.

BERT A. MILLER.

IN the construction of every large building one of the first and most important steps to be taken into consideration is its foundation. The proposed site for the building is examined, borings taken, and in many cases huge pilings are driven down to hard rock on which to rest the foundation and make sure it has the staying quality to carry the weight of the structure to be erected. Without a sure foundation the building would settle, the walls crack, and perhaps the entire structure be ruined. With the foundation sure, the workmen can proceed to build with the utmost confidence, stone upon stone, up to any desired height.

In Christian Science we are engaged in the building of a temple,—a "structure of Truth and Love" (Science and Health, p. 583),— and the first and most important step in the beginning of this work is to be sure that our foundation is divine Principle. We need to dig well beneath the surface of mortal material sense and find the spiritual cause, the center and circumference of all things; to study well the Science of being, that we may be equipped with that spiritual intuition which will enable us to detect any spurious material (mortal beliefs) that might gain entrance into this spiritual building. In the understanding of God as All-in-all,—Mind, Spirit, Life, Truth, and Love, the only cause and creator, and man as His likeness,—we have a foundation on which we can proceed to build for time and eternity, and day by day we shall find for our use the "living stones" without flaw or blemish.

With line upon line, and precept upon precept, our goodly temple will go up and up, till it reaches divine heights; and though storms may beat against this house it will not fall, for its foundation rests upon the rock, Christ, Truth. If we would not have our work to do over again, let us examine and test the foundation on which we are building, for we read that "other foundation can no man lay than that is laid, which is Christ Jesus." We also read in "Science and Health with Key to the Scriptures" by Mrs. Eddy: "The testimony of the material senses is neither absolute nor divine. I therefore plant myself unreservedly on the teachings of Jesus, of his apostles, of the prophets, and on the testimony of the Science of Mind. Other foundations there are none. All other systems—systems based wholly or partly on knowledge gained through the material senses—are reeds shaken by the wind, not houses built on the rock" (p. 269).

The Bible has been the Magna Charta of the poor and the oppressed; down to modern times no state has had a constitution in which the interests of the people are so largely taken into account; in which the duties, so much more than the privileges of rulers, are insisted on, as that drawn up for Israel. . . . Nowhere else is the fundamental truth that the welfare of the state in the long run depends on the welfare of the citizen so strongly laid down.—HUXLEY.

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SELECTED ARTICLES.

[Editorial in *Los Angeles* (Cal.) *Herald.*]

One hardly looks to a religious organization for striking enterprise in the newspaper world, and the achievements of the Christian Science body in this respect are therefore quite unique. Two years ago *The Christian Science Monitor,* a secular daily, was started in Boston as a national newspaper. As such it had no chart or compass in the world of journalism. It had to work out its own ideas of what such a journal should be, as well as its own destiny in a business way.

How well it has succeeded as a pioneer is well known in the profession, at least. It has already become one of the foremost dailies in the country in every essential respect, and is one of the most quoted, as it is one of the most quotable, papers anywhere. A recent number at hand contains thirty-two pages. In October the *Monitor* established a complete plant at the Mechanics exposition at Boston and issued a miniature replica of its usual edition daily.

To the newspaper craft *The Christian Science Monitor* has been one of the most interesting developments of recent years. Its success opens up a field for speculation as to how adaptable the idea it has worked out is for other religious bodies.

[James D. Sherwood in *Texarkanian,* Texarkana, Ark.-Tex.]

The term malicious animal magnetism suggests the exercise of a malicious mental influence of one person over another, and such a practice is the very antithesis of the practice of Christian Science. It is the claim of the carnal mind that it exerts a mental influence by means of suggestion, but such mental action is not wholesome. Holy Writ declares "the carnal mind is enmity against God: for it is not subject to the law of God, neither indeed can be." On the contrary, in Christian Science practice sole reliance on the divine Mind is the universal rule, since God is understood to be the only power, the only intelligence, the only Mind; hence God is the Mind of man made in God's image. Christian Science ceaseless-ly enunciates the First Commandment: "Thou shalt have no other gods before me."

Mrs. Eddy did not originate malicious animal magnetism, as our critic contends. She exposed its falsity, however; and she has proved its powerlessness. In the text-book of Christian Science, "Science and Health with Key to the Scriptures," she has made it plain that any one who has an earnest desire for a knowledge of the truth of being may prove for himself the omnipotence of God and the powerlessness of evil. Some day her teachings will be more generally understood and the world will more fully acknowledge its debt of gratitude to her for her unselfish labors in behalf of sin-sick and suffering humanity.

It is generally accepted that fear, anxiety, and worry are the governing traits in the minds of mortals, taught as they are to regard evil as real and as something to be feared in almost every department of daily experience. This indicates that there is an instinctive belief in evil as a power that is able to hurt men even to the point of effecting their extinction. This universal sense of fear is the result of education. The belief of evil as able to interfere with the harmony of man is as old as any fact of history. The Bible is full of admonition against evil influences that work havoc in the affairs of men. Anciently it was believed that demons could inhabit persons, take possession of them, and induce disease, dementia, and death. It is recorded that Christ Jesus cast out devils with a word. This fact shows that the maladies were mental and that they were cast out by the truth. In like manner Christian Science is today casting out devils, evils, and is healing the sick by purely spiritual means.

There is today a well-nigh universal belief among men that evil is real and is power, if not the only power. This belief is mesmerism. Its malicious form is malicious mesmerism or malicious animal magnetism. A Christian Scientist may recognize the fact that mortals believe this claim of an evil power, but he is taught not to fear it nor have confidence in its claim, since he understands that God is omnipotence, and that good is the only power.

The writer of the magazine article makes the statement that "no religion can get along without a devil of some sort." It is plain to all that the purpose of religion is to show men how to escape from the "wiles of the devil." Any religion that fails to show men how to avoid the temptations of evil must inevitably lose its efficacy and become void.

[*Town Topics.*]

At the Episcopal convention in Cincinnati the subject of healing by faith and prayer was referred to a committee, instead of being referred to the Scriptures, where Mrs. Eddy found it and built her flourishing church upon it. Nothing in the New Testament is more clear than that Christ came as a healer. He repeatedly made his healing the test and proof of the divinity he claimed. He expressly transmitted the healing power to his disciples, ordering them not only to "preach the gospel," but to "heal the sick." He insisted that the vitalizing effect of his doctrines could raise the dead. Protestant churches that violate the Scriptures by ignoring this healing power do not need to be instructed by a committee, but by a prayerful study of the book which they profess to accept as the word of God.

[From an editorial in *Montgomery* (Ala.) *Times.*]

No observer can fail to see that the twentieth century will embrace a development of the spiritual side of religion such as the world has never known before, and there will be nothing "supernatural" about it, either. It will be the "natural" outcome of an evolution which has been in progress throughout the ages, and if Christ's teachings, practices, and absolute demonstrations were true, it is bound to culminate in man's realization of his divine origin and in a concept of existence diametrically opposed to that of the strict physicist.

This question of the power of faith and efficacy of prayer, it is easy enough to understand, is a very live wire, but layman, cleric, and prelate might just as well make up their minds at once that it will have to be handled. Nothing but courage is required, and, perchance, a due process of prayer might result in obtaining that. It is certainly worth trying; for almost anything is better than division and dissension, especially in "things heavenly."

[George S. Powell in *Charlotte* (N. C.) *News.*]

The statement that Christian Scientists do not believe in Jesus Christ as the Son of God would indicate that the speaker is as limited in his knowledge of what Christian Science teaches as he is in his acquaintance with Christian Scientists. Among the tenets of the Christian Science church are the following: "As adherents of Truth, we take the inspired Word of the Bible as our sufficient guide to eternal Life. We acknowledge and adore one supreme and infinite God. We acknowledge His Son, one Christ; the Holy Ghost or divine Comforter; and man in God's image and likeness. . . . We acknowledge Jesus' atonement as the evidence of divine, efficacious Love, unfolding man's unity with God through Christ Jesus the Wayshower; and we acknowledge that man is saved through Christ, through Truth, Life, and Love as demonstrated by the Galilean Prophet in healing the sick and overcoming sin and death" (Science and Health, p. 497).

There are thousands of people of average honesty and intelligence who, brought up in orthodox churches, have afterward accepted the teachings of Christian Science and

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still affirm their belief in Jesus Christ as the Son of God. Now, would it not be fair and reasonable to accept their statement as to what they believe, rather than the statement of those who show by their writings and utterances that they are not only misinformed as to the teachings of Christian Science but are prejudiced against it? Jesus himself stated what the proof of those that believed on him should be when he said, "And these signs shall follow them that believe: In my name they shall cast out devils; they shall speak with new tongues; . . . they shall lay hands on the sick, and they shall recover."

Christian Science does not magnify the devil into a god, but on the contrary teaches just what Jesus taught when he said of evil, or the devil, that "he was a murderer from the beginning, and abode not in the truth, because there is no truth in him. When he speaketh a lie, he speaketh of his own: for he is a liar, and the father of it." Christian Scientists refuse to believe in any person, place, or thing, as an eternal reality, with such a character as this, and it ought to be evident that what Jesus called a murderer and liar could not have a place in God's creation, when everything which He created was declared by Him to be good, and man in His image and likeness. It is upon this teaching that Christian Science denies the power of the devil or evil, and this is in accordance with what Jesus meant when he said, "And ye shall know the truth, and the truth shall make you free."

[C. A. Newman in *Sydney* (Australia) *Telegraph*.]

Mrs. Eddy, who discovered Christian Science, and founded this movement, revealed to the world that God never did and never will cause any of His children to suffer; and this very fact alone, based upon abundant proof, has been the means of healing thousands. What hope has any sufferer who is held under the spell that it is God's will he should be sick, or that God sent the suffering? If God caused the suffering it must be good to suffer: therefore, why try to be cured? Yet there are many submitting resignedly to the idea that it is part of God's will for them to be sick.

The method of treating disease through prayer by Christian Scientists is much misunderstood. A Christian Scientist never tries to pray a person into health according to the ordinary idea of prayer, but endeavors clearly to realize certain fundamental facts which equip the Scientist with power to deal with disease, and which bring comfort and health to many who turn to Christian Science for help as a last resource. One fundamental fact is, as previously stated, that God never made any one sick. Our Master said, "Ye shall know the truth, and the truth shall make you free."

Christian Science goes to the seat of all ailments, and states unreservedly that the mental condition is the foundation of all suffering, whether it be heart disease, cancer, or even a headache; and when this statement is comprehended there will be no opposition to Christian Science, but all will be striving for that Mind "which was also in Christ Jesus," and in proportion as this is attained will health and harmony reign.

[Frederick Dixon in *Belfast* (Ire.) *Telegraph*.]

In discussing the question of Christian Science it is absolutely necessary to keep clearly in mind the definitions which have been adopted by Mrs. Eddy. If this is for one moment forgotten, critics embark on a process which can only end in distortion. In the attack on Christian Science delivered before the Church Congress in Belfast, our critic, as reported, starting with a complete misapprehension of what Mrs. Eddy means by real, ends in committing himself to a denunciation of something which she has never taught.

The word real is used in Christian Science to represent God and the spiritual creation. The consequence is that when this critic explained that Christian Scientists taught not that the mind had power over the body, but that there was no body, he was involving himself in the most complete muddle imaginable. As a matter of fact it is the idealism of natural science which declares that the body is controlled by the mind, but that the body is not real, as anybody who knows anything about the teaching of that school from Berkeley to the present day must be aware. Berkeley taught that the body as matter was purely a subjective condition of mind, and so unreal; Professor Ostwald teaches that matter is the result of energy, and that of energy alone reality can be predicated. Here then we have the first and the last of the school of natural science idealists, in modern times, announcing the very theory which seemed to cause so much amusement at the congress.

Now what Christian Science does teach is that matter is the subjective condition of mortal mind, and is entirely controlled by it. So far it agrees with the teaching of natural science. At this point, however, it severs itself completely from that teaching and adopts the idealism of Jesus—"That which is born of the flesh is flesh; and that which is born of the Spirit is spirit."

Because, however, Christian Science draws a distinct line between the material and the spiritual, and insists that the mortal mind which produces the phenomenon of matter is itself nothing but the negation of divine Principle, it does not, any more than the natural scientist, say that matter does not seem extremely real to the human sense. If it did, Christian Scientists would not be found in every country of the world struggling to overcome sorrow and sickness and sin. What it does do is to try to show the people burdened with these false beliefs—false because they are not God-created—the truth which Jesus said should make them free, and in proportion as this truth is accepted and is lived a man begins, however slightly, to acquire the Mind which was in Christ Jesus, and in acquiring that Mind he begins to understand why evil and all its phenomena are, as Jesus said, a lie, and being a lie, unreal. Spiritual things are, however, spiritually discerned, and the unreality of evil can only be understood in the exact proportion in which a man learns the allness of God. It would be ridiculous to go to the natural scientist and to refuse to listen to his explanation that light was positive until he had explained to you why darkness was negative, or to insist that a musician should explain to you why discord was discord before you allowed him to begin to show you what harmony was. Only as a man gains a clear perception of the positiveness of light or the truth of harmony can he learn the relationship they hold, on a material plane, to darkness and discord. Much more impossible is it for him to understand the nothingness of evil, while refusing to develop the spiritual understanding of good by demonstrating his theoretical knowledge little by little, and day by day, until through this patient demonstration his belief in his theory deepens into faith in it, and the faith broadens out into spiritual understanding.

[Frank Bell in *Butler* (Pa.) *Citizen*.]

The commonly accepted theory of "mind over matter" relates wholly to the human mind, and therefore bears no resemblance to Christian Science, which, instead of endeavoring to enthrone the human mind, teaches how the latter may be brought into subjection to the infinite, divine Mind, or God. Christian Science shows how to make "Not my will, but thine, be done" a practical rule of every-day living. With regard to the subject of prayer, it need only be noted that those who have come into Christian Science testify that they find their prayers to be more effective than before. It cannot therefore be said that any actual "ground of prayer" is denied by that which makes prayer more efficient.

While it is doubtless true that confidence in the physician on the part of his patients is the most important factor in his success, this is not the kind of faith that becomes operative in Christian Science treatment, where the sufferer is taught to rely no more upon personal magnetism than upon inanimate drugs, but upon the God "who healeth all thy diseases." Said the writer in James: "Is any sick among

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you? let him call for the elders of the church; and let them pray over him, . . . And the prayer of faith shall save the sick." That is the character of the prayer and the faith employed in Christian Science treatment.

The "outward means" of true Christianity are not ignored by Christian Science. The Founder of Christianity said that his followers should do the works that he did, and that one of the "signs" that should be manifested by "them that believe" was the healing of the sick. The "outward means" employed by Jesus Christ were not ritualistic ceremonies, but the healing of sickness and the destruction of sin. Christian Scientists find that they are able to overcome disease and sin in proportion as they acquire the Mind of Christ. Any unprejudiced investigator may readily ascertain that Christian Science takes away neither God, religion, nor worship, but that on the contrary it elevates worship above the darkness of superstition into intelligent communion with the one God, and makes religion practical, provable, and livable.

It is no less a credit to the Christian Science church that it was founded by a woman than to the other churches that they are largely dependent upon women for attendance and support. In neither case is there occasion for an excuse or a sneer, as it is undoubtedly true that if the average of genuine spiritual goodness were as high among men as among women, the sum total of righteousness in the world would be vastly increased.

[E. M. Ramsay in *Scotsman*, Edinburgh, Scot.]

On reading the account of the coroner's inquest at Urmston, I feel sure that a great many others besides myself will feel indignant at the way in which the coroner and jury behaved. To the ordinary Scot there seems no reason why any inquiry should have been held at all. A sane, intelligent man, in the prime of life, suffering from tuberculosis of the knee-joint, was informed by his doctor that his only hope lay in the amputation of his leg; he declined to have the operation, and tried Christian Science treatment, which proved unsuccessful. At the inquest the doctor contented himself with saying that if the leg had been amputated the man might have had a chance of life.

It was made plain at the inquest that the patient had known about Christian Science for years, that it was he himself who asked for the assistance of the Christian Science practitioner, and that he took all responsibility upon himself. What more was there to be said? No excuse whatever can be made for the way the practitioner was treated under examination, nor for the way in which his faith in God was derided. The whole affair was a disgraceful attack upon the religion of a body of Christians who are making a humble and sincere attempt to keep the commands of the Saviour.

In conclusion, let me quote from a friend of my own, a resident of this very town of Edinburgh: "I have been operated on over ten times for what the surgeon told me was a tubercular affection of my arms, legs, and ribs; but it was not until I came in contact with Christian Science that I was cured, and the disease thoroughly eradicated from my system."

[Willis D. McKinstry in *Manhattan* (Kan.) *Mercury*.]

I agree with you that "disease is the result of wrong thinking, and can be cured by right thinking." A further explanation of what constitutes right and wrong thinking is necessary that your readers may have a clearer understanding of the teachings of Christian Science, lest it be confused with mental suggestion. Paul recognized this great truth when he said, "To be carnally minded is death; but to be spiritually minded is life and peace."

It is the false belief of life, substance, and intelligence apart from God—the erring human belief of a mind in matter, called mortal mind—that makes sin and disease. Christian Science recognizes these conditions as mistakes of mortals. They are erroneous; therefore, they must be corrected. As nothing but Truth corrects error, it becomes necessary to accept the admonition, "Ye shall know the truth, and the truth shall make you free."

The activities of Christian Science are upon a divine basis. They rest upon the eternal fact that there is but one Mind, God, who is the source of all true being. Through the realization that this one Mind is omnipresent, omniscient, and omnipotent, mortals have dominion over the claims of sin and disease. One might think that two times two equals five, yet he could never know it; but it is possible to understand that two times two equals four, and to know the reason why.

[Campbell MacCulloch in *New York* (N. Y.) *Tribune*.]

As to the question of a denial of the miracles, there may be much which is dependent upon an exact definition of the word. If by miracle is meant a positive violation of an established natural law, then Christian Science does deny the miracles, or, rather, that interpretation of them. If, on the other hand, miracle is to be defined as "a wonder," in accordance with its meaning in the original Greek, then Christian Science does not deny the miracles. Upon this point Mrs. Eddy has said, "Now, as then, these mighty works are not supernatural, but supremely natural" (Science and Health, Preface, p. xi). To Christian Scientists a miracle is only a natural marvel, and, to quote Huxley along this line: "If a thing has ever happened, it happened in accordance with some law or principle—even if unknown or misunderstood—and can happen again."

Thus Christian Scientists do not deny the miracles, if by those miracles are meant such marvels as the raising of Lazarus from the dead or the healing of the sick; but, on the contrary, they are daily proving in many hundreds of instances that these wonders are indeed not supernatural and far off, but supremely natural, and the result, as Mrs. Eddy writes, of "a divine influence ever present in human consciousness" (*Ibid.*).

[Eugene R. Cox in *New York American*.]

In the course of her remarks our critic says: "The Christian Scientists and other denominations that believe strongly in the power of 'suggestion' have a very large membership of men." I would ask your permission to comment briefly on this statement, because it conveys a mistaken yet popular belief regarding the relation of "suggestion" to Christian Science. The text-book of Christian Science, "Science and Health with Key to the Scriptures," by Mrs. Eddy, clearly shows that it is impossible to effect permanent healing by means of any method of "suggestion." Christian Science practice is based upon a scientific metaphysical understanding of the truth about God, man, and the universe, and shows that God sends only good, and not evil to mankind. An understanding of this divine law, even in a very small degree, enables one to throw off much fear, superstition, and anxious thought.

There must be a foundation in fact upon which every correct conclusion is based; and it should be apparent to all that absolute truth alone is the basis of all right thinking, and that no system of "faith-cure" or "suggestion" can possibly take the place of the truth which makes men free.

POEMS BY MARY BAKER EDDY.

Under the above caption the poems written by our Leader have been compiled in a handsome volume of 79 pages, now in press, and orders will be filled in sequence. All of Mrs. Eddy's hymns are included in the volume, also her earlier poems, which appeared in various publications from forty to sixty years ago.

The poems are printed in clear type on heavy paper, with initials and ornaments in red, and bound in fine English cloth, with a conventional design of wild roses. Price, single copy, $1.50; six or more copies to one address, $1.25 each. Address all orders and make remittances payable to Allison V. Stewart, Falmouth and St. Paul streets, Boston, Mass.

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CHRISTIAN SCIENCE SENTINEL

EDITORIAL

MRS. EDDY TAKES NO PATIENTS.

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

NOTICE.

We are pleased to announce that on Monday, Nov. 21, upon the nomination of our beloved Leader and Pastor Emeritus, the Rev. Mary Baker Eddy, the vacancy in The Christian Science Board of Directors was filled by the unanimous election of Adam H. Dickey, C.S.D., to membership in said board, according to Art. I., Sect. 5, of the church by-laws.

THE CHRISTIAN SCIENCE BOARD OF DIRECTORS.

THE WORD FULFILLED.

QUITE recently our attention was called to an editorial paragraph in a newspaper, in which the great numerical growth of the Christian Science church was accounted for by the fact that this church offers more to its adherents than do other churches; that it even promises health and happiness to them on this plane of existence. The thought which seemed to be uppermost with this writer was that these assurances of a present-day salvation,—of physical as well as spiritual healing,—are attractive to the people; but he failed to say anything about the fulfilment of these promises which is taking place every day, ignoring the obvious fact that such assurances as Christian Science offers would soon lose their attraction to those who are in pain, sorrow, and distress, if they were incapable of fulfilment, and that there must be something more than mere promises if Christian Science or any other religion is to grow.

The truth about the matter is that the promises which this writer mentions are to be found in the Scriptures, and especially in the record of the words and works of Christ Jesus, with which every Bible student is familiar. In the book of Jeremiah we read these comforting words: "I will restore health unto thee, and I will heal thee of thy wounds, saith the Lord." The 91st Psalm is one grand pean of assured protection from evil; and again we read: "Happy is that people, whose God is the Lord." The Master said to those who are burdened: "Come unto me, all ye that labor and are heavy laden, and I will give you rest." "I will not leave you comfortless: I will come to you. . . . Let not your heart be troubled, neither let it be afraid." "He that believeth on me, the works that I do shall he do also."

Christian Science teaches that the fulfilment of these promises is a present-day possibility, and it was through Mrs. Eddy's faith that Christ's promises are, even as he is, "the same yesterday, and to day, and for ever," that she was led to the discovery of this healing truth. The growth of the movement is due to the healing work that is being done by Christian Science, and this is proved by the testimony of the thousands who speak at the Wednesday evening meetings in the churches, as well as that of the other thousands whose written statements are published in the *Sentinel*, the *Journal*, and *Der Herold der Christian Science*. The true reason, therefore, for the great growth of the Christian Science church is that one or more of these promises are fulfilled at the outset of the career of every one who adopts this faith. As an example of this fulfilment, let us quote from the statement of one who expresses her gratitude on page 256 of this issue. She writes: "About five years ago I was healed of a chronic complaint for which I had tried many physicians. In two weeks' treatment in Christian Science I was entirely healed, and since that time have relied wholly upon Truth to meet every difficulty which has arisen, physically or otherwise."

It is for such proofs of the efficacy of the Christ-healing as this, that today thousands of grateful ones are saying with the psalmist: "Bless the Lord, O my soul, and forget not all his benefits: who forgiveth all thine iniquities; who healeth all thy diseases; who redeemeth thy life from destruction; who crowneth thee with lovingkindness and tender mercies." Health and happiness are for all, but the difficulty has been that Christians generally have failed to avail themselves of these proofs of the Father's loving care for His children, and it is to them that we would commend these words of our beloved Leader: "If we are Christians on all moral questions, but are in darkness as to the physical exemption which Christianity includes, then we must have more faith in God on this subject and be more alive to his promises" (Science and Health, p. 373).

ARCHIBALD MCLELLAN.

THE NOBLER DOING.

THE world is well supplied with inactives, and for the most part they are inefficients. They make little if any contribution to the betterment of the race; indeed they add to rather than diminish the human handicap. Such people are accounted for not infrequently by poverty, and, as well, by riches. With many the economic struggle seems to consume every increment of their time and strength, so that there is no opportunity to do anything for others; while, on the other hand, the many cares which wealth entails, and the materiality to which it persistently tempts, often result in the centering of all thought upon the furtherance of sadly selfish aims and indulgences. The lack of educational equipment, and that spirit of dependence which is consented to, and cultivated in well-to-do young people nowadays,—these things all tend to augment the number of those, in well-nigh every community, who could be spared without awakening any thought whatever of public loss.

But, whatever the occasion of human impotence, it is certainly true that as a whole the dominating fact in the matter is a sense of incapacity rather than of indisposition. Inefficiency cannot yield self-satisfaction to any one, and though some may seem to pride themselves on the weakness that gives them distinction, the great body of those who for any reason are given to self-depreciation, who are tempted to rank themselves as "back numbers," "nobodies," etc., would be made very happy by the assurance that it is possible for their lives to mean something to the world's advance. This is especially true of that army of aspiring women who, because of their isolation, their physical weakness, their enforced dependence, or their immersion in a ceaseless round of "shut-in" work, seem to be hopelessly separated from that fair chance to be and to do for which they have longed all their lives, and who, consequently, in the wearying years, have acquired the habit of counting themselves out as relatively useless.

To these and to all Christian Science opens a door of practically limitless opportunity in its redisclosure and demonstration of the fact that to know is to achieve: that all true effectiveness is spiritual and finds its arena in right consciousness, through which the radiations of divine Truth are proved to be superior to the so-called human limitations which have heretofore seemed to spell inevitable defeat. In Christian Science it is seen as never before that the doer of the word is he who so abideth in the understanding of Truth that through him God is able to work His good pleasure in the overcoming of sickness and sin; and all this

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in keeping with the Master's saying, "This is the work of God, that ye believe." Our thought of effectiveness, of success, is thus given an entirely new setting and perspective.

When we really lay hold of the truth that in the last analysis all genuine accomplishment is the dissipation of the darkness of false sense by the appearing of the "Sun of righteousness," the Christ-idea; that our doing for others, for humanity, is always measured by the completeness of Truth's work in us; that all effective service is spiritual, a matter of the reflection of the "light divine" upon human need, and that this work of God in our consciousness relates itself helpfully to the solution of every man's problem, becomes a silent benediction for all with whom we have to do,—then will we begin to rejoice and be glad every day, thanksgiving will have become perennial, and every temptation to self-disparagement and self-excuse will be met and mastered by the recognition that God "is able," as Paul says, "to do exceeding abundantly above all that we ask or think, according to the power that worketh in us."

JOHN B. WILLIS.

"SPIRITUAL SONGS."

AMONG other occasions for thanksgiving at this time we have a volume of poems by our revered Leader, which is well worthy of St. Paul's designation, "spiritual songs." In the very nature of things, prophecy and poetry are inseparable, and when one who has a great message for the age adds to the vision of the seer the voice of the poet, we may well listen that we may catch this message and learn the inner meaning of the things around us, until, as Mrs. Browning says, we shall begin to feel

> The spiritual significance burn through
> The hieroglyphic of material shows.

It is true that Elijah, one of the great prophets, left us no word of poetry as did Isaiah, Micah, Malachi, and some of the others, but as a result of his lonely communings with God, we learn that the Mind which governs the universe is not expressed in wind, earthquake, fire, or any destructive conditions, even as we are also taught in Christian Science. Isaiah gives many dark pictures of mortal conditions, as when he tells us that "the mirth of the tabrets ceaseth, the noise of them that rejoice endeth, the joy of the harp ceaseth:" but in striking contrast to this we read that with a spiritual awakening the mountains and the hills shall break forth into singing, and "all the trees of the field shall clap their hands."

When the question of inspiration presents itself as it should in respect to what we read, we may well ask ourselves whether the thing read inspires us to think truly and live nobly; if the faith awakened by a lofty appeal makes us faithful in meeting the high demands of Truth and Love: then can we decide upon the value to us of whatever we may read. Those who are familiar with Science and Health and Mrs. Eddy's other prose writings, soon become aware of a new sense of things,—the spiritual sense of man and the universe displaces the belief in materiality, and replaces the sense of disease and discord with a sense of health and harmony. As we read some of her earlier poems, we are touched by their deep pathos, and recognize the tender human sympathy with sorrow which impelled her to "seek" unceasingly until she had found its cure in the truth of being, and so could bid us

> follow and rejoice
> All the rugged way.

It is not possible to speak too strongly of the spiritual appeal of Mrs. Eddy's hymns,—the familiar "Shepherd, show me how to go;" the "Communion Hymn;" "Blest Christmas Morn;" and "O'er Waiting Harpstrings of the Mind,"—this last a wonderful presentation of the drama of redemption from sin, pain, and sorrow.

While a copy of this new book of poems was being examined by the writer, a letter from a Christian Science mother was handed her. It told of what had seemed a distressing and dangerous accident to this Scientist's little daughter. The child had been unconscious for some time after the injury, but happily was attended at once by one who knew that God is the only real Life and that His child is deathless. The little girl was taken home and the infinite power of divine Truth declared for her by a Christian Science friend. Later, a great sense of fear came over the mother, but she recalled an article published in the *Sentinel* some time ago, which told of another troubled mother who was asked if she had forgotten to "rejoice" (which Paul says we should do always). This was the needed reminder, and the mother invited the little daughter to join her in singing "Shepherd, show me how to go." As they sang together this spiritual song, all sense of fear vanished, and the complete healing was soon realized. As we reverently and gratefully turn over the pages of this volume, we pause at the closing poem, "Satisfied," and may well carry with us each day its opening words,—

> It matters not what be thy lot,
> So Love doth guide.

Then we come to these final words of promise and prophecy:

> The centuries break, the earth-bound wake,
> God's glorified!
> Who doth His will—His likeness still—
> Is satisfied.

ANNIE M. KNOTT.

AMONG THE CHURCHES.

AMESBURY, MASS.

First Church of Christ, Scientist, in Amesbury, has recently purchased a building lot at the corner of Main and Carpenter streets. The unanimity of opinion in the choice of the lot was most happy, and it is all that could be desired in regard to location, size, and shape. The funds were on hand and payment in full was made when the conveyance took place. The members have received from several people not especially interested in Christian Science many kind words of friendly congratulation on this acquisition.

Correspondence.

CHATTANOOGA, TENN.

An important real estate deal was consummated Saturday [Oct. 22], when the old Connor residence, located at the northwest corner of McCallie avenue and Houston street, was transferred to the local Christian Science church. Plans for erecting a church edifice on this property will be taken up as soon as the church's lease on Cadek's Conservatory of Music, where services are now conducted, has expired. This lease has a year to run.

The price paid for this piece of property was $20,500. The lot on which the house is located is 75 x 150, and is a very desirable church location, as it is in one of the best residential sections of the city. This portion of the city has recently seen much activity in the construction of church edifices.—*Chattanooga Times.*

Thy success. Poor devil, what will thy success amount to? If the thing is unjust, thou hast not succeeded; no, not though bonfires blazed from north to south, and bells rang, and editors wrote leading articles, and the just things lay trampled out of sight,—to all mortal eyes an abolished and annihilated thing. For it is the right and noble alone that will have victory in this struggle; the rest is wholly an obstruction, a postponement, a fearful imperilment of the victory.

CARLYLE, "Past and Present."

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THE LECTURES.

BOSTON, MASS.

The semiannual lecture on Christian Science under the auspices of The First Church of Christ, Scientist, Boston, Mass., was given by Frank H. Leonard, a member of the board of lectureship of that church, in the church edifice, Falmouth, Norway, and St. Paul streets, Thursday evening, Nov. 17, at 8 o'clock. Every available seat in the auditorium was taken when Judge Clifford P. Smith, First Reader of The Mother Church, introduced the lecturer. Judge Smith said,—

It is a testimony to the truth of Christian Science that it has drawn to its service such men and women as compose its board of lectureship. Those who have spoken from this platform in the last few years were formerly students, teachers, scholars, lawyers, judges, physicians, or clergymen. Tonight we are to hear one who was formerly a city business man,—a successful man of affairs in the largest American city. Before entering upon his present work he dealt in carloads and shiploads of coal, and recognized nothing more to be desired than hard cash. Of the fact that his table of values has now been revised we shall doubtless get some glimpses as he speaks to us on Christian Science. It is now my privilege to introduce to you Frank H. Leonard of New York.

MOSCOW, IDAHO.

Frank H. Leonard of Brooklyn, N. Y., delivered a lecture Sept. 17 in Christian Science Hall, his subject being "Christian Science: A Demonstrable Religion." Mr. Leonard was introduced by Mrs. Maud H. McGuire, Second Reader in the local church, who said, in presenting the lecturer to the audience,—

Christian Science comes to the world with a message of hope and cheer. It brings to us a larger thought of God, a God who is universal, infinite, ever-present Love. It teaches us that there is nothing too good to be true; but that the eternal Truth is infinite good. It awakens our love and sympathy for our brother man. God is nearer to us when He is our physician as well as our savior. The Bible seems more precious to us when we find its promises are being fulfilled today as in the days of the prophets and apostles, and life is more harmonious as we realize to some extent that we "live, and move, and have our being" in God.

Star-Mirror.

DUBUQUE, IA.

Francis J. Fluno, M.D., of Oakland, Cal., lectured on "Christian Science and Christian Scientists," to an audience which filled the Princess Theater Oct. 9. The lecturer was introduced by the Hon. John D. Denison, who said,—

Probably never since the dawn of history has there been such diligent inquiry for the truth, in all departments of life, as there is at the present moment. Men everywhere are seeking to find fruitions of faith, fruitions of science, fruitions of government. The human mind, charged with divine discontent, is today groping more accurately, more exactly for the things that mean most to human life, and this Christian Science faith is one of the phases of this great movement, this great inquiry that is spreading throughout the land.

There is no doubt that Christian Scientists are in full sympathy with all those engaged in the colossal task of lifting men and women up and making them more healthful and more cheerful; helping them to get in touch with the divine, for the divine is Truth and the divine is Love, and those who are right-minded spiritually are seeking for Love.

Dubuque Times-Journal.

WHEATON, ILL.

Prof. Hermann S. Hering lectured on Christian Science Oct. 9. He was introduced by the First Reader, Fred D. Ewell, who said in part,—

Your presence here is a cheering evidence that you are in some degree interested in one of the greatest awakenings within the history of the human family. Somewhat over forty years ago our Leader, Mrs. Eddy, was led, through her study of the Scriptures and her spiritual understanding, to the perception of a great truth. This caused her to plant herself on the immovable platform of the omnipotence, omnipresence, and omniscience of Truth, God, and she thereafter conformed all her practice and teaching to the logical deductions from this premise, appealing to the teachings, works, and life of Jesus to support her discovery.

The profound propositions fearlessly enunciated by her have had a remarkable influence upon the thought of the world. Not only have they opened up to human consciousness the divine method of healing, so that today Christian Science is a recognized, efficacious, universal remedy to thousands upon thousands of people, but they are now permeating the common religious thought to such an extent that the creeds and dogmas of the centuries are truly crumbling. Only last Sunday one of Chicago's noted preachers is reported to have said in his sermon: "The day of the old authority is gone, and the signs of the times premise that a new authority is to come. There will be no authority but the authority of truth and goodness when reason, rousing and lifting up her torch, finds in her other hand not another torch but a cross."

The world has tried to laugh Mrs. Eddy to scorn, but, impelled with a divine conviction, she has devoted her life to the work of sowing this precious seed, till today people on every hand and in every land are recognizing the mighty import of her discovery.—*Correspondence.*

DENVER, COL.

On Monday and Tuesday evenings, Oct. 10 and 11, Bliss Knapp of Boston delivered lectures on Christian Science at the church edifice of First Church of Christ, Scientist. On the first evening he was introduced by Gray Montgomery, First Reader of the church, who said in part,—

Christian Science is reaffirming the beautiful teachings of the Saviour and bringing all mankind closer to God. It is showing the world that the essential, vital part of Christian living is love,—love for God, and love for mankind; a love which, in the words of our beloved Leader, Mrs. Eddy, is "broad enough to cover the whole world's evil, and sweet enough to neutralize what is bitter in it" (Miscellaneous Writings, p. 224). Through Christian Science mankind is turned away from the contemplation of the awful story of the degradation and fall of man to the correct view of man as the image and likeness of God. We learn that mortal man, by blotting out his dark images of thought and filling his mind with truth, may exchange his mortality for the radiance and beauty of immortality.

The introduction the second evening, by Mrs. Joy E. R. Zint, was in part as follows:—

In the dawn of time, in the history of creation as recorded in Genesis, when "darkness was upon the face of the deep," "God said, Let there be light: and there was light." Throughout all the ages since, man has repeated this proclamation as a prayer. The Scriptures are full of pleas for light and promises of light. Christ is rightly regarded as the "light of the world." David declared, "The entrance of thy words giveth light;" and again he petitioned, "O send out thy light and thy truth: let them lead me." Prophets and apostles caught glorious glimpses of this light, which enabled them to bring cleansing to the sinner, healing

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to the sick, and comfort to the sorrowing. Even Pilate, though being used as an instrument to try to darken or to extinguish that light by condemning to death its highest earthly representative, proved his interest by his inquiry, "What is truth?" And this interest is continuing to lead to inquiry, and from inquiry to intelligent recognition.

In this age, when thought seemed to be darkened by centuries of materialism, of creeds and dogmas, one was pure enough again to discern that light which dispels the darkness of error, manifested as sin, disease, and death; but so clouded was the comprehension of mortals, that when the message of freedom through spiritual understanding was offered them, they turned away from the light,—having eyes they saw not, and having ears they heard not. Their "eyes were holden," their mentality deceived by the misconceptions, the misinterpretations and misrepresentations of the teachings of Christian Science. To disabuse the public mind of these misinterpretations and misrepresentations, a board of lectureship was established, and at frequent intervals we have these public lectures.—*Correspondence.*

LECTURES TO BE DELIVERED.

Unless otherwise stated in the notice, it is assumed that the lecture will be given at 8 p.m.

Belvidere, Ill.—Frank H. Leonard, Opera House, 8:15 p.m., Dec. 8.

Catlettsburg, Ky.—William D. McCrackan, M.A., Court House, Boyd County, 7:30 p.m., Dec. 2.

Chicago, Ill. (Fourth Church).—Willis F. Gross, Church Edifice, Harvard avenue and Sixty-seventh street, Dec. 8 and 9.

Chino, Cal.—Prof. Hermann S. Hering, Church Edifice, Sixth street, Dec. 9.

Cleveland, Ohio (Third Church).—Bicknell Young, Auditorium, Cleveland Chamber of Industry, Dec. 1 and 2.

Columbia University, New York, N. Y.—Lecture for Dec. 2, postponed.

Conneaut, Ohio.—Frank H. Leonard, Republic Theater, Dec. 5.

Danbury, Conn.—Frank H. Leonard, Universalist Church, Main street, 3 p.m., Dec. 4.

Erie, Pa.—Rev. Arthur R. Vosburgh, Masonic Temple, 3 p.m., Dec. 11.

Haverhill, Mass. (Second Church).—Bicknell Young, New High School Hall (instead of City Hall, as previously announced), 3:30 p.m., Dec. 4.

Highland Park, Ill.—Willis F. Gross, Church Edifice, Hazel avenue, near St. John's avenue, 3 p.m., Dec. 11.

London, Ont.—William D. McCrackan, M.A., Majestic Theater, Dec. 11.

Los Angeles, Cal. (Third Church).—Prof. Hermann S. Hering, Simpson Auditorium, 3 p.m., Dec. 11; 8 p.m., Dec. 12 and 13.

Pittsburg, Pa. (First Church).—Rev. William P. McKenzie, Memorial Hall, Fifth avenue and Grant boulevard, 3 p.m., Dec. 11.

Sandusky, Ohio.—Bicknell Young, Carnegie Hall, Nov. 29.

Sterling, Ill.—Frank H. Leonard, Academy of Music, 8:15 p.m., Dec. 9.

St. Joseph, Mo. (Second Church).—Clarence C. Eaton, Tootle Theater, 504 Francis street, between 5th and 6th streets, 3 p.m., Dec. 11.

Syracuse, N. Y.—Frank H. Leonard, Wieting Opera House, Dec. 11.

Wenatchee, Wash.—Prof. Hermann S. Hering, Wenatchee Theater, Dec. 1.

Wheeling, W. Va.—Lecture Nov. 27, postponed.

NEW GERMAN REPRINTS.

Attention is called to the fourteen new German reprints listed on the inside cover advertising page of this week's *Sentinel.*

TESTIMONIES OF HEALING.

I have good reason to be thankful for Christian Science, which showed me a clear way to God, and this means all to me. When Christian Science was first mentioned to me, I accepted it at once, because I was in great need of it. I suffered very much with headache every week, from an injury to my back, which was very severe, also from catarrh and rheumatism. I was relieved of all these ills after reading "Science and Health with Key to the Scriptures" by our beloved Leader, Mrs. Eddy.

Before Christian Science was mentioned to me, I had the very best medical advice that could be had, from doctors and specialists; but their treatment failed. When the good news came to me about Christian Science, it took about two weeks to be relieved from all my ailments. How good it is to know that God is ever-present. It has been proven to me many times in our family that God is an ever-present help in time of need. All I am and all I have I owe to this wonderful truth. Through the study of the Bible and Science and Health, I have learned that God is our Life, that in Him is our health and our strength; that "in him we live, and move, and have our being." The physical benefits are, however, the least of the blessings received in Christian Science; they do not compare with the joy, love, and peace that fill our hearts when we learn, at least in part, to have that Mind in us "which was also in Christ Jesus."

ROBERT MENZEL, Newark, N. J.

[Translated from the German.]

It has long been my wish to give thanks publicly for the blessings which have come to me through Christian Science. "Out of the abundance of the heart the mouth speaketh," and I gladly state that I have become well physically since I began to be interested in Christian Science three years ago; but above all, through the study and assimilation of this glorious truth I have regained energy, buoyancy, and joy of life.

At the time I went to Dresden I suffered physically and was weighed down mentally through the loss of what seemed to be the dearest object of my life. Although I had always stood firmly by the church in which I had been brought up, the understanding of God's essential nature and man's relation to Him only became clear to me through Christian Science; and although formerly I sought comfort in Paul's saying that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us, yet I believed these words to refer to the stage beyond the experience which we term death. Now I know and have the proof in daily experience that this glory is being revealed to us here and now if we forget those things which are behind and press toward the mark for the prize of the high calling. Glory and praise be therefore to God, who healeth all our diseases, who maketh us happy, and causeth our strength to be renewed like the eagle's—and thanks to that revered woman, Mrs. Eddy, for her unselfish and tireless work.

FRAU ANNA KUKKUCK, Königsberg, Germany.

As a child I knew I had to be a lawyer when I grew up, and in my boyhood the profession acquired a peculiar fascination for me. The model I had before me was that of the sarcastic cross-examining counsel, and I remember one of my greatest pleasures toward the end of my school career was the making of a terse translation of Cicero's Orations against Catiline, which I had as a subject of an examination. I thus unconsciously acquired a habit of sarcasm and criticism, which was backed up by ambition and what I then considered a most excellent quality—determination. This habit of sarcasm and criticism so grew upon me that after I entered the business world and found that few of the expecta-

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tions and ambitions I had formed were realizable, I rapidly degenerated into a cynic and a slave to tobacco. Added to this I had indifferent health. When at school I went in greatly for cross-country and long-distance running, of which I was very fond, but toward the end of my school days I strained myself. My heart troubled me, and I was obliged to wear elastic stockings on both legs constantly, besides other bandages, on account of supposed weakness of the veins. Without the support of the stockings I had difficulty in standing for any length of time.

I was in this condition when I heard of Christian Science. When I first began to read the text-book I was not aware that the use of tobacco was not in harmony with Christian Science, and had I known it at that time, my condition of thought was such that I should probably not have continued the study. I was quickly able to dispense with the wearing of the elastic stockings and bandages, and as the result of Christian Science treatment I am now in perfect health, being able to stand, walk, and endure fatigue as others can. I have also been healed of a chronic bowel trouble, and the desire to smoke has completely left me. I have found Christian Science to be of the very greatest help to me in my business. My work is now done better, more quickly, and more accurately, and to this I should also add that it is done from a higher standpoint.

The physical healing, however, I count as nothing compared with the change which has come to my thought and the spiritual uplift I have received. I am unable to express sufficiently my gratitude for the Christian Science publications, and specially would I mention *The Christian Science Monitor*, which has broadened my thought and given me an entirely different view of home and international politics. It has also been a great help in showing me how to introduce Christian Science more into my daily work. I also desire to express in writing my deep gratitude to and love for our Leader, Mrs. Eddy.

W. K. PRIMROSE, Dumfries, Scotland.

I wish to give a testimony to the healing power of Christian Science, and I gladly stand a witness to its healing of diseases. Although I had known of Christian Science for several years, it was not until May, 1907, that the truth of it dawned upon my consciousness. I was ill and was being treated by a skilled physician, who did all he could to relieve me. I am grateful for his devotion and kindness to me, but I was not healed. A dear friend then advised me to try Christian Science and kindly loaned me a copy of Science and Health. This I began to read, and I then sent for a practitioner.

I can never forget the spiritual help and love which were manifested to me, the result being that one ailment after another disappeared, especially a neuralgic trouble which I had had for years. I feel deeply grateful to our heavenly Father, and to Mrs. Eddy, our dear Leader, who has shown us the way out of sin, sickness, and sorrow into joy and health.—MRS. LEONA S. BEAN, Livermore Falls, Me.

I send this as a testimonial of deepest gratitude to God, and to our dear Leader, Mrs. Eddy, for the many blessings received in the study and practice of Christian Science. It has been and is to me the Comforter that our Master promised to send. It means to me a true knowledge of our Father's love for all His children. It has taught me what it means to be obedient to the command, "Acquaint now thyself with him, and be at peace." To me Christian Science is the truth our Master taught, revived by the earnest, pure thought of one of God's chosen workers, who was willing to listen to His voice.

It is about six years since my husband and I began the study of Christian Science, and during that time we have received many physical healings, and, what is more to us, spiritual uplifting. The truth has been demonstrated in our home, and in the homes of many others, and we are indeed grateful for it.

MRS. ALICE MORGAN, Auburn, N. Y.

I wish to bear witness to the healing and saving power of Christian Science. With me the power of Truth has been demonstrated in mental purification and regeneration chiefly; I will say, however, that all my physical needs and those of our family in this particular have been supplied.

I will mention one case of healing which meant a great deal to me. I was seized with very alarming symptoms, which seemed to develop rapidly, and before I had time to work for myself I needed the help of a practitioner, which was secured at once. During the treatment I fell asleep, and when I awoke I felt as though I had been made over, but as some of the symptoms still seemed severe, I was treated again that evening, and on waking the next morning I knew that the disease had been conquered. The fever had disappeared, but it seemed to have left me in a weakened condition, and the so-called after effects which appeared, seemed even harder to overcome. What most impressed me, however, was the wonderful effect of the first two treatments. It seemed as though a mighty power were lifting me right out of sickness into health, which was, indeed, the case. The year previous to this I had had an attack quite similar to the one described, seeming to manifest all the symptoms of acute lung trouble, and just as quick a healing was accomplished through Christian Science, except that there were no after effects. In each case I missed two days from work, but I knew that under medical treatment I should probably have been confined to my bed for weeks.

In our home the change effected through Christian Science has been wonderful. The children used to have colds and all sorts of aches and pains at certain seasons of the year, but these are now things of the past; or, at least, if any such things do come up, they are quickly overcome by Truth. The moral and spiritual awakening brought to its students by Christian Science has lifted me out of many bad habits and sins formerly supposed to be pleasurable, but which would now bring no sense of pleasure to me. All of the publications of the Christian Science cause are received and read in our home, and those of us who study them get great help in our efforts to do right. I am sincerely and humbly grateful that the great light of divine Truth has been revealed to us through Mrs. Eddy, and I am grateful for the privilege of being a Christian Scientist, of following Christ, a privilege our unselfish Leader has lived so nobly to give us. God does bless all righteous effort and give it eternal victory.

LEMUEL O. GRIFFITH, Pittsburg, Pa.

Previous to taking up the study of Christian Science, I had been a semiinvalid for seven or eight years, during which time I was constantly under a doctor's care. I tried everything, even to nature studies and rigid dieting. When I commenced to take medical treatment, it was for a slight organic derangement; but I steadily grew worse, and each year brought new diseases, along with the old, until I found myself a victim of chronic illness of different kinds, including nervous and stomach trouble, heart disease and functional irregularities, pain in the head, etc. The backaches were so constant and severe that at times it seemed impossible to bear the suffering any longer. One doctor told me it was natural for me to have backache, when he found he could not even relieve me.

During one of my heart attacks I had four doctors at my bedside; and they all agreed to try a hypodermic injection to arouse me, which the torture did. When I was permitted to get out of bed I could hardly walk, because of the terrible

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pain in my thigh. On examination the doctors found that they had injected the solution in the muscle. I held very great fear of this trouble, and so did the doctors. *Materia medica* offered little or no hope of healing the cavity, which soon was very deep and getting more so. The cavity was burned daily for nearly six months, and about this time, when my funds were nearly exhausted, a lady invited me to attend a Christian Science service with her Wednesday evening. I accepted her invitation, and about the first thing I understood was that here were people who knew God to be all good. I eagerly accepted that much, and in a little while I heard two testimonies of healing of cases similar to my own. The cases were those of men who had been in the Civil War, and who were healed through the reading of "Science and Health with Key to the Scriptures" by Mrs. Eddy. This was over three years ago, and I enjoyed the meeting so much that I have attended regularly ever since. I do not remember anything of the angry-looking cavity since that time. I must have been healed right then and there, and now there is hardly a scar to be seen.

For the healing of remaining ailments I engaged the services of a Christian Science practitioner, and in two weeks the backache had disappeared, the functional inaction was overcome, and my thought was so uplifted that I undertook to try to help myself. My healing was slow, covering more than a year; for which I am now grateful, as my earnest effort made me better acquainted with God, the All-in-all. Sometimes it seemed as though I never should be entirely healed, but I knew that Christian Science is of God, and that it could heal. It was I who needed more of the love which makes perfect.

Today I am healed absolutely, with never even a hint of one of the old errors manifested on me. I have had lesser ills to meet, but they were all destroyed quickly, which is so different from the old way. I have gained greatly in weight, and a friend (who is not a Christian Scientist) remarked to me the other day that it made her feel well just to look at me.—I looked so healthy. Christian Science has also brought me peace,—something I had never known before. It has lifted me out of the depths mentally, therefore physically. It has made me a better daughter, a better sister, and a better friend.

To those who may be suffering, I wish to say that Christian Science is absolute in its results when properly applied. "The kingdom of heaven is at hand" here and now; all we have to do is to accept it by the renewing of our minds. To think good is to thank God, so I try each day to improve my thoughts. I thank God for giving us Mrs. Eddy, who has taught me what a useful book the Bible really is.

ANN ELISABETH KELLAR, Cleveland, Ohio.

[Translated from the German.]

It is with hearts filled with gratitude that we wish to testify to the healing of our seven-year-old child through Christian Science. The child was taken ill with bronchitis and rheumatism. The physician's treatment brought no relief, but the condition rather grew worse, till the child would neither eat nor drink, but lay in bed like a deformed creature, and was given up by every one, no hope whatever being held out to us. We did not give up, however, but sought Christ Jesus and his light, for there was no other help. We asked for help in Christian Science, and after the first treatment the child improved wonderfully, began to eat and drink, and in two weeks' time was able to walk a little; whereas the physician had told us that we might expect the disease to be of long duration. In a short time the child was absolutely well, which seemed a miracle to everybody. As the result of our daily experiences we praise Christian Science and give God the glory.

HERR UND FRAU WILHELM RITTER, Hannover, Germany.

It has been my desire for some time to express through the *Sentinel* my sincere gratitude for the overcoming of fear. To me it means as much as the healing of a physical trouble. I had a great sense of fear at being left alone after dark, and so asked for Christian Science treatment. I now feel that I have received a great blessing which words cannot express, and a sense of thankfulness to our Leader naturally follows, for having made clear to our understanding the Master's promise, "Ye shall know the truth, and the truth shall make you free."

Last year I received immediate help in an attack of physical illness. For three days previous to wiring a Christian Science practitioner, I had been unable to retain either food or liquids, while suffering a great deal of pain. After receiving treatment I was able by lunch time to sit at the table and take a little food, and in a few days I was well and strong again.

MRS. EDITH CURTIS, Townsville, Australia.

After having had medical treatment for about two years, and being given up by doctors and friends, my husband tried Christian Science as a last resort, and was healed. To encourage those whose healing seems slow, I will say it was about three months before he went to his regular work again, but he has grown stronger ever since. Our oldest child was subject to very severe attacks of croup, but after having help for one attack, my husband and I, with our slight understanding of Science, could help her ourselves. Previous to that time she would have the attacks every night for three weeks, although under a doctor's care. Our children have had no other help but Christian Science in over four years, and they are healthy.

We thank Mrs. Eddy for a clearer understanding of a loving God than was possible in the old way.

MRS. EUGENIE SMITH, Carthage, N. Y.

I had recently an occasion to prove the efficacy of Christian Science as a therapeutic agent, also occasion to be grateful for the privilege of being a student of a science that helps every one who puts it into practice, not only in the way of spiritual uplift, but by the healing of the ills to which the flesh seems heir. I was cleaning something with an acid, but did not know that it was supposed to injure one if externally used. My hands became saturated with the acid, and although I washed them, they began to burn and to pain me excruciatingly. I then sat down and tried to realize that God is the only power and that the law of divine Mind is ever harmonious in its action. I told no one of the occurrence until an hour afterward, and then the demonstration had been made. During that hour I worked continually with both hands. All sense of pain, numbness, and discoloration was destroyed. I am indeed grateful for this added proof that Truth is all powerful.

ELEANOR VAN TINE, Pittsburg, Pa.

I wish to express my gratitude for what Christian Science has done for me and mine, to tell of the wonderful demonstration made in the healing of my mother through Christian Science. My mother, who makes her home with me, and who was not a Scientist, made a visit to another part of the state, and while there she was taken suddenly ill. I received a message from her physician, saying that I must come at once; that she had had a hemorrhage of the brain, with complications, and that she might not be alive by the time I got there. It was impossible for me to go at that time, but my husband and I went to work in Christian Science to the best of our knowledge, and he started at once to go to her. This was on Thursday morning, and he arrived there at six in the evening, finding her quite ill to mortal sense. By nine that same night she was much better

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and recognized him, Friday night she was able to sit up, and Saturday morning she was able to ride five miles to the station to catch the train for Kansas City, which meant an all-day ride. Truth, however, sustained her, and when she arrived home she was feeling much better, only a little tired from the trip.

For this and many other demonstrations we are indeed thankful that Christian Science has come to our home, and we are also grateful to our beloved Leader, who has led us into the understanding of Truth.

MRS. ESTELLA OSBORN, Kansas City, Mo.

I send a few words to express our gratitude for the many blessings received in Christian Science. About nine years ago, my husband had a severe attack of rheumatic trouble, and continued to suffer more or less from that time until two years ago. He was under the care of different physicians, but about a year ago he asked for help in Christian Science. A practitioner came to our home and began to treat him, and after receiving a few treatments he was healed. Then my little daughter had a severe attack of fever, which was overcome within twenty-four hours, and the serious ear trouble which came with it disappeared in a few days.

During the two years that we have been studying the Bible in connection with "Science and Health with Key to the Scriptures" by Mrs. Eddy, I also have been greatly helped, and for all the blessings which we have received we are truly thankful to God, and also to our dear Leader.

MRS. EMMA J. LEE, Union Springs, N. Y.

Although I did not come into Christian Science for its healing, I have had many beautiful proofs of God's loving care for His children, when we turn to Him unreservedly. Over four years ago I was attacked by acute rheumatism, and as my father and brother were reporting my case to their respective physicians, it was none the easier for me; but with God's help I was up and about in two weeks. I had, however, two good lessons to learn, which at that time I was not sufficiently awake to grasp, for the following winter I had another attack, which held me in bondage for ten days, and two weeks later still another, which seemed even harder than either of the two previous ones.

At this time the practitioner who had my case told me she was going away and would give my case over to some one else, saying she thought it wiser, as she was afraid I was relying too much on her personality. Needless to say, the case was met inside a week, and the very night it changed hands I was able to go to bed, a thing I had not done for three nights. I now learned that I must rely on Principle instead of person, and also that I must overcome all sense of will-power, for both times previously I had rebelled over my illness, knowing it was not of God's sending, and so I put too much of my human will into my efforts to get out of bondage; but when I saw what I had been doing I learned to say, "Not my will, but thine, be done," and I found out that God does not require of us more than to "know" the truth, for the Master said, "Ye shall know the truth, and the truth shall make you free." I would like to say that although the physical healing was very great, it was nothing compared to the spiritual healing I have received since being interested in Christian Science, and words cannot express the gratitude I feel to God, also to Mrs. Eddy, who has pointed out the Christ-way through Christian Science.—J. S. TITCOMB, Boston, Mass.

My heart is overflowing with love and gratitude to God, and to our dear Leader, for benefits received through Christian Science. When this healing truth was brought to me I was a physical wreck, sick and discouraged. I had suffered for years with stomach, bowel, and heart trouble, and a physician said I had a growth that required an operation to save my life, and there was only one chance in a thousand for me to come through it alive.

Then Christian Science came, like an angel of light, and showed me that God is my life, and this gave me hope. By constant study of Science and Health, and the loving help of our loyal Scientists, I found that Truth sets us free. One by one each error has disappeared, and I am a well woman, happy in the understanding that nothing is impossible with God, and I am able to overcome many trials. Being ill so many years, my mental garden was sown with much that was not good, and I am striving to uproot all that is unlike God,—the beliefs of disease, fear, and sin,—and to reflect Him always and all the way.

The spiritual understanding is dearer to me than all else in my healing, and the Bible is a new book, for now I realize that God's promises are true, and that He is indeed ever present, as the Scriptures teach us; that we "live, and move, and have our being" in God, divine Love. Since through Christian Science we have learned the power of God to heal, we have used no material remedies. If any suffering ones should see this, I hope it may encourage them to seek help through Christian Science, and get health and happiness.—MRS. MERCY E. GIBSON, Bozeman, Mont.

I wish to express my gratitude for what Christian Science has done and is doing for me. About five years ago I was healed of a chronic complaint for which I had tried many physicians. In two weeks' treatment in Christian Science I was entirely healed, and since that time have relied wholly upon Truth to meet every difficulty which has arisen, physical or otherwise.

While the physical help I have received is immeasurable, the spiritual help has been even greater. The Bible, through the study of our text-book, Science and Health, has become illumined to me. For all the blessings that have come to me and mine through the study of Christian Science, my heart is full of thankfulness to God, the giver of all good, and to our Leader, Mrs. Eddy, who has shown us the way.

ALICE F. WYATT, St. Louis, Mo.

Three years ago I heard about Christian Science and its many demonstrations of the truth. I was at that time very nervous, and it seemed impossible for me to go out alone because I had so much fear. I consulted many physicians and used medicines without any result. I had suffered in this way for about seven years, so I was very discouraged and felt that I could not be healed.

A practitioner in Amsterdam told me much about Christian Science and of the healing power of Truth, and on my request she gave me treatment. After a few weeks I went alone for short distances, and after two months I went by myself to a town in the neighborhood and called on my brother, who was very much surprised to see me alone, as this had not happened for many years. The practitioner told me to have no fear, as God is always with us, and she repeated to me the words of St. John, "Perfect love casteth out fear." My bodily condition also was changed, the headaches disappeared and I began to feel stronger. After five months I no longer needed treatment. In that same time I had a severe attack of bowel trouble, so bad that I had to stay in bed on account of high fever and severe pains, but the practitioner helped me to overcome this disease, and within a week I went out.

I am thankful to Mrs. Eddy, who has opened again the way for us to get a better understanding of God's power and love.—WILHELMINA JANSEN, Amsterdam, Holland.

I have received many benefits through Christian Science, physically, morally, and spiritually. About three and a half years ago I was suffering from what seemed to be a nervous collapse, and was taken to a sanitarium, as my mind

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was almost a blank. I was there only about two weeks when I was taken home. My dear wife had been corresponding with a Christian Science practitioner, and a short while thereafter I was able to resume work at the printing business. While I am thankful for this and for other physical healing, I am most grateful that I am now a much better man, that now my deeds are open and I have nothing hidden from God. It was not always so.

Our daughter was also healed through Christian Science on several occasions. Once, while living at Pleasant Ridge, O., there was a scare of small-pox in the village, and one day during this time I received word by telephone from my wife to send a message to the practitioner who had helped me, to treat our daughter; and I did, though not knowing what the trouble was. When I got home in the evening my wife told me that she had noticed an eruption on the girl's face when she awoke that morning which frightened her. But when a letter from the practitioner arrived the child was well, all symptoms having disappeared. At another time, while living where we do now, she was again attacked by illness. When I came home one evening my wife requested me to go down town and send a message to the practitioner, which I did. I also sent a note by mail, mentioning the mother's fear of acute lung trouble. In a few days thereafter, on the arrival of a letter, my wife's fear was all gone, and the child well.

For these and many other benefits which we have received, I sincerely thank God, the giver of all good, as well as Mrs. Eddy, whose teachings have made this healing possible.—JOHN F. HUGO, Cincinnati, Ohio.

Christian Science has brought such happiness to me that I feel I must tell the good news to others. After wearing glasses for years, I can now do without them. I was also troubled with an affection of the throat, which a London specialist said I would have all my life, and other ailments, including nervous exhaustion, all of which have been healed in Christian Science. Besides this, on Sept. 17, 1909, during a thunder-storm, I was in my room when the house was struck, and I received a severe blow on my head, which was enveloped in flames. My hair was scorched and my watch stopped, but nothing in the room was disturbed, although every other room in the house was disarranged, the room next to mine being completely wrecked. My parents, who are not Scientists, were ill for days, but I never felt better in my life and was able to attend to them, giving them Christian Science treatment. I am deeply grateful to God for this wonderful truth, and to those who helped me to find it.

NELLIE LIGHTFOOT, Crowthorne, Berkshire, England.

A little anecdote which has helped me to make clearer to those in trouble how it is that God can help them although He does not know about their troubles, and how Christ, Truth, saves us, although God knows no sin, may help others. A young man who had a good mother and a happy home, went to the Boer war in South Africa. He fell in with bad companions and soon learned to do as they did. One day he received a most loving letter from his mother, who knew nothing of her son's evil surroundings and bad habits, telling him of all the dear home news, of their longing to see him, and of all the love which awaited him on his return. This letter arrested him in his downward career, and he turned at once from his evil ways. His mother did not need to know of her son's fall into error in order to save him. So the Christ—the Word of God—comes to us through Christ Jesus' teachings, which reveal the love of the Father, and this love "constraineth us" to arise and go to our Father, and He is our salvation. The power of divine Love is wonderfully illustrated in all the teachings of Christian Science, and is the basis of all its healing work.—ISABELLE TENNANT.

FROM OUR EXCHANGES.

[William Jennings Bryan in *Commoner*.]

In our haste to make money we have cultivated the impression that life is to be measured by its income and that men are worthy of respect in proportion as they have accumulated. If I were delivering a religious address, I should insist that life should be measured by its overflow rather than by its income. I should insist that it is what we put into the world and not what we take out of it that determines the success of a life. But for the present I shall content myself with presenting an economic standard rather than a religious one, and say that the only economic rule for accumulation is that one shall draw from society in proportion as he contributes to the welfare of society. Forms of government, methods of administration and legislation, all should have for their object the securing to each citizen of the rightful and legitimate rewards for his toil. . . . The commandment "Thou shalt not steal" will not have the weight that it ought to have among men until it is so construed as to bring the feeling of guilt and shame to those who draw from the common store more than they add in service. If we can but create a sentiment that will make men ashamed not only of wrong-doing but of idleness as well, and fill them with an earnest desire to make generous return to society for all the blessings that society confers, it will be easier to prevent the varieties of larceny which are so difficult to define and which the officers of the law find it hard to detect and punish.

[Harold Begbie in *Christian World*.]

Christianity is not a philosophy. It is a revelation creating enthusiasm,—enthusiasm for God, enthusiasm for humanity, enthusiasm for life. Directly it loses enthusiasm it becomes a philosophy, it ceases to be a religion. But if it has no force at all as a philosophy, it has a force which is absolutely irresistible as a religion. It does not argue that God is good, but proves that amazing proposition out of the lives of its rejoicing and triumphant disciples. "One thing I know, that, whereas I was blind, now I see." No man can be truly happy who is not a Christian, and no man can rightly call himself a Christian who is not happy. The good tidings of Christ make for happiness and solve every problem which can present itself to the reason. "I will turn their mourning into joy, and will comfort them, and make them rejoice from their sorrow . . . and my people shall be satisfied with my goodness, saith the Lord." Keep Christianity in the region of enthusiasm, refuse to argue about it as a philosophy, insist upon its work in the world as the only force making at once for righteousness and satisfaction, and there is no refutation possible to the enemies of the faith, no criticism which the lives of the saints cannot answer overwhelmingly. Christianity in the pulpit is too often either an explanation or an apology. It should never be anything but an invitation and a challenge.

[William Henry Meredith in *Christian Intelligencer*.]

Doubtless one of the greatest if not the very greatest hindrance to the gospel today is to be found, not in the higher criticism of the Bible, but in the lower living of some who are epistles read and known of all men, as being inconsistent Christians, for there are Christians and Christians! The greatest need of the church today is not more money. We now have more than enough to evangelize the whole human race, if it were so employed; not more learning in pulpit and pew. Never was the pulpit better equipped than today, nor the pew more intelligent. Not more support by those in high social places of society. Her membership includes sovereigns, emperors, presidents, judges, scholars, merchant princes, kings of intellect as well as of commerce.

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All these and all such may be of great service to the church. They are often magnetic and draw others to the church because of their high social standing; but the greatest drawing power of the church is the uplifted Christ, first on the cross, and then in the lives of his followers. The church which produces the best Christians is the best church, just as the mill which produces the best cloth is the best, even if not the biggest mill. The best Christian is not necessarily the wealthiest nor the wisest, though these may be the best if they will be. The most useful Christian is not always the most active, and certainly not the noisiest one.

[*Outlook.*]

Many a man has thirsted after God and been sent to some abstract formula, some minutely elaborated organization. He longed with all his soul for the living, loving God with whom he could stand in an intimate and childlike relation, and he has been offered a remote and angry being whom he must first placate,—a metaphysical conception expressed in a subtle and arid creed, or a great paraphernalia surrounding an august deity to whom he must carry authoritative credentials. There must be creeds and organization, but the loving Father should never be shut off by them from any human soul that needs Him; nor should doctrine or priest of any name or kind come between the heart that pants for the water-brook and the flowing fountains. The end of creeds is to clarify the thought of God, not to obscure it; and the office of the priest is to lead men to God, not to keep them at a distance.

[*British Congregationalist.*]

It is easier far to indulge in a sort of sentiment of love for mankind in general, than it is to give practical expression to it by helping the person in need who is at your very door. It is easier to pity the poor in general than it is to serve the particular poor person who is nearest to you and most needs your help. Christian love does not waste itself in emotion. It bends itself to service. It ministers to the individual case. It condescends to the unit. Love is service and giving. It means that we are not content to do our beneficence by proxy, but that we ourselves go about doing good. This man, living to help and bless his fellows, loving them in this personal and practical way,—this man is the "good" man.

[*Independent.*]

There are many kinds of degree of conservatism, and some of them serve the useful purpose of compelling new theories to justify themselves adequately by facts. But this is the kind that brings obloquy upon religion, because it ignores the obvious and falls below the common enlightenment of our time. The fact is that such defenders of Christianity are the real heretics. No more damaging heresy could be propagated than that which supposes that religion and the Bible can be saved in the esteem of men by stifling inquiry and ignoring the reverent and fearless Biblical scholarship of our time.

[Rev. C. Silvester Horne, M.A., M.P., in *British Congregationalist.*]

The Founder of Christianity expounded his gospel in terms that never traveled far from the mystery of life—seeds and flowers, the vine and the mustard-tree, the lily and the bird, aye, and the mystery of the breath that bloweth none knows whence and none knows where. My gospel, he seemed to say, is life and beauty, scent and song; it is soul, born of the breath of God.

[*Christian Register.*]

They who are best qualified to have and enjoy the things that money can buy are those who are best equipped with the things that money cannot buy.

SPECIAL ANNOUNCEMENTS.

FROM THE PUBLISHER OF MRS. EDDY'S WORKS.

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

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

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

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

FROM THE EDITOR.

All manuscripts submitted for publication in the *Sentinel*, *Journal*, and *Herald*, whether articles, poems, or testimonies, and all correspondence relating thereto, should be addressed to the EDITOR, and not to individuals.

FROM THE SOCIETY.

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Now on sale are three new pamphlets: "Seeking and Finding," "Prayer and Healing," and "The Divine Nature." Each pamphlet contains five to eight articles that have previously appeared in the *Journal*, *Sentinel*, or *Monitor*; and they are particularly suitable for handing and sending to inquirers or persons who are becoming interested in Christian Science.

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CHRISTIAN SCIENCE SENTINEL

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

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BOSTON, DECEMBER 3, 1910

CONTENTS OF THIS NUMBER

ITEMS OF INTEREST. Brief Mention of Important Events. 262
A GREAT MISSIONARY MOVEMENT. M. G. Kains, M.S. 263
"BE YE THANKFUL." . . Caleb H. Cushing. 264
CHRISTIAN COURTESY. . Harriet Davies. 264
CHRISTIAN SCIENCE AND SALESMEN. E. E. Sutherland. 265
THE CASTING OUT OF EVILS. Guy Parkhurst Estes. 266
"THE SUN OF RIGHTEOUSNESS." Amelia Hastwell. 266
SELECTED ARTICLES. 267
EDITORIAL.
The Supremacy of Good. 270
"Forget not all his benefits." 270
Symbols and Science. 271
AMONG THE CHURCHES.
Thanksgiving Service. 271
Tacoma, Wash. 271
Houston, Texas. 271
THE LECTURES.
Palo Alto, Cal. 272
Watertown, Wis. 272
Rutherford, N. J. 272
Decatur, Mich. 272
TESTIMONIES OF HEALING. 273
FROM OUR EXCHANGES. 277



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



A NOBLE TYPE OF GOOD HEROIC WOMANHOOD

THE CHRISTIAN SCIENCE PUBLISHING SOCIETY
FALMOUTH AND ST PAUL STREETS — BOSTON MASS USA

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ITEMS OF INTEREST.

National.

In a ruling handed down at Jackson, Miss., Judge John E. McCall in the United States circuit court nullified the efforts of the Government to have assessed against the Standard Oil Company of Indiana penalties aggregating in excess of thirty million dollars. The ruling of the court, instructing that a verdict of not guilty be returned, took place at the conclusion of the chief case of the prosecution. The Elkins law regarding interstate commerce was violated, it was alleged, by "scheme and device," the specific offense charged being the receipt of freight rate concessions. Taking up the much discussed "blind billing," it was held by the court that it was done by the carrier and "that there is not one syllable of testimony tending to show that the defendant company knew that the carrier was so blind billing the shipments."

Asserting that their *alma mater* should confine itself exclusively to classical education, the class of 1885, in a memorial to the board of trustees, advocates changes in the curriculum of Amherst College. After expressing the belief that the institution can no longer compete successfully with either the state university or the technical school, it makes these recommendations: That the instruction given at Amherst College be a modified classical course; that the degree of bachelor of science be abolished; that the college adopt the deliberate policy to devote all its means to the indefinite increase of teachers' salaries; that the number of students attending the college be limited; that entrance be permitted only by competitive examination.

An interesting development of the campaign for more efficient banking superintendence in New York state is found in the activity of some of the trust companies themselves to have a more accurate check kept upon the enormous trusts handled by these institutions. A recent compilation of trust company statistics issued by the United States Mortgage and Trust Company gives the total wealth which the trust companies of the United States protect as trustees or administrators at twenty-five billion dollars, in addition to the five billion dollars banking capital representing their own resources.

Special reports on the construction and sanitary condition of railway mail cars having been received, the postmaster-general announces that he has served formal notice on the railway companies, informing them that payments for mail service will be made only when the department is satisfied that cars of safe construction and proper sanitation are being used. Authority for this action to safeguard the lives and health of postal clerks was granted the postmaster-general by Congress at its last session. The railways also are being urged to substitute steel postal cars for wooden ones.

One of the largest engineering surveys ever accomplished in Illinois was finished recently in the Kaskaskia valley, in the southwestern part of the state, preparatory to devising plans for the drainage of the entire district along the river from New Athens to Chester. As a result of this investigation the reclamation of three hundred thousand acres of fine land is probable, contingent upon the acceptance of the report by the international improvement commission of Illinois, under whose auspices the work was undertaken.

The American Sugar Refining Company, which has paid out more than two million dollars in settlement of underweighing frauds, must reimburse New York city to the extent of $325,000 for water, if a report of a referee handed down recently is sustained. The city alleged that from 1897 to 1903 the company used at its Williamsburg plant unmetered water, the taxes on which amounted to more than five hundred thousand dollars.

Secretary Ballinger has awarded contracts for the construction of the forty miles of canal which will compose the main laterals of the distributing system for the "Wide Hollow" branch of the Yakima reclamation project in Washington.

The Government, in view of the great destruction of standing timber by fire the past summer, is conducting an investigation to determine how long timber will remain commercially valuable after having been fire swept.

President Taft will deliver the opening address at the seventh convention of the national rivers and harbors congress, which will be held in Washington Dec. 7, 8, and 9.

To furnish accommodations for the great crowds that attended the recent Harvard-Yale football game at New Haven, thirty-seven special trains were run.

Unless unforeseen complications arise, the indicted members of the so-called beef trust will be placed on trial at Chicago Dec. 20.

International.

The total number of visitors who passed through the turnstiles at the Japan-British exhibition in London during the summer amounted to 8,350,000. Three hundred thousand dollars' worth of Japanese exhibits were sold, and as a result of the exhibition new markets have been opened up and a better knowledge of the class of article best suited for export to England has been obtained.

The fiftieth anniversary of the proclamation of the Italian kingdom will be commemorated in Rome next year. A part of the commemoration will consist of a retrospective or historical exhibition, which it has been decided to organize at Castel Sant' Angelo to illustrate life in Rome from the middle ages up to the middle of the nineteenth century.

Industrial and Commercial.

So far as known, none of the Argentine meat companies controlled by North American interests is contemplating meat shipments to the United States. The American companies which control materially the meat supply of the United States entered the Argentine field barely half a dozen years ago, but have already attained a commanding position by reason of their capital and progressive methods. United States companies do not yet control, so far as is currently known, a majority either of the companies or the cold storage output of the country, but their production is increasing more rapidly than that of the Argentine or English plants and they have purchased land on the Parana river, presumably with a view to erecting freezing works. The two avowedly North American companies already are shipping about a third of the total of frozen beef and mutton and more than half of the chilled beef.

Retail hardware dealers of Pennsylvania, New York, New Jersey, Maryland, Virginia, West Virginia, Ohio, Delaware, and Indiana attended the meeting of the newly organized American Hardware and Supply Company held at Pittsburg Nov. 21, when plans were considered for the establishment of a distributing agency in Pittsburg for the retail hardware dealers. The American company has been chartered with an initial capital of five hundred thousand dollars, which ultimately will be increased. The business that it is proposed to conduct will be a general selling of hardware, railway, mine, and mill supplies, the object being to place the retailers in a position to secure their stocks at a lower cost.

Iron ores abound in practically every province of Canada. Only eight iron mines are in operation, and only one of these is producing as much as one hundred thousand tons of ore in a year. At present the chief Canadian blast furnaces draw most of their ore from Belle Isle, in Conception bay, near St. Johns, Newfoundland, which is very rich in iron ores, nearly one million tons being mined annually, most of which is used in Canada. Large quantities of hematite ore have been found in New Brunswick, within easy distance of large coal fields. Deposits of high quality have also been proved in Ontario, Quebec, and Nova Scotia in the east, and in Vancouver and British Columbia in the west.

Texas nurserymen who grow and handle citrus fruit trees have placed orders for more than two hundred and fifty thousand young orange trees to be planted in south Texas this fall and winter. It is conservatively estimated that there will be planted, all told, more than four hundred thousand of these trees before the season closes. More than one million Satsuma orange trees have been imported from Japan during the last four years.

Twenty-three bids were recently made for the Triborough subway of New York city. All of the twenty-three contractors were willing to do the work with the city's money. Seventy-seven bids in all were submitted. The bids received were for the construction of those parts of the Triborough route which include the Broadway-Lexington avenue subway, the Canal street crosstown section, and the Broadway-Lafayette loop in Brooklyn.

A company capitalized at five hundred thousand dollars, composed of Galveston business and professional men, has been formed for the purpose of carrying on a banana importing trade between Galveston and Honduras. The company will start operations Jan. 1, at which time there will go into effect contracts with Honduras banana growers sufficient to bring to the port one steamer every ten days.

Freight Traffic Manager McInnes of the Canadian Pacific railway has given out the official calculations made by the Grain Dealers' Association, which put the total yield at one hundred and four million bushels. This is fifteen million bushels less than the total yield of 1909. The farmers are holding back shipments in anticipation of higher prices.

There are two hundred and twenty-five thousand colonies of bees in Missouri and their annual product of eight million pounds of honey is worth nearly one million dollars. It is estimated that between seventy-five and ninety-five per cent of the honey is consumed within the state.

The potato crop of 1910 is placed at two hundred and eighty-five million bushels. The area under potatoes was three million one hundred and twenty-nine thousand acres. The rate of yield averages about ninety-one bushels per acre.

Within the past year nearly twenty million pounds of beet sugar have been produced in Canada.

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CHRISTIAN SCIENCE SENTINEL

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

A GREAT MISSIONARY MOVEMENT.

M. G. KAINS, M.S.

AT a recent meeting of a prominent Church of Christ, Scientist, many plans were advanced whereby every one might do his or her share in supporting and promulgating the work of what might be called the Christian Science missionaries. It would be impossible to enumerate here all the good points brought out by the score or more of speakers, but what follows will show the trend of the meeting and furnish hints upon which the reader may act when opportunity presents.

In the propaganda of Christian Science work is not limited to the preaching of the gospel. The sinful are reformed, not by fear of future punishment or hope of future reward, but by redirection of their course through the attraction of right thinking and doing as taught in Christian Science. The work of the Christian Science missionary movement is characterized by the healing of sickness, which sets the seal of authenticity upon it. Evidences of health restored are the "signs" which Jesus declared should mark the labor of those who understood and obeyed his teachings. The effective Christian Science worker, therefore, is welcomed everywhere, because his mission is not only to preach good tidings unto the meek, but to "bind up the brokenhearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound; . . . to comfort all that mourn; . . . to give unto them beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness."

Some have supposed that the Christian Scientists have no missionaries. They have thought that the work of promulgation was done by readers and practitioners, and that the sphere of operation was restricted to the few who visit these practitioners and readers! They need to be better informed. Practitioners, and readers, and lecturers,—yes, and lay members,—all take part in the propagation of the Christian Science cause, while in addition to Science and Health and Mrs. Eddy's other writings, four great missionaries are to be noted, namely, *The Christian Science Journal*, the *Christian Science Sentinel*, *Der Herold der Christian Science*, and *The Christian Science Monitor*. With these, but more especially with the last, the meeting referred to was most concerned.

It was shown that *The Christian Science Journal*, which was founded and at first edited by our Leader, has grown under her supervision to a magazine of sixty-four pages of articles, editorials, and testimonies of healing, besides a voluminous and constantly enlarging list of churches and societies, practitioners and nurses, in all parts of the world. It was shown that the *Journal*, *Sentinel*, and *Herold* are effectively ministering to the wants of people already more or less interested or likely to be interested in Christian Science. But one great need of the world at large had not been met by these three missionaries, and therefore *The Christian Science Monitor*, a daily newspaper, was established.

In the first issue of that paper (Nov. 25, 1908), Mrs. Eddy graphically characterizes the work of each of these missionaries in the following words (which were quoted at the meeting): "I have given the name to all the Christian Science periodicals. The first was *The Christian Science Journal*, designed to put on record the divine Science of Truth; the second, I entitled *Sentinel*, intended to hold guard over Truth, Life, and Love; the third, *Der Herold der Christian Science*, to proclaim the universal activity and availability of Truth; the next I named *Monitor*, to spread undivided the Science that operates unspent. The object of the *Monitor* is to injure no man, but to bless all mankind."

It was natural that the review of the work accomplished in this particular city should be presented in detail; and what a record it is! Whereas, not so many years ago, public and private institutions would not allow Christian Science literature upon their bookshelves and tables, now the homes for children, for the afflicted, and for the aged; hospitals, sanitariums, asylums, prisons, and other establishments,—all accept these periodicals with a constantly warming welcome. A thorough and systematic canvass is being made of the hotels, clubs, steamships, fire halls, police stations, and a score of other kinds of places where men and women congregate or must spend time, and the *Monitor* and ofttimes the *Sentinel* and the *Journal* are constantly kept within easy reach, wherever accepted. And the number of places is ever increasing, because there is a steadily growing demand for really helpful literature.

At this stage of the meeting came the appeal to all Christian Scientists to help in this, the greatest missionary movement the world has ever known. Money was not the object and was not asked for. The support desired and asked for was—copies of the literature! Many people have no use for issues of the periodicals after once reading them, and these copies are desired by the distribution committee, which sees to it that the literature is placed where it will do good missionary work. Every one who has a copy of the *Journal*, the *Sentinel*, *Der Herold*, or the *Monitor*, can help to just that extent by taking it to the church for the distribution committee to use. Never mind how old it is! It will be useful! The committee does not, however, restrict donors to such copies; all who wish may subscribe for one or more of the periodicals, and have it sent regularly to some place specified or leave it at the option of the distribution committee.

The awakening receptivity of this particular locality was frequently commented upon at the meeting, though it is perhaps no more characteristic of this city than of the United States, or of the world. As a matter of fact, people everywhere are learning that the Christian Science movement is characterized by good and good only, and in consequence their fear is breaking down. This is especially true with respect to the *Monitor*, which is destined to become the greatest missionary of the four. Contrary to some predictions, the news it contains does not, as with the ordinary daily news sheet, get stale before the paper is dry. Because of careful selection and presentation, its information has an abiding educational value. This is attested by the fact that in the

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United States consulates throughout the world *The Christian Science Monitor* is sometimes worn out because of constant reading. In these foreign lands it is doing a wonderful missionary work, quite apart from the solitary article that each issue contains upon some Christian Science topic. It is correcting the false impression of the people of the United States,—an impression born and nurtured by those newspapers which lay emphasis on the dark side of human affairs. In this way it is sure to justify its name, since it will teach publishers to alter their policies and give the world's best rather than the worst news.

The *Monitor* caters only to the good that men do. Not being planned to make certain individuals wealthy, it does not seek to build up an enormous circulation by sensational methods to increase its advertising rates. Its aim is far beyond mere circulation: it seeks readers. Although only two years old, it has already established a secondary circulation—the people who read it after the original subscribers have passed it along.

Here recurs the appeal. Each one can help: every one who has the promulgation of good tidings at heart, whether this be along Christian Science lines or only upon the basis of ordinary patriotism—love of country and desire to see that country placed before the world in a true light. Each can be a missionary supporter to the extent that he turns over his periodicals to others for perusal. Each can help in the greatest reform movement the world has ever seen, the reform of thinking along secular as well as sacred lines, and none need fear that he will not reap a reward in doing this needed work for the "nations that sit in darkness." Each will reap a harvest of good in proportion to the joy with which he gives. "For as the earth bringeth forth her bud, and as the garden causeth the things that are sown in it to spring forth; so the Lord God will cause righteousness and praise to spring forth before all the nations."

"BE YE THANKFUL."

CALEB H. CUSHING.

Not infrequently the student of Christian Science is deprived of the larger realization of health and harmony which is man's birthright as a child of God, through a failure to discern and correct errors that may not stand out so prominently or seem so important as others to overcome. These may be sins of omission as well as commission, and an illustration of this is our failure ofttimes to be fully appreciative of the good that we have received and are receiving today and to thank God for it.

When the New Testament writer said, "Be ye thankful," he doubtless saw that this was a Christian and scientific demand, to enable us to reap the blessings of today as well as to receive the good of tomorrow. Our Leader emphasizes this when she says (Science and Health, p. 3), "Are we really grateful for the good already received? Then we shall avail ourselves of the blessings we have, and thus be fitted to receive more." The benefit that has come to those who have taken some time each day for an enumeration of their blessings and for an individual praise and thanksgiving service to our heavenly Father for these blessings, proves conclusively that this thankfulness is requisite in order to bring out a well rounded demonstration of health, harmony, and happiness. When we start in to count our blessings, we find that, in the words of the psalmist, "they are more in number than the sand," and they make the seeming claims of evil pitifully small in comparison. This steadfast contemplation of all the present good that is ours dissipates what may seem to be evil, as light vanquishes darkness; while to reach out for some great future blessing, without due consideration and appreciation of the blessings at hand, breaks with the divine order and hinders our demonstration in Christian Science.

We are surely grateful to God for His revelation of eternal truth in the Bible, for the Christian religion founded and demonstrated by our great Exemplar, Christ Jesus, and for the scientific and practical import of these teachings set forth in "Science and Health with Key to the Scriptures" and the other writings of Mrs. Eddy. We are grateful to every Christlike character in the past and in the present who by precept and example has helped to uplift faith and understanding to prove that "God is a very present help in trouble." We greatly appreciate our Sunday and Wednesday services, the places that divine Love has provided for these services, and for all those who faithfully cooperate in carrying them on. We are also grateful for our helpful literature that comes, monthly, weekly, and daily in the form of the *Journal*, *Sentinel*, and *Monitor*, and for those who edit, manage, print, and contribute to these periodicals.

We should constantly praise God for the understanding of Christian Science which enables us to heal ourselves and others of sin, sickness, and discord of every kind. We can give daily thanks for a more spiritual sense of sight, hearing, and all that reveals the useful, good, and true; for food, clothing, shelter; for our homes, our friends, and for countless other blessings. These are but a few of the things for which we could and should be daily thankful, and we know that in doing this we are obeying a divine requirement and helping to bring the kingdom of heaven into our experience here and now.

CHRISTIAN COURTESY.

HARRIET DAVIES.

The writer, who was at the time the only Christian Scientist in the small country place where she had just then removed to live, received several visits from a local clergyman, a very highly esteemed and able man. Their conversation on these occasions was chiefly concerned in a discussion of the Scriptures; they differed only because of their different view-points, and invariably, when the visits came to a conclusion, they expressed themselves as mutually benefited by the amicable and edifying interchange of ideas.

During one of these friendly talks the minister volunteered the information that while going through a course of theology at a world-reputed German university, he had made a careful study of "Science and Health with Key to the Scriptures," and said he considered much of Mrs. Eddy's teaching very elevating, though he could not accept her philosophy entirely. When, therefore, shortly after this, the Scientist heard that her kindly visitor, who had won for himself wide renown in the neighborhood as a preacher, had made use of his pulpit to denounce Christian Science, she not unnaturally felt surprised, and, just for the moment, perhaps, personally aggrieved and affronted.

Nor did surprise end at this juncture, for very soon after this hostile and intolerant denunciation, a messenger called to ask if the minister might borrow the Christian Science text-book for a little while. Her first impulse was to refuse pointblank and to stand behind a reserved and dignified silence as to the reason she found it impossible to comply with this most unexpected request. Divine Love, however, happily soon overruled this discourteous and resentful decree of personal sense and feeling, for above all things else Christian Science teaches its adherents the gospel of Love; that they are, as St. Peter taught, to "love as brethren. . . . be courteous;" that "Love is reflected in love" (Science and Health, p. 17), and in kindness, courtesy, forgiveness, justice, meekness, mercy,—the unfailing prerogatives of all God's children,—and they should consider it their highest privilege and duty always to be ready to minister to those who ask for the truth.

This conclusion reached, the messenger was cordially received and forthwith stated the object of her errand, viz., that Mr. —— was about to prepare a series of sermons on the spiritual interpretation of the Bible, and would be glad of Mrs. Eddy's book as a reference on the subject. It was then explained, as simply and as briefly as possible, to the

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lady who had undertaken the delicate mission, the deep affection and reverence in which Christian Scientists hold their text-book, the constant use to which they put it in conjunction with the Bible, both for the daily study of the Lesson-Sermon and as their guide to God, especially in times of temptation, sickness, and sorrow. Having proved it to be a healing as well as an inspiring statement of spiritual truth, they have come to think of it with a consideration kindred to that which is shown the Scripture writings; nevertheless, since Mr. —— desired it for a legitimate purpose, he was indeed most welcome to the loan of it. This outspoken confession quickly changed the messenger's attitude, and she took careful possession of the text-book, promising that it should be returned as soon as possible.

The writer found much earnest work to do that day, her work consisting in the reiterated declaration and affirmation of the truth. She strove to realize that mortal man could not, in order to serve his own passing pleasure and purpose, either misconstrue or distort God's eternal word, the word of Truth. Toward evening it was the minister himself who came to restore the much prized volume. As he entered it was instantly perceived that the book had been considerately wrapped in paper and tied. The truth declared had been effective, and, sitting within the genial warmth of the fire, the clergyman paid generous tribute to the author whose inspired book he had sent to borrow. "The world owes Mrs. Eddy a far greater debt of gratitude than it is at present conscious of," he said thoughtfully; nor did he forget to add that he considered the interpretation of the 23rd Psalm, by the Leader of the Christian Science movement, very beautiful.

Since that memorable occasion, no further adverse criticism with reference to Christian Science has fallen from the lips of the preacher, not at least, so far as the writer's knowledge goes; but at intervals his kindly visits have been repeated, and one Sunday morning not long ago, the well attended church over which he presides resounded with its zealous pastor's voice, in tones of stern vehemence, when the devout members of his congregation were thus admonished: "My beloved brethren, go home and read and study your Bibles, as the Christian Scientists do."

CHRISTIAN SCIENCE AND SALESMEN.

E. E. SUTHERLAND.

In starting out on the road to sell a line of merchandise, I should rather be possessed of my present knowledge and limited understanding of Christian Science, travel in a territory where the house I represent, the goods I sell, and myself are all unknown, than to have all the advantages in this respect without a knowledge of the power and availability of Christian Science to satisfy my needs, here and now.

When I learned that Christian Science is the direct opposite of what I supposed it to be, and that it presents the full and complete answer to Pilate's memorable question, "What is truth?" I was engaged in no business at all, having but a few months previously withdrawn from a medical manufacturing company. It is needless to say that, after having studied Christian Science enough to know something of the Principle governing its teaching, I did not reengage in business along similar lines. For nearly two years I devoted myself almost exclusively to the study of Christian Science, until it became necessary for me to earn sufficient money with which to buy a home for my aged parents. At this time a position was offered me to sell goods to merchants in California and the Northwest, for a manufacturing company located in one of the middle states. During these two years I had learned from my study of the Bible and Science and Health that "divine Love always has met and always will meet every human need" (p. 494); and this understanding did not permit fear or doubt to come into my mind, for so sure and certain was I of success that I took no thought of what I should say if asked by a prospective customer for some information concerning the fabrics I desired to sell; neither was I embarrassed when one of the first merchants I called on asked me if my goods were worsteds or cassimeres, but answered quickly and frankly, "I do not know."

I then explained that I was a druggist by profession, had been engaged in the manufacture and sale of medicines for nearly twenty years, but for certain reasons I was no longer engaged in that business. He expressed his conviction of the fact that it is unusual for a firm to send a representative so far from home who had no knowledge of the goods offered for sale; and more especially since the salesman, the goods, and the house were practically unknown in the territory. Notwithstanding this merchant had started with me to the sample room, he hesitated; said he had been in business twenty-five years, but never before had been asked to take up his time in going to the sample room with a drummer who confessed ignorance of his line. "Having handled this class of merchandise for a quarter of a century you must be pretty well posted," said I. He affirmed that he was. I then asked him what difference it could make whether or not I knew cotton from wool, or ramie from silk, as long as he was posted. He saw that I was willing to leave the matter entirely with him, and satisfied with this, went with me, and bought.

The Bible statement, "Perfect love casteth out fear," goes beyond the rising and the setting of the sun. It is not limited by the fear of a train wreck, a steamship disaster, a hotel fire, or being "held up" on the way to the station to catch a midnight train; but it does eliminate all fear,—the fear that one will fail to sell goods, or that one may receive or give the losing end of a business transaction; the fear that others may get all the orders, etc. Christian Science teaches that perfect love instructs and gives one the understanding that there is but one infinite good; that this infinite good is God, divine Mind, the source of all supply, and that this supply is inexhaustible. It teaches that this infinite God is ever present, and that we receive of His bountiful supply in proportion as we apprehend man's true nature and relation to God.

Christian Science inculcates that perfect love which prevents one from wanting a merchant to give him an order for goods unless it is to the interest of the merchant, and to the interest of the merchant's customers for him to carry this particular brand of goods. This perfect love liberates one from every selfish motive, and thus it is that in presenting my wares I find myself silently but earnestly and conscientiously considering, not only the best interests of my prospective customer, but the welfare of his customers as well. Just to the extent that I understand and reflect Christian Science, or that perfect love which casteth out all fear, I manifest that understanding of Principle, in dealing with my fellow-man, which precludes the possibility of any fear on his part that I am endeavoring to influence him into buying, regardless of his own interest.

When I sent in the report of my first week's business, one of the directors of the company wrote me that it was unusually large. This letter, while sincere and written with only the best intentions, awakened an unhelpful sense of self, and by the end of the fourth week I was not selling enough goods to pay traveling expenses, though working harder than ever. This was in the spring of 1908, just after a so-called panic, and the talk of hard times, failure etc., indulged in by salesmen and merchants generally, so affected my thought that fear crept into my consciousness, and before I could get rid of this it became necessary for me to seek the aid of a Christian Science practitioner, to help me to apprehend the fact that in God's creation there is no such thing as panic, hard times, or failure. This practitioner reassured me understandingly, and explained that, as the Bible says, no good thing will be withheld from them that walk uprightly, that keep the commandments.

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About this time came the new by-law which requires us to cease numbering the members of our churches, and in meditating upon the wisdom of our dear Leader's instructions, I appropriated the substance contained in this by-law and applied it to my own business. I accordingly quit devoting so much time to figuring up each night the dollars and cents worth of goods sold during the day, and my sales at the end of each week, and it is an interesting fact that the book-keepers in the home office, who receive pay for doing this work, showed by their statement at the close of the season that out of twenty-seven salesmen I stood number eight in point of sales, while the following season closed with my name fourth on the list.

I would like to add one more thought: When Mrs. Eddy discovered Christian Science, and gave it to the world in her wonderful book, Science and Health, she knew that though the understanding of this Science gives health to the sick, peace to the sorrowing, and plenty to all, these are but the incidentals, so to speak, when compared to that holy, uplifting desire to be good, and the ability to do good, which a knowledge of this Science bestows, and the endless and unspeakable joy and comfort which it brings.

THE CASTING OUT OF EVILS.

GUY PARKHURST ESTES.

WHILE conversing with one on whom the light of Christian Science was just dawning, the remark was made that in Christian Science devils, as referred to in the Scriptures, are regarded as evils. The old belief in a personal devil had always made it very difficult for this friend to understand such passages as are found in Luke's Gospel, where we read that the seventy returned and said, "Lord, even the devils are subject unto us through thy name." In Christian Science we learn that it is a mistake to personify evil. On page 348 in Science and Health Mrs. Eddy writes, "Here is the difficulty: it is not generally understood how one disease can be just as much a delusion as another;" and she continues, "Jesus established this foundational fact, when devils, delusions, were cast out and the dumb spake."

Throughout the ages, either through ignorance or wilfulness, this "foundational fact" has been disregarded and error has masqueraded in every imaginable attire, according as human opinion changed; and so, like a mirage, the illusion of something in nothing has come to seem real to frail mortals. Many writers since Jesus' time have in part depicted the falsity and cowardice of evil, but when Christian Science was given to the world evil was exposed, even as Christ Jesus exposed it, and a way was opened by which humanity could make use of the infinite power of Truth to annihilate evil's seeming power. Goethe, in his "Faust," made for the thinkers of his period a cunning concept of evil. The sound of church bells and the sign of the cross (symbols of righteousness) made his devil cringe and skulk backward. It, however, went no farther, and the mortal was not armed with the understanding necessary to conquer his tormentor when the evil belief assumed its varied forms. The devil could not face purity, yet, disguised by means of flattery and the pretense of personal attachment, unseen, the thief crept into consciousness. No matter what phase evil may assume, if Christian Scientists but abide by the scientific basis of their teaching, they will find that evil in all its forms and phases is subject to the power of Truth. How wonderfully Mrs. Eddy has given this vital fact to the world, when she says, "The self-seeking pride of the evil thinker injures him when he would harm others" (Pamphlet: Personal Contagion, What Our Leader Says, p. 7).

Today the truth of being is again placed before the world as it was over nineteen hundred years ago by Christ Jesus. The Bible is full of scientific statements which strip off every disguise of error and tell us exactly how to recognize the nothingness, the utter delusion of evil. One instance among the many is the raising of Jairus' daughter. The first step pointed out by Jesus was this, "Be not afraid, only believe." There is really nothing to fear when we know that God is All. The material senses may laugh us to scorn, even as they did the Master, but the tumult of mortal belief made no impression on Jesus. "He put them all out,"—all the devils, evils, evil suggestions; then he took the father and mother of the young girl, and three disciples (harmonious thoughts of the one Mind), and entered "where the damsel was lying." The delusion was met and conquered, then he took her by the hand and she arose to her feet and walked, supported by her new-found understanding of Life. She was raised out of the material beliefs which had formerly surrounded her, for the evil beliefs were cast out which would have sent her to the tomb.

In Science and Health we read: "Jesus elaborated the fact that the healing effect followed the understanding of the divine Principle of the Christ-spirit which governed the corporeal Jesus" (p. 141). How beautiful, and yet how natural! Every evil is thus proved no-thing when it is met as Jesus met it. He recognized it as an unnatural, unreal condition, never having place or part in Life, the divine harmony of being. That "error is a coward before Truth" (*Ibid.*, p. 368) can be proved even to the overcoming of death, that last delusion which shall be destroyed through Christian Science.

"THE SUN OF RIGHTEOUSNESS."

AMELIA HASTWELL.

AFTER a heavy fall of snow, which in turn was succeeded by a keen frost, I was much interested in watching the efforts of the men who had the work of removing the snow from the roads and footpaths. How laborious and often futile were their efforts; and I noticed that the flagged pavement often showed the damage their spades had made in removing the ice.

The next day the sun appeared and shone steadily, hour after hour, and it was beautiful to watch and see how easily and gently it accomplished its work. Soon there was not a trace of the snow left. Then I thought, How like our condition before Christian Science came to our aid! How different and discouraging were our efforts to remove the discords of sin and disease; but the promise, "Unto you that fear my name shall the Sun of righteousness arise with healing in his wings," has been fulfilled in our experience. As our consciousness is flooded by the warmth of divine Love, fear, selfishness, envy, hate,—all the many phases of error which throng the human mind,—begin to melt and disappear, and we feel it possible to say, as one of our hymns so clearly expresses it, "My path in life is free."

To refer once more to the snow, I noticed what a long time it remained in corners of the garden which missed the direct rays of the sun. So, deep in the human heart, there may be lurking hidden sins that may be retarding our growth or hindering our healing, and which need to be uncovered that the "sunlight of Truth" (Science and Health, p. 162) may do its work. Well may we all revere and love our dear Leader, who, not content with getting into the sunshine herself, is helping all mankind into the same happy place.

Thinkest thou the cares and burdens of adversity beyond thy strength? Then travel farther with thy thought, and thou wilt soon perceive that prosperity hath its burdens no less weighty and perplexing than those which seemingly belong solely to adversity. Thus thou shalt discern how God's grace abounds where'er thou art, for these terms after all do but symbolize how well thou knowest God.

WM. W. PORTER.

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SELECTED ARTICLES.

[Editorial in *Boston Post.*]

Our esteemed contemporary, *The Christian Science Monitor*, celebrated yesterday the second anniversary of its birth with a very creditable and attractive issue of 96 pages. The *Monitor* has made a place for itself in American journalism. It has won it not by sensational methods, or by attempting to invade the field of its contemporaries. It has pursued the even tenor of its own ways, getting out a public-spirited, well printed, and interesting sheet, adapted to its clientele. It appeals not merely to a local but a country-wide constituency. The *Post* tenders its professional felicitations to *The Christian Science Monitor*.

[Judge L. H. Jones in *Paducah* (Ky.) *Sun.*]

There are perhaps no people on earth today who believe more absolutely in the divinity of Christ Jesus and that he was and is the Son of God, than do Christian Scientists. Among the "five indisputably divine testimonies to the deity of Jesus Christ," cited by our critic, on all of which the Christian Scientists entirely agree with him, but which he apparently cites in refutation of Christian Science, there is this one, viz.: "The divine words he spoke, for he spoke as never man spake."

Among the words of Jesus Christ most conspicuous in the sacred narrative, is his injunction to his disciples to heal the sick. When his emotional disciples were protesting their passionate devotion to their Master, Jesus quietly reminded them, "If ye love me, keep my commandments." Is our critic keeping his Lord's commandments to heal the sick? It is not recorded anywhere in the Bible that Jesus ever authorized anybody to preach in his name that he did not immediately impose on him this injunction, to heal the sick. In Luke's Gospel it is written: "After these things the Lord appointed other seventy also, and sent them two and two before his face into every city and place, whither he himself would come." Is the critic preparing for the coming of the Christ to Paducah, in the manner that the Master commanded his disciples to prepare the way in "every city and place, whither he himself would come"? Will Christ come to Paducah unless the way is prepared just as he commanded it should be prepared? Does our critic know better than Jesus how to prepare the way for his coming?

Jesus told his disciples how to prepare the way in "every city and place, whither he himself would come," and this is what he told the seventy, viz.: "And into whatsoever city ye enter, and they receive you, eat such things as are set before you: and heal the sick that are therein, and say unto them, The kingdom of God is come nigh unto you." When our critic entered Paducah did he prepare for the coming of the Lord in the way his Lord commanded him? And if he did not, what authority will he have for saying to the people when he leaves, "The kingdom of God is come nigh unto you"? Every evangelical minister recognizes that his only authority to preach in the name of Jesus is contained in the great commission which our Lord and Master gave to his disciples just before his ascension, which is recorded in the last chapter of Mark's gospel as follows:

"And he said unto them, Go ye into all the world, and preach the gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be damned. And these signs shall follow them that believe; In my name shall they cast out devils; they shall speak with new tongues; they shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover. So then after the Lord had spoken unto them, he was received up into heaven, and sat on the right hand of God. And they went forth, and preached every where, the Lord working with them, and confirming the word with signs following."

According to Jesus, it is the same gospel that heals the sick and saves the sinner. The healing of the sick is an incident of the power of this gospel to save the sinner; but it is a most important incident to us, for it is the sign by which we are to know when we have accepted it in the measure of belief necessary to our salvation. He has plainly told us what this measure of acceptance is, and no salvation is promised on any less acceptance. He says, "He that believeth and is baptized shall be saved:" and forthwith he tells us what this saving measure of belief is, viz., a believing that carries with it the power to heal the sick. No salvation is promised on any other kind of believing, it matters not how much we may be baptized, how passionately we may protest our loyalty, how much we may cry, Lord, Lord. What authority has any one to promise salvation to the people on any less measure of belief than Jesus has prescribed? These words of Jesus are very plain and simple. He has left no doubt as to what the signs of a saving acceptance of his gospel would be, so that there is no excuse for mistaking other signs for his signs. He has said exactly what signs should follow "them that believe."

[John M. Dean in *Journal and Tribune*, Knoxville, Tenn.]

In the *Journal and Tribune* of Oct. 18 appears an article from the *New York Times*, which, while not commented on by your paper, necessarily receives a greatly enlarged circulation with the added weight of your recognition and presumable indorsement.

In the question of the agitation of "drugless healing" by the Episcopal conference, or by any other body of people, Christian Scientists have little interest, aside from the fact that it indicates a trend of thought in the right direction and a recognition of the fact that Christian Science is making itself felt by following in the footsteps of Christ Jesus, the apostles, and the early church. However, the methods proposed by the Episcopal conference, as well as by other religionists who are engaged in a similar propaganda, differ so radically from the methods of Christian Science that the two diverge from the very outset. Christian Science healing contains no element of hypnotism, nor does it in the remotest way depend upon the action of the human mind. On the contrary, its entire dependence is placed upon the proper understanding of the omnipotence and omnipresence of the divine Mind, which is but another name for God.

If Christian Science did not really heal it is hardly possible that it would have survived to the present time, yet it has much more than merely survived—it has grown to such proportions as to attract the attention of the thinking world, and its success in healing has been so marked that it has made other religious movements wake up to the fact that they are only teaching and practising one half of the Master's command to "preach the kingdom of God, and to heal the sick." It may also be added as a self-evident truth that Jesus considered preaching and healing as absolutely inseparable. That an occasional failure can be charged to Christian Science is a very poor argument, and if the same rule were applied to any of the many systems of *materia medica* the answer would constitute a terrible indictment. As it is, the public hears little regarding the many cures wrought by Christian Science,—it is the alleged failures that are heralded to the world through the sensational press, and in many, many instances cases so reported have not the remotest connection with Christian Science nor Christian Scientists. Those unacquainted with its teachings too often confuse every system that purports to exploit "faith-cure" or "mind-healing," or "drugless healing," with Christian Science itself. In any event, it is well to remember that in the midst of imperfection we are simply striving for perfection, and perfection is not gained in a day.

The charge that Christian Scientists make no use of prayer is so pitifully untrue that one wonders how any

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right-thinking man ever got his own consent to make such a statement, unless it was prompted by a lack of information, which is a quality not to be commended in one who assumes to criticize. What constitutes prayer? Surely not a mere physical attitude, nor faltering unbelief, nor yet "much speaking." In her book, "Science and Health with Key to the Scriptures," Mrs. Eddy devotes an entire chapter to the subject of prayer, and no fair-minded person can read this chapter and arrive at any conclusion other than that Christian Scientists are preeminently a prayerful people. Indeed, they put great stress on Paul's injunction to "pray without ceasing," and certainly a compliance with this would be impossible if prayer is comprised in mere lip service or physical posture. The opening sentence on the very first page of Science and Health reads as follows: "The prayer that reforms the sinner and heals the sick is an absolute faith that all things are possible to God,—a spiritual understanding of Him, an unselfed love." The quality of a thing is usually measured by the results it produces, and Christian Scientists are quite willing to have their prayers judged upon that basis.

The statement that "their God is pantheistic" is as wide of the mark as it could possibly be, but it is a fitting illustration of the rash conclusions into which overzealous critics are sometimes entrapped. Christian Scientists worship the God of the Bible, and consequently the same Deity that other Christians worship. Are they, then, to be harshly criticized if they think of God as omnipresent Spirit rather than as a humanly circumscribed being with bodily form and parts? A corporeal God could assuredly not be everywhere present, nor could He be infinite Spirit. That God is good is surely a statement with which no Christian will take issue.

[Alfred Farlow in *Springfield* (Mass.) *Republican*.]

A review of an attack on Christian Science contains the following statement: "To trace the belief in malicious animal magnetism to its source is to trace it to Mrs. Eddy." To be accurate, the gentleman should have said that the belief in the various forms of magnetism has existed for ages. It is not in any sense a part or a product of Christian Science. Mrs. Eddy has laid bare the false belief in this power which psychologists call "pernicious mental evil," and has shown the world how to counteract and destroy this deception by simply being awake to the truth.

Strange to say, this critic has taken as an example of what Christian Science teaches on this subject, the story of a deluded woman apparently filled with fear because of erroneous teaching entertained by certain persons as a subterfuge for legitimate Christian Science. No one could possibly do harm by the practice of Christian Science, since his every thought and deed is prompted by faith in the infinite God. To do evil one is obliged to abandon Christian Science and to substitute therefor an evil subterfuge.

The gentleman declares: "If one cites the enormous spread of Christian Science doctrine as an example thereof, it does not mean that all those who enroll themselves in this body subscribe to the pseudo-philosophy of Mrs. Eddy or are going to regulate their behavior and their business on the theory that nothing exists but mind. It means that on the one side of their natures they are willing to yield to the persuasiveness of doctrines that would make the rest of their thinking and doing utterly nonsensical." Here the gentleman forgets that Christian Science appears and appeals to us where it finds us, and demands of us not only the attainment of the purely spiritual life which it reveals, but also a wise disposition of the "powers that be," the more or less material condition in which it finds us. Our critic might have applied his jest to our Master's teaching with equally good grace. He said: "Take no thought for your life, what ye shall eat, or what ye shall drink; . . . But seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you," and yet he must have known the exalted practice which he recommended could not be reached in a day, but must be established by gradual improvement. He declared: "Be ye therefore perfect, even as your Father which is in heaven is perfect," and yet he must have known that perfection could not be reached at a single bound. Christian Science certainly demands no more than he did.

The gentleman declares: "If a movement can give shelter to so pernicious a doctrine as malicious animal magnetism, it pointedly shows the menace to rationality inherent in every departure from right thinking." On this point we agree with him, but we beg to add that the procedure he has described is entirely outside the Christian Science movement, and in opposition to Christian Science teaching, and the Christian Science church has so defined it by dismissing from its membership those who undertook to substitute such movement and procedure for legitimate Christian Science. Christian Science teaches that divine Mind is the only power, and such a premise could never "support the possibility of malpractice," but, on the contrary, inevitably destroys the belief in its power.

[Frederick Dixon in *Belfast* (Ire.) *News Letter*.]

When a gentleman uses the argument that if Mrs. Eddy's theory is correct, every Christian Scientist ought to be able to do without food as well as drugs, and without sleep and clothes, one gathers that his power of reasoning is not particularly strong. The great teachers of idealism in natural science are today insisting that matter is unreal. One of them has expressed this in the notable phrase that matter is something we have constructed for ourselves. Presumably, our critic would argue from this that men ought to be able to construct physical phenomena to their own liking, certainly to do without food and drugs and clothes—indeed, to do without a body.

Let us examine the canon's statement, however, a little more closely. The canon's argument comes to this, that because mathematics is a science, everybody ought to be able to rival the senior wranglers, and as a matter of fact they would, if they knew enough. Now Jesus, if the analogy may be used with all reverence, was the senior wrangler of Christianity. He did do without drugs, certainly without food and sleep when he chose, and he no doubt could have got along quite as easily without clothes, if that would have done anything to decrease sin in the world. It is an extraordinary thing that our critic does not see that the ability to do without drugs and food and such things comes to a man in the exact proportion in which he acquires the Mind which was in Christ Jesus, for it was the Mind of Christ which enabled Jesus to do all that he did do.

Christian Scientists do not go to meetings to mock the members of other Christian sects for not being better than they are, any more than they claim to be better than their neighbors. They do claim emphatically that they are better than they themselves used to be in the past, and in their daily struggle to let that Mind be in them which was also in Christ Jesus, they have at all events reached the point when they can do without drugs, and even food and sleep are much less important to them than they once were. The day may come when they will have sufficiently grown in the stature of Christ to be able to do without food and without sleep, but it is extremely doubtful if the time will come when there will be anything to be gained by Christianity being expressed by men not wearing clothes. There is nothing in the teaching of Jesus to make any one think this probable, and it is the object of Christian Scientists to walk in his footsteps. The reasoning of our critic is not to be particularly admired from any point of view, though it seems to have moved some of his colleagues to laughter.

Leaving such criticism as this aside, it may be well to try to explain in a few words what Christian Science does teach. Christian Science, then, is the effort to restore once more

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to Christendom the healing which was practised and preached by Jesus and his disciples. This healing was not, of course, confined simply to the sick,—it was aimed essentially at the destruction of sin, and so at everything which is unlike God. Mrs. Eddy has shown the world that it is the mortal mind and not its phenomenon, the body, in which originate all the thoughts of sorrow and sickness and sin which are disseminated throughout the world. She has shown that there is not a single material manifestation of these ills which is not produced by some mental cause, and she has shown that this mental cause is the belief in the power and reality of evil which Jesus denounced as a lie. Now a lie is something which is unreal, which never had any basis in truth; something which, as Jesus said, abides not in the truth, because there is no truth in it. The only semblance of power, consequently, a lie can ever even appear to simulate, is the power it exercises so long as it is believed in. The moment it is disbelieved in its power is gone, because, absolutely speaking, it never existed. Change the metaphorical language of Jesus into the ordinary language of the West today, and what do his words amount to but this, that in reality evil never existed, because there is no reality in it.

The only way to destroy the semblance of power a lie exercises is to teach the person who is deceived by it the truth. "Ye shall know the truth," Jesus said, "and the truth shall make you free." A man learns this absolute truth in the exact degree in which he acquires the Mind which was in Christ Jesus, and learning this truth is able to expose and destroy the lie. This was the gospel of good news which Jesus came to preach to the world, and because this gospel was a message of absolute Truth, it was a scientific message, and because it was a scientific message it was a demonstrable one. Therefore Jesus not only preached his gospel but demonstrated its truth by his miracles; and therefore he said that those who believed him would understand this gospel, and would be able to do his works; that is, to demonstrate the truth of it. This was why he bade his followers in all ages preach the gospel and heal the sick.

[From an editorial in *New York World.*]

Whether or not the impetus has come from Christian Science, the fact is undeniable that along with an increase of materialistic opinion and counteracting it, there has been a remarkable development of religion on the purely spiritual side. Belief in the efficacy of prayer to cure has become more prevalent, and there is a wider reliance on supernatural healing. The Emmanuel movement is seen, in the light of the proceedings of the Cincinnati convention, to have been symptomatic of a general growth in the church of faith that disease may be cured by spiritual means. Faith-healing was the foundation stone of early Christianity. The return of one element of the church to this original tenet after twenty centuries, and in an age of rationalistic opinion, proves its remarkable vitality as an essential of religion.

[Robert G. Henderson in *New Orleans* (La.) *Picayune.*]

Christian Scientists do not depend upon "suggestion" in healing either sickness or sin. They depend wholly upon the word of God, and every promise in the Bible supports their position and the work they are trying to accomplish, namely, the betterment of mankind spiritually, morally, and physically. In doing this work they depend upon an understood Principle and fixed rule. This Principle was understood, taught, and practised by Jesus and his disciples and by the early Christians for two or three centuries after the ascension, and was rediscovered and given to this age by Mrs. Eddy.

That healing by spiritual means alone has ample authority in the Scriptures is evidenced in the following passages from the Bible: "Bless the Lord, . . . who forgiveth all thine iniquities; who healeth all thy diseases." Jesus commanded, "As ye go, preach, saying, The kingdom of heaven is at hand. Heal the sick, cleanse the lepers, raise the dead, cast out devils." St. James writes, "Is any sick among you? let him call for the elders of the church. . . . And the prayer of faith shall save the sick. . . . The effectual, fervent prayer of a righteous man availeth much." Jesus did not use drugs in his healing or in his ministry, yet he healed "all manner of sickness and all manner of disease."

Mrs. Eddy, in "Science and Health with Key to the Scriptures" (p. 404), says: "Healing the sick and reforming the sinner are one and the same thing in Christian Science. Both cures require the same method and are inseparable in Truth." The spiritualized man is the most scientific healer on the face of the globe. And there are thousands who are bearing testimony to the efficacy of Christian Science in the healing of both disease and sin.

[E. M. Ramsay in *Dundee* (Scot.) *Advertiser.*]

The columns of our newspapers are full of the decline in church-going, but though many reasons are assigned for this, not one of them, I believe, gets down to the root of the matter. All the churches accept the Bible as the foundation of their faith, but they differ widely as to the interpretation of the Bible teaching, and only one of them, as a church, is endeavoring to fulfil the command of the Master to heal the sick.

If an ancient manuscript were discovered which seemed to describe the process by which the Tyrian dye, let us say, was produced, we should certainly say that the student who produced the dye was the one who had rightly interpreted the manuscript. So when a church, through a new understanding of the gospel teaching, is able to produce results which no other modern interpretation has produced, would it not seem probable that this fruit-bearing interpretation was the nearest right?

In what respect do the experiences of the Christian Science church differ from those of the other Protestant churches? While the others complain of declining numbers, of the indifference if not hostility of the working classes, and of the difficulty of raising funds, the Christian Science congregations are growing constantly, their members are drawn from all sections of the community, religion is found to be the most interesting of all subjects, the brotherhood of man is seen to be obtainable through the fatherhood of God, and a great vigor of spiritual, moral, and physical life makes itself felt.

How is the new movement regarded by the other Christian bodies? A steady stream of books and pamphlets, purporting to show up the fallacies of Christian Science, is sent forth year after year by people who have no understanding of the subject they criticize, while the healing of the Holy Spirit is ascribed to suggestion and men are unkindly spoken of for believing in the omnipotence of God! Would it not be wiser to follow Gamaliel's advice: "Refrain from these men, and let them alone: for if this counsel or this work be of men, it will come to nought: but if it be of God, ye cannot overthrow it; lest haply ye be found even to fight against God."

POEMS BY MARY BAKER EDDY.

Under the above caption the poems written by our Leader have been compiled in a handsome volume of 79 pages, now in press, and orders will be filled in sequence. All of Mrs. Eddy's hymns are included in the volume, also her earlier poems, which appeared in various publications from forty to sixty years ago.

The poems are printed in clear type on heavy paper, with initials and ornaments in red, and bound in fine English cloth, with a conventional design of wild roses. Price, single copy, $1.50; six or more copies to one address, $1.25 each. Address all orders and make remittances payable to Allison V. Stewart, Falmouth and St. Paul streets, Boston, Mass.

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CHRISTIAN SCIENCE SENTINEL

EDITORIAL

MRS. EDDY TAKES NO PATIENTS.

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

THE SUPREMACY OF GOOD.

THERE was a time when the ordinary newspaper man simply threw up his hands in despair when asked to define Christian Science or to state what its teachings are: but the following editorial, which we copy from the *Waterbury* (Conn.) *Herald*, leads us to hope that this time has passed, and that the lack of knowledge on this subject which so generally prevailed as late as five or ten years ago, and is even now somewhat in evidence, is giving place to at least a rudimentary understanding of the subject. The *Herald* in its issue of Nov. 13 said,—

So many questions regarding Christian Science are constantly occurring in the public mind, that one almost fancies the establishment of a public information bureau would impress the average man or woman as a necessity in the making of recruits. Whenever such questions are made in good faith, every Christian Scientist is willing to do what he can to elucidate this subject.

Only the other day we were conversing with a man who declared that while he had been associated with a certain church all his life, he could not and did not believe in the resurrection of Jesus. He endeavored to advance arguments in the effort to prove why it was utterly impossible for Jesus to rise from the death-chamber after being dead three days and nights. This man spoke in evident sincerity, but we should be pleased to ascertain what sense of Methodism it was that served to eliminate from his belief the one doctrine of the resurrection of Christ. It would appear impossible for modern-day religious men or women to reject such a doctrine. What becomes of Christianity with the resurrection left out of it? Could this man be entitled to the declaration or belief that he was a Christian, in that he denied the resurrection of Jesus? This is the main artery that gives Christianity life, growth, and strength to fight the agnostics.

Christian Scientists believe, if our information is accurate, that God is infinite,—that God is infinite good, infinite Truth, infinite Life, infinite Love, infinite wisdom, and that "there is none beside him." But how do Christian Scientists account for evil, you ask? They maintain that the only Satan there is, is the false concept of being, or the carnal mind. In other words, just as soon as men stop sinning there will be no witness of sin, there will be no sin known; and in order to get rid of sin, the only way to accomplish it is to stop sinning. What is more paralyzing to a person's endeavors than to suppose that there is opposed to him some mysterious power—a supernatural agency with which he is unable to cope? The best way we know of to resist Satan, so called, is to cast the evil out of your own mind, thoughts, and life. The theater of a man's action must be his everyday life. Live that honestly,—honestly to yourself and to those about you,—and temptations will not constantly harass you.

As to the resurrection of Jesus, and his earlier work and the work of his disciples in healing the sick and raising the dead, there can be but one view of their relation to Christianity. These works were the demonstration of the religion which our Master taught and preached, and it is difficult to conceive of Christianity without them. Indeed, we might say with the apostle to the Corinthians: "If Christ be not risen, then is our preaching vain, and your faith is also vain. . . . If in this life only we have hope in Christ, we are of all men most miserable."

The vital need of the church today is the healing work which Jesus said was in accord with the will of the Father,—those "greater witnesses" of which he said: "The works which the Father hath given me to finish, the same works that I do, bear witness of me, that the Father hath sent me." It was to these same "works" that he referred in that wonderful assurance to the faithful: "He that believeth on me, the works that I do shall he do also; and greater works than these shall he do; because I go unto my Father."

Without these healing and regenerative works religion possesses nothing that can be pointed to as the proof of its teachings, and it is because this proof was so largely lacking until the discovery of Christian Science by Mrs. Eddy, that many were driven into agnosticism. Nor is this so much to be wondered at when, sick and despairing, all earthly help seemingly denied them, they found themselves as those "having no hope, and without God in the world;" but now, thanks to Mrs. Eddy's discovery and her ministry, we have gone back to the primitive Christianity, the practical Christianity of Christ Jesus, and men are again encouraged to have faith in God and to pray the "prayer of faith" which heals the sick and sinning ones of earth.

Best of all, these hitherto hopeless ones are finding in Christian Science that through an intelligent understanding of God they are freed from the belief that "opposed to them is some mysterious power—a supernatural agency with which they are unable to cope." If we were to substitute the phrase "malicious animal magnetism" for that of "some mysterious power—a supernatural agency," we should then be in line with Christian Science doctrine, namely, that the belief of evil which Mrs. Eddy has for convenience called animal magnetism, is dissolved into its native nothingness by the perfect understanding of God, good. In other words, as Christian Scientists we come into our inheritance, the "glorious liberty of the children of God," through the understanding and demonstration of that Science which "brings to light Truth and its supremacy, universal harmony, the entireness of God, good, and the nothingness of evil" (Science and Health, p. 203).

ARCHIBALD MCLELLAN.

"FORGET NOT ALL HIS BENEFITS."

ALL through the Old Testament we find warnings against forgetfulness of the divine mercy and goodness, in evidence that this is a marked tendency on the part of mortals, who, however, seem to remember very vividly not only all the ills which they have experienced, but also those of which they have heard. How often do we hear people reciting a tale of the ailments from which they were said to have suffered in infancy, said tale having been handed down in the family as if it were some precious heirloom, the narrators quite unconscious that when the storehouse of memory is filled with unhealthful thoughts there can be very little room left for the real things of life, the manifestations of divine Love and goodness which are surely abundant if only we preserve the records as precious treasures, for we are told that God "keepeth covenant and mercy with them that love him and keep his commandments to a thousand generations."

The Israelites were bidden to tell their children of their many deliverances, and to remember the wonderful spiritual lessons which were taught them during their long wilderness journeyings, when they were forced to learn through hard privations "that man doth not live by bread only, but by every word that proceedeth out of the mouth of the Lord doth man live." That this lesson was not forgotten, but was handed down from one generation to another, we discover in reading the wonderful story of the Master's temptation in the wilderness, where he vanquished the arguments and assaults of evil with a declaration of this vital truth, that man's life does not come from matter, but from Spirit, God, and that his bread is the divine Word "which giveth life unto the world."

In the 103d Psalm we have a glorious record of divine blessings which we cannot afford to forget. The psalmist says, "Forget not all his benefits," and then he proceeds to tell us what they are. The forgiveness of sin and the healing of disease come first; then we are told of life redeemed from destruction, so that the grave is no longer its goal; then we read, "Thy youth is renewed like the eagle's." These progressive steps will be understood by every one who comes into Christian Science, and they are sometimes taken very quickly. That Truth rights all the wrongs of

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mortal existence we are further assured in the declaration, "The Lord executeth righteousness and judgment for all that are oppressed;" and where one is burdened with a mournful sense of past errors, there comes the ringing assurance, "As far as the east is from the west, so far hath he removed our transgressions from us." Nor is this all—it is blessing upon blessing, benefit upon benefit, if only we do not "forget" our blessings!

Our revered Leader tells us that "we shall be ready for progress" when we take Paul's advice and forget "those things which are behind" (Science and Health, p. 353). She also says (p. 261), "We should forget our bodies in remembering good and the human race." We should strive to blot out each day the memory of the ills which have come up to be destroyed by Truth, and of past ills as well, except in so far as they remind us of the triumphs of Truth. If at the same time we see to it that we remember "all" the benefits bestowed upon us during the day by divine Love, then the next day will dawn for us with our senses quickened to see and to hear only that which will help ourselves and others. We shall thus be growing rich toward God and secure in knowing that "his kingdom ruleth over all," and that all good is to be possessed by those who "remember his commandments to do them."

ANNIE M. KNOTT.

SYMBOLS AND SCIENCE.

ONE of the distinctive teachings of Christian Science to which superficial criticism has found frequent occasion to revert, is that of the unreality of the material world, and the suggestion that, since in their opinion there is no matter, Christian Scientists ought to be able and willing to forego eating, walk through stone walls, etc., has been worn quite threadbare as a sop for the easily amused. Most intelligent people, however, will read Mrs. Eddy's statement that the metaphysics of Christian Science "resolves *things* into *thoughts*, and replaces the objects of material sense with spiritual ideas" (Science and Health, p. 123), with an interest which is born of their acquaintance with the fact that all truly rational perception is the outcome of such a procedure.

To illustrate, in conversation with a friend, all that we see or hear, the movement of the lips, etc., together with the tones of the voice, are manifestly nothing but symbols, which are entirely removed from classification with the ideas they awaken through the mind's constructive activity. So, too, when we read a letter, the things seen are nothing more than queer marks from which an orderly product of thought is constructed; while in looking at a picture the symbolic raw material of aggregated colors or shades, or, to be more specific, of different kinds of ether waves, is transmuted by thought action into a mental projection of beauty and significance. This is a matter of universal experience, and its apparent simplicity and naturalness witnesses to the fact that the many factors involved are wholly unthought of by the average person, the transmutation is so immediate and so absolute that the symbols themselves, as well as the process of interpretation may receive no attention whatever.

It is clear that this complex mental activity may be attended by varying and oftimes utterly opposed results, since unless one has the correct key to the symbols, the concepts they awaken may prove altogether misleading and erroneous. For those who are likeminded, who have a common point of view, there may be great uniformity in the interpretations attached to given symbols, otherwise not, and it is just here that Christian Science relates itself to such vast issues. The world of Science, of reality, differs wholly from the world of material symbols, and without a rational basis and rule of interpretation the sense world is inarticulate and unintelligible. Interpretation is always an erection by the observer of an edifice of thought, and in its revelation of God, the source of all being, as an infinite intelligence whose every manifestation maintains the integrity of that intelligence, Christian Science supplies a Principle and rule of determination which is demonstrably reliable; so that the mental structure we make, the apprehension we gain, is valid: we have come to know the truth.

The insistence of self-satisfied, so-called common sense, that the world of materiality is the real world, and that the key of spiritual insight which Christ Jesus offers for the right reading of experience is superfluous, is comparable to the insistence of the child who holds his book upside down and reads off its assumed content for the delectation of his credulous playmates. He is supplying them with a thought-product, but it is without rationality, hence without value. In fact the sense world is an utter confusion, and experience a tragedy, apart from the corrective interpretation of that Christian philosophy which penetrates appearances, discards material testimony, and bases its conclusions upon the truth of being,—God, Spirit, and His manifestations.

The practical, healing significance of this resolution of material things into thoughts appears at once. False thinking, as we all realize, is subject to true thinking, and when through Christian Science disharmony and disease, all the incidents of materiality, are clearly seen to be but the phenomena of falsity, we have in this realization taken a tremendous first step toward the goal of health, that spiritual sovereignty which pertains to man.

JOHN B. WILLIS.

AMONG THE CHURCHES.

THANKSGIVING SERVICE.

A Thanksgiving service was held in The Mother Church, The First Church of Christ, Scientist, in Boston, Mass., Thursday, Nov. 24, in accordance with the order of service prescribed in the Manual for The Mother Church and its branch churches. The meeting was largely attended, and many improved the opportunity which was given at the close of the reading of the Lesson-Sermon, for brief testimonies of thanksgiving and gratitude.

Reports received from many of the branch churches indicate a general observance of the Thanksgiving service, and that a multitude of testimonies appreciative of the blessings of Christian Science were given.

TACOMA, WASH.

With Wright Park for setting, Lombardy poplars and decorative shrubs flanking its main approach, Greek Ionic lines closely following in its exterior design, and a delicate ivory white terra cotta trim, with walls of hollow tile plastered and tinted to match, the new First Church of Christ, Scientist, planned and soon to take shape in block 118, Division avenue, at the intersection of I street, promises to be a complete innovation in church architecture of the Northwest. The plans and specifications for the classic structure are done; the basement walls are ready for the superstructure, and a contractor will be named within the next week or two.

The estimated cost of the structure is $40,000. It will probably be ready for dedication the early part of next year. The seating capacity will be one thousand.—*Tacoma Ledger.*

HOUSTON, TEXAS.

George R. Christie, chairman of the board of trustees of First Church of Christ, Scientist, Houston, broke the sod last Monday morning [Oct. 17], commencing work on the new house of worship to be raised at the corner of Main street and Jefferson avenue. The new church will be one of modern design and is to cost between $40,000 and $50,000. Work has been progressing steadily during the week, and members of the church expect to occupy the completed structure next March.—*Houston Post.*

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THE LECTURES.

PALO ALTO, CAL.

The Christian Science lecture by Frank H. Leonard at the Armory last night [Oct. 2] was delivered before a large audience. The lecturer was introduced by Theophilus Allen of Palo Alto, who said,—

The large audience assembled tonight shows how earnestly mankind is seeking for the voice of Truth. As of old, when Elijah lodged in the cave on Mount Horeb, listening and waiting for the voice of God—which was not in wind, nor in earthquake, nor in fire, but in the "still small voice"—so mankind is today waiting and listening for the same "still small voice." Mankind has failed to find this in materialism and its kindred thoughts, but Christian Science, the "still small voice" of Truth, comes today, and brings us a message from God, telling of our relationship to Him, a message which sheds light on darkened thought, gives surcease from sorrow, freedom from the bondage of sin, healing every sickness, assuaging every grief, and delivering the message of true brotherhood to mankind—the message of peace and love. It is the voice of Jesus the Christ, again speaking to the weary ones of earth that loving, tender message: "Come unto me, all ye that labor and are heavy laden, and I will give you rest."

It is to this glad message that we are to listen tonight,—the practical, demonstrable truth of Christian Science,—for which thousands are giving thanks today, all the world over, who have recognized it to be the "still small voice" of Truth speaking to their individual consciousness, and from which we can all learn and understand the divine law and how to apply it. This law, when understood and applied aright, banishes grief and sorrow, heals sickness and sin, and leads us out of the wilderness and error and bondage into the light and happiness of life and love, verifying the words of the Master, who said, "Ye shall know the truth, and the truth shall make you free." "I will not leave you comfortless: I will come to you."—*Palo Alto Times.*

WATERTOWN, WIS.

Sunday afternoon [Oct. 16] Willis F. Gross of Boston delivered a lecture on Christian Science to a fair-sized audience. He was introduced by Col. P. H. Swift, First Reader of the local church, who spoke as follows:—

Pilate in his inquiry of Jesus, "What is truth?" voiced an inquiry that has for the past nineteen centuries found expression upon the part of millions of earnest, hungering souls, and the answer to the inquiry is today just as eagerly sought as in the beginning of the Christian era. Since Pilate's inquiry, millions of men and women have caught glorious glimpses of the truth, and have come into a spiritual consciousness whereby the world has benefited. The apostle John said: "Grace and truth came by Jesus Christ;" and the Master said: "Ye shall know the truth, and the truth shall make you free." As Christian Scientists, we are striving for that truth which, rightly understood and practised, shall make us free; and in following and obeying the commands of the Master we have gained an increased understanding of God which destroys sin and its consequences, disease and death.—*Watertown Times.*

RUTHERFORD, N. J.

William D. McCrackan, M.A., lectured before a large audience at the City Hall on Monday night [Oct. 17]. Mayor Bosman, in introducing the speaker, said in part,—

Any new ideas, hopes, or teachings which serve to make us better men or women, physically, or morally, or spiritually, will be gladly welcomed, and if in the demonstration of Christian Science we receive an additional ray of light, then the world is the better for the establishment and promotion of this movement.

With its fundamental teachings I have very little acquaintance, but any religion which can stand the test of this incredulous age, and increase in membership as has the Christian Science church, must of necessity be built on a foundation strong and great.—*Rutherford American.*

DECATUR, MICH.

Clarence C. Eaton gave a lecture on Christian Science in the Town Hall, Tuesday evening, Oct. 18. In introducing the lecturer, C. H. Ring, Second Reader, said,—

There is perhaps no movement more generally and continuously occupying the attention of thinking people today than Christian Science. Its thousands upon thousands of cures of sin and disease, organic as well as functional, together with its remarkable and unprecedented growth, entitle it to thoughtful consideration by all seekers after truth. Christian Science offers much to humanity here and now, and no one can afford to reject its claims by giving credence to the many erroneous statements made and published regarding it.—*Correspondence.*

HARRISBURG, PA.

An audience of approximately one thousand persons gave close attention throughout to a lecture on Christian Science, delivered by Francis J. Flumo, M.D., in the Majestic Theater, Oct. 18. The speaker of the evening was introduced by Attorney Aaron E. Brandt, First Reader, who said in part,—

Many thousands of people living today have been healed of serious physical ills through Christian Science, not because Christian Science is a system of therapeutics merely, but because healing came through it as one of the natural results of an understanding of the divine law of life as revealed by a spiritual and scientific interpretation of the Scriptures, and as the operation of an all-inclusive curative Principle, which heals and regenerates physically, mentally, and morally, as promised by the Scriptures. Physical science, so called, and physical sense testimony have ever been antagonistic to divine law and spiritual causation, and this confusion of thought has been a stumbling-block to the world's spiritual progress. The lucid and logical explanation of this variance has been found in the teaching of Christian Science, which, of course, must be understood before it can be accepted and intelligently applied.

Correspondence.

MEMPHIS, TENN.

Several hundred people gathered at the Lyceum Theater yesterday afternoon [Oct. 23] to hear the Hon. Clarence A. Buskirk of St. Louis deliver a lecture on Christian Science. He was introduced by Judge A. B. Pittman, who said in part,—

The value to society or mankind of any organization, benevolent or religious, may be quite accurately measured by the sincerity of its members. The organization represented by the speaker of today has traversed a rough and rocky road, because it stands for something new in the world of religious thought, and has thus aroused the antagonism of hoary prejudices born of ignorance and fanaticism. It is a sad fact in history that every step of progress in the ascertainment of truth has been made over the dead body of some arrogant superstition, and those who have marched in the front, proclaiming truth, have often in ages past suffered imprisonment and even death. In this age, however, we

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are more refined and less violent in our methods of obstructing the pathway of torch-bearers. The weapons nowadays in most cases are ridicule, satire, and derision. I do not profess to know much about the teachings of Christian Science, but I have many acquaintances who do make such profession, and they seem to me to be healthy, happy, cheerful, and confident. These things alone make out in favor of their religion what the lawyers call a *prima facie* case.

Commercial Appeal.

ROCKFORD, ILL.

If there has been any doubt of the growing interest in the subject of Christian Science in Rockford, it was dispelled Friday night [Oct. 28], when an audience which filled to its capacity the beautiful new edifice of First Church of Christ, Scientist, gathered to listen to a lecture on the theme by Prof. Hermann S. Hering, of Concord, N. H. Professor Hering was introduced by J. Stanley Browne, who said,—

The pleasant task of introducing the distinguished gentleman who is to address you tonight has been assigned to me, not because I am a Christian Scientist, but perhaps because I am not anti-Christian Science. On that question, as on all great questions, my mind is like an open book. In this age of automobiles, airships, wireless messages, and submarine vessels, I am not prepared to oppose anything that tends to benefit humanity. This old world does not stand still, but moves on, and what is a cult today is an accepted fact tomorrow. I have read much of Mrs. Eddy's works, and they have pleased and instructed me in so far as I can comprehend the author. This woman writes well; her sentences are magnificently constructed. Indeed I may say that I have never read more beautiful English. Perhaps light may come to me as it has come to others.

Rockford Register-Gazette.

LECTURES TO BE DELIVERED.

Unless otherwise stated in the notice, it is assumed that the lecture will be given at 8 p.m.

Alhambra, Cal.—Prof. Hermann S. Hering, High School Building, Dec. 15.

Clinton, Ia.—Frank H. Leonard, The Clinton, Dec. 12.

Cripple Creek, Col.—Clarence C. Eaton, Lyric Opera House, Dec. 8.

Hudson, Mich.—Frank H. Leonard, Fowle's Opera House, Dec. 16.

Jackson, Miss.—Frank H. Leonard, Century Theater, 3:30 p.m., Dec. 18.

Kewanee, Ill.—Willis F. Gross, Church Edifice, Main and Tyle streets, Dec. 12.

Laurel, Miss.—Frank H. Leonard, Church Edifice, Dec. 10.

Napoleon, Ohio.—Frank H. Leonard, The Rink, Dec. 15.

New York, N. Y. (Sixth Church).—William D. McCrackan, M.A., Sixth Church, 61st street and Park avenue, 3:30 p.m., Dec. 18; 8 p.m., Dec. 19.

Ogden, Utah.—Francis J. Fluno, M.D., Ogden Theater, Dec. 13.

Pasadena, Cal.—Prof. Hermann S. Hering, Church Edifice, Oakland avenue, Dec. 16.

Portland, Ore. (First and Second Churches).—Clarence C. Eaton, Masonic Temple, corner West Park and Yamhill streets, 3 and 8 p.m., Dec. 18.

San Bernardino, Cal.—Prof. Hermann S. Hering, San Bernardino Opera House, 2:30 p.m., Dec. 18.

Sharon, Pa.—Bicknell Young, P. H. C. Building, Dec. 18.

Tomah, Wis.—Frank H. Leonard, Armory, Dec. 13.

Wagoner, Okla.—Francis J. Fluno, M.D., Court House, 3 p.m., Dec. 4.

Youngstown, Ohio.—Bicknell Young, Masonic Temple, 3:15 p.m., Dec. 18.

TESTIMONIES OF HEALING.

I trust that the following testimony may be of help to any one who has a belief in heredity to overcome. From childhood I was considered to be delicate, with an inherited tendency to weak lungs. I was frequently laid up with colds, which usually affected my chest, and if any kindred malady appeared in the neighborhood, I was generally one of the first victims. Although I became stronger as I grew up, I can scarcely recall a winter (prior to my acceptance of Christian Science) that I did not suffer from a cold during some part of the time. I also suffered much from my throat, and frequently had to resort to electric and other treatment, with only temporary relief. In 1901 I was invalided from South Africa and spent six months on "sick leave," during which time I was periodically laid up with illness which I seemed unable to shake off, in spite of a month spent in the Riviera. Finally, feeling that I could not stand the English winter climate any longer, I applied for a billet in Ceylon, and was taken off the sick-list in order to be sent there in March, 1902.

Although my cough left me and I seemed to get quite well again during the first part of my residence in that country, before eighteen months had elapsed I was again on the sick-list, suffering from anæmia with its attendant miseries. I was then sent for a six-weeks voyage on medical recommendation, but I returned to Ceylon worse than I had left it, and with a cough which no amount of nursing seemed able to remove. I was then examined by a medical board, declared to be suffering from a serious affection of the lungs, and was again invalided to England. My lung healed up on the voyage, but I reached home in the spring of 1904 a miserable invalid, at my wits' end to know what to do or where to turn for help. I was afraid to face another winter in England and equally afraid to return to the tropics, so it was suggested that I should try Switzerland or South Africa.

"Man's extremity" is truly "God's opportunity," and I was persuaded to consult a Christian Scientist, although I felt confident that there was little to be gained by it, having read much against it. In the course of two or three conversations with a practitioner, I said that I was afraid my complaint was beyond the help of Christian Science, being hereditary. The practitioner replied that heredity was merely a belief which could have no power to harm if one understood the truth as revealed by Christian Science. This reply seemed to convey to me for the first time that material conditions could really be overcome, no matter how chronic or constitutional they claimed to be. I asked a few more questions, and then I suddenly saw that Christian Science was true, and that in arguing against it I had been blindly opposing that which alone could give me health and happiness.

At that moment I felt that I was healed. I took one treatment then and there, more because I felt it to be a fitting climax to my talk with the practitioner than anything else, for I already knew that I was healed—the spoken word had healed me by conveying the truth to my inner consciousness. This was the one and only treatment I ever had for chest troubles. I left the practitioner feeling I could hardly refrain from praising God aloud in the street. I had been a confirmed agnostic, and God was now revealed to me as the one reality. That thankfulness and joy have never left me, and, thank God, will never leave me.

Two months later I was suddenly attacked with fever and chills, together with other severe symptoms of malaria. A Christian Scientist was in the house, and I asked for treatment, as I was feeling too ill to help myself. Within twenty minutes I was absolutely well, and in fact felt better than before the attack, as my thought had been uplifted by the healing. I had spent three weeks in hospital once with the same complaint on the east coast of Africa, so I

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was well able to appreciate the blessing of Science treatment. I have never had any return of this malady. Within six months I was again examined by a medical board, who could find nothing the matter with me; and in view of their obvious surprise, I told the doctors that I had been healed by Christian Science. The president remarked that he had heard of many wonderful things being done by Christian Science, and very kindly added that he was glad I had found something to help me, and he only hoped it would last.

I was then posted to a station in the west of Ireland, and as no other Scientist was anywhere in the neighborhood I had to face my own problems. I must here give the details of an incident which more than anything else served to strengthen me in reliance on God's ever-present help. I was facing a winter in the British Isles, which doctors (including a noted London specialist) had advised me to avoid, and which my past experience had caused me to dread. Walking home one particularly cold evening, I felt the piercing wind, but instead of declaring the truth I wished I had my overcoat, and straightway admitted fear to my consciousness. The next morning I awoke with all the symptoms of a chill, which advanced as the day progressed. I thought to myself, "I am a Scientist, and consequently the belief will go;" but I did not then understand what it meant to work in Science. The following day I began to cough, and that night I awoke at about three o'clock with all the symptoms of a severe lung attack. For a moment I felt that I should have to keep to my bed on the following morning and confess to the world that the doctor's predictions were verified and that the attempt to winter in the British Isles was a failure.

There was no practitioner to turn to for help, and help was required immediately. This very realization turned me to God. My next thought was that while I was well I had believed Science to be true, and yet here was I, at the first onslaught of the enemy, declaring that evil had power to harm me. I opened that splendid little pamphlet "Prayer and Confidence," and studied it prayerfully until I felt my confidence return and felt absolutely certain of God's protecting power and presence in the room with me. Filled with a sense of peace and rest, I fell asleep, and awoke in the morning without a vestige of anything whatever the matter with me! My gratitude may be imagined. I have spent three years in the British Isles and three years in Hong Kong since then, and have never been laid up for a single hour. In fact, never in my life have I enjoyed such splendid health as I do today. I no longer notice drafts or fear exposure, for I am learning that "man is not material; he is spiritual" (Science and Health, p. 468).

So much for the physical healing. As for the spiritual, I can only say reverently and humbly that, however slowly, the "old man with his deeds" has been in process of being "put off" ever since I first saw the truth. Bad habits (including a passion for smoking) and other false appetites have gradually left me, and I rejoice in a freedom which has brought with it a peace and happiness which I certainly did not possess before. I have proved the power of Truth in solving financial and other problems in the daily life, and though there have been times when the way has seemed difficult, and I have felt discouraged at my slow advance, holding fast to Principle has always brought the solution eventually.

Best of all, I have been able to help others, and feel that not the least of the blessings which Christian Science brings is the realization that the Christian Scientist has engaged in a profession in which there is never any "retirement," never any superannuation. "Behold, I make all things new." I strive to show my gratitude by implicit obedience to our beloved Leader's every injunction, and realize that deeds rather than words will attest my sincerity.

MAJOR H. F. T. FISHER, Army Service Corps, Hong Kong, China.

I wish to confirm the foregoing testimony of my husband. The fact of his being so wonderfully healed convinced me at once that in Christian Science lay a great power which could set at naught material law; and although I could not then understand it, I determined that henceforward I would trust to Truth and nothing else. I, too, had "suffered many things of many physicians," had undergone no fewer than four operations, and was told that these would have to continue periodically. Since the moment of my husband's healing (June, 1904) no sort of drug or material remedy has entered our house. The doctors had recommended me always to drink wine, but since taking up Christian Science this has been altogether abandoned. I have had several severe attacks of illness in the last six years, which have all yielded to Christian Science treatment, and I am stronger and better today than I have been for years.

I had never given any thought to religion, as it had not appealed to me; but now, in Christian Science, I have learned for the first time something of what God is, and am trying to put this knowledge into practice in my daily life. For all I owe to Christian Science, I wish to express my deep and lasting gratitude to our Leader, Mrs. Eddy, who has grasped and demonstrated for us this healing truth.

MRS M. C. FISHER, Hong Kong, China.

As an expression of gratitude for Christian Science, and the many blessings that follow in its train, I send the following testimony: Eleven years ago I read for the first time "Science and Health with Key to the Scriptures," at the urgent request of a friend. I had passed through sorrow just previously, and for the first time in my life sickness and death had come near enough to show me the helplessness of human effort in battling with them. I found myself turning the problem of human life and death over and over, asking the same old questions of "why" and "wherefore" that have been asked since Adam appeared. The question that seemed most constantly with me was: Why did God do it? I felt as though a good reason would be very satisfying, but as it seemed an unsatisfying paradox, only growing worse at every step, my thoughts were confused by hopelessness, sorrow, and despair.

I accepted Science and Health without expecting it to offer more than a human theory about life,—even the name did not lead me to expect it to be religious; in fact, the chief incentive to my reading it at that time was the great kindness and sincere sympathy evinced by my friend, who placed a copy at my disposal. During my troubles I had felt that her sympathy had helped me, and when she gave me the book, telling me that I must read it, I felt that I could not refuse. I started timidly at first, and prayerfully, lest it should be misleading, but before I had gone very far I experienced that wonderful spiritual quickening which is so often spoken of in our meetings. I wish I could tell exactly what that experience meant to me, the wonderful awakening I had; how old things vanished and all things became new. It seemed as if the burdens, perplexities, doubts, and fears had all suddenly rolled away; as if the sun had emerged from behind the clouds, and everything was again bright and beautiful.

And what a feeling of strength, hope, and courage came! Those old troublesome questions, especially the question of death, were explained, and I felt a wonderful release to know that death was not of God. I read and reread the latter part of the chapter on Christian Science Practice, where that glorious truth is explained; it was so beautiful, so natural, and so true. There was such perfect joy to me in that freedom, that I used to declare over and over again, of those who had just passed from us (the members of our home circle), "They are not dead;" and so free was I made from the old bondage, that never since then has the thought of that change affected me as it did before.

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In the first reading of the text-book I was healed of a catarrhal trouble that seemed to be an inheritance; then an ulcerated tooth was healed in one treatment, and now, after eleven years, I may say that I have been in excellent health, and have more strength and endurance than ever before. In addition to the physical benefits received, I have been greatly helped financially. I especially wish to speak of this help, not because my gains are great, but because of what the demonstration has meant to me. My physical healing was always quick, often instantaneous, while I worked on the financial question for at least five years, with only an occasional glimmer of light. Then dawned the understanding of spiritual wealth, that in God was the only supply for my need. This taught me practically that there is more work to be done than merely to say: "Lord! Lord!" which opened my eyes to the fact that my lack had come from a continual breaking of the tenth commandment, and other errors of self-seeking. I feel convinced that nothing could have made me see this but Christian Science; I should have, probably, spent all my days on earth in lack, but for this truth.

I am very thankful to Mrs. Eddy for showing us the way to overcome evil with good. As the way opens more and more, and the chances for increasing my usefulness grow greater, I have often wished that she could know how much I have received; and yet it seems as if another can never really understand, because they cannot know the specific temptations we avoid and the freedom we experience from the evils hidden in our own thoughts,—the subtle temptations and suggestions that cause such great trouble when not destroyed.

It seems that error's most deceptive argument has always been to make us feel that we are right, and that God sends the troubles that seem to come to us. Christian Science declares that God alone is right, and that all fear, ignorance, disease, and sin are apart from Him and His creation. It sets us free to know the truth,—to know that evil is of evil, hence is nothing. That was for me the first step toward freedom, and I thank God for it.

ETTA M. GILBREATH, Baltimore, Md.

I did not come to Christian Science for physical healing, but was led to investigate it by seeing the healing of my neighbor's daughter, who had been ill for three years. Physicians, medicine, and even an operation had failed to give her relief, but when she turned to Christian Science for help, she was healed in three weeks. I then began the reading of "Science and Health with Key to the Scriptures" by Mrs. Eddy, and found it really to be what its name indicates, for in a short time the "door" was unlocked and I began to catch glimpses of spiritual realities,—the real man, and the universe created by God,—and with this revelation, this spiritual discernment, this new light, I found I had no need of glasses to improve my sight, which is of God; so I laid them off, and from that time to the present, over five years, I have relied wholly on God for our help and healing.

But the real test of my faith came about two years ago, when my son had an attack of fever. Nothing could have entered our home which would have caused more fear, as my husband had passed away with the same dread disease. Fear was so great in myself and family, that I felt incompetent to do the work myself. A Christian Science practitioner was therefore called in, and with her faithful and intelligent work the battle was fought and won. In six days the fever broke, and in three weeks he was back in the office. I am so grateful that I was given grace for that day, for, as our dear Leader says, in Science and Health (p. 410), "every trial of our faith in God makes us stronger." The physical healing that is accomplished through the understanding of God, as revealed in Christian Science, is wonderful, but the spiritual exaltation, that peace which "passeth all understanding," is best of all to me.

I wish that I might be able to express fittingly my gratitude to God for giving us a Leader such as Mrs. Eddy is in this present age and day; I know, however, that I am grateful only as I live and demonstrate this truth as far as I apprehend it. What a true Leader she has been to all humanity, willing to endure all things rather than to have the garment of Truth divided before the world!

MRS. METTA E. WOLCOTT, Akron, Ohio.

I had worn glasses for over eleven years, and could not read the largest print without them. A prominent eye specialist whom I consulted told me one eye was so affected that I would entirely lose the sight of it in the course of a few years. After I had been a member of the Christian Science church for two years, a testimony of the healing of defective eyesight, given at the Wednesday evening meeting, drew my attention to the fact that the reason I found it necessary to wear glasses for reading was due to the imperfection of my mental vision; I therefore first attempted self-healing. My understanding, however, proving insufficient to overcome the erroneous beliefs of several years, I went to a practitioner, and after three or four weeks' treatment I was able to discard my glasses entirely. This healing was eight years ago, and my sight has since been normal.

In the summer of 1908, I had another proof of the healing power of Christian Science. I was at the seashore, and one day after bathing I was stricken with facial paralysis. I came to town to see the practitioner, and was completely healed in two treatments. A friend, who is a physician, staying at the same hotel, was astounded at the healing. He told me later that, according to *materia medica*, water had gotten into the ear and reached the facial nerves, and that he knew of no cure except months of patient waiting.

I am deeply grateful to God for many blessings, and above all for the discovery of Christian Science made by Mrs. Eddy, His chosen messenger, who has again shown mankind how they can be relieved from suffering and redeemed from sin.—ARTHUR O. PROBST, New York, N. Y.

I desire to express my gratitude for the benefits received from Christian Science treatment. If nothing else, it awakened me from a miserable belief that everything and everybody was opposed to me, and that the "survival of the fittest" was the rule of life. I see things in a truer light now, and persons whom I formerly believed to be my "natural enemies" I now count as friends.

As I look back over the past two years and recount my blessings,—count the roses that cling to my cross,—I know that great progress has been made, and this knowledge has lifted and does lift me over the many rough places encountered in traversing the road from sense to Soul. Christian Science has certainly made me acquainted with Life, and I know that I can have "life more abundantly," in proportion to my sincerity and right desire.

I. J. COPENHAVE, Omaha, Neb.

For two years I was in bondage to severe illness, recovering for a time only to plunge deeper into pain and its attendant mental despair. Then Christian Science was brought to me by a lady, who daily read and ministered to me until I was able to make a journey from home and do many things which were thought impossible before. I am deeply grateful to God for this new understanding of Life, which I feel has delivered me from being placed in a sanitarium, where I should no doubt have been now were it not for the power of Truth.

ELLA H. C. JOHNSON, Waterloo, Ia.

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I feel it has been an act of ingratitude on my part that I have not sooner expressed through the *Sentinel* my deep and heartfelt thanks for what Christian Science has done for me. Over five years ago I came to it for physical healing, and since then I have taken no medicines, nor had a doctor, though before that time I was rarely a week without the former, and I was constantly having medical attendance and going to "waters" for my health.

Christian Science has healed me physically, mentally, and morally, and I know that "he which hath begun a good work" in me, will continue it unto the end. I have seen many in my household healed by the power of Truth. It has brought into my home greater peace, love, and harmony. Is it to be wondered at that my heart is full of thanksgiving and love to God? I also wish to express to Mrs. Eddy my true gratitude for having brought to humanity this wonderful Christ-healing, and the understanding of God as Love and all good; and, too, for the example to us of her life, filled as it has been with such courage, trust, and love.

ELLA MACKENZIE, Bracknell, Berkshire, England.

I take great pleasure in verifying the statements made by Ella Mackenzie, as to her healing in Christian Science. I have lived in the same house with her for over thirteen years, and before she became interested in Christian Science she was very ill many times with different ailments, one being varicose veins, for which she had to wear elastic stockings from ankle to thigh, for five years before she heard of this healing truth; these stockings were left off at once, and destroyed. She has also been cured of a very bad bowel disorder and severe headaches. All these ailments have been healed through Christian Science.

I may mention that it was through the wonderful healing and uplifting which I saw in this case that I myself sought the help of Christian Science and became a student of it. I shall be glad to answer any other question if needed, and here would express my gratitude to our beloved Leader, Mrs. Eddy, for what Christian Science has done for me.

MISS LOUISA K. LUCK, Bracknell, Berkshire, England.

I was unusually strong as a child, but for some unaccountable reason my health failed when I was a very young woman, and for twenty-five years, until I came into Christian Science, six years ago, my suffering was intense and continuous. The suffering was mainly mental, because my trouble was one of the nervous system. Besides my ill health, I labored under two other troubles equally as severe, yet I taught school for thirteen years while in this condition. I took the "rest-cure" four times—at home for two weeks, at a hospital for seven weeks, at a private sanitarium for nine weeks, and just before coming into Christian Science for ten days; but I was never even slightly benefited by this. I would say that my illness was of the most desperate type, and that was why I took the rest-cure so often, and as often with failure. It required five years, after I took up Christian Science, to complete my physical demonstration.

I am particularly grateful for the overcoming of worry about household matters, for that worry has always amounted to distress. While Science keeps me faithful to the sense of cleanliness and order, it prevents my being extreme. I have always been used to liberality as regards creature comforts, but I have felt even freer financially since coming into Science, and money has come to me at unexpected times from unexpected sources. I have always exacted a high standard of character and conduct for myself, but I have not always been able to attain this ideal, because uncertain health produced an uncertain disposition; but I am gradually growing more equable, more reliable, and less impulsive.

It has taken me three years to make the demonstration over hatred toward one who I thought had wronged me by taking what seemed to be mine. I have always tried to return good for evil, but it did seem as though it would be utterly impossible to do so in this case. Mrs. Eddy has said that "Love is the liberator" (Science and Health, p. 225), and I have found Christian Science to be the greatest thing in the world. I am deeply grateful to God, and to Mrs. Eddy, who has shown us the way.

AUGUSTA REINSTEIN, San Francisco, Cal.

I would like to add my testimony to those of many others who have proved that the great Physician does indeed heal us of all our diseases. The knowledge of God, good, as understood and applied in Christian Science, has been our only remedy for about nineteen years, and has healed the members of our family of various ills. I could relate many cures that I have witnessed among friends, but shall write only of my own healing.

I had not been allowed to eat any sweet or rich foods on account of the diseased condition of my stomach, and after many doctors and one specialist had said I would always have the trouble, treatment was given me by a Christian Science practitioner, and I was entirely healed. About seven years ago some sores appeared on my right limb, and for a time they discharged freely. There was also very severe aching in the bone, yet in ten days I was healed by the application of the truth as taught in Christian Science, and in that time I did not lose one day from my office work. This was to me a wonderful proof of Truth's healing power, for shortly afterward I read of a similar case in one of our periodicals, where as a last resort a gentleman after a long period of suffering turned to Christian Science and was healed.

I could speak of many other blessings, and through all the physical help I have received I have found that God's power is the quickest, indeed, the only remedy for all ills. I am more grateful than I can express for the spiritual illumination that has come to me through the study of the Bible, together with our text-book, "Science and Health with Key to the Scriptures," and to its author, Mrs. Eddy, for demonstrating this wonderful truth so that all might avail themselves of it and be made better physically, morally, and spiritually.—VERNA BELL, Toronto, Ont.

Some months before my first child was born, I was suffering much from sickness. I had heard of Christian Science, and so I concluded to try it. I went to a practitioner in Amsterdam, and was helped wonderfully. I began to improve at once, so that I could retain all my food. Some months later I was much troubled by my feet, and again called upon the practitioner. After a few weeks all pain had gone and I could walk as easily as before. Contrary to medical opinion, the birth of a child proved to be harmonious; I did not suffer much, and the baby was a fine healthy boy. I am able to declare that all untoward conditions before the birth were met and overcome by Christian Science.

During many years I had suffered from a stomach disorder. I had consulted different physicians, but received only temporary relief, until at last I despaired of ever getting rid of the trouble. I took treatment in Christian Science for this, and was never troubled by it again. I am therefore very grateful for having become acquainted with this teaching.—MRS D. FEITH, Utrecht, Holland.

It is with grateful acknowledgment of the help received in Christian Science, that I write this testimony of God's love to me and my family. Over seven years ago, my mother, who had been healed by Christian Science of a condition which *materia medica* could not relieve, resigned from the church of which she was a member to become a Christian

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Scientist. Since then each of her four boys and four girls has been benefited by the understanding of Christian Science. My oldest sister was the second to experience the beneficial effects of Christian Science. She was healed of nervousness which for more than three years had kept her from school, although during this time medicine was continually administered to her, but without avail.

A year or so after my mother's healing, I had chills and fever, accompanied by discouragement and hopelessness. I was for one month under medical treatment, with no sign of relief,—in fact, I grew worse. Finally, refusing to take more medicine, I turned to God for life and health. In two treatments I was completely healed of all physical ailments, and more than this, there was awakened within me a desire to be better. God has been good to me in many, many ways since that time, therefore my heart is full of love and gratitude to Him for leading us "into the land of Christian Science, where fetters fall and the rights of man are fully known and acknowledged" (Science and Health, p. 226). I also thank God for our Leader, Mrs. Eddy, because her life is full of good works.

LEONARD LINDSAY GLOVER, New York, N. Y.

The time when I feel most grateful for Christian Science is when I look back a few years and see what a complete change it has made in my life. In December, 1904, after eight years of seemingly hopeless conditions of sickness, when all material remedies had failed, as a last resort I concluded to try Christian Science. The physicians called my disease nervous exhaustion, and I was in a state of collapse most of the time. My greatest enemy was fear. I knew nothing whatever of Christian Science, except that a friend had been healed by it, and I was willing to try anything. Of course, all I wanted was the physical healing, but I soon learned how many wrong things I had been thinking, and as I came slowly to understand something of this beautiful teaching,—that God is Love, that He is ever present, and that He does not send sickness and sorrow upon us,—new courage and strength gradually came to me, and I was healed.

My healing was slow; I think it was a year before I felt that I was free, and when my faithful practitioner used to tell me I would surely see the time I could walk and work,—do whatever I wanted to,—I could not believe it possible. But that time has now come. I am perfectly well and strong, and doing more work than ever in my life. The greatest happiness of all is, however, the spiritual inspiration—the "peace of God, which passeth all understanding"—and which no words can ever express. The knowing that God is ever with us,—the revealing light thrown on the Bible, which I never could understand before,—these are blessings for which I am more than grateful. I am grateful to Mrs. Eddy for showing us the way, and glad to live in an age when this healing truth has been given to the world. My greatest desire is to be a true Christian Scientist.

MRS. J. M. MCCANN, Toledo, Ohio.

Gone, they tell me, is youth,
Gone is the strength of my life;
Nothing remains but decline,
Nothing but age and decay.
Not so; I am God's little child,
Only beginning to live.
Coming the days of my prime,
Coming the strength of my life,
Coming the vision of God,
Coming my bloom and my power.

William Newton Clarke in *Examiner*.

FROM OUR EXCHANGES.

[*Churchman.*]

The one outstanding ground for gratitude for the year 1910 is to be found in the changed attitude of great communions of Christians toward unity. Chicago's Laymen's Congress, Edinburgh's World Conference, and Cincinnati's General Convention have, with a unanimity unknown in our history, acknowledged the need of a united witness of Christ to the world through his church. Wherever the records of congress, conference, and convention are known, there to the great thanksgiving for all God's mercies will be added the conscious sense of power that comes from obedience to God and His will. Yet none of these great gatherings of Christians placed unity where Christ placed it, as the first and final cause in the Christian economy. But the road to this full recognition is being mapped out and its course marked. If any one were to deny the unity of the Christ's personality, he would do so at his peril, for all Christians, without regard to division or sect, would be offended. Why is there not the same sense of wrong, the like consciousness of treason and sin, when the unity of the body of Christ is either denied or ignored—when a divided Christendom bears its witness to a divided Christ to the world which he commissioned his church to serve and to save? To St. Paul a divided discipleship meant only witness to a divided Christ. To him who was greater than St. Paul, the unity of his disciples was the essential condition of his being made known to the world. The indivisibility of the church is his evidential claim upon the faith of the world that his Father had sent him. Yet Christians have put other things before his claim. Divided Christendom continues to pray his prayer for unity, while they have given systems and philosophies and doctrines precedence over his way.

[Rev. Dr. Orchard in *Christian Commonwealth.*]

Truth is never going to take away from us anything of value. It may cause us to find different explanations, but to the soul truth itself is the supreme value. And loyalty to Jesus is not to be measured by creed, but, according to his own teaching, by doing the will of God. At least this is certain: We must get away entirely, for the present, from the whole dogmatic terminology and system. Correct or not, it does not state or preserve what Jesus considered to be essential and primary in religion. What we want first is to study historically how the church came to apply to Jesus the attributes of Deity. Harnack has done this in his "History of Dogma" with brilliance and fairness. He shows that the whole theologizing about Jesus led to corruption, if it was not that in itself. But this does not determine the position. We ought to discover what were the psychological reasons for the deifying of Jesus, see whether they are valid for our own experience, and only then endeavor to find for them suitable theological expression. Theology, by that time, may have grown spiritual enough to decide that there is no possibility of expressing satisfactorily this or any other vital concern in intellectual terms. These things belong to spirit; they can be expressed in disposition only. If Jesus has made us aware of God at work upon our souls,—and this seems to be the real effect of the New Testament experience,—this is the vital thing, and we are not going to do much to induce that experience in others by arguing them into accepting some theological definition of his personality.

[*Standard.*]

Be thankful that Christianity has increasing power in the life of today. By its transforming influence our national ideals and growth have been achieved. If we have any-

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thing exemplary in our civilization over that of other times and nations, it is because the principles of the New Testament have had freer scope in cooperation with democracy. Today, our life is running in deeper channels of religion than ever before. We are discovering that religious faith and loyalty do not link on so closely to ritual and prescribed forms as to the actual, practical duties of human need. If the people who carry the burdens of life seem not so deferential to organized religion as formerly, it is because they have discovered that the religion of the Nazarene has invested the common duties of every man's task with a sacredness which does not inhere in mere ceremonial. Worship is seen to be no longer confined to religious contemplation and praise, but is genuine to the degree in which we put justice, mercy, and love into the service of our daily tasks. We are not becoming less religious, but putting our religion where it belongs. We are getting farther from the superficial and the unessential, and closer to the place where the Master walked and taught us that all life is sacred, and he who worships best is he who serves best.

[*Universalist Leader.*]

Sand, grit, or whatever you may call it, is the thing that spells success in about every field of life, and particularly in church life. These very secular words stand for a very religious quality. The softness, gentleness, and sweetness of religion have been magnified until there are those who fail to connect with this vital element of life the virility and strength which are a part of its nature. It is good to pray, but the prayer should be for the impulse and the strength to do. It is good to be submissive to the mighty hand of a God-purpose, but that does not relieve us from responsibility as shapers of world-purposes. We are to have divine convictions which we are to translate into human deeds. It is ours to know the will of God and do it, and not be simply the plaything of the will of man. We are to know truth and follow it, to have faith and abide in it, we are to embody purpose and live up to it. We are to start for something and get it, for some place and arrive there: we are to stick, and stand, and hang on, and acquit ourselves like men. This is being religious to some purpose.

[Dr. Day of San Francisco Theological Seminary.]

Is the account of the fall of man as given in Genesis historically true? We may distinguish between the spiritual fact and its literary garb. The narrative is an example of ancient modes of accounting for things which for the Hebrew people were of the essence of faith. The fact of human sinfulness was accepted as a fact of experience. How to account for the origin of it was a problem which occupied thoughtful minds. One of the early explanations is given in this chapter. Perhaps it was meant originally as a serious attempt to solve the problem. It does not follow that we are obliged to accept it in all its bald literalness. If any one wishes to do so, I admit his right. I think it better to interpret the words as symbolical of a great spiritual truth.

[*Congregationalist and Christian World.*]

Undue emphasis in the evangelizing of the community has been placed on the testimony of the lips. Every one who sought to be a disciple of Christ, however immature, has been urged, almost forced, to say something publicly about himself as a Christian. The important thing is the testimony of the life. But when the life in Christ is real, the testimony of the lips will not be withheld when it is called for by those who need it. Such testimony requires no compulsion. It is no boast of superiority, but the joyful, constant, crowning witness of determined and triumphant manhood and womanhood.

SPECIAL ANNOUNCEMENTS.

FROM THE PUBLISHER OF MRS. EDDY'S WORKS.

THE CHRISTIAN SCIENCE TEXT-BOOK, "SCIENCE AND HEALTH WITH KEY TO THE SCRIPTURES."—This work contains important changes and additions by the author.

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

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

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

FROM THE EDITOR.

All manuscripts submitted for publication in the *Sentinel*, *Journal*, and *Herold*, whether articles, poems, or testimonies, and all correspondence relating thereto, should be addressed to the EDITOR, and not to individuals.

FROM THE SOCIETY.

NEW PAMPHLETS.

Now on sale are three new pamphlets: "Seeking and Finding," "Prayer and Healing," and "The Divine Nature." Each pamphlet contains five to eight articles that have previously appeared in the *Journal*, *Sentinel*, or *Monitor*; and they are particularly suitable for handing and sending to inquirers or persons who are becoming interested in Christian Science.

Hereafter, the price of all pamphlets (except "What our Leader Says" and "Christian Science and Legislation") will be reduced to 5 cents a copy; 55 cents a dozen; $2.00 for fifty, and $3.50 for one hundred. Hereafter, also, the republication in the English language of single articles as "tracts" or "reprints" will be discontinued. It is believed that their place is better taken by the daily article on Christian Science in the *Monitor* and by these new pamphlets and others that may be issued.

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

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

FROM THE CHURCH TREASURER.

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

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THE CHRISTIAN SCIENCE JOURNAL

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

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

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MISCELLANEOUS

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

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BOSTON, DECEMBER 10, 1910

CONTENTS OF THIS NUMBER

ITEMS OF INTEREST. Brief Mention of Important Events. 282
MARY BAKER EDDY. 283
NAMING DISEASE. . W. D. McCrackan, M.A. 283
THINKERS AND SEERS. . Frank H. Sprague. 284
TESTIMONY. . . . . Nellie B. Mace. 285
CHURCHES AND SERMONS. Eva S. Lombard. 286
SELECTED ARTICLES. 287
EDITORIAL.
Mary Baker Eddy. 290
Onward and Upward. 290
The True Test. 291
AMONG THE CHURCHES.
Chicago, Ill. 291
Davenport, Iowa. 291
Ithaca, N. Y. 291
THE LECTURES.
San Francisco, Cal. 292
Minneapolis, Minn. 292
New York, N. Y. 292
Indianapolis, Ind. 292
Grand Rapids, Mich. 293
Wabash, Ind. 293
TESTIMONIES OF HEALING. 293
FROM OUR EXCHANGES. 297



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



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THE CHRISTIAN SCIENCE PUBLISHING SOCIETY
FALMOUTH AND ST PAUL STREETS — BOSTON MASS USA

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ITEMS OF INTEREST.

National.

The managers of the Sage Foundation Homes Company have announced that early in the coming year they will be ready to open Forest Hills Gardens, Long Island, in distance nine miles and in time thirteen minutes from the new Pennsylvania depot in New York, which is planned as a model suburb to provide homes for persons on moderate salaries. The proposed suburb will be similar in design to the English type of garden cities, with detached one and two-story houses, parking, and an abundance of trees. Three sides of the square which will surround the railroad station are to be built up with non-housekeeping apartments, to be rented out by single rooms or more. The Sage Foundation has already appropriated one million two hundred and fifty thousand dollars for the development of the suburb, apart from the land purchase, on which there was close to one million dollars spent. Besides this another five hundred thousand dollars will be appropriated for additional street development. About fifteen hundred houses will be built in the completed suburb, and, as far as possible, the company is planning to sell the homes only to persons who expect to live in them. A small initial payment will be required and the rest of the payments will be arranged for on a scale running from twenty-five dollars a month upward.

Resolutions were adopted at the annual convention of the National Grange held at Atlantic City, N. J., urging radical changes in the Payne tariff law and opposing a federal bureau of health. Drastic regulation of all the railroads in the country and giving the interstate commerce commission power to nullify freight and passenger rates proved to be extortionate, and physical valuation of railway trunk lines, was also urged by the farmers. Federal aid for road improvement, the parcels post, conservation of natural resources, a national income tax, direct election of United States senators, agricultural extension, and a non-partizan tariff commission were included in the report of the resolutions committee.

A new proposition from the Interborough Rapid Transit Company and an amended proposal from William G. McAdoo, covering the operation of the Fourth avenue subway in Brooklyn and the extension of the Triborough route in the Bronx, are expected by the public utilities commision of New York. Mr. McAdoo says: "I will operate the Triborough. It can be built, with minor modifications, for not to exceed one hundred million dollars; it can be equipped for fifty million dollars more, which my company will raise, and I'll hitch it up to every railroad terminal in New York city and Jersey, and make it the greatest rapid transit system on earth. I back my opinion by a million-dollar bond.

An appeal has been presented by the department of justice to the United States circuit court to outlaw the so-called sugar trust. Of those who built up the trust the Government brief says: "They managed and directed all the affairs and business of the former competing concerns whose shares they held, destroyed competition, fixed the price of sugar, prevented others from entering trade and commerce therein, and forced the retirement of many already so engaged." Twenty-seven individuals are named as defendants. The list includes directors of the main trust and other companies.

In reply to the offer of several western railroads to employ him at his own salary if he could show them, as he claimed he could, how American railroads could save one million dollars a day, Louis D. Brandeis of Boston has telegraphed that without any charge to them he would be glad to meet and point out to a conference or conferences of eastern and western railroad presidents how such saving could be effected. Mr. Brandeis is now in Washington, representing certain Atlantic coast shipping organizations in the freight rate increase hearing being conducted before the inter-state commerce commission.

Governors and governors-elect of various states of the nation gathered in Frankfort, Ky., last week for the third annual conference of governors. Among the subjects of discussion were the popular election of United States senators, the income tax, amendment to the Constitution, conservation of natural resources by state legislation, uniform divorce laws, and other subjects of nation-wide interest. Resolutions were adopted binding the members to urge the enactment or rejection of such legislation by the various state Legislatures as may be decided on at a conference.

The popular belief is that the national monetary commission is tending toward a central bank, and that this will be recommended in its final report. More depends, it is claimed, upon what sort of a central bank is established, than upon the mere fact that a central bank is considered desirable. Two things are doubtless essential if the country is to be permanently satisfied: Such a bank must be free, not only from political domination, but from the suspicion of political control. It must also be independent of Wall street and of the Standard Oil group of financiers.

Just as soon as the present members of sororities leave college, secret societies will become a thing of the past at Mount Holyoke. The faculty by an almost unanimous vote has decided that such student organizations shall be abolished. The conclusion is reached after a most thorough investigation, in which all parties involved have had an opportunity freely to express their views.

Arizona's constitution will be the briefest written in recent years by any state. According to estimates, it will contain fewer than sixteen thousand words, as against twenty-five thousand for New Mexico's constitution and one hundred and four in that of Oklahoma.

For the fiscal year ended June 30 last the twenty-five percent of national forest revenue which will go to the states for road and school purposes amounted to $506,194.84.

The navy department estimates that $127,016,158 will be required to meet the expenses of the navy in the next fiscal year. This does not include new construction.

Estimates for river and harbor improvements for the fiscal year to end July 1, 1912, amount to $22,227,361.

International.

There are twenty-seven Chinese students at the Massachusetts Institute of Technology. Twenty-five of these men are sent to America by the Chinese government in order to acquire an up-to-date technical and engineering education. On receiving a degree from Tech they will return to their native country and give their services to their home government for a period of five years, after which they are at liberty to leave the government's employ and enter upon any career or profession they may elect. Nearly half of this number were students of the Imperial Polytechnical College at Shanghai, China.

The controversy between the Austrian authorities and the Vacuum Oil Company, a branch of the Standard Oil Company, has reached a new and acute stage. The foreign office maintains its position that the Vacuum Company is registered as a Hungarian company, and therefore must be subject to the same regulations as other companies with a similar registration, and that the question at issue is purely a matter for Austrian internal administration and absolutely outside of diplomacy.

The question of granting an annuity to the Dowager Queen Maria Pia has been engaging the attention of the Portuguese government, and £13,500, which is the sum that has always been given to the Queen from the civil list, will probably be granted. It is understood that the Dowager Queen is anxious to return to Portugal and live in private in the country which has been her home for forty years.

Serious doubt that the projected loan of fifty million dollars to China by an American financial syndicate will be concluded is expressed in Pekin. Numerous difficulties have arisen, among them being the unwillingness of the Chinese to accept a foreign financial adviser. Without such control it is said that the promoters are unwilling to proceed.

The recent sale of school lands has brought the amount now to the credit of the Alberta government for school purposes to about five million dollars, on which it draws a yearly revenue of three per cent. It is expected that this amount will annually increase as more of the school land is placed upon the market.

Parliament was dissolved Nov. 28, and the contest between the House of Lords and the Liberals, which may result in a social revolution in Great Britain, is on. The new Parliament to be elected either in December or January, is ordered to meet on Jan. 31.

Industrial and Commercial.

An "insurgent" movement on the part of Chicago members of the Elgin butter board has brought to public notice alleged manipulation of prices by that body and assures a struggle for control at the annual election to be held on Dec. 19. For more than a quarter of a century the quotations of the Elgin board have served as a basis on which butter was bought and sold in practically every part of the United States. That the naming of the opening price each week has been done under farcical conditions, during recent years at least, is the chief contention of the Chicago members, who have been making a fight for lower figures since the first of the year, when the board arbitrarily posted a price of thirty-six cents.

The Russian government has hitherto found it impossible to keep in touch with Kamschatka during two thirds of the year, owing to the severe winter storms. Now, however, by the aid of wireless telegraphy, this region may be kept in communication with the rest of the world all the year round. A series of stations has been established, and special inducements are offered to operators who will take charge of these isolated points.

A new typewriter has been constructed that is said to be absolutely noiseless in its operation.

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CHRISTIAN SCIENCE SENTINEL

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

[From *The Christian Science Monitor* of Dec. 5.]

MARY BAKER EDDY.

THE Reverend Mary Baker Eddy, Discoverer and Founder of Christian Science and author of its text-book, "Science and Health with Key to the Scriptures," passed away at 10.45 p.m. Saturday [Dec. 3] at her home on Beacon street, Chestnut Hill, Mass. She had been indisposed about nine days, but had been up and dressed and as late as Thursday transacted some business with one of the officials of the Christian Science church. She took her daily afternoon drive until two days before her going. Saturday night she quietly fell asleep, and those around her could at first hardly realize that she had gone. Her thought was clear until the last and she left no final messages.

No physician was in attendance, but she had the assistance of the students who comprised her household. With her at the time of her departure were Mr. Calvin A. Frye, Mrs. Laura E. Sargent, Mrs. Ella S. Rathvon, the Rev. Irving C. Tomlinson, her corresponding secretary William R. Rathvon, and her secretary Adam H. Dickey.

The funeral service will take place at the residence, on Thursday at 11 a.m. It is well known to her household that she believed in simplicity on such occasions, and in compliance with this knowledge the service will be private and of a simple nature, consisting probably of prayer and readings from the Bible with some brief selections from the Christian Science text-book. It is expected that only her relatives, her household, and the officials of her church are to be in attendance.

There having been no physician in attendance, Dr. George L. West, of Newton Center, medical examiner for the district, was called early Sunday morning. Dr. West, after investigation, pronounced the death due to "natural causes," and issued the customary certificate.

A telegram was sent to her son, George W. Glover of Lead, South Dakota, apprising him of his mother's demise and requesting information as to his attendance and that of his family. The telegram is as follows,—

Dec. 4, 1910.

George W. Glover, Lead, South Dakota.

I regret to inform you that your mother passed away late Saturday night after a few days' illness. Funeral arrangements will be delayed until we are advised whether you or any of your family will be present and when we may expect you.

CALVIN A. FRYE.

A reply was received last night that Mr. Glover and members of his family had started east. The Hon. Henry M. Baker, Mrs. Eddy's cousin, who was in Washington, was also notified, and has arrived in Boston.

At the conclusion of the services at the Christian Science church Sunday morning, Judge Clifford P. Smith, First Reader of the church, read the following notice regarding the passing of Mrs. Eddy:—

"I shall now read part of a letter written by our revered Leader and reprinted on page 135 of 'Miscellaneous Writings.'

"'*My Beloved Students:*—You may be looking to see me in my accustomed place with you, but this you must no longer expect. When I retired from the field of labor, it was a departure, socially, publicly, and finally, from the routine of such material modes as society and our societies demand. Rumors are rumors,—nothing more. I am still with you on the field of battle, taking forward marches, broader and higher views, and with the hope that you will follow.

"'All our thoughts should be given to the absolute demonstration of Christian Science. You can well afford to give me up, since you have in my last revised edition of Science and Health your teacher and guide.'

"Although these lines were written years ago, they are true today and will continue to be true. But it has become my duty to announce that Mrs. Eddy passed from our sight last night at a quarter before eleven o'clock at her home on Chestnut Hill."

NAMING DISEASE.

W. D. MCCRACKAN, M.A.

PUBLIC opinion attaches undue importance to the mere nomenclature of disease. At times it would seem as though the physical diagnosis of disease was considered of even greater moment than the cure of it. To give a name to disease does not necessarily heal it. However, unless the name in some way uncovers the mental cause of the disease, the name itself has and can have no value in the process of bringing about a cure. A name once given which is based on physical diagnosis, the obligation of the physician to the public and his patient is often considered fulfilled, no matter what the outcome of his treatment may be; but if the Christian Science practitioner, on the other hand, does not give the disease a physical name, he is somehow suspected of being remiss in his duty, although he may heal his patient.

Mrs. Eddy calls attention to the fact that "sometimes Jesus called a disease by name" (Science and Health, p. 398). On the same page, however, she adds, "Often he gave no name to the distemper he cured." We read in the Scriptures that "Adam gave names" to all living creatures, but Science shows that these names were false concepts, and Isaiah prophesied that the time would come when the wild beasts at least would discard their false natures and lie down in peace with their less rapacious fellow-creatures. Adam's unfortunate experience in misnaming living creatures according to a physical diagnosis, should serve as a warning. The mind which is uninstructed in Christian Science desires, not unnaturally perhaps, to be given information concerning disease which it can understand and tabulate. It lays great stress upon the enumeration of physical symptoms. It generally professes to be satisfied, if only the statistics of diseases as physical phenomena are carefully kept. But the

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public is beginning to learn the unreliability and consequent valuelessness of mere physical diagnosis: that it shirks the responsibility of uncovering the real cause of disease, and leads to slackness and carelessness in the uprooting and destruction of those evils which, unless they are overcome, result in sickness and death.

In complete contrast with the physical method of diagnosis, Christian Science lays bare the mental causes of disease and heals by destroying error in human consciousness. Christian Science uses a different standard and establishes a different method of diagnosis from that to which the general public is accustomed. Merely to note the physical symptoms of disease, however accurately, does not put us in possession of the origin or nature of disease. The true healing is always metaphysical, never physical in its method. To diagnose disease physically may meet the legal requirements of mankind, but it does not fulfil the law of God. Christian Science wipes out the hidden cause of disease from the patient's thought, whether the practitioner is able to give the trouble a specific name or not. Disease may be and frequently is healed without the practitioner being aware of the particular nature of the disease. The recognition and realization of God as absolute Life, Truth, and Love is potent to bring from under cover all manner of disease-carrying idiosyncrasies, secret sins, and hidden beliefs, inherited or acquired. A practitioner of Christian Science knows that the operation of divine law can reduce these underlying causes of disease to their native nothingness without his giving names to them. The light does not necessarily specify every shadow it dispels. God does not take cognizance of the evil He destroys.

It is true that growth in Christian Science tends by degrees to lay bare to the practitioner all the mental aberrations which produce disease, so that he may bring them all to judgment before the throne of divine justice. He learns to detect the various modes of evil. But no mere juggling with names will heal disease in Christian Science. The divine Mind cures disease and the divine Mind uncovers all asserted modes of evil as pretentious nothingness. He who is willing to follow the leading of the divine Mind, to obey God's commands, can become an avenue for the destruction of sin, sickness, and death, but he must never know evil as reality and must never base his expectation of Truth's efficiency upon any material analysis and explanation of disease.

THINKERS AND SEERS.

FRANK H. SPRAGUE.

CHRISTIAN SCIENTISTS are sometimes deemed narrow-minded because they are not more hospitable toward differing forms of religious and philosophical belief. So generally has a readiness to study in detail each new human doctrine or theory been accepted as the test of broad-mindedness, that one who holds aloof from such investigation is liable to be thought illiberal, or even fanatical. In order to understand the attitude of Christian Scientists in this respect it is necessary first to consider the requisites of right thinking.

Broadly speaking, truth-seekers are of two types, the thinker and the seer. The thinker may be a student of the profoundest order, a veritable encyclopedia of information and learning; he may be versed in the lore of civilizations ancient and modern; reflect the culture of the important epochs in intellectual, religious, ethical, and esthetic development; keep pace with the advancing thought of the age, and still lack the open vision through which the essential quality or spirit of Truth alone becomes appreciable to human consciousness. "How knoweth this man letters, having never learned?" queried the erudite Pharisees concerning the Galilean Prophet. Here we find contrasted the two types, the mere scholar, or thinker, and the seer.

Every age has had its seers, stars of greater or lesser magnitude in the mental and moral firmament. Their inspired utterances have been the source from which the race has drawn its enlightenment and incentive to progress; the fountain-head from which have issued the waters that have nourished the ideals and institutions of an ever-broadening civilization. Mrs. Eddy has referred to this fact when she says: "Abraham, Jacob, Moses, and the prophets caught glorious glimpses of the Messiah, or Christ, which baptized these seers in the divine nature, the essence of Love" (Science and Health, p. 333). The entire world at large has responded, even though unconsciously, to their influence, and yet the scope of prophetic vision has in most cases been limited to imperfect and fragmentary glimpses of fundamental truth. Like a mysterious continent, the shores of which explorers have touched only here and there at random, leaving its territory unsurveyed and unmapped, the Science of being has remained undiscovered, unknown even to the thought which has recognized spiritual reality and experienced in some degree its essential quality. The ancients were familiar with certain features of the earth's surface; but their concepts lacked the continuity, consistency, and completeness which are possible only with the modern understanding of geography as a basis. So has it been with partial views of existence.

That much good is to be found even in the relative concepts of all great religions, is indeed true; but what the world has needed is that demonstrable understanding of the absolute good which Christ Jesus exemplified, the truth which he declared would make men free morally and physically as well as intellectually. However inspiring and beneficial the messages of the immortal poets, philosophers, ethical and religious teachers, they have fallen short even of pointing to the fact that being has an exact Science based on Principle, and that the problems of human existence can be intelligently and successfully worked out only as this Science is understood and the perfect and unvarying law of good made the basis of thought and conduct. A comparative study of the views of the profoundest minds cannot, therefore, be relied on to indicate the truth of being. The undivided garment of truth is not woven from human theories and impressions, even though they be transfigured with the light of religious inspiration.

The correct statement of a proposition is the first step toward its solution. Without an accurate and intelligent understanding of God and man, it is impossible to prove in concrete relations the facts about man. Many a seer who has had the most seraphic visions of man has been unable to apply the lesson of those experiences, because the key or basis of interpretation which an understanding of the Science of being affords has been lacking. Mathematics is universally acknowledged to be a science based on a fixed principle, because its processes lead to uniformly correct results in the working out of numerical values.

And yet, despite the fact that the Founder of Christianity taught and proved that man is governed in a similar way by the Principle of good, and that the harmony of man's existence is, therefore, equally demonstrable, the world for centuries has continued to regard human affairs as subject to chance and change, in keeping with the decrees of a mysterious providence working through material channels which lead to discordant results. "My Father worketh hitherto, and I work;" "He that believeth on me, the works that I do shall he do also," declared the great Teacher. Throughout his earthly ministry he based his works on the understanding that man is subject to the law of good, available at all times and under all circumstances.

It is evident, then, that even seership, the capacity to perceive certain aspects of eternal truth, be it ever so clearly, does not of itself evidence an understanding of the Principle and Science of being; in fact, many who have obtained clear glimpses of the real and spiritual have de-

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veloped theories utterly incompatible with this Science. Hence the futility of expecting to reach an absolute standpoint or basis of interpretation by consulting works which set forth conflicting, relative views of existence. The inspiration of truth as revealed in Christian Science encourages genuine seership or spiritual discernment; but it is better, if need be, to plod toward a right destination than to soar uncertainly. If the temporary fascination of studying the occult operations of human mentality or exploiting novel methods of self-culture is allowed to usurp the place of scientific understanding and demonstration, the result must be retrogression, not progression, even though immediate indications seem to testify otherwise.

Without the demonstrable view-point of Christian Science as a starting-point, the quest of knowledge is at best involved in uncertainty, as attested by the ever-increasing array of conflicting human theories, doctrines, systems, schools, and sects.

TESTIMONY.

NELLIE B. MACE.

SUFFICIENT advice concerning the Wednesday evening service in Christian Science churches has been given to the Field through our publications, to have brought about ere now a well-nigh faultless testimony meeting, had this advice been heeded. If the purpose of the Wednesday evening service and its implied preparation were fully appreciated, there would never be an oppressive silence, but the hour would be "vocal with praise." In the church Manual (Art. VIII., Sect. 24) our Leader has said: "Testimony in regard to the healing of the sick is highly important. More than a mere rehearsal of blessings, it scales the pinnacle of praise and illustrates the demonstration of Christ, 'who healeth all thy diseases.'" The apostle John says, "That which we have seen and heard declare we unto you, that ye also may have fellowship with us: and truly our fellowship is with the Father, and with his Son Jesus Christ." And David exclaimed, "I will declare thy name unto my brethren: in the midst of the congregation will I praise thee."

Nowhere in the Scripture or in our Leader's works are we bidden to speak of the manifold blessings which come through the understanding of truth, except for the purpose of praising God in grateful remembrance of His benefits and attracting our fellow-mortals to the contemplation of spiritual good. The wisdom which planned these meetings contained no intimation that they were designed especially for expressions from the favored few who have been trained in rhetorical elegance, or that those only should speak who are advanced in the understanding of Christian Science. Nor is there any necessity for an attempt to expound the teachings of Christian Science here. The work of elucidating the Principle and practice of Christian Science is incumbent on the text-book and properly authorized teachers before private classes. Only the pure thought of gratitude for Life, Truth, and Love, and their innumerable and constant manifestations to "the children of men," together with the loving desire to persuade others to investigate Christian Science, should impel us to utterance. The least thought of selfish desire for prominence or self-aggrandizement mars the testimony and prevents the pure praise which can be adorned only with humility, love, and fearless confidence that God, the giver of all good, has imparted to the consciousness which acknowledges Him, the ability to reflect Him in words so fitly spoken that, as Mrs. Eddy says (Miscellaneous Writings, p. 183), "if he open his mouth it shall be filled—not by reason of the schools, or learning, but by the natural ability, that reflection already has bestowed on him, to give utterance to Truth."

It sometimes happens that a testimony perfectly expressed is no more convincing to the outsider than some broken, ungrammatical voicing of gratitude. This results from the fact that qualities of mind which reflect God are always effective. Gratitude, humbleness of mind, and love are acceptable, and carry conviction to sincere seekers of Truth. The effectiveness of these qualities, which can declare "I know that my redeemer liveth," cannot be hindered by a faulty use of words. Ignorance of the proper use of language is not commendable, however. It is one of the mortal limitations which should be overcome, and in our progressive modern times, with its many facilities for home study, it is possible and praiseworthy for all to improve themselves in this direction. But above the belief of limitation or the belief of educated ability is the important point that the purpose of testimony is to praise God,—to call attention to Him "who forgiveth all thine iniquities; who healeth all thy diseases." Each one should therefore strive to free his thoughts from self, in its various forms of fear, vanity, love of applause and prominence, or timidity and self-distrust, until no obstruction remains to hinder the pure voice of praise.

Jesus prayed, "Glorify thy Son, that thy Son also may glorify thee." When all who attend these meetings habitually endeavor to exalt Principle and its idea alone in their thoughts, our meetings will be permeated with an atmosphere of gratitude which finds expression through those whose offering takes form in words, and maintained as well by those who at times find that silent recognition of the divine presence is the highest praise they can offer. All can thus unite in fulfilling the Scriptural wisdom concerning "a time to keep silence, and a time to speak."

In the small churches error sometimes assumes the form of an oppressive sense of duty. A certain few carry the burden of the work, and these same few are expected to speak every Wednesday evening; if they fail to do so, they are perhaps reproved by their brethren. It has been said that "slavery to duty is often a form of fetish worship, an attenuated expression of fear." A proper sense of duty and obedience to duty is requisite, but it should not be exaggerated out of proportion by the belief that the success of the Wednesday evening service depends upon the activity of a certain few. The success of these meetings depends not so much upon the number of audible words spoken, as upon the spirit of thanksgiving which pervades the consciousness of the audience. When each one becomes awake to his individual part in maintaining this mental atmosphere of light and love, the Master's declaration, "It is not ye that speak, but the Spirit of your Father which speaketh in you," will be more clearly understood. This impersonal sense of the work will remove anxiety concerning the service, and bring instead a quiet confidence that this spiritually active condition will open the proper channel for grateful testimony.

On the other hand, members of the larger churches have been heard to say that they do not consider their modest effort necessary where there are many advanced Scientists to give such excellent testimonies. This error of self-distrust receives a rebuke where Mrs. Eddy quotes the stanza,—

> What if the little rain should say,
> "So small a drop as I
> Can ne'er refresh a drooping earth,
> I'll tarry in the sky;"

and continuing says, "You have simply to preserve a scientific, positive sense of unity with your divine source, and daily demonstrate this. Then you will find that one is as important a factor as duodecillions in being and doing right, and thus demonstrating deific Principle. A dewdrop reflects the sun. Each of Christ's little ones reflects the infinite One" (Pulpit and Press, p. 4). Scriptural allusions to testimony suggest a preparatory prayer for understanding, an effort for purification, preceding audible praise: "That in every thing ye are enriched by him,

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in all utterance, and in all knowledge;" "Make me to understand the way of thy precepts: so shall I talk of thy wondrous works:" "I will wash mine hands in innocency: . . . that I may publish with the voice of thanksgiving, and tell of all thy wondrous works."

In the by-law quoted above, the first admonition is, in the words of St. Paul, "Glorify God in your body, and in your spirit, which are God's." Our first step is the preparatory work through earnest prayer of the self that, with its innumerable claims of sinful sense, would obstruct the pure reflection of Truth and prevent a grateful acknowledgment of its blessings "before men." As our daily lives increasingly attest our recognition and acceptance of the supremacy of good, we shall come to our Wednesday evening meetings filled with the assurance that the presence of Spirit is there to bless all, and that, whether through one individual or through another, sufficient testimony will be given to answer the inquiry of the "stranger that is within thy gates," who has not yet learned to "praise the Lord for his goodness, and for his wonderful works to the children of men!"

CHURCHES AND SERMONS.

EVA S. LOMBARD.

RECENTLY my attention was called to a printed sermon which had been placed conspicuously for free distribution, and the words "Christian Science" led me to take a copy home for review. Having been a member of the church from which it came, until I was nearly forty years of age, my heart goes out to the dear people who are so conscientiously struggling to know God. In the sermon under contemplation, the objection was raised that any one outside the church should "claim to save souls." According to historical records it would be difficult to locate "the church," and we all appreciate the efforts of Luther, Calvin, Wesley, and many others to establish a consistent church.

Mrs. Eddy in Science and Health (p. 583) says that the church is "that institution, which affords proof of its utility and is found elevating the race, rousing the dormant understanding from material beliefs to the apprehension of spiritual ideas and the demonstration of divine Science, thereby casting out devils, or error, and healing the sick." It was Peter's recognition of the healing Christ that led Jesus to say, "Upon this rock I will build my church;" and our recognition of the healing Christ is the "rock" upon which we must build today, if we would be saved. It is in Mind, not in any externals, however beautiful, that we must find our church, no matter to what denomination we may belong.

It is good that some of the churches are awakening to the perpetuity of Jesus' command, "Heal the sick." The time will come, and that at no distant day, when all Christians will acknowledge the logic and the spiritual healing influence of Mrs. Eddy's writings. They will study them and practise them, for those who are honest will see that the integrity of any church must tear away the veil that would obscure spiritual power. Mrs. Eddy says that "honesty is spiritual power" (Science and Health, p. 453), and this will reveal to them the fact that God has many channels through which to pour the healing truth. To call Christian Science a "sugar-coated compound" shows a lack of intimacy with its workings, for it certainly takes away a sense of flattered vanity and self-righteousness and uncovers and destroys "ravening wolves," a process which is just the reverse of sugar-coating. Our text-book tells us (p. 559) that we find the healing "sweet as honey," but that we must also digest the "bitter." (See Revelation x. 9, 10.)

Mrs. Eddy has shown us how to find in the Bible the instructions for healing the sick and casting out evil, and such work cannot possibly be done through a "false interpretation," and at the "expense of truth." Such statements recall the old accusation that Jesus' healing work was through Beelzebub, and his answer was that such a kingdom must of necessity be "divided against itself." Christian Science healing is accomplished in harmony with the truth. Christian Scientists are not alone in their contention that "there is no matter." Physical scientists have been working in this direction for some time, and are rapidly nearing the conclusion that this statement is the only explanation of the "atom" which can be relied upon; so that one must be guarded in calling this an "absurd claim" if he would be considered awake to the signs of the times.

The statement in this sermon that physical diagnosis is a "science, the wisdom of which is of God," would almost tempt one to believe that a clergyman should make a better diagnosis than a physician, although it is stated that the church does not attempt to diagnose physical ills, but leaves them to the physician, in which case we "must be sure the diagnosis is right;" but that, after entire lives spent in earnest study, "physicians fail to master this difficult problem of medicine" and, in spite of all they can do, they "find themselves baffled." Most of the testimonies of Christian Science healing have not been of "self-diagnosed" diseases, but thousands of patients have been healed of diseases previously diagnosed by physicians, through the practitioner's understanding of how to diagnose from the standpoint of Mind and not of matter. Does it not seem strange that the church should "acknowledge limitations"? Mr. Barbank seems to acknowledge no limitations in the floral world, and Mr. Edison none in the electrical world, and why should our clergy acknowledge limitations in God?

A special point for grievance, according to the sermon quoted, seems to be that Christian Scientists are prosperous, notwithstanding poverty has not been proven synonymous with virtue. Jesus said, "Seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you," and Christian Scientists are rejoiced to have proven this to be true. Industry, honesty, wisdom, etc., are of God, and they do bring blessings from God's infinite storehouse. Jesus said, "The laborer is worthy of his hire," and if the work of a Christian Scientist is good it should bring him adequate reward. When Jesus selected his disciples, the one whose duty it was to be treasurer for the twelve found the money thought too strong for him, even with our wonderful Master as a daily companion and guide. If that one out of twelve could not resist temptation, did this prove Jesus' whole statement to be untrue? So, in the rank and file of Christian Scientists, if we should some time be shocked to find we have harbored a Judas, this would not prove the Science to be valueless.

We may not have reached the point where we can multiply loaves and fishes scientifically, but we should not be robbed of the privilege of working earnestly and honestly to learn more of the Principle by which Jesus accomplished this and proved that God is the source of infinite supply. If a better understanding of God has been made possible by the self-sacrificing efforts of one noble woman, why should any eyes or ears be closed to the marvelous possibilities of Christian Science, just because it has not been presented in the way of their appointing? Clergymen, above all men, should be most careful not to offend God's little ones—the infant thoughts that are humbly asking for proofs of God's omnipotence.

The method of the abundant life must be like the method of springtime and summer—the method of growth. The sunshine and shower fulfil the tree. They do not destroy it. So Christ fulfilled life. He implants it, causes it to grow. He makes the fragmentary complete. He makes life abundant, abounding. Let us get more of him, that we may have this abundant life.

REV. H. K. OVERTON.

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SELECTED ARTICLES.

[Frederick Dixon in *Outlook*, London.]

Our critic remarks in a sort of parenthesis that a magazine has been brought to her notice which discusses healing without the introduction of the "irritating name of Mrs. Eddy." It no doubt does discuss healing, but it certainly cannot discuss Christian Science healing and leave Mrs. Eddy out. You might as reasonably talk of the irritation you suffered on hearing the name of Darwin connected with evolution, or that of Stephenson with the steam-engine. I can quite understand that Mrs. Eddy's name may be irritating to some people, because I know that there were those who regarded Paul as a "pestilent fellow." Our critic says that there is nothing to prove that Jesus himself did not "sanctify and strengthen one of the natural means of cure." Has our critic the faintest notion of what the medical science of the first century was like? Does she know that it consisted, according to Pliny, to a large extent of prescriptions which, even in that extremely plain-speaking Roman world, he described as too filthy to mention? Does she know that it consisted partially of healing by exorcism, and of the worship of Asklepios? Does she realize that the cure for a viper sting, to give a single instance, was tablets made from a viper, boiled in a shallow pan, in water seasoned with dill? Or does she mean that, although Jesus declared that it was impossible to heal by a belief in good and evil, that he sanctified this force of mental suggestion, and in some inexplicable way made evil good?

Finally, our critic is good enough to say that Christian Scientists deny all evil, and therefore the necessity of the command to take up the cross. Now it is perfectly true that Christian Scientists deny that evil is real—that is to say, that it is God-made—but they do not deny that the belief in evil has to be eradicated from the human consciousness by destroying in it the belief of evil as power. It is very much easier, with all due respect to our critic, to say that those who are opposed to you are not taking up their cross, than it is to take up your own, and it is a statement very much more honored in the breach than the observance. The only way in which the Christian Scientist can ever hope to heal the sick is by the effort so to destroy all belief in evil in himself as to begin to have in some measure the Mind that was in Christ Jesus. Our critic may talk lightly of Christian Scientists not taking up the cross, but Christian Scientists are going daily about the world, striving to heal the sick, with the knowledge that whenever they fail they may be dragged into the coroner's court and hounded there. When our critic herself faces a life like this she will have discovered one of the innumerable ways in which Christian Scientists are taking up their cross. Until she does it she would be more generous, and nearer the Christianity she denies to them, to remain silent on the subject, and to remember the saying of Christ Jesus, that Christianity consists not merely in preaching the gospel but in healing the sick; also, that Jesus never used material means.

[Judge L. H. Jones in *Paducah* (Ky.) *Sun*.]

There are those who say that Christian Science does not heal, or that it heals only functional and nervous disorders, but there are thousands of competent witnesses, as competent as any that testified to Jesus' healing works, who are telling the people from their own personal experience of the healing; that it does heal, and has healed every form of disease known to the medical profession.

Suppose these people are telling the truth. In the light of the Master's denunciation of those who reject his healing gospel, what of the ministers and others who are everywhere ridiculing and deriding those who stand for the healing power of Jesus' word today as of old? Who denied Jesus' healing in Palestine, who said he healed by the power of Beelzebub, who set the mob on him, and finally crucified him? The scribes and Pharisees, the ministers and orthodox church people of that day. The crime is so horrible that we fain would think it could only have been commited by the worst and most degraded element of society, but it is not so. The scribes and Pharisees were the highly educated, cultured, and most respectable people, who stood for law and order, who upheld society, who constituted society, who stood for morality and supported the church. In all these respects they were not a whit inferior to the same class of people today. They were devout religionists, and believed that in crucifying Jesus and rejecting and deriding his healing truth they were serving the best interests of the people and the church and were doing what their God wanted them to do. Is history repeating itself today?

Christian Science teaches no such silly doctrine as that sickness and pain can be destroyed by simply denying it or thinking it is unreal. It teaches the unreality of these things in the same sense exactly that scientists and philosophers in all ages have understood the "real" and the "unreal." It teaches that sickness, pain, etc., belong to and are confined to the sense world, the world of carnal or fleshly and material things, which is phenomenal and unreal as contrasted with the spiritual and real universe, which contains all that God created; that this, being the universe of God's creating, is the kingdom of God spoken of in the Bible, and that into it no sickness, sin, nor death can enter —neither anything that "maketh a lie."

There is perhaps no one point upon which distinguished scientists and metaphysicians of all ages are more unanimously agreed than this, viz., that the material world, all the material objects we seem to see around us and which seem to be the only real things we have, are not real things at all, but are nothing more than concepts of the human understanding. They are what our carnal minds give us; they are our opinions of real things. Once it was our opinion that the earth was flat, but that did not make it flat, although it certainly looks flat to us; once it was our opinion that the sun rose in the east and set in the west and that the world stood still in the mean time, but that did not make it true. It is the office of scientific and intelligent thinking to correct false opinions and false appearances, and the extent to which it succeeds marks the progress of the human race. In no other sense does Christian Science teach the unreality of anything.

[E. M. Ramsay in *Scotsman*, Edinburgh, Scot.]

In answer to "M," as is well known, very divergent views concerning baptism and the holy communion are held in the different Christian churches, and even by members of the same church. The Christian Science view of these important matters probably differs from that entertained by "M." Some of us who are now Christian Scientists were formerly zealous, well-instructed members and regular communicants of the Scottish Episcopal church and of the Church of England. We find that our new understanding of the teachings of our Lord has shown us how to live better lives than we knew how to live before, has given us a much firmer grasp on heavenly things, and enabled us in some measure to obey the Master's commandment, "Heal the sick."

[From *Medical Record*.]

Dr. William Brady of Elmira, N. Y., declares, practically, that there is no such thing as "catching cold." He classes "catching cold" as one of the "phobias," and has gone so far as to write an article with the title "The Catching Cold Phobia." He asserts that "the catching cold bogey proves a most deplorable obstacle to present methods of palliation and eradication of disease, and the responsibility for the well-nigh universal worship of this false image rests largely on our [the doctors'] own shoulders, since the stupid habit

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of speaking of 'taking cold' prevails quite as widely among physicians as the laity."

The writer declares, moreover, that Mrs. Eddy may very well have had "catching cold" in mind when she wrote: "Disease arises, . . . through association,—calling up the fear that creates the image of disease and its consequent manifestation in the body" (Science and Health, p. 154). Here are some of Dr. Brady's views on the subject:—

"One can scarcely form an adequate conception of the abuse of this nonentity unless one makes an endeavor to avoid reference to cold, in the colloquial sense, in conversation with patients. In general practice it is really a problem to elicit a history from a patient of even high intelligence without recourse to this vicious phrase: fully nine-tenths of our patients believe, if they have not already been told, that their ailments are caused or aggravated by 'taking cold.' The very exceptional case in which the history does not gratuitously open with a 'cold' somewhere or other, will promptly rise to the bait of a leading question, put by the physician, bearing on the probable cause of the illness. Therefore the adjective universal is advisedly applied to this abuse in the preceding paragraph.

"Conscious of this unfortunate state of affairs, we should consider it our duty to show our patients at every opportunity the utter absurdity of their delusion. This of course will prove a gigantic task so long as medical men persist in the use of the catching-cold sophistry as a cloak for diagnostic ignorance,—for such it is, in all truth, at all times. Many practitioners greedily seize on this accommodating phrase as a useful scheme for hedging on the diagnosis pending the period required for the signs to disclose the true nature of the illness.

"These magicians are always capable of turning a 'slight cold' into measles, influenza, typhoid fever, tuberculosis, or whatever the exigency may demand. A very few of the craft, fortunately, become so expert at this trick of the trade as to conceal the mark of unclean instruments, or unwashed hands, in certain cases of septicemia, under the familiar label 'she has taken cold,'—a crime to which we, as a profession, are accessory when we do not try to discourage the widespread catching of cold fallacy that permits it.

"A bulletin from the bedside of a certain politician recently stated that 'the senator had contracted a very heavy cold, which it is feared may settle on the lungs'! Finally, there is that joy of the blunderbuss therapist, the diffuse or general cold which 'settles all over' and is consequently to be attacked by figuratively closing the eyes and shooting at random a scattering charge of some such junk as 'cold-improved' or 'cold-preferred' tablets into the victim's body. It is surprising how many survive such an attack, only to pass the remainder of their lives at the popular pastime of dodging drafts."

[Edward W. Dickey in *Pomona* (Cal.) *Progress.*]

The foundation of Christian Science is the one infinite, eternal God, divine Mind, the sole cause, creator, and power in the universe. Christian Science declares that this one infinite Being is good, and includes nothing unlike Himself. It therefore declares and proves evil in all of its phases, subtle, hidden, or otherwise, to be null and void—as something without basis, foundation, or cause, and to be dealt with as Jesus directed when he defined devil, evil, as "a lie." Mortals have been deceived by this serpent evil, *alias* animal magnetism, and not until the advent of Christian Science were scientific steps toward dominion over all error pointed out.

The term animal magnetism is not the result of the coming of Christian Science, but has come to the surface since its discovery that even hidden iniquity may be destroyed. Mrs. Eddy never taught that animal magnetism has power. She long ago discovered that others did so believe and even sought to exercise it ignorantly and maliciously. She has devoted a chapter in her book, Science and Health, to an *exposé* of this whole question. Her entire life-work and all she has ever written breathes the spirit and power of good to overcome evil, even as light dispels darkness, and in the place thereof "all is light."

Going to the "root of Christian Science" does not lead one to Mrs. Eddy, but to God. She is but its Discoverer. Through her own spiritual clear-sightedness she gained a nearer vision of divine Love, and the fruitage of that revelation has redeemed thousands of men and women from all phases of evil and disease, and lifted them to a purer and holier contemplation of God and His Christ. The nearer one gets to the "root" of Christian Science the nearer he gets to God and away from human personality.

[Arthur E. Jennings in *South Durham and Auckland Chronicle*, Aus.]

Permit me to thank the vicar of Auckland for his letter in your last issue. The gospel of suffering has been emphasized by the opposition against the Discoverer and Founder of Christian Science and her followers, and in this age Christian Scientists can explain what it means to drink the cup of our Lord. The point upon which the vicar does not seem clear is the teaching about the unreality of matter and evil. Paul declared, "We look not at the things which are seen, but at the things which are not seen; for the things which are seen are temporal; but the things which are not seen are eternal." This teaching we accept unreservedly, and it is true, because it is based upon the evidence of the spiritual senses.

All critics of Christian Science put themselves in the unenviable position of assuming that what we say is not common sense. Without referring to the emphatic declarations of our Master as to the allness of Spirit, here let me quote from the best schools of philosophic idealism. Fichte writes that "all things which we see or work with in this earth are as a kind of vesture or sensuous appearance." Huxley describes matter "as the unknown hypothetical cause of states of our own consciousness." Ostwald, who, by the way, received a Nobel prize, explains matter "as a thing of thought." Thus it will be seen that it is the wrong concept of matter that will change and not the thing itself. Paul made this quite clear when he said: "For if that which was done away was glorious, much more that which remaineth is glorious."

Another false and popular belief is that suffering is in matter; but it is in the human or carnal mind. One may not believe this, one may not have heard it before, but it is true, and we are proving every day that matter cannot think.

[R. Stanhope Easterday in *Greensburg* (Ind.) *Standard.*]

We cite our readers to the Christian Science text-book, not as an interpretation of Scripture to be accepted by all without question or proof, but as being the only safe and authentic source of information on the subject of Christian Science, before judgment is essayed. Christian Scientists by no means ask the world to accept Mrs. Eddy's interpretation of the Bible, except upon the very wholesome basis of positive proof and legitimate appeal to reason.

The fact that in nineteen centuries of Christian history there have not been satisfying evidences of a full interpretation of our Lord's life and teachings in the form of "signs following," would seem to indicate that our critic errs, moreover, in affirming that we need no further interpretation of the gospel. Indeed, the justification for the "visible church" today and in past ages is quite largely the fact that it affords such opportunity for interpretation of God's word. It is queer, also, that Mrs. Eddy's interpretation of the Bible should have been singled out by our critic from the thousands of interpretations extant, as the one sole and pernicious (?) violation of her own cherished

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idea of a church "whose only creed is the Bible." It would doubtless develop upon investigation that our critic's "creed" is, after all, only her own or some one else's interpretation of one or more of the salient points of Christian faith couched in Scriptural phraseology.

[John H. Wheeler in *Kansas City* (Mo.) *Journal.*]

Mrs. Eddy writes (Science and Health, p. 322), "Mortals may seek the understanding of Christian Science, but they will not be able to glean from Christian Science the facts of being without striving for them. This strife consists in the endeavor to forsake error of every kind and to possess no other consciousness but good." From the above the conclusion may be easily drawn that those who profess the Christian Science faith may not indulge in human differences, much less may they claim the right to be intolerant of one another's convictions. Christian Science teaches that our Saviour's example of returning good for evil under all circumstances, is the least one can do to preserve in himself the spiritual relationship with God that heals discords and keeps him unspotted from the world.

There is one simple rule to be strictly followed by all Christian Scientists in assisting others to feel the benign influence of this faith, viz., that the seeker's part is to request voluntarily and earnestly this assistance before it is imparted, and under no circumstances is coercion or persuasion to be used. This rule of action thus becomes the reasonable and sane climax to every true Christian Scientist's profession of faith as he or she strives only to have the mind of the Lord; by doing that which always returns good for evil. A student does not always fully succeed in the application of this rule to human affairs, but he is less than a student if he deserts the rule in attempting to make the application, and hence one is not a Christian Scientist if the rule be broken.

Mrs. Eddy writes: "We are not Christian Scientists until we leave all for Christ;" again, "If we would open their prison doors for the sick, we must first learn to bind up the broken-hearted;" also, "I long to see the consummation of my hope, namely, the student's higher attainments in this line of light" (Science and Health, pp. 192, 360, 367). This rectitude of thought and exalted purpose, exemplified in the lives of individuals seeking to uplift mankind, is alone worthy of the name of Christian Science. Guided by this divine impulse, its adherents will so regulate all their human affairs that their deeds will not give offense to any one, but rather be a sweet smelling savor to all. This alone is the healing power; the benign Christ with us. "By this shall all men know that ye are my disciples, if ye have love one to another," said our Lord and Master.

[Gray Montgomery in *Boulder* (Col.) *Herald.*]

Our critic's accusation that Christian Science is heresy must be replied to as in the case of Paul when arraigned for a like misdemeanor: "But this I confess unto thee, that after the way which they call heresy, so worship I the God of my fathers, believing all things which are written in the law and in the prophets."

The Century Dictionary defines the word "heresy," when specifically used in theology, as "a doctrine rejected by the authorities of a church as contrary to the established creed of that church." Possibly our reverend critic refers to the doctrine of healing, which is an essential teaching and practice of Christian Science. If Christian Science is heresy because it fulfils the teachings of Jesus in regard to healing as well as preaching, then Christian Science must plead guilty to the accusation. Christian Science accepts all the teachings of the Saviour, and in all four Gospels his commands to heal the sick are invariably connected with his injunctions to preach the gospel. In fact, the greater part of his three years of ministry, as related by the apostles, Matthew, Mark, Luke, and John, is mainly a record of his healing works, which were in demonstration of the Principle he taught, a proof of his correct understanding of God.

Our critic's misinterpretation of what constitutes a Christian a follower of Christ, is no doubt the cause of his criticism that Christian Science is not Christian. The Christian Science text-book, Science and Health, shows very clearly that Christian Science is Christian because its healing works are of God,—Christ-healing, accomplished through the spiritual recognition of God's government.

[*Penny Illustrated Paper*, England.]

The American clergy are apparently going to take up seriously the question of Christian Science. Apart from the many quack "healers" who are fattening on the credulous, and who do not really understand the basis of the beliefs, there is no question, to our minds, that Christian Science in its enlightened form is going to play an important part in the world's religion of the future. We are not sure that it isn't going to be the means of filling our churches and chapels again. It certainly gives one wondrously to think.

[Willis D. McKinstry in *Topeka* (Kan.) *Capital.*]

The false claim of evil or error has existed contemporaneously with mortal man, and the term mesmerism or animal magnetism was used for almost a century before Mrs. Eddy discovered Christian Science. She says in Science and Health (the text-book of Christian Science) on page 102: "Animal magnetism has no scientific foundation, for God governs all that is real, harmonious, and eternal, and His power is neither animal nor human. Its basis being a belief, and this belief animal, in Science animal magnetism, mesmerism, or hypnotism is a mere negation, possessing neither intelligence, power, nor reality, and in sense it is an unreal concept of the so-called mortal mind." In Christian Science, animal magnetism is a term used to define error, or evil, in its every phase. Christian Science does not ignore the claim of malicious animal magnetism. It is recognized as the operation of erring mortal mind or human will. It is unreal because it is without basis or law; therefore it can be overcome and destroyed and mankind saved from its claim of evil influence.

It would be absurd for one to claim that frost is the origin of fire, or that darkness is the source of light; so it is equally absurd to say that malicious animal magnetism has its origin in or is akin to Christian Science. Christian Science imparts to mankind the fact that God is Mind; as there is but one God, there can be but one Mind. This one Mind is good and all inclusive, therefore it includes the universe. This one Mind being infinite extends into immensity, having no boundary nor frontier; therefore evil or its claim has no abiding-place in or outside of divine Mind.

I do not pray, O God, to Thee
To lift me high;
I do not ask that there may be
No troubles I
Must face in climbing up; I pray
For no man's help along the way.

But give me strength, O God, and heart
To try and try;
I do not crave an easier part,
I only sigh
For strength to stand among the few
Who bravely struggle and subdue.

S. E. KISER.

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CHRISTIAN SCIENCE SENTINEL

EDITORIAL

MARY BAKER EDDY.

THERE is a story of a certain old-world philosopher who, when it was asked of him, "What constitutes achievement?" answered, "To be able to reply Yes, every evening, to yourself, when you ask, 'Have I done good to any one today?'" It would be difficult to find a more practical and efficacious test of the value of a man's life-work, and it would be impossible to find any one to whom it could be more fearlessly applied than Mrs. Eddy. Her whole life, even before she discovered Christian Science, constituted an expression of an intense tenderness for suffering humanity, and as the years added themselves to years, and she learned more and more of divine Life, Truth, and Love, she came to fulfil absolutely the exhortation of Paul to the church at Colosse, "Walk worthy of the Lord unto all pleasing, being fruitful in every good work, and increasing in the knowledge of God."

Building in this way for God and not for herself, she built on sure foundations. The Christian Science church which, in the brief space of forty-four years, has literally folded itself around the globe, is in this way founded upon a rock, the rock of divine service. It is a rock against which the storms may beat in vain, for as long as the thoughts of men are turned away from selfish aims, in the endeavor to be able to say, at every close of day, "I have striven to bring healing to the sick, peace to the weary, joy to the sorrowing," they will be learning something of the meaning of consecration.

The depth of man's consecration may be measured by his understanding of divine service. "The song of Christian Science," Mrs. Eddy writes, "is 'Work—work—work—watch and pray'" (Messages to The Mother Church, p. 20), and certainly no one has ever put exhortation into practice with more selfless devotion than has she. "I saw before me," she writes on page 226 of Science and Health, alluding to her earlier trials, "the awful conflict, the Red Sea and the wilderness; but I pressed on through faith in God, trusting Truth, the strong deliverer, to guide me into the land of Christian Science, where fetters fall and the rights of man are fully known and acknowledged." Not once, in all those years of conflict, did she flinch, because not once in all those years did she put her own will before the will of God; and so today the Red Sea and the wilderness lie far behind, and the advancing hosts of Christian Science hear the voice of their Leader, repeating the triumphant words of her Master, "Fear not, little flock."

What Mrs. Eddy has won for Christian Science, her followers will maintain and increase, because she has given them a scientific understanding of Love; and, as she herself says, "Where shall the gaze rest but in the unsearchable realm of Mind? We must look where we would walk, and we must act as possessing all power from Him in whom we have our being" (Science and Health, p. 264). Though they stumble and falter as they press forward, press forward they must, because they have realized that the demands of divine Science are imperative, and that the peace of God which they one and all seek can only come to them in proportion to the measure of their performance.

This performance has, however, to be something more than individual, it has to be collective as well. Even in the affairs of this world the proverb declares that in union is strength. If this is true of the effort of discordant minds and temperaments to achieve a human victory, how much more true must it be of that unity in the service of God which is founded on unity of thought and action. Such unity is to be wrought out only in the determination to seek another's good rather than our own, for self-seeking is the seed which would grow into the tree of disintegration.

This is the lesson which Mrs. Eddy has held persistently before her followers, and we can only claim to be her followers in proportion to our obedience to her teaching; and to obey that teaching we have to devote our efforts to the attempt to live in good. "Who lives in good," she writes, on page 4 of "Pulpit and Press," "lives also in God,—lives in all Life, through all space. His is an individual kingdom, his diadem a crown of crowns. His existence is deathless, forever unfolding its eternal Principle. Wait patiently on illimitable Love, the lord and giver of Life. *Reflect this Life*, and with it cometh the full power of being. 'They shall be abundantly satisfied with the fatness of thy house.'"

ARCHIBALD MCLELLAN.

ONWARD AND UPWARD.

CHRISTIAN SCIENTISTS the world over have another reminder that they must arouse themselves as never before to prove by demonstration the priceless teachings of their beloved Leader. This she has always urged them to do, but the human tendency often leads us to rely upon another to work out our problems for us, and so far as this is yielded to we lay needless burdens upon others, and miss temporarily the unfoldment of our own spiritual capacities.

Some years ago, when Mrs. Eddy found it necessary to go away from Boston in order to gain greater freedom for the revision of Science and Health, and also for the writing of other books which have so wonderfully enriched our literature, many of her followers were greatly disappointed, because, as it then seemed, their captain had retired from the field and left them to fight their battles alone. Soon, however, they learned that this was far from being the case. As a result of the greater freedom gained by seclusion, she was enabled to work out the rules for our church organization, The Mother Church and its rapidly increasing branches; as given in the Manual. She also provided for the establishment of the Lesson Sermons, Christian Science reading-rooms, the board of lectureship, the committees on publication, and the extension of our literature in the publication of the *Sentinel*, *Der Herold*, and the *Monitor*. The *Journal* had been established by her in 1883, and she continued to be a frequent contributor to its pages.

Among the many other achievements of Mrs. Eddy's years of retirement from society, may be reckoned the building of The Mother Church edifice in 1894, also its magnificent extension in 1904, and later the erection of the publishing house. All of this, however, is but the outward expression of the mighty Christianizing influence which had its present-day inception in the giving to the world of "Science and Health with Key to the Scriptures." The redemption of thousands upon thousands of professed Christians from a doubting and uncertain faith in God and the promises of Christ Jesus, and the awakening of vast numbers of avowed agnostics to a vital faith in these and a new-found love for God and man; the physical healing of multitudes and their moral and spiritual quickening,—these are the things that really tell the story of what she attempted and by the grace of God accomplished. Well may the lesson of her life arouse all her followers from the lethargy of mortal belief and the delusions of mere personal ambition, to whole-hearted service in the cause of Truth.

The cause of Christian Science is firmly established, thanks to Mrs. Eddy's reflection of divine wisdom and her unceasing toil. To us is now committed the glorious task of seeing to it that no smallest portion of our spiritual heritage shall be lost to posterity, because of any lack of appreciation or energy on our part. As we think of our

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beloved Leader, crowned with a record of long and selfless service such as the world has seldom seen, we may recall Tennyson's characterization of a great English statesman,—

> Whose eighty winters freeze with one rebuke
> All great self-seekers trampling on the right.

Mrs. Eddy's followers are such because most of them had hungered for but failed to find that which her teaching offers, the Science which reveals the facts of being, including man's limitless possibilities as a child of God, and which makes all the promises of Christ Jesus an absolute certainty. Like the Samaritans who listened to their townswoman's story of Jesus' wonderful teachings, we can say, "Now we believe, not because of thy saying: for we have heard him ourselves, and know that this is indeed the Christ, the Saviour of the world." Jesus, as a personal teacher, left his followers, but he promised that the Comforter, "the Spirit of truth," should come and abide with them forever, should bring to their remembrance all that he had taught them.

Mrs. Eddy has ever directed her followers to look away from her personality to the Holy Comforter, and as they have striven to obey they have found the eternal and infinite source of all comfort, the Life divine. They will prove their love for their divinely inspired Leader by greater faithfulness at each step of the way; they will "wait upon the Lord" and "renew their strength;" they will "run, and not be weary; . . . walk, and not faint."

ANNIE M. KNOTT.

THE TRUE TEST.

IN no respect, perhaps, do the judgments of men present more marked differences and contradictions, than in their estimates of what entitles individuals to the honor and praise of their fellows. History witnesses that distinction has been conferred by popular acclaim for a very great variety of reasons, some of which give proof that enthusiasm over a given accomplishment may make it easy to overlook the means by which it has been effected.

The glamour of the mere fact of success in one's undertakings may thus become a great temptation, and especially to the young and energetic as they enter upon business life, and one of the imperative demands which human welfare makes upon all parents and teachers is this, that they effect a life-impress of the truth that no achievement is worth while save that which is moral in its every factor, which is wrought in righteousness from start to finish, and that the value of the deed and the character of its doer are always determined by his fealty to this ethical requirement.

Individual so-called graces and virtues, the things that often characterize the popular man, the attractive personality,—these give no reliable evidence of genuine values. As cant is the semblance of saintliness, so pride and love of praise may clothe themselves in the garb of philanthropy, so that selfishness appears to men to be kindly and generous. Very much of that which makes for social standing and reputation is altogether too exterior, too separate from real selfhood to be a reliable witness as to virtue.

There is that, however, which, upon every plane of intelligence and in every condition of life, accurately measures and defines the worth both of the worker and the work; namely, the fact of loyalty or disloyalty to the highest ideal perceived. When of two or more concepts or courses the noblest, most unselfish, most spiritual is chosen and adhered to, then the real and forever test of genuineness has been met. How insistently the Master thrust home that reiterated query, "Simon, son of Jonas, lovest thou me?" This was his test-question: it was personal, interior, inevasible, and it could be affirmatively answered only as the heart was true to the highest known truth.

Witnessing before King Agrippa, Paul could glory in that when the light fell upon his pathway he was not "disobedient unto the heavenly vision;" and today unnumbered thousands are moved by the remembrance of another disciple, who, having found the way, after long and earnest seeking, followed it with a devotion so steadfast, a zeal so unswerving, even when resistful sense had filled it with thorns, that the marvel becomes greater with every recurrence of thought. Here was a test of character whose rare severity sounded the depths of a rarer worth. Nothing ever weakened the tenacity of Mrs. Eddy's maintenance of her adherence to the Christ-idea, the concept of spiritual being which she had demonstrated to be able to save suffering humanity from sickness and sin; and in this she fought her "good fight."

Christian Science makes the individual privilege and duty of its every exponent perfectly clear. Each for himself must prove his worthiness, the genuineness and efficiency of his understanding. Truth makes no concessions, and we must stand unreservedly, unequivocally for it. This is the call today, and the rejoicing answer of every worthy Christian Scientist will be found in a quickened inspiration, a deeper consecration, a more tender compassion, a more humble, more unselfish, more Christlike doing of every least duty revealed to him in this dawn of a splendid day.

JOHN B. WILLIS.

AMONG THE CHURCHES.

CHICAGO, ILL.

The congregation of Sixth Church of Christ, Scientist, yesterday [Oct. 31] purchased a site for its proposed new church building on Prairie avenue, 166 feet south of 113th street. The church has been gathering a building fund for some months, and having purchased the lot, intends to begin building soon.—*Chicago Record-Herald.*

DAVENPORT, IOWA.

The most important incident in this field for the past year, and indeed for several years, is the purchase of an exceptionally beautiful site for the larger church building which will soon be needed to house the rapidly increasing congregation of First Church of Christ, Scientist. The spacious lot lies in one of the handsome sections of the city, and is located at the intersection of Kirkwood boulevard and Grand avenue. During the past few months the attendance at both Sunday and Wednesday evening services has been such that it has been necessary to place extra chairs wherever possible in the auditorium, and also seat a goodly number in the reading-room adjoining. The purchase price has been fully paid and plans for the new church building are now in preparation.—*Correspondence.*

ITHACA, N. Y.

The corner-stone of First Church of Christ, Scientist, Ithaca, N. Y., was laid at an early hour Thursday morning, Sept. 15, in the presence of the First Reader, the board of trustees, building committee, and architect. There was placed in the corner-stone a copper box containing the Bible, Science and Health, a current *Quarterly*, *Monitor*, and *Sentinel*, together with a parchment scroll giving the history of the church, the names of the charter members, present members, and officers. As the stone was lowered into place, all united in silent prayer, followed by the audible repetition of the Lord's Prayer.

The church edifice is located in Cascadilla Park at the foot of University avenue. It is bungalow in style of architecture, with a seating capacity of about two hundred and fifty. Work was begun on the church in July and it is expected to be ready for occupancy in December.

Correspondence.

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THE LECTURES.

SAN FRANCISCO, CAL.

Frank H. Leonard delivered two lectures here on Christian Science. At Columbia Theater, Oct. 2, he was introduced by Marion Vecki, who said in part,—

One might think that when efforts are being made to put into universal practice that teaching which will do away with all the ills to which mortals have hitherto been thought to be heir, that at least all could occupy common ground and work concertedly and harmoniously to further such efforts, the goal of which is the accomplishment of so grand a mission. All of us, no matter what our faith or purpose in life may be, are seeking for the truth, that truth of which Christ spoke when he said: "Ye shall know the truth, and the truth shall make you free." Surely, no nobler effort could be made by thinking men than to contribute toward the realization of Christ's message of peace on earth and good will toward men. All kinds of untruths, told and retold about Christian Science, have created misconceptions and misapprehensions in the minds of those who know little or nothing about it. These lectures are given for the very purpose of correcting these misconceptions and misapprehensions, to clear away any possible doubt regarding Christian Science, and to give to those who are seeking for truth, and want to find it, an opportunity to learn that in Science there is naught but right thinking.

At Christian Science Hall, Oct. 3, Mr. Leonard was introduced by Mrs. E. T. Le Blond, who said in part,—

Why are we here tonight? Because we want to know. Each one here is waiting for an answer to some question. Those who have felt the touch of this mental leaven which is leavening the whole world are here for a larger baptism. Those who have not felt the influence of this truth in their lives, but have seen it manifested in others,—in sickness healed, sin cast out, life sweetened and elevated,—these come asking what and whence the power that does these things. They come asking, like Pilate, "What is truth?" but, unlike Pilate, they are ready for the answer, and the answer is here. Christian Scientists are not only truth-seekers, but truth-finders. Truth is revealed in Christian Science, and we are teaching, preaching, living, and demonstrating it just in the measure that we understand it—no more.—*Correspondence.*

MINNEAPOLIS, MINN.

Two lectures on Christian Science were delivered by Willis F. Gross in Second Church of Christ, Scientist, on Monday and Tuesday evenings, Oct. 17 and 18. The large auditorium was filled to the doors both evenings. The lecturer was introduced by Henry Deutsch, First Reader, who spoke the first evening in part as follows:—

As I look over this large audience, completely filling our auditorium this evening, I feel as though nothing need be said as to why there are Christian Science lecturers and lectures on Christian Science. The interest that is manifested by this attendance tonight and the attendance that you will find at practically all lectures on Christian Science, indicates that in the forty odd years of its existence Christian Science has proven its assertions, has demonstrated its Principle; and that today, as a result thereof, the world is looking and seeking for all it can find of the knowledge of Christian Science; therefore, it is eager and ready to attend these lectures prepared for those who come to know what Christian Science is and what it does.

In its original inception the board of lectureship of The First Church of Christ, Scientist, of Boston, Mass., The Mother Church, was organized for the purpose of sending forth among the people those who were capable and qualified to explain away misconceptions and misinterpretations of Christian Science, but it is a great joy today to know that the lectures at this time are not now primarily for that purpose, but more largely to supply the desire of the world for this great truth which Christian Science is expounding and promulgating for the healing and salvation of the world. And yet, even today, in this enlightened twentieth century, there are some who refuse to admit the claims of Christian Science, there are some who are still ready to misconstrue and misinterpret what it teaches; so, for the benefit of all these classes, the members of the board of lectureship are traveling from one end of the world to the other, explaining the real message and real meaning of Christian Science.

Correspondence.

NEW YORK, N. Y.

A lecture was given by William D. McCrackan, M.A., in the edifice of First Church of Christ, Scientist, Tuesday evening, Oct. 18, before a large audience, many having to stand. Mr. McCrackan was introduced to the audience by William W. Porter, who said in part,—

On behalf of First Church of Christ, Scientist, New York city, permit me to extend to each and every one present here tonight a most cordial and hearty welcome. As a member of a neighboring branch Church of Christ, Scientist, I received with a great deal of pleasure the courteous invitation from the trustees of this organization to be present tonight to introduce to you the speaker of the evening.

We have come here for the purpose of listening to a lecture on the subject of Christian Science. The word science designates that which presents and proves something, and the word Christian designates that which relates to the Christ, the Word of God, the Son of God; and since Jesus himself referred all things to the Father, the word Christian ultimately and finally relates to God; therefore we find the term Christian Science to mean, in plain language, that which affirms God as the presence of all right thought, and rationally deduces man in His image and likeness. Jesus said to the people, "Ye shall know the truth, and the truth shall make you free." He also said to you and to me, "Be ye therefore perfect, even as your Father which is in heaven is perfect." Jesus was never accused of needless multiplicity of words, and when he uttered this saying it is evident that he meant what he said and said what he meant; therefore it may not be considered presumptuous for one to seek to understand something about "the one true God," Him whom Jesus declared it was life eternal to know.

Correspondence.

INDIANAPOLIS, IND.

Francis J. Fluno, M.D., delivered a lecture on Christian Science in Murat Theater, Sunday afternoon, Oct. 23, before an audience of three thousand people, and it is estimated that fully two thousand people were turned away, unable to gain admittance to the theater. The lecture was given under the auspices of First Church of Christ, Scientist. Clare G. Cameron, First Reader of the church, who introduced the lecturer, spoke as follows:

The Bible has been a closed book to most of us, so far as having any practical relation to our daily living. Many interpretations of its teachings have been given to the world, but none of them have satisfied the cravings of the heart which longed for something better and higher, or revealed the spiritual meaning whereby we could realize the fulfilment of the promises contained therein. Mrs. Eddy, through her purity and wisdom, has given to this age Christian Science, which is proving its worth to all mankind. The truth contained in her writings has been the means through which many thousands of people have been healed spiritually, morally, and physically.

Correspondence.

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GRAND RAPIDS, MICH.

A lecture on Christian Science was delivered Sunday afternoon, Oct. 23, at Powers Theater, by the Rev. William P. McKenzie to an audience of about sixteen hundred people. The lecturer was introduced by Percival Bancroft Garvey, a member of the board of directors of the local church, who said in part,—

These lectures are given largely in order that any prejudice, misconception, or false statement concerning Christian Science, its meaning, teaching, or theology, may be corrected and cleared away. It is not our desire or purpose to extol Christian Science, but rather to explain it,—its motive, operation, and beneficent influences. This scientific healing, saving, regenerating process, or message from divine Love, is awakening, educating, elevating all mankind into better, purer, holier habits of thought and living, through a clearer apprehension of Truth, and is revealing a practical theodicy, a present-day possibility of understanding God, Principle, the creator, preserver, and giver of every good and perfect gift.

Christian Science is growing rapidly, and it is occupying the thought and attention of people more and more. It does not create or establish a truth, it simply and consistently proclaims it, and projects into human consciousness that which always was and always will be true. It is God's unfoldment of the truth in a way never before known. Christian Science offers no apologies and asks no favor but good will. It stands upon its own merits,—the proofs of demonstration, the "fruit of the Spirit."—*Correspondence.*

WABASH, IND.

The Eagles Theater was comfortably filled with an appreciative audience Thursday evening, Oct. 27, to listen to a lecture by Clarence C. Eaton of Tacoma, Wash. The lecturer was introduced by O. O. Oldfather, who said,—

We read in the Bible that Jesus healed the sick, gave sight to the blind, and relieved the suffering and sorrowing. In his efforts to impress upon his hearers the ever-presence and eternal availability of Christ, Truth, he said: "Before Abraham was, I am," and "Lo, I am with you alway, even unto the end of the world." The prophets, through their perception of this truth, performed many wonderful works, and it is the same understanding of God and His Christ that is bringing health, peace, and happiness today to those who have ears to hear. Christian Scientists are proving their faith in the Master by complying with his teaching that those who believed on him should do the works which he did. Hear his words from Matthew: "Heal the sick, cleanse the lepers, raise the dead, cast out devils; freely ye have received, freely give."—*Correspondence.*

LECTURES TO BE DELIVERED.

Unless otherwise stated in the notice, it is assumed that the lecture will be given at 8 p.m.

Riverside, Cal. (First Church).—Francis J. Fluno, M.D., Loring Opera House, 3 p.m., Dec. 18.
Santa Ana, Cal.—Prof. Hermann S. Hering, Dec. 10.

One strong thing I find here below: the just thing, the true thing. My friend, if thou hadst all the artillery of Woolwich trundling at thy back in support of an unjust thing, and infinite bonfires visibly waiting ahead of thee to blaze centuries long for the victory on behalf of it, I would advise thee to call a halt, to fling down thy baton, and say, "In heaven's name, no!"

CARLYLE, "Past and Present."

TESTIMONIES OF HEALING.

When first I heard of Christian Science, I had begun to think that in time I should be a chronic invalid. I had been for weeks in a "home," and on account of heart trouble fainted nearly every day. I also had distressing attacks of earache with abscesses, from which I had suffered since childhood. I dreaded the winter, as I used to be in bed for weeks with bronchial and throat trouble, surrounded by medicine bottles, inhalers, doctors, and nurses. Everything that mortal mind could suggest was done to help me, but I always felt tired and nervous and only seemed to recover from illness for a little time to get something else or to have a return of an old attack. At last, after long continued illness, the doctors said that I must have an operation as soon as possible. The day was fixed and everything arranged, but I felt very miserable and only agreed to it because a specialist said that the illness was acute and that I might pass away in the next attack before an operation could be performed. They had quite decided that I was to have another attack, and so had all my friends, also myself.

I did not know what Christian Science was at that time, but during the few days of waiting for the operation I came across an article on Christian Science and concluded that it was the spiritual healing taught and practised by Christ Jesus. Even then a kind of buoyant hope filled me: I could not rest, and begged my husband to go out and get Mrs. Eddy's book, "Science and Health with Key to the Scriptures" for me, but he came back without it, having been to most of the large booksellers in London without success, and they were not able to tell him where to get a copy.

We knew nothing about the reading-rooms where all Christian Science literature may be bought, but eventually we got a copy which I read with the conviction that God, good, omnipotent power, who had made a perfect creation, could never have made such a miserable, imperfect specimen as I seemed to be. I wondered how I had reached such a condition of perverted thought. Man is made in the image and likeness of Spirit, therefore perfect, and was I going to allow myself to be made into a drudge for mortal mind? I decided at once, with great relief, that after realizing such a great truth, no operation could take place, and that unless I could respond to "the law of the Spirit of life in Christ Jesus," which makes "free from the law of sin and death," it was useless for me to expect to get health and happiness from material means.

I was practically healed then, as I did not see the doctors again. My husband told me that they were very kind and interested about it, but I came under the guidance of a dear Christian Science practitioner at Reading, who had been treating me, and she gave me another of Mrs. Eddy's books, "Unity of Good," which was the greatest comfort and help to me, as was also the steadfast Christian Science work and services at both Reading and London. These have helped me to realize how much a faithful worker can do to help others to the understanding of the power of divine Love and Truth. A river of plenty flows down all our streets, and the pool of Bethesda is at our feet. If we are willing to be "absent from the body, and to be present with the Lord," the healing follows naturally; as we grow more spiritual, the body responds. Spirit cannot be sick, ill, or deformed, and Christ Jesus gives us the command, "Be ye therefore perfect."

I have had no return of these attacks since I became a Christian Scientist, nearly three years ago. I have had great help from a practitioner when fear presented itself,—once about the earache, but with Truth's guidance I realized at once the powerlessness of error, and the pain stopped instantaneously and has never returned since. We must come into an understanding of the laws of being, of divine

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Principle, in the same way that a little child knows he is under the guiding protection of loving parents, shielded from harm and free from fear. Our love goes out in gratitude to our dear Leader, Mrs. Eddy.

MRS. J. M. HEWITT, Hampstead, England.

I wish to confirm all that is said in the above testimony. I am not myself a Christian Scientist, but having seen my wife suffer in the way she did, I can only join with her in heartfelt thankfulness for the freedom from pain and the health which through Christian Science she now enjoys after such a long and trying period of illness.

T. H. HEWITT, Hampstead, England.

It is from a heart overflowing with gratitude and love to God, and to our beloved Leader, Mrs. Eddy, that I give my testimony and hope that some poor sufferer by reading it may be led to the truth which healed me. Divine Truth and Love has given me in Christ Jesus renewed courage, and has shown me how to "rise in the strength of Spirit to resist all that is unlike good" (Science and Health, p. 393). Three years' study of the Bible and "Science and Health with Key to the Scriptures" has taught me that God is ever present, and this knowledge saves from disease and death. One of my greatest blessings is the release from the bondage of fear and depression.

Nearly all of my life I had been a great sufferer. During a period of thirty-five years I was treated by numerous physicians, obtaining only slight relief, although taking medicine constantly, besides electric treatments, etc., which were recommended by my physicians. I underwent several minor operations, and most of the doctors advised a serious operation, but none could promise permanent relief. They admitted that it would be best to postpone this, for there would be other affected organs which they could not leave without attention, and they believed I could not live through such an operation. I was said to have a kidney disease which was very painful, also headaches every few weeks, which sometimes kept me in bed for days and weakened my memory. I was also said to have enlargement of the liver with a bowel disorder, and this continued for twenty-five years.

A number of times my life was despaired of, and the physician upon entering my room would ask the nurse if I was still living. Overhearing such remarks, I determined that though the death sentence had been passed upon me, there was yet some help somewhere, little knowing how divine Love was leading me. I finally consulted two well-known physicians, asking of them a truthful diagnosis of my case. One said he had studied my case very carefully, together with information given him by his father, who had been my physician for nine years prior to his death, and that his conclusion was that I had a malignant growth in an advanced stage, and he told a relative that I could live for a short time only. The other said he had exhausted all medical means, and in a kindly manner told me there was no hope for me, as also there was no hope for himself. He said he had an incurable kidney disease and might pass away at any time, and in a very short while he did. He told me I might live for some time yet, but he was certain I should have to carry my burden to the grave. He advised me to keep away from *materia medica*, as I had been deceived long enough. He also advised me not to undergo an operation. "Trust in God," were his last words to me. To add to the afflictions mentioned, I had enlargement of the joints, and the suffering which accompanied this disease can be known only by those who have gone through a similar experience.

When Christian Science was presented to me, I was on the verge of insanity. I called on a practitioner for treatment, and asked for relief only, saying I hardly expected to be healed after so many physicians had pronounced my case incurable. She replied that all things are possible to God. I can never forget the renewed hope I received through her kind instructions. I felt like a new creature, and after several treatments I knew positively that my healing would be complete. Instead of fulfilling my physician's prediction that the year 1908 would be my last on earth, it proved to be my best year, as never before had I been so free from pain and mental depression. I am truly thankful to God, and to our beloved Leader, Mrs. Eddy, for the spiritual uplifting received through the understanding obtained by a careful study of our text-book, "Science and Health with Key to the Scriptures."

I have learned to know and to love the true God through this teaching, and where formerly inharmony and discord prevailed, there is now peace and happiness. I can truthfully say that through this wonderful teaching I was restored to health and happiness, and have been able to demonstrate the truth in my family. My earnest desire is to follow in the footsteps of our Master, who said, "By their fruits ye shall know them." I also wish to express my gratitude for *The Christian Science Monitor*, which is a great blessing to mankind, and for all the Christian Science literature. God bless Mrs. Eddy, is my prayer.

MRS. ANNA NEWMAN, Chicago, Ill.

I wish to give my testimony to the benefits I have received through Christian Science. For many years I suffered from nervous debility, stomach trouble, and melancholy, which developed into a serious mental disorder and was pronounced incurable by the leading physician at the state hospital of California; but, thanks be to God, through the teachings of Christian Science, as explained by Mrs. Eddy, I am now healed.

HENRY SHALLISH, Los Angeles, Cal.

Christian Science did not at first come to me through the healing, but because it appealed to me as a religion, adequate to meet every need of mankind. Through a great sorrow I was led to seek its help, and I can truthfully say that its message is one full of joy and hope. To those who have been through great trials, it opens wide the door to peace, and blessings unnumbered are its fruits. My progress in the understanding and acceptance of this truth was very slow, but little by little I learned the powerlessness of evil and the omnipotence of God, good. It seemed very hard at first to give up all material remedies. In the case of my children, the doubts and fears were sometimes almost overwhelming, but as proof after proof of God's love and care came to me, I saw the nothingness of human beliefs and fears, and gained confidence. The period of changing or readjusting thought is not one of peace, and trials will continue until mortal mind gives up its arguments, doubts, and false beliefs, and we awaken to man's real selfhood, which is the reflection of divine Life, Truth, and Love.

My experience for four or five years after I became interested in Science was one of ups and downs, and it seemed as though I was constantly in need of help for myself or the children. It was not until I learned to love the truth for its own sake that my greatest freedom came, and now I know that trials and sufferings last so long as we need to be pushed along the way, so long as we forget that "growth is the eternal mandate of Mind" (Science and Health, p. 520). Loving the truth, seeking it by night and day, in sickness or in health, we need not suffer; the old fears vanish, and greater blessings than were ever dreamed of flow into our lives.

I am more than gratified that this movement has been blessed with a Leader endowed with the greatest courage and most unselfish love. Mrs. Eddy has indeed cleared the pathway for us all, and has shown us how we may obey the command of the Master to heal the sick and comfort the sorrowing. Those who have seen and experienced the

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fruits of Christian Science can best appreciate her work. For this continuous work, for the blessings it has made possible not only for myself but for all humanity, I shall be forever grateful.

FLORENCE B. HAMILTON, Toronto, Canada.

It is with a heart full of gratitude that I write these few lines. My healing was slow, but this was well, for it has helped me to put off "the old man," and to rise into a holier consciousness as a child of God. Christian Science is a great comfort and help to me, here in this far Northwest country, where there are no Christian Scientists. The *Journal* and *Sentinel* are very welcome guests, and the testimonies are such a help. I wish to thank one and all who have helped me on my way. As I grow in this new understanding of Life, I realize more and more how much we owe our dear Leader, who has shown such patience, meekness, and great love for humanity.

MARY E. JAMES, Semans, Sask.

I am sending a thanksgiving offering in the form of a testimony for the *Sentinel*. I have felt for some time that I wanted to express the gratitude which I feel for what Christian Science has done for me. I came into the understanding of this truth five years ago, through my healing of an abdominal growth. I had had three attacks of illness, but not until the third attack did I know how serious was the condition. While in New York city the attending physician was a specialist on diseases of this sort, and he told me I had a fibroid tumor, and that an operation would be necessary. In just a year from that time I had another attack, which was so severe that at times my life was almost despaired of. The physician said that if I recovered I ought to have an operation as soon as I was strong enough.

Just before leaving home for the city where I expected to have the operation performed, I heard of Christian Science. I immediately accepted it and felt as if it was an answer to prayer. I went to this city and called on a practitioner, who assured me that I could be healed. I commenced treatment and was completely healed in a short time. Since then many diseases have been overcome, and I wish to tell of one special demonstration of the truth. I ran a piece of steel into my eye with such force that it seemed as if my eye was destroyed, but as quickly as thought itself I denied the error and declared the allness of divine power. I walked the floor, holding my hand over the eye, affirming over and over again the power of Truth. I had no pain at all, though the eye swelled a good deal; but, aside from that, I had no discomfort. I telegraphed to a practitioner for help about an hour after this happened, but she told me afterward that the work was done when I so quickly turned to Truth. This happened on Tuesday, and by Saturday there was nothing to show that the eye had ever been injured. For all this I am filled with praise to God, the giver of all good gifts, and especially for the understanding which enables us to prove that He is "a very present help in trouble."

Since that time, now five years ago, Christian Science has made progress in our community. We have a room for Wednesday evening services, and many are becoming interested and asking for help. Surely, as our Leader says, "the time for thinkers has come" (Science and Health, Pref. p. vii.). I wish to express the great appreciation and reverence which I have for Mrs. Eddy, that she has been able to show us the truth even as it was shown to her.

MRS. MAY SMITH, Ashland, Ky.

If I should be asked what was the greatest thing that had ever come into my life, I should gladly and unhesitatingly reply, Christian Science. I was not brought into Science through the physical healing, but for relief from a most unhappy mental condition and a desire to know what God really is, to have a better understanding of life, and to know myself. At the time I began the study of Christian Science, as I took an introspective and retrospective view of human existence, I pronounced it a failure, a disappointment. It had in no way approached my ideal, and when weighed in the balance it was found wanting. Even the God I had tried to serve since my childhood was gone, and the only prayer I seemed able to offer was, "Why hast thou forsaken me?"

I had been a member of a church, and had been actively engaged in church work since my early girlhood. I had taken up the different cults and sciences, in order to understand life and its many seemingly difficult problems; but I had reached a place where these things no longer satisfied; so I had given them all up, and seemed to be adrift, alone, without God and without hope. I had heard a great deal about Christian Science, but more by way of ridicule than in its praise. I however thought it might prove an interesting study, and I decided to see what there was in it. I was earnestly seeking the truth, and if Christian Science appeared to me to be the truth after I had given it careful study, I wanted it; if not, I could give it up, as I had many other studies.

When I procured a copy of "Science and Health with Key to the Scriptures" by Mrs. Eddy, and began the study, I can never tell how it appealed to me nor the light that it has since brought into my life. It was the very knowledge for which I had been hungering and thirsting, and it satisfied as no other book ever had. I had always loved the Bible, and portions of it seemed very beautiful to me, but with the understanding of the Christian Science text-book the entire Bible has become illuminated and its promises are living truths. While reading and studying Science and Health I soon noticed that my entire mental attitude toward life had changed, and I was freer and happier than I had been since I was a child. All self-pity, disappointment, bitterness, discord, and an utter disregard for life had gone, and I had found perfect happiness, love, harmony, and spiritual bliss. It has indeed restored to me the joy of salvation.

I love Christian Science because it has given me a knowledge of the true God, which Jesus declared to be eternal life; and I love it because it has taught me of life and immortality, taught me to see myself and others, not as the manifestations of error, but as the spiritual ideas of God; and I love it because it is the truth about God and man,—the most inspiring truth that ever came into any one's life. I care not what his station may be, nor what the seeming difficulties to be overcome. When Truth has rolled away the stone of mortal thought, and I behold the vision of perfect Life, Love leads me to heights undreamed of in former days, and I am thankful, even for every trial that has brought me into closer touch with this wonderful spiritual truth. God has blessed our dear Leader for giving this truth to struggling humanity, and we read that they are blessed "which do hunger and thirst after righteousness: for they shall be filled."

ELEANOR M. PARKER, Chicago, Ill.

Having received so much help from the testimonies published in the *Sentinel* and *Journal*, I desire to add mine. After more than forty years of wandering in the wilderness, I have escaped, and I have no desire to return to the land of Egypt. I was constantly serving "other gods," whom I knew not, and would not hearken nor incline my ear to the prophets. Although I strove with all the will-power I could exercise, and with the aid of eminent and kind physicians, I was condemned to an early death; but through the influence of a friend I was induced to ask help of a Christian Science practitioner. I wrote to one who could not take the case on account of his lecture engagements, and although

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somewhat discouraged, I wrote to another and stated my case. At that time I could neither eat nor sleep. I was taking drugs every hour, but they had ceased to give me much relief. My physician had told me that I was liable to die at any moment, and that I had better prepare for this. I had had several physicians in different states where I had gone in search of help from climate, but all that the doctors could do was to give me temporary relief, with no encouragement as to a permanent cure.

The first letter from the practitioner at Pueblo, Col. (I was some sixty-five miles south of there), said that she would take the case, and declared that I was not beyond God's power to heal. She added these words from Science and Health (p. 388): "If mortals think that food disturbs the harmonious functions of mind and body, either the food or this thought must be dispensed with." I decided to give up the false belief, and surprised my family by sitting down at the table and eating a hearty supper. I retired at bedtime and slept the whole night, which was the first time in years. I awoke fresh and well, and resumed my work, as all can do who will accept the truth. Though I continued treatment for some two weeks, I was healed of stomach and heart trouble with the one treatment, and since then I have been healed of many minor ills by the constant study of "Science and Health with Key to the Scriptures" and other works of Mrs. Eddy, also the *Sentinel* and *Journal*.

I am able by the authority of Truth, as revealed to us through the teachings of our revered Leader, to help others, for which I truly thank God, and His messenger to this age. My wife and I are members of The Mother Church and are striving to "grow in grace, and in the knowledge of our Lord and Saviour Jesus Chrst;" and we receive constantly a share of the great blessings which are the portion of those who follow our beloved Leader.

JOHN F. REYNOLDS, Cheyenne, Wyo.

Christian Science was first introduced to me seven years ago by a maid, who was a member of the church of which I was pastor. I had been traveling in the United States, and on my return told my people, among other things, how I spent my Sundays when in America, and I made some remarks derogatory to faith-healing. These remarks were carried by one who heard them to the maid already mentioned, and the next day she came to see me, desiring to know what I had said against Christian Science. Although I had been in the States three months, this was a new subject to me, and I at once confessed my ignorance, requesting to know what it meant. Then she told me, with great joy, how Christian Science had been the means of healing her niece in Manchester, after the doctors had declared she would be a cripple for life through an injury to the spine. She told also of the change it had made in her sister's home, where everything that was discouraging had yielded to joy, and remarked, "My sister could not be deceived, for she was always a good Christian worker!" Then she asked if I would like to read the book which was responsible for all this new experience. Immediately I consented, for any new book, especially of such a character, was always welcome.

The next night she came to lend me her own copy of "Science and Health with Key to the Scriptures" by Mrs. Eddy, through the reading of which, with the aid of a Christian Science practitioner, she had been cured of what is known as "housemaid's knee." This was all the more wonderful, as it was bringing the matter home to a member of my own flock, and was also much nearer than Manchester; for what now happened was at Sandbach in Cheshire. I accordingly read the book, and in a short time had purchased this copy from the maid, who said she knew where to get another. By this time my curiosity was fairly aroused. The subject appealed to me. It seemed to throw a new light on theology, on sociology, on brotherhood, and, best of all, on the teaching and practice of Christ Jesus in reference to the healing of the sick. A case of a dear friend in sickness was engaging my attention, and naturally the thought arose that if Christian Science could do these things, here was a chance of putting it to the test. In this endeavor I was led to pay a visit to Manchester, where I saw for myself what the new movement meant, and now at last I am out of the wood, and know what it is to be free, for, as the Master said, "If the Son therefore shall make you free, ye shall be free indeed."

This is my happy experience following on class instruction, which was to me a perfect revelation and brought with it a new phase of existence. The old ministry has been changed for a new, in which there is an atmosphere of certainty, a tone of confidence, and a feeling of reality which the old had failed to give. It is in the strength of this conviction that my family and I are settling in Rochdale, my native town, to start in this field of labor. During the past seven years the truth has been put to the test in my own home, and one can never be grateful enough to Almighty God for this message. Truly the prophecy of Joel was fulfilled: "And also upon the servants and upon the handmaids in those days will I pour out my spirit."

This testimony would not be complete without reference to the way in which the thought of Mrs. Eddy came to take such a place in my heart and life. It was when my heart was desolate through the sense of loss occasioned by the passing of my own dear mother that the truth of Christian Science came, filling the void, joining hands across the sea of separation, and giving me a new interest among those for whom my mother had toiled. It came as "the oil of joy for mourning, the garment of praise for the spirit of heaviness." Thus it was that a sense of irreparable loss gave way to an inspiration which illumined the whole of life, and brought the physical healing that followed. One cannot help expressing a love for this noble woman, not only because she has known what all this means, and much more of a deeper sort, but because she was able to understand him who "himself took our infirmities, and bare our sicknesses," thus bringing to the world what it so much requires, the blessed assurance that "divine Love always has met and always will meet every human need" (Science and Health, p. 494).—R. WOOLFENDEN, Rochdale, England.

While studying the Lesson-Sermon this morning, such a feeling of gratitude came to me that I was impelled to give expression to my heartfelt thanks to God for this glorious awakening, and to Mrs. Eddy for her brave fight against such seeming odds, with the consequent result that she has been able to point the way to eternal harmony to all who care to accept it. Even a slight understanding of this Science shows the hopelessness of the puny efforts of mortal man to evolve order out of the chaos of his own making. I have stood on the hills and been in the valleys many times since Christian Science was first presented to me, over a year ago, but I am thankful to say that my descent into the valleys becomes less frequent and my stay much shorter.

Among the many things for which I am grateful is the gradual but certain disappearance of a constantly recurring sense of terrible depression and weakness, which medicine had never been able to cure. I also wish to thank the many kind Scientists who have helped me so patiently and explained entirely to my satisfaction any seeming difficulties.

HARRY RUSSON, London, England.

It is with a deep sense of gratitude to God, and to our Leader, Mrs. Eddy, that I write of the great help Christian Science has been to my family and to me. In August, 1909, we went to the coast for a few weeks in camp, and our preparations for the trip were very different from what they formerly were. I had been a druggist for a long time, and formerly we used to take many kinds of medicine with

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us; but now we took none, and did not need any. Reaching the ocean late in the afternoon, the children went in bathing the next morning, being in the surf bright and early. Our baby, who was not quite two years of age, was with the others nearly all day, without a hat or bonnet, and when night came on he was badly sunburned. He fretted and cried, but was given treatment in Christian Science, and slept peacefully all night. The next morning there was not a trace of the sunburn. He was perfectly healed, and was not affected by the sun again while at the beach.

On the last day of our return trip, when we stopped for our noon meal, one of the mules kicked me in the forehead and temple, the shoe cutting two long gashes in my forehead. I fell unconscious into the arms of my son, and when after a few moments I regained consciousness he was doing his utmost to stop the flow of blood with his handkerchief and was repeating aloud the scientific statement of being as given on page 468 of our text-book, "Science and Health with Key to the Scriptures" by Mrs. Eddy. Instead of calling to his mother or the other children who were near, he turned instantly to God, who is ever present to help. (Let me say right here that our Sunday Schools do good work.) Soon the pain was entirely gone; the boy's understanding of the power of God had done the work. We walked to our wagon, and I reassured my wife, telling her not to be afraid. She, however, insisted that we go to a surgeon and have the wounds sewed up, as the appearance was very alarming and she feared there would be scars. But I said, "No, we can do the work ourselves." One of my sons pressed the edges of the cuts together, while my wife put several pieces of court-plaster over them, and meanwhile all were declaring the truth for me.

I did not suffer one twinge of pain, nor have I since. In fifteen or twenty minutes we were eating our luncheon as though nothing had happened. That afternoon, when we reached home, I telephoned to a practitioner about the accident, and asked for some absent help. Then I helped to unpack the wagon and did my share of the night's work. Next day I did a hard day's work, then came to the Wednesday evening meeting as usual, and gave a testimony of the healing, in Science, of one of my sons, of rupture. The following Sunday I taught a class in Sunday School and acted as usher in church. Three or four members of our church who met me said afterward, when the accident was mentioned to them, that they had seen me and talked to me, but saw no trace of the accident. As a matter of fact, the injury was perfectly healed in less than a week, and is leaving no scar.

I am indeed thankful for this healing, and especially for the spiritual uplifting which has come into my consciousness. Surely Christian Science does heal quickly and wholly.—ALEXANDER M. GREENE, Riverside, Cal.

It is with gratitude and pleasure that I give my testimony of healing through Christian Science. A lameness of my right arm, which seriously interfered with the exercise of my vocation as newspaper correspondent, and which at one time formerly had altogether prevented the use of my arm, disappeared under Christian Science treatment. During this period the general condition of my health was better than had been manifested for some years.

ALFRED M. MYROVER, Fayetteville, N. C.

Thy brother needs thy smile
Today—there is no morrow;
Save not the cheering glance,
But lighten care and sorrow
Of him who in thy way
Is found, a-hungering
Today.

JENNY A. PAMPERIN.

FROM OUR EXCHANGES.

[Rev. Frank N. Riale, Ph.D., D.D., in *Christian Work and Evangelist.*]

The "gift of healing," as a mode of the divine approach to men, Christ gave to the twelve apostles who were the pillars of the new dispensation, as the twelve patriarchs were to the one, which was passing, of Jesus the world-light. He called unto him the twelve disciples and gave them authority over all unclean spirits, to cast them out, and to "heal all manner of sickness and all manner of disease." Jesus gave this gift also to the seventy, but when with inexpressible joy they returned, telling the results of their new-given power, lest they might get this gift out of its true perspective in the plan of redemption, there came from the Master the caution, "Rejoice not, that the spirits are subject unto you; but rather rejoice because your names are written in heaven." These results of healing, as of forgiving of sins, must take place; but remember they are only the fruitage of the Spirit, which makes those who possess it the truly redeemed, whose names are written in the Lamb's book of life. These healings they should ever perform, but ever remember that they were to say, "Sin no more, lest a worse thing come unto thee." What men need is not the momentary healing, but the abiding Spirit of the Father, which makes perpetual the fruitage of this gracious gift.

Last of all, when Jesus was about to finish his earth-work and give his final command, it was not to the twelve or to the seventy, but to "them that believe." As truly as we are called to be saints, we are called to be sent, bearing the good news that God is no respecter of persons in His gracious gifts of the Spirit. When Christ came, he took all true believers up on to the heavenly plane of equality with himself. It grieves his heart and dishonors his name, and retards mightily his work, for us to think of ourselves as aught else than his friends and brothers in the divine joint heirship. "That they all may be one: as thou, Father, art in me, and I in thee," are his last great prayer words. As the Father hath sent me, so have I sent you into the world, is his mighty copurpose. But his ringing last words were about the "gift of healing," which it was the Father's purpose should be ours as fully as it was his. Here are the tense, terse words with which Mark's Gospel closes: "Go ye into all the world, and preach the gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be damned. And these signs shall follow them that believe: In my name shall they cast out devils; they shall speak with new tongues; they shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover. . . . And they went forth, and preached every where, the Lord working with them, and confirming the word with signs following."

It certainly is as clear as a beam of sunlight that the gift of healing was not a special gift to the twelve, or the seventy, or even the first disciples sent forth to preach, but to every one that believeth. It is conceded by scholars, almost universally, that there is not a grain of ground in the Bible for the belief that this law is ever to be outlawed, as long as sin and sickness hold a vestige of sway over us.

[*Christian Register.*]

It is not too much to say that it is extremely dangerous for any one, of even moderately earnest purpose, to cherish, however secretly, any desire that he would at heart be sorry to see realized; for what shapes itself in the mind is sure to take on outward form and substance in some measure. On the other hand, it is highly salutary to entertain even what may at first seem to be extravagant hopes and unrealizable ambitions, provided they are of a noble and unselfish sort. They are all the time striving, largely

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without our knowledge, to accomplish their own fulfilment. Even the vague aspirations and irrational desires of infancy have a way of getting themselves gratified, in part at least, as time goes on; and one is made to feel shame or honest pride in the issue, according to the baseness or the worthiness of that early yearning. What one of us but can look back and see how some absurdly lofty ambition of unreasoning childhood has, after half a lifetime perhaps, been in its essentials realized, and how some less laudable desire has, in our maturity and, it may be, against our later wishes, got itself actually fulfilled.

[*Church and Home.*]

Eliminating wholly plans and schemes, words have been uttered at Cincinnati that will live for generations to come. Such expressions might be taken from the words of many speakers, but we choose to extract the following from the address of Bishop Brent at the mass meeting on the World Missionary Conference at Edinburgh: "How almost absurd it is," declared Bishop Brent, to think of trying to Christianize foreign lands and bear to them the brotherhood of man, without a united church at home. The time has come when our church should take the position of corporate leadership in church unity. We should see to it that we treat others as Christians in deed and in truth. We should count the defaming of the name of another church as one of the greatest sins that could stain our lips. . . . Let us lay aside this pale respectability which so characterizes our church, and run the perils that will make our church more virile. Rather than continue in the lines of conventional Christianity, I would run the risk of losing our distinctive character in trying to gain the unity which Jesus Christ meant his church to have.

[Harold Begbie in *Christian World.*]

I cannot understand how any man who closely observes the present condition of things and follows the course of their tendency, can be in despair of Christianity. The morals, ethics, politics, philanthropies, and ambitions of mankind are not only, all of them, woven and interwoven, permeated and pervaded, penetrated and interpenetrated by the spirit of Christ, so that they cannot by any manner of means become disentangled from Christianity, but they instantly become, every one of them, utterly irrational and absurd when the revelation of Christ is denied. Examine any of the general and embracing ideals of humanity, and you will find that in every case the foundation is Christ, and that without that foundation the ideal is illogical. There can be no reason, for instance, why statesmen should struggle for peace, provided conquest can be proved an economic advantage, unless we accept the teaching of the brotherhood of man.

[Lyman Abbott in *Outlook.*]

We reverence Jesus not by singing hymns to him, nor by singing hymns about him, though that is legitimate. Certainly we do not reverence him by wrangling about the titles we will give to him, or the place we will assign to him in the universe; we reverence him by carrying on the work which he began, by manifesting in our lives the spirit which he manifested in his; by serving our generation as he served his generation, with the same unselfish devotion, the same unpretentious heroism; in a word, by doing all that we can to make this world a happier world because a better one, and this life a life better worth living.

[Rev. I. M. Atwood, D. D., in *Universalist Leader.*]

We do not so much need more truth, as more men and women in whom the truth we have has become incarnate; not so much more and better institutes of righteousness, as more righteous men in those we have. The supreme need yet is, for a real army of the Lord, composed of individuals whose hearts have been touched with holy fire and their minds made luminous with divine light.

SPECIAL ANNOUNCEMENTS.

FROM THE PUBLISHER OF MRS. EDDY'S WORKS.

THE CHRISTIAN SCIENCE TEXT-BOOK, "SCIENCE AND HEALTH WITH KEY TO THE SCRIPTURES."—This work contains important changes and additions by the author.

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

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

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

FROM THE EDITOR.

All manuscripts submitted for publication in the *Sentinel, Journal,* and *Herald,* whether articles, poems, or testimonies, and all correspondence relating thereto, should be addressed to the EDITOR, and not to individuals.

FROM THE SOCIETY.

NEW PAMPHLETS.

Now on sale are four new pamphlets: "Seeking and Finding," "Prayer and Healing," "The Divine Nature," and "Upward Footsteps." Each pamphlet contains five to nine articles that have previously appeared in the *Journal, Sentinel,* or *Monitor;* and they are particularly suitable for handing and sending to inquirers or persons who are becoming interested in Christian Science.

Hereafter, the price of all pamphlets (except "What our Leader Says" and "Christian Science and Legislation") will be reduced to 5 cents a copy; 55 cents a dozen; $2.00 for fifty, and $3.50 for one hundred. Hereafter, also, the republication in the English language of single articles as "tracts" or "reprints" will be discontinued. It is believed that their place is better taken by the daily article on Christian Science in the *Monitor* and by these new pamphlets and others that may be issued.

NEW POST CARDS OF THE MOTHER CHURCH.

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

Vol. XIII. No. 16.

BOSTON, DECEMBER 17, 1910

CONTENTS OF THIS NUMBER

ITEMS OF INTEREST. Brief Mention of Important Events. 302
MARY BAKER EDDY. 303
EXCERPTS FROM EDITORIAL COMMENTS. 303
EDITORIAL.
"Judge righteous judgment." 310
Love's Insistency. 310
The "finisher of our faith." 311
AMONG THE CHURCHES.
Nashville, Tenn. 311
THE LECTURES.
Reno, Nev.. 312
Northampton, Mass.. 312
Oak Park, Ill. 312
Fayetteville, Ark. 312
Fitchburg, Mass. 312
Birmingham, Ala. 313
Columbia City, Ind. 313
TESTIMONIES OF HEALING. 313
THE KEY TO THE SCRIPTURES. (Poem) Mary Hicks van der Bargh. 317
FROM OUR EXCHANGES. 317



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



A NOBLE TYPE OF GOOD HEROIC WOMANHOOD

THE CHRISTIAN SCIENCE PUBLISHING SOCIETY
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ITEMS OF INTEREST.

National.

Three reports from the members of the joint committee to investigate the merits of the Ballinger-Pinchot controversy have been presented to Congress. The majority report absolves Secretary Ballinger from the charges made against him by Gifford Pinchot and Louis Glavis; the minority report declares that Mr. Ballinger "has not been true to the trust reposed in him as secretary of the interior; that he is not deserving of public confidence and that he should be requested by the proper authority to resign his office as secretary of the interior"; a third report is practically in accordance with that of the minority members and in conclusion says: "He has not shown himself to be that character of friend to the policy of conservation of our natural resources that the man should be who occupies the important post of secretary of the interior in our Government, and should not be retained in that office."

Secretary of War Dickinson, in his report to Congress, referring to the fitness of the Filipino people for self-government, says: "There are very many highly educated Filipinos—many men of talent, ability, and brilliancy—but the percentage, in comparison with those who are wholly untrained in an understanding of, and the exercise of, political rights under a republican form of government, is so small, and under the best and most rapid development possible under existing conditions will for a long period continue so small, that it is a delusion, if the present policy of control of the islands by the American people shall continue, to encourage the Filipino people in the hope that the administration of the islands will be turned over to them within the time of the present generation."

The estimates of appropriations required for every branch of the federal Government during the fiscal year ending June 30, 1912, aggregate $748,414,861, and are distributed as follows: War department, $205,257,546; interior department, $180,151,875; treasury department, $141,509,997; agriculture, $19,681,066; navy department, $128,942,158; commerce and labor, $16,276,970; District of Columbia, $13,602,786; legislative, $13,426,806; justice, $10,063,576; state, $4,875,576; independent offices, including interstate commerce commission, $2,638,695; post office department proper, $1,697,400; executive, $990,170; territorial governments, $202,150.

Indictments have been returned by the federal grand jury in Michigan against sixteen firms and thirty-two individuals alleged to have obtained control of eighty-five per cent of the output of enamel iron bathtubs, sinks, lavatories, etc., in the United States. The criminal proceedings grew out of a civil suit to dissolve the alleged combination, begun by the Government in the federal court at Baltimore, hearings being held in Chicago, Pittsburg, and New York.

Chinook salmon of the Pacific coast have been established in Lake Sunapee, N. H. This is undoubtedly the result of a plant made in 1904 by the New Hampshire fish commission, the eggs having been supplied from the Government's hatchery at Baird, Cal. Encouraged by the outcome of this experiment, the commission made a plant of forty thousand fingerling chinook in Lake Champlain in the spring of 1910.

President Taft, in his message submitted to Congress, when it convened on the 6th, favored fortification of the Panama canal; ship subsidies; reciprocity with Canada; future tariff revisions by schedule; the establishment of American banking institutions abroad; consolidation of customs districts and customs collectors; reduction of the number of appeals to the United States supreme court.

Secretary Meyer of the navy recommends giving up and disposing of the naval stations at New Orleans, Pensacola, San Juan, Port Royal, New London, Sacketts harbor, Culebra, and Cavité. He finds that the average yearly cost of maintaining these stations for the past five years has been $1,672,075, while very little useful work has been performed therein.

With a view to reaching a satisfactory determination of the application of the present interstate commerce act to telegraph and telephone companies, the interstate commerce commission has just given a hearing to officials of telegraph and telephone companies, which, by terms of the law, are made common carriers.

James A. Patten of Chicago, Eugene Scales of Texas, William P. Brown of New Orleans and others have been again indicted by a federal grand jury, charged with conspiring to monopolize interstate commerce in available cotton during the last four months of the crop year ending Sept. 10, 1910.

Efforts have been begun looking toward the hope of consolidating the Boy Scouts of America and the American Boy Scouts in one great organization, which as a result shall be able to do even more effective work than the two separate bodies acting independently and as rivals.

Indictments have been found jointly charging an infringement of anti-trust laws against the Atlantic Coast Line railway, the Seaboard Air Line railway, the Merchants and Miners' Transportation Company, and two grain merchants of Philadelphia.

The adoption of an amendment giving county option in Oregon, in matters of taxation, opens the way for a possible trial of the "single tax," which many Canadian cities in a more or less modified form have adopted.

A limited parcels post for the rural free delivery routes will be recommended by Postmaster-General Hitchcock in his forthcoming annual report.

The immigration commission in transmitting its report to Congress, unanimously urges the restriction of the unskilled labor immigration.

The question of the constitutionality of the bank guaranty law of Oklahoma is before the supreme court of the United States.

J. Armstrong Drexel rose to a height of 9,897 feet in his flight for a world's record at Philadelphia on Nov. 23.

International.

In the report of the elevator commission, which was appointed by the Saskatchewan government early in the year, it transpires that, in the matter of ownership and control, the commission approves of none of the schemes that have been advocated, on the ground that they do not solve the problem satisfactorily. The commission recommends the formation of a cooperative joint stock company, to be owned entirely by the farmers of the province, and in which the government shall not be represented, but to assist which the government is to be asked to contribute financially in the form of a loan, repayable in twenty years.

The Shakespeare memorial and theatrical exhibition held in the Whitechapel art gallery during the last six weeks has been an undoubted success, having been visited by more than eighty thousand people, mostly of the poorer classes, and it has shown in a remarkable way the immense popularity of England's greatest dramatist with all sorts and conditions of men.

As a result of the extraordinary agitation in recent months by Chinese anti-opium societies, the imperial Senate has passed a resolution almost unanimously looking to the drastic extermination of the drug. The interprovincial transportation of opium will be abolished in July, 1911, and the planting of the seed and smoking will be prohibited after January, 1912.

The suit instituted by the representative of the Turkish government against the Reichsbank at Berlin to compel that institution to surrender four million five hundred thousand dollars which it has on deposit to the credit of the deposed Sultan Abdul Hamid, has been decided by the imperial supreme court in favor of the Turkish government.

The opposition to the naval program of Premier Laurier of Canada and the government, which was brought to the fore immediately after the opening of the dominion Parliament, has been overcome, and the vote on the matter assures the construction of a navy in the future.

The Swedish government commission, appointed in 1907 to examine the country's defenses, recommends an annual expenditure of about twenty-three million dollars for eight years on defenses. This will include the construction of four battleships.

The agitation for the sale of the Danish West Indies to the United States has been renewed by the islanders, and that Government has received an address in which the petitioners asked that negotiations to that end be opened.

Austria is the first European nation to make aerography compulsory on passenger ships. The government has ordered that all steamers voyaging beyond Gibraltar or Aden must be equipped with wireless apparatus.

Russian interests are behind the proposed international railway connecting Russia with Persia and the Indian system of railways.

Berlin's population on Dec. 1, 1910, has been officially announced at two million one hundred and eighty thousand.

Industrial and Commercial.

It is announced that the Cunard line has invited specifications for a vessel of even larger proportions than the Olympic. It is understood that her length will be 885½ feet and her beam 95 feet 6 inches, as against 882 and 92 for the Olympic. She will, it is said, provide accommodation for 650 first saloon, 740 second saloon, 2,400 third saloon passengers.

The official estimates of crop production for the year are: Wheat, 601,760,000 bushels; corn, 3,121,381,000; oats, 1,036,306,000; barley, 158,138,000; rye, 32,088,000; buckwheat, 17,084,000; potatoes, 328,787,000; flaxseed, 15,030,000.

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CHRISTIAN SCIENCE SENTINEL

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

[From *The Christian Science Monitor* of Dec. 8.]

MARY BAKER EDDY.

AFTER services attended by her family relatives, the members of her household, officials of The Christian Science Church and Publishing Society, and her personal students residing in Greater Boston, the body of the Rev. Mary Baker Eddy, Discoverer and Founder of Christian Science and author of its text-book, "Science and Health with Key to the Scriptures," was placed today in the receiving vault at Mt. Auburn cemetery.

The funeral services at the Chestnut Hill home at eleven o'clock were simple and were conducted with quiet dignity. A great hall divides the house. At the left are two parlors, and in the rear parlor, in the bay window, was the casket of massive bronze containing the body of Mrs. Eddy. Upon the casket was a bunch of pink roses from the members of the household. This was the only floral offering to be seen. The casket was opened, so that all might see the well-known face before the journey to the cemetery. Mrs. Eddy's son, grandchildren, and adopted son, who had a view yesterday, were also in the line that filed past the casket today. In the rear of the hall Judge Clifford P. Smith, First Reader of The Mother Church, who conducted the services, was stationed. Those invited to the services were in the hall, the front parlor, and the library, to the right of the entrance. Grouped on the second floor at the head of the wide staircase were the members of Mrs. Eddy's household. The members of the family were in the room where the casket rested. The old-rose draperies harmonized with the wall decorations, and the soft light of day illuminated the surroundings.

Among those in attendance were Mrs. Eddy's son, George Washington Glover of Lead, S. D., his daughter, Mary Baker Glover, and his son, George Washington Glover, Jr., Dr. E. J. Foster of Waterbury, Vt., Mrs. Eddy's adopted son, and other relatives, including Gen. Henry M. Baker of Bow, N. H., Mrs. Eddy's cousin; John B. Baker of Concord, N. H., another cousin of Mrs. Eddy, and his son Rufus; Calvin A. Frye, Mrs. Laura Sargent, Adam H. Dickey, the Rev. I. C. Tomlinson, Mr. and Mrs. William R. Rathvon and Mrs. Martha W. Wilcox, members of Mrs. Eddy's household; Josiah E. Fernald of Concord, N. H., one of Mrs. Eddy's trustees; Archibald McLellan, Stephen A. Chase, Allison V. Stewart, and John V. Dittemore, of the Christian Science board of directors; William H. Baldwin of New York, President of The Mother Church; Alfred Farlow, committee on publication of The First Church of Christ, Scientist, in Boston, and a number of Mrs. Eddy's personal students. In all about one hundred and twenty persons were present.

Judge Smith began the services by the reading of a Lesson-Sermon composed of selections from the Bible and correlative passages from "Science and Health with Key to the Scriptures" by Mary Baker Eddy. The Lesson-Sermon was as follows: Psalms xci., 1-4, 9-11, 14-16; John xiii., 34, 35; John xiv., 15-27. "Science and Health with Key to the Scriptures," page 410, lines 3 to 19; page 57, lines 23 to 30; page 574, lines 27 to 30; page 60, lines 6 to 16; page 66, lines 30 to 1 next page; page 265, lines 23 to 30; page 598, lines 23 to 30; page 516, lines 9 to 23. This was followed by silent prayer and the repetition of the Lord's Prayer by all present. The poem "Mother's Evening Prayer," by Mrs. Eddy, was then read by Mrs. Carol Hoyt Powers, Second Reader of The Mother Church.

This concluded the services, and the casket was then carried to the hearse in waiting, and the journey to Mt. Auburn cemetery was begun. The honorary pallbearers were: The Hon. John L. Bates of Boston, Edward P. Bates of Syracuse, N. Y., Arthur Brisbane of New York, Judge Charles R. Corning of Concord, N. H., Frederick Dixon of London, the Hon. Samuel J. Elder of Boston, Mayor Charles E. Hatfield of Newton, Mass., William B. Johnson of Boston, Albert Metcalf of Boston, and Gen. Frank S. Streeter of Concord, N. H. The active pallbearers were: Bliss Knapp, William Farlow, James A. Neal, Lewis C. Strang, the Rev. William P. McKenzie, Thomas W. Hatten of Boston, John C. Lathrop of New York, and George H. Kinter of Chicago.

There was no service at the receiving vault, other than the reading of the 23rd Psalm by Judge Smith and the last verse in Jude: "To the only wise God our Saviour, be glory and majesty, dominion and power, both now and ever," given as a benediction. The casket was then taken within by the pallbearers, the vault was sealed, and there a guard will be maintained until a mausoleum has been built on the plots chosen for the final resting-place of the body.

EXCERPTS FROM EDITORIAL COMMENTS.

[*The Woman's National Daily*, St. Louis, Mo.]

It is peculiarly human to venerate and sanctify our ancestors and stone those who seek to better life while we are living it. But a comparatively few years ago a man died whose life had been spent in causing the world to swim in blood and misery. The world trembled and gasped in relief as he died, and then proceeded to glorify him as it had groveled at his feet while he lived. He had emptied a million homes of their breadwinners, caused more widespread misery and distress than any man who ever lived, and built a world empire which crumbled before he was gone; yet when Napoleon Bonaparte died all the world bowed its head in tribute to the beating he had given it.

Two nights ago a frail little old gentlewoman died who, too, had built an empire, but not of blood and misery. A million hearts silently mourned her for a moment, but in accordance with her own teachings it was only a tribute of love and loyalty for the brighter, better view-point of their own life and death she had taught them. There was no pomp; but a few brief words following the usual services, and the announcement that a loved and revered Leader had exchanged a mortal form for an immortal one. She had shed no blood, destroyed no homes, shackled no nation, but what she had done was to take away a little human

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misery and substitute a happier, better attitude toward life. She taught nothing new, for what she taught was but a different view of the first thing—the beginning and the end. We may differ from that view, but none even now can doubt but that she was one of the most remarkable souls that has appeared in human guise.

We cannot know how much of such rare human lives is abnormal genius and how much a message and a lesson put in understandable, humanly tangible form by divine Love. Certainly, whether we agree with teachings or reject them, the lesson is the same and the world grows better with each such lesson. We stoned her for a time, as usual, and perhaps she will be soon forgotten, or perhaps future generations will cloak her with divinity. At any rate, the world owes that frail woman a greater debt than it owed the world-conqueror, and if her works be of life they will live; and if not, they will die, but the fact that even a single life has been made better will not be lost in the world's melting-pot from which through countless centuries a great purpose, beyond our human understanding, is being worked out. Some time in the future, perhaps, the race will stone the bloody monster who seeks to make it swim in blood to gratify his own lust, and honor the pure of heart, who seeks to brighten it; but we are not yet quite that civilized. I have never read Mrs. Eddy's book or teachings, but I have seen some results of them which compelled both honor and respect, and I believe that all are agreed that a reasonable way of judging a tree is by its fruit. Nothing could have been finer than the way of her going and its reception by the multitude whose Leader and loved teacher she has been.

[*Boston Globe.*]

The deep sorrow felt by Christian Scientists over the loss of their Leader, Mary Baker Eddy, will be shared by people of broad sympathies outside that church who regret the passing of any notable figure. The impulse toward higher standards of conduct in life which had its birth within her mind will continue to live and influence humanity.

Within a generation Mrs. Eddy founded and established a sect, and lived to see her teachings accepted by many peoples scattered throughout the entire world. The ethical part of her faith, pointing to rules for every-day conduct, has found general favor, and it is chiefly the therapeutic side of her teachings that has aroused criticism. Whatever one's view on religion may be, few will care to deny that Mrs. Eddy's influence has been directed toward the betterment of those that she intimately touched. It must have been singularly gratifying in the closing days of her life to realize how widely her belief has been adopted, for few men and still fewer women live, as did Mrs. Eddy, to see their fullest hopes realized. This is not an appropriate time to set an estimate upon her right to enduring fame, which can better be judged by posterity, but the present-day testimony must be one of respect for a woman of remarkable mind and of unusual ability, who, after a long and active life, spent her closing years at peace with the world. She has now passed on, leaving behind her an institution that she created.

[*Concord* (N. H.) *Monitor.*]

Whether one agrees or disagrees with the Christian Science faith in its concept and practice, few, we think, will deny to the Founder of that church the laurels of greatness and the right to be called "a wonderful woman."

Study the story of her life as written by friend or foe,—the impartial pose toward her seems to have been a very difficult one to maintain,—and every careful and thoughtful reader must be impressed with what Mrs. Eddy accomplished in her old age, for the dawning of her success was not much more than twenty-five years ago and she was eighty-nine when she died. The permanence or brevity of the spiritual empire she created, the extent of her influence upon modern thought and life, will be justly valued soon by time, the great appraiser. Whatever that verdict may be, the memory of Mrs. Mary Baker Eddy will long be cherished in Concord, the city which by her and through her has been so much beautified and benefited.

[*Chicago Tribune.*]

With the death of Mrs. Mary Baker Eddy there passes from this world's activities one of the most remarkable women of her time. Whatever the degree of faith or unfaith with which the individual may look upon what she taught and what was accomplished by or through her teachings and her influence, the amazing and well-nigh miraculous achievement set down to her account cannot but impress the imagination and arouse our profound consideration. She has builded in her own lifetime a great religious institution, a faith wide-spread and held by hundreds of thousands of believers. And not only is the number of her following notable, but likewise its character. Mrs. Eddy has not swept into her church myriads of the unthinking and uneducated. On the contrary, her teachings have appealed to the highest classes, and the level of the character and intelligence of the Christian Scientists is everywhere high.

As to the right value of Mrs. Eddy's message, the permanence, importance, and extent of the church she founded, no contemporary estimate or prediction is worth much. A hundred years from now it will be easier and safer to evaluate her teachings, the worth of the work she did, and her own place among the men and women who have risen to lead and influence powerfully and extensively the lives, the thought, and the spirit of their fellow-men.

[*Boston Post.*]

The passing of Mary Baker Eddy removes one who for more than a generation past has been a force of exceptional magnitude in the spiritual life of a large following. The cult which she introduced, and of which she remained the acknowledged and venerated head and exponent to the very end of her long life, has in it elements which have appealed strongly to many people.

The record of the Christian Science church is phenomenal in the history of modern religious movements. It is hardly thirty years since The Mother Church was organized here in Boston, and today its branches number more than one thousand and its congregations are established in the eastern as well as the western hemisphere. This has followed the quiet, persistent spread of those ideas of which Mrs. Eddy stands as the author. It is not necessary that one should hold agreement with the postulates of Christian Science to recognize this marvelous extension of the cult and to appreciate the fact that Mrs. Eddy has exercised a tremendous power in directing it. She pointed out the applications, as she conceived them, of religious ideas nineteen centuries old, in their relation to the conditions of life among the people of today.

As was to be expected from the range of the doctrines propounded by Mrs. Eddy, strong antagonisms were aroused, and it is in meeting them with steady calmness that she demonstrated the stability of her own personal faith and gave inspiration to those who accepted her leadership and stood with her. Even those in emphatic disagreement with Mrs. Eddy's doctrines may well recognize in her a remarkable personality.

[*New York American.*]

So wide-spread is the fame of Mary Baker Eddy that there is no country in the world that will not take note of her death. Her extraordinary influence upon her generation will everywhere suggest comparisons or contrasts between her work and that of the seer who died in Russia a few days ago. Count Tolstoi spoke to the intellect and

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Mrs. Eddy to the heart. Nobody has any right to doubt the sincerity of either; though every one will think and feel as he pleases or as he can—concerning their wisdom and inspiration.

Thousands of homes in America and elsewhere have felt the cheer of her brave spirit—and will cherish her memory with the feeling that it is a reviving and inspiring presence. But no reflective person can doubt the significance of the great rally of the human mind against the discouraging materialism of the nineteenth century—a revolt of the soul against mechanism and fate, in which this woman played so remarkable a part.

[*Chicago Journal.*]

The death of Mary Baker Eddy well might serve as inspiration for a new beatitude: Blessed are they who need no monument; their names are graven on many hearts. Opinions may differ as to adequacy of the Christian Science faith to answer the full requirements of the human soul; but few deny that to hundreds of thousands of devoted followers the teachings of Mrs. Eddy have been a hope and inspiration.

Wisely anticipating the time when she could be with her followers only in spirit, she recently had withdrawn herself as far as possible from the details of church management. Consequently, the organization that she has perfected will continue to perform its functions. Her life-work was well completed and will endure.

[*Montreal Gazette.*]

Of the many women who have led religious movements in modern times, none attracted more attention or established a wider influence than Mrs. Mary Baker Eddy, who died at her home near Boston on Saturday night. Mrs. Eddy's followers or fellow-believers were not generally of the class that is subject to emotional excitement. They were largely of superior intelligence, readers, and always ready and able to defend the doctrines they accepted. They maintain in Boston a daily paper, which in its breadth of views and ability to discuss large questions has few superiors in America. The Christian Science people have been scoffed at and laughed at, and some of them, going to extremes, have suffered harder fortune. Their story, like the story of many another religious movement, may, more than anything else, mean that the human heart longs for the preaching of faith, and turns to whoever can preach it with earnestness and sincerity.

[*Grand Rapids* (Mich.) *Evening Press.*]

If history makes clear any one fact, it is that contemporaneous judgments are often inaccurate. The perspective of time is necessary to a calm analysis of the influences which shape thought. Posterity more than once has rejected those acclaimed prophets in a bygone day and crowned those who were overlooked by their fellows.

The axiom will hold good in the case of Mrs. Mary Baker Eddy, Discoverer and Founder of Christian Science, who died Saturday evening. The world is too close to her life and her work to give an unbiased decision as to their significance. On the one hand are her thousands of followers, scattered in almost every civilized land, who believe she has given to the world a real message of peace, hope, and ultimate freedom from the ills to which flesh so long has been heir. On the other hand are her many critics, some bitter, some mild, but all denying her doctrines.

Whatever the future has to tell of Mrs. Eddy and her teaching, and aside from whatever opinion one may have as to the tenets she preached, it is certain that she has been a powerful factor in current thought. The growth of Christian Science as the sincere belief of men and women of varied classes, the hundreds of magnificent churches which have been reared by her disciples, and, most of all, the enormous circulation of her book, "Science and Health with Key to the Scriptures," proves that. Through Mrs. Eddy thousands believe they found the way to health.

If any one influence which she exerted should be remembered, it is that she taught optimism. Christian Scientists are sunny, hopeful, cheerful. The Leader taught that brooding on the ills of life is a sin, and this wholesome doctrine has remade chronic grumblers and fretful invalids, loaded under a burden of imaginary ills, into bright, active, and helpful men and women.

[*Cleveland Plain Dealer.*]

The death of the Founder of Christian Science removes from the world one of the most remarkable women of all time. Her career commands admiration, no matter what opinion may be held of her teachings. Mrs. Eddy founded a religious sect that during her lifetime multiplied its proselytes till it has become a great force in American life. She retained her position as sole Leader, and was looked up to by her followers as the sole source of inspiration. Virile and vigorous, she was a natural commander, a natural organizer, a woman who displayed intellectual qualities of the highest order. The work that Mrs. Eddy has done will remain as her monument. Christian Science will not perish with the death of its Founder. It has assumed proportions that assure permanency.

[*Baltimore* (Md.) *Sun.*]

Mrs. Mary Baker Eddy, Founder of Christian Science and author of many books treating upon that subject, is dead at Boston, having some months ago passed into her ninetieth year. Mrs. Eddy was one of the remarkable women of her time. A sickly, weak child, she grew into a frail woman who seemed to have but a slender hold on existence, and yet she lived to an unusual age, a life full of work and teeming with results. Establishing a church, she remained its head to the time of her demise, managing its affairs with great executive ability and penetrating judgment. She also amassed a large private fortune, which she seems to have handled with fine business acumen. Whatever may be the fate of the church she founded, now that her forceful hand is removed from the management of its affairs, there can be no doubt of her wonderful administrative ability, her keen insight into human nature, and her tremendous capacity for work. Her place in history as one of the really extraordinary women of her day is secure.

[*New York Morning Sun.*]

The creed which Mrs. Eddy built in the minds or hearts of her multitude of disciples has one aspect or incident which seems to us to deserve universal recognition. It is apart from any question concerning the theology, the pathology, the psychology of her doctrines, and apart even from the facts of her personal career.

We are thinking of the astonishing influence she exerted in thousands of homes for the amelioration of life and manners in some of the details of family and social intercourse. She taught cheerfulness of spirit, and observation encourages the belief that the great majority of her followers either became more cheerful, both subjectively and as consistent examples to those around them, or with more or less success simulated a modification of temperament in that respect, which amounts in practice to nearly the same thing. She taught charity in judging the deeds and motives of another—who does not know of more than one case in his own circle of acquaintance where apparently hopeless vinegar has become oil because of her? She went so far as to devise a vocabulary of euphemism, which proceeds in the right direction, no matter how you may regard some

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of its extreme manifestations; for there are many habitual and conventional asperities of expression which serve beyond doubt no better purpose than to intensify the sentiments they denote.

It may be said that this is nothing more than an insistent application of principles common to all the forms of the Christian faith. Granting that, is it any the less the duty of candor to recognize the effort and results and to acknowledge the service?

[*Morning Telegraph*, New York City.]

It is satisfactory to know that the great work started by Mrs. Mary Baker Eddy, who died last Saturday, will go on. The world owes much to the woman who apparently discovered a great truth, and who at least has raised thousands out of the slough of despond, converted a multitude of hypochondriacs into hopeful and cheerful persons. Mrs. Eddy lived until she was in her ninetieth year and never wavered in her deep-rooted faith, and died affirming it. So thoroughly had she instilled her views into her followers that her work will live after her, and without doubt the Christian Science church will expand, gather in disciples, and continue to do the good work.

[*Manchester (N. H.) Union.*]

Mary Baker Eddy, who died on Saturday night at a ripe old age, was a woman who had made her mark upon the time in which she lived. It is as idle as it is contemptible to refuse to recognize facts, and the church which she founded is a substantial fact indeed, in whatever light it may be viewed. That a woman at middle life should have gathered about her a little band of pupils and should have so impressed her teachings upon them that they became her devoted disciples, that she should have lived to see that little company increase and expand until it became a religious organization counting nearly a thousand churches and more than eighty-five thousand members in this country alone, and with branches in most of the countries of the world, is a fact which may well attract the interest and hold the attention of any one who desires to be well informed and who professes to hold an open mind.

It is a development which must be admitted to be the more remarkable because it came in a period of the most notable discoveries in medical science. At the same time that the effect of certain germs upon the physical organization was beginning to be understood, Mrs. Eddy and her followers boldly and persistently maintained that disease is more of the mind than of the body. Nor were those followers gathered only from among the ignorant and the credulous. The character of the members of Christian Science churches is such that ridicule may be said to have become itself ridiculous, and it has well-nigh ceased.

[*Chicago Post.*]

The passing of Mrs. Mary Baker Eddy brings to a close a life story that is one of the most wonderful that this country of unlimited possibilities has to show. Out of nothing that is physical, no great fortune, no industrial invention, no inherited opportunity, Mrs. Eddy built up a great career. It is the greater because its greatness was not for herself but for the church which she founded. She took from the Bible one of the fundamental commands which modern Christianity had overlooked, the solemn injunction to "heal the sick." This, with an inspiration that burned steady and serene for long years, she put into a faith and a creed that has brought happiness and health and the active religious spirit to thousands upon thousands of her fellow-beings.

This accomplishment cannot be denied her, even by those to whom Christian Science is most distasteful. Its proof lies first in the growth and solid strength of the Church of Christ, Scientist, and secondly in the character and bearing of the members of that church. The stately church buildings in this city and its suburbs, and the constant additions to their number, give concrete evidence of this marvelous development. But more significant than the church buildings, more meaningful than the numerical strength of the church, is the character of its congregations. Without humbug or sentimentalism, any outsider can and must admit that Christian Science people are *good people*. They not only believe in their church and attend its meetings with a passionate faithfulness that other churches envy, but they also carry their faith with them into their daily lives. By its very nature they have to. For if Christian Science means anything to any man or woman, it must mean everything.

It is this inherent strength in the fundamental idea of Mrs. Eddy's church that will hold it together even after her hand has been removed from its direction. The faith will still live. Only by a full realization of this fact can the outside world gain any comprehension of the calm exaltation of spirit with which Christian Scientists will receive the tidings that the earthly career of their Leader has closed. Only in this way can it understand dimly their fine and vivid belief that "there is no death" in the old pagan sense of that solemn word.

[*Boston Traveler.*]

Mrs. Eddy has been one of the world's greatest benefactors. Her followers will say more than that, perhaps, but there is no reason why even her enemies should say less. Regardless of differences of faith or philosophy, the world must recognize, in her work, a vast contribution to human happiness. Certain it is that Mrs. Eddy found the world full of doubt and despondency, and gave it a larger measure of brightness and hope. She taught the weak that they need not be weak, the sick that they might be well, the suffering that they had it within themselves to end their wretchedness. Those who were ailing, physically or mentally, were enabled, as she herself had been, to become strong in soul and body. Neurasthenia and melancholy yielded to the gospel of optimism.

Call it what you will, it is a fact that Christian Scientists, as a class, are healthy, hopeful, happy, and prosperous. And Christian Science modes of thought have permeated the thinking of the world, outside the pale of the church. It is a great thing to be a teacher when the teaching bears such fruit. And as Mrs. Eddy, full of years, goes to her rest, the world is full of gratitude for the good she has done.

[*Boston Transcript.*]

It is peculiarly characteristic of Massachusetts, so generally derided as hard-fisted, unsentimental, and ultra-practical, that here spiritual and emotional ideas take strongest root. Not ideas and practices that connote spectacular demonstrations, but those that lie close to the fundamentals of life. This fact has led to the sneer at Boston and Massachusetts as the home and favorite haunt of fanatics, and such zealots are rather pleased to be so called. The anti-slavery propagandists delighted in the term. So did the spiritualists, and we have not known much resentment of it from the devotees of the cause whose Founder passed on Saturday night. Of all these causes, Christian Science has flourished most and most amazingly. And that growth has come in a period that we are used to calling especially commercialized, narrow, and sordid. Indeed, many persons regard its success as due almost wholly to a natural revulsion or at least reaction from this overmaterialistic public spirit. That may account for its growth, but it can hardly account for its origin, which was certainly due to the genius of one woman.

What a rise and growth it has had! It is the only world

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religion, so far as we can now remember, that had its rise in an English-speaking country, and is the only new one that has been created for centuries. Wonderful spiritual forces must have been set at work to accomplish this marvelous result. Somewhere in it must be germs of truth. Otherwise its story would be utterly inexplicable. No other recent cause has had such tremendous territorial extent, either in this country or in the world. All these things must be conceded by those to whom Christian Science is utterly enigmatical or anathema. These cannot understand the theory of its application, but they must admit the beneficent results that often come from this treatment and they recognize the satisfaction which Mrs. Eddy had a right to feel over the triumph of her cause. Few founders of a religion have been so rewarded in beholding the tangible success of their labors. Most of these founders died in ignominy and defeat.

[*Springfield* (Mass.) *Union.*]

No just or accurate estimate of the character and work of Mary Baker Eddy is possible at this time, and anything that may be attempted in that direction must necessarily fail of the approval of a very considerable number of people. About no personage of her generation has so much and such bitter controversy raged as around the Founder and Leader of the organization and doctrines known as Christian Science, who has just died. The facts of her life and the very question of her existence in recent years, as well as the value of her teachings and example, have been a subject of fierce and acrimonious contention. Many years must elapse before an adequate and fair summing up of her work can be made. But, from whatever view-point one regards the subject, it is beyond the possibility of dispute that she was one of the most influential as well as one of the most remarkable figures of the age.

In the last few years the power and vitality of the Christian Science movement has been shown more clearly than at any previous time. However much Christian Science has been overestimated as a reformative and constructive agent, however strained or unsound some of its tenets may be, it has unquestionably been a force to influence thought and religious institution, and its effect has been felt far beyond the membership of the Christian Science organization. The dignity of her bearing, the patience and self-control she has displayed in the most trying emergencies, have been no slight contribution to the success of her cause. To have preached uniformly the doctrine of peace and love to so many listeners, year after year, is in itself a great thing. In the element referred to as "healing" Mrs. Eddy seems to have touched a spring that is giving religion a new impulse in modern life. How deep and how genuine this really is, must be left to the future to determine.

[*Lynchburg* (Va.) *News.*]

Mrs. Mary Baker Eddy may properly be estimated as one of the most remarkable women of the age. As the Founder of a new religious cult; as the projector of what she believed was the true Science of Christianity; as the builder of a great church with ramifications reaching all over the nation and beyond its borders, she has long stood out as a bright and shining target for the arrows of vituperation, of ridicule, of scorn, of implacable hostility, of the bitterest of cynicism and the harshest of jeers. It was because she survived these things; because the storm and tempest which beat upon her availed not to drive her from the doctrines for which she stood; because amid the stress of almost superhuman trial, and the fierce avalanche of opposing arguments, she serenely held safe poise of mind, and fealty to conviction, and fidelity to purpose, that she should be accounted great. Though everything in which she believed and which she taught should hereafter fall and crumble beneath the assaults of logic and research and demonstration; though with her death should also be witnessed the decadence and the early death of Christian Science,—things which we by no means predict,—yet Mrs. Eddy's place in history would be secure as one who achieved to tremendous purpose; who wrought mighty results; who was revered by vast hosts of intelligent, God-fearing men and women and children as the mighty mistress of a cause that was noble in objective and good in inspiration; that accomplished much in affording relief from human ills and the peace of mind for those who craved and needed helpful ministration.

It is not necessary to believe in Mind-healing as Mrs. Eddy believed in it, to accord her this distinction. It is not necessary to give intellectual acceptance to the creed of her church, to concede that Mrs. Eddy nobly lived and worked and aspired,—and that she deserves to be ranked among the most striking, the most interesting, and the strongest figures that ever graced and distinguished the annals of her sex.

[*Montreal Star.*]

Mrs. Eddy's death leaves her work, which was that of building up the Christian Science organization, well entrenched, with all the necessary and visible signs of a thoroughly officered going-concern. There are churches in abundance, a great newspaper, bands of devoted adherents, whose "daily walk and conversation" are examples to the best communities in the world. The movement has spread so that its followers may now be found in almost all of the English-speaking countries, and to a lesser extent in the rest of the world. With Mrs. Eddy's disappearance, in all human probability, the course of her followers will vary little, and the cause she espoused will probably suffer no immediate negation.

[*Atlanta* (Ga.) *Constitution.*]

One need not be a subscriber to or even a sympathizer with the creed of Christian Science to recognize its Founder, Mrs. Mary Baker Eddy, as a remarkable and achieving figure of history. Founders of religions and creeds there have been in plenty, but not in our day, at least, has there risen one to build so stanch and so phenomenally an increasing following as that which pays tribute to Mrs. Eddy as its originator and Leader.

When all is said and done, it remains that this woman taught and achieved in large measure that conquest of the flesh by the Spirit that is all too sadly needed in an age engrossed with the lure of substance. She disseminated happiness and cheerfulness among men and women, inspired hopefulness to those that were sick of heart and gave many a battle-weary spirit courage to face once more in the direction of the dawn. By whatever term it be described, that accomplishment stands for the furtherance of good and the encouragement of uplift. And, on the personal side, there are elements of greatness in a woman who could win and so persistently hold the love and absolute confidence of a following mounting into the many thousands.

[*Inland Herald*, Spokane, Wash.]

The death of Mary Baker Eddy removes from earth one of the most remarkable characters of history. In a full and consecrated life of nearly ninety years she accomplished two things, either of which would have crowned her with immortality. The American business man is not only overworked but overwrought and overworried. His practical training affords him no philosophy. His one need is the serenity and relaxation of mental rest. He needs a mental anchorage that at the same time sustains and buoys, but across the anchor which he throws out into the unknown seas must be written "absolute certainty." There must be no questionings.

Christian Science affords its believers just that. Its car-

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dinal doctrines of the final supremacy of eternal good and the swift doom of imagined evil are doctrines which, put into practice, confer a calm serenity and unshakable confidence that is only good. Christian Science is a practical, inspiring religion. It was born of a woman, and it has been baptized in the tears of grateful millions. In its promulgation Mary Baker Eddy has answered the cry of thousands of tired hearts. In this, if in nothing else, she has been a great benefactor to the world.

Her second great achievement has been the organization of a mighty church in a single lifetime. She accomplished in one generation that which followed only centuries after every other great religious leader. No other founder of a great church ever lived to see his work complete. Neither Confucius, Gautama, or St. Augustine ever beheld the fruit of his teachings materialize as Mary Baker Eddy did. Few will mourn the death of Mary Baker Eddy as other deaths are mourned. Her own doctrines preclude that. Moreover, her personality was something apart, always above and apart, and but little known and understood. But, whatever the verdict of the ages shall be, Mary Baker Eddy today sits enthroned in the hearts of thousands and thousands of admiring followers, her remarkable accomplishments an epitome of one of the most extraordinary and potent personalities the world has known.

[*Butte* (Mont.) *Evening News.*]

The United States has lost, in the death of Mary Baker Eddy, one of the truly remarkable characters of the century. That in this practical age the beliefs and theories of Mrs. Eddy interested and held nearly a million people sincere and devoted to their Leader, and that this fidelity continued year after year with increasing force, demonstrates not only that Mrs. Eddy was a woman of superior intellect, but that she was one of innate goodness to have stood the test of time. Mrs. Eddy's accomplishment is remarkable in that it was attained without evangelizing or proselyting. Her church might be called a natural growth, and it grew with the dignity which characterized the woman herself. It had chiefly to contend with ridicule of the practical class, whose materialistic natures could not and would not accept the teaching of the woman. Some responsive chord her teaching certainly found in the public mind, and nothing has ever shown that her influence was other than good. Even if Mrs. Eddy accomplished nothing more, she effected in her followers a mental harmony which in this busy land, with its tendencies to discord, was in itself—to those who needed it—a benison.

Mrs. Eddy's disinterestedness stands out prominently. She is free from the accusation of promoting her own worldly affairs at the expense of her zealots. The fruits of her years of labor revert to the organization she planned and perfected. Mrs. Eddy was the most striking example the century has had of the power of repose; hers was not a church militant and her church was the antithesis of that of the evangelical whirling dervish whose creed is as transient as it is tempestuous. From all walks of life, high and low, Mrs. Eddy recruited her army of followers; hers was no appeal to any particular class, nor to any particular nationality, and in point of universality in America the sect was in a class by itself. Few will advance the theory that Mrs. Eddy has not left the world better than she found it.

[*Kennebec Journal,* Augusta, Me.]

In the death of the Founder of Christian Science, America has lost another of its greatest women. However much we may have disagreed with her or have criticized her utterances, we can but admit her greatness and the remarkable power she had of leading. She founded a religious sect that has shaken the foundations of every evangelical church in the country. Her life has added one more proof that humanity longs for a belief in the spiritual, for trust in a higher power and for visual evidence of its agency. Mrs. Eddy's religion appealed to the sick, the afflicted, and the hypochondriac, where others appealed to the outcast and the forsaken. She won largely, and the force of her character will be felt in her church for all time. Regardless of the merits or demerits of Christian Science, it has become an unmistakable influence of the century. Mrs. Eddy built a church which has drawn to it persons of culture, education, and property, and we have no doubt that it will go on.

[*Philadelphia Public Ledger.*]

Whatever may be the opinion of the world at large upon the doctrines inculcated by the church of which she was the Founder, it is a question whether Mary Baker Eddy in the building up of this organization of half a million fervently loyal adherents has not outdone the achievement of any other woman who ever lived. There has been many a woman who "led her soul, her cause, her clan" to the accomplishment of a great humanitarian undertaking—who notably contributed to the promotion of temperance, to the amelioration of the lot of slaves or prisoners, to the effectiveness of missionary labor in the domestic or the foreign field, or to the alleviatory ministration to invalids in hospitals in war-time or in times of peace. The world has quite recently been called upon to mourn the passing of two such women—Florence Nightingale and Julia Ward Howe, both of whom were of approximately the age of Mrs. Eddy when they obeyed the summons of the invisible. But Mrs. Eddy was more than philanthropist and humanitarian. To create such a church and to inspire a following so numerous and so devoted, Mrs. Eddy must have been a woman of altogether extraordinary personal endowments.

[*Denver* (Col.) *Times.*]

Mrs. Eddy appeared in an age when men had begun to cast off the outward observance of religious teachings. Success was the fetish men were worshiping. When she first spoke the greater part of the world smiled and shrugged its shoulders. What did a woman know of soul life? But as Joan of Arc led a nation out of bondage, Mrs. Eddy pointed the way to a delectable land of Spirit in which hundreds of thousands have found consolation. We may not agree with the declarations of Mrs. Eddy; we may not be of the opinion that they will be as universally accepted as some of the older religious ideas, but we do think that Mrs. Eddy deserves a high place in the estimation of mankind. Any one who has endeavored to make this earth a more pleasant abiding-place deserves well of his fellowmen. Of late years much mystery enveloped Mrs. Eddy. The charge was made that she had died and that an impostor was parading in her place. However, the world had come to accept the statement made by those closely associated with her, that she was still among the living. The announcement of her death brushes aside all former declarations regarding her material condition.

Hypatia helped rekindle the waning fires of culture; Queen Victoria and other splendid women have builded material empires, but as the world hurried on its endless journey the religious life of the people has been carried unfalteringly by women. And Mrs. Eddy stands as one who has made sweetness and light enter far places.

[*Rocky Mountain News,* Denver, Col.]

Christian Science is a solace, a support, and an inspiration to hundreds of thousands of human creatures. To them it is more precious than their daily bread. In its comforting power to its followers it is entitled to the world's reverence; and therefore the name of its Founder must claim the world's respect.

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Happily Mary Baker Eddy lived long enough to see the sneer give place to admiration. The new religion, or philosophy, or "Science," was compelled to make its stand in a nation much given to scoffing and in an age of free debate. That it has survived and flourished, that its Founder overcame all evil report, must be attributed to the deep spiritual effectiveness of the personality and the absolute answer of the faith to the needs of its devotees. No one now doubts that Mrs. Eddy sincerely believed in her mission to mankind. The fair-minded world acknowledges that she possessed a rare endowment of inward vision and external influence, and that she sought to bless her fellow-beings with her "Science" of absolute health. In that bestowal, her labor was a "marvelous work and a wonder." And through unnumbered generations and by countless millions of devotees she will be revered as the most inspired woman of all time.

There is always a possibility of schism in a church when it comes to its first loss of leadership. But in the case of the Christian Science cult such division is not now probable. The creed and practice have been settled within well-defined lines; the membership is an intelligent democracy; and not even ambitious or avaricious rivalries would be able to disintegrate the fabric. From the days of popular "exposure" and ridicule, Christian Science has moved quietly and efficiently onward to its present high station. It has brought peace to many tempest-worn lives; it has given health to many pain-racked bodies; it has conferred content upon many tortured minds; it has established faith and cheerfulness, where formerly was despair of this world and doubt of the hereafter. For all the beauty and usefulness which it has given to a million lives, the faith is to be revered and the name of its Founder is to be held in grateful remembrance.

[*The Asheville (N. C.) Citizen.*]

The death of Mrs. Eddy marks the passing of a most remarkable figure in the religious world. Wielding a wonderful influence over a great army, and it was undoubtedly an influence for good, it being reflected in the lives of thousands of her followers, she needed no brass bands to make the world conscious of her presence. While many there are who could not fathom the depths of Mrs. Eddy's teachings, few have denied her sincerity. Her writings bear the imprint of the close student of God and man. Her gospel was largely one of sunshine and mental uplift. Of her home life we know but little, but from all accounts it was an exemplary one.

Mrs. Eddy was also a woman of rare moral courage when we consider that forty years ago she founded a creed at total variance with all established beliefs. The doctrines she enunciated at that time had no other adherent than herself. The scorn and ridicule which greeted her first book has given place to a wide-spread interest, and a great portion of humanity today believes that the pill and potion are not essential to the cure of disease.

[*News Tribune*, Duluth, Minn.]

Not Christian Scientists alone, but people of all faiths and no faith, join in tributes to Mrs. Mary Baker Eddy, one of the most remarkable women the world has produced. What the doctrinal teachings of Christian Science are, we do not know; we do not know wherein its interpretation of the Bible differs from that of the evangelical churches. We do not understand the Principle underlying its healing; we cannot, to our own satisfaction, differentiate between the subconscious and the divine Mind. But this is known to all, that Christ gave to his disciples power "to heal all manner of sickness and all manner of disease," and this power was not limited to the twelve.

Moreover, its teachings are accepted, not by cranks and faddists, not by those always seeking something new, but by the educated, the cultured, the thoughtful, and the student. Whatever its secret may be, it has produced a wonderful faith, a marvelous spirit that shows in a power of self-command, of self-denial, of sympathy, and helpfulness that is truly Christian. It has brought a new power into the world, which has gained its way against the fiercest and most stubborn prejudice, against ridicule, scorn, and almost ostracism, until it has compelled recognition and respect, with the acknowledgment of its permanency. Today, while millions profess open allegiance to Christian Science, many more express a sympathetic interest in it. From a mysterious, sort of uncanny, and somewhat dangerous cult, allied with the black art, to be approached only by those insulated in dread and suspicion, it has taken its place as a faith and as a church.

Mrs. Eddy's dominance has also been resented. She has been misinterpreted, maligned, and persecuted. Volumes have been written against her. Her power as an executive, her administrative ability, and her gift of organization were as wonderful as the faith she founded. Yet that she built her structure on broad, sound, permanent administrative principles, instead of founding a house of cards on shifting sands, has been the cause of most of the attacks personal to her. In this, however, her experience was no different from that of any other great and strong personality in the world's history, and few have left to the world a greater heritage.

[*Milwaukee Daily News.*]

History is full of the tales of women whose influence has been a power in the affairs of men. But, strange as it may seem, by far the greatest number of those who have risen on the written pages of history attained their power through charms of person and through their influence with men of power. But the leading woman of her time, and among the greatest in history, rose to her high place through the power of that which is most eternal in mankind—thought.

Mrs. Eddy was not born to power, nor did she seek the influence of those who were so born. By the force of the thought that she expressed and lived has she attained the high place she holds today, and by its force will she live. No matter what individuals may think of the system of thought that bears her name, it is an acknowledged power for good among mankind, and thousands have found comfort and relief through its teachings.

[*Times*, Louisville, Ky.]

The death of Mrs. Eddy is mourned by a million of her followers. We are too near in time to measure in full the meaning or the value of her work, but the force of her personality and the influence of her teachings have been established permanently beyond all question. No more remarkable woman has been born in this country and none whose work is more certain to live after her. Christians and scientists may differ as to her teachings, but in the minds and hearts of thousands they have won and kept a place and power that have worked mightily in the molding of religious thought.

[*Democrat*, Johnstown, Pa.]

Whatever may be the judgment of history concerning this remarkable woman and the great organization which she was largely instrumental in building up, this much at least must be said now: Mrs. Eddy has profoundly influenced the lives of many thousands of people, and this influence exerted through the Christian Science church is likely to live long after her frail earthly body shall have moldered into indistinguishable dust.

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CHRISTIAN SCIENCE SENTINEL

EDITORIAL

"JUDGE RIGHTEOUS JUDGMENT."

It seems only fitting at this time to devote a large portion of our space in this issue of the *Sentinel* to excerpts from the columns upon columns of editorial comment that have appeared in the secular press during the past week,—a tribute in its apprehension and appreciation of the greatness of our beloved Leader and the work she has done for humanity at large, as generous as it is wide-spread.

There is one phase of this comment which is characteristic. Few of the editorial writers lay claim to a personal knowledge of the teachings of Christian Science, but with very few exceptions they concede that its Discoverer and Founder was a wonderful woman and that she wrought a wonderful work; that the world is better and happier because of her, and that wherever this faith has become established its exponents are "living epistles" that make for the general uplift of the community.

It is true that Christian Scientists do not need to be told how truly great is the mission of Christian Science and how much of good it has accomplished. None know better than they the tireless energy, the unfailing watchfulness over its welfare that in the last forty years has gone to its establishment and upbuilding; that there was no fear or faltering on the part of the Leader who set her hand to the fulfilment of her high calling, but it is none the less gratifying when such generous tribute to the greatness of her accomplishment is paid by those who have judged her by the Scriptural standard: "By their fruits ye shall know them."

One can but ponder, however, how much more of good would be accomplished if the teachings of Christian Science were more generally accorded recognition, if the truth it presents in all its beauty and simplicity, the truth which centuries ago Christ Jesus declared should make men free, should lead them out of the darkness of despair into "the glorious liberty of the children of God," should be accepted in its entirety. One can but believe that the ever lessening minority of those who misjudge and condemn Christian Science do so because they have failed to apprehend, to lay hold on its animating and dominating truth, that because God is omnipotent good, evil is shorn of its assumed power; that the reasonableness of its propositions lies in the fact that they are demonstrable by each and every one in the proportion that they are accepted and put into practice.

In this connection a clipping from the *Washington* (D.C.) *Herald*, which reports a sermon by one of the pastors of that city, is particularly apropos. The Rev. Lloyd Douglass, preaching from that wonderful promise of the Master which is the foundation stone of Christian Science practice,— "He that believeth on me, the works that I do shall he do also; and greater works than these shall he do,"— said:—

> I am not a Christian Scientist, and my position as pastor of an orthodox church makes that point quite clear. Yet I had rather be identified with that cult than to be identified with the large and increasing body of people who are zealous in impugning all of its teachings without going to the trouble of investigating.
>
> When Mrs. Eddy began her teachings she felt the Christian church was failing to realize the practical value and usefulness of the power which Jesus Christ had delegated to his disciples. Some of the most ardent enemies of Christian Science are people who have not taken the time or trouble to study the principles set forth in Science and Health. It would be better if these people would devote their controversial powers to some matter upon which they had more information.

We read in the Gospel of Luke that when Jesus came back to his home town of Nazareth after his experience in the wilderness, he read in the synagogue this prophecy from the book of Isaiah: "The Spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the brokenhearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised." Here in epitome is the mission of Christian Science, the work inaugurated by our Leader and its every obligation fulfilled,—the work it is the high privilege of Christian Scientists everywhere to carry on in faithful continuance, watching, working, and praying until the light which has come to them through her teachings shall "radiate and glow into noontide glory" (Science and Health, p. 367): until the leaven shall have leavened the whole lump, until men everywhere shall see in Christian Science the undivided garment of Christ Jesus.

ARCHIBALD MCLELLAN.

LOVE'S INSISTENCY.

The solicitous urgency of the two angels, the messengers of Truth, who figure in the story of Lot's escape from Sodom, their compelling cry, "Escape for thy life," fittingly illustrates that persistent call to and following after the sons of men, if haply they may be saved, which speaks in human terms for the ceaseless activity of divine Love. Upon the lips of the Master this thought comes to its bloom in the sweetly touching tale of the good shepherd. Said he, "How think ye? if a man have an hundred sheep, and one of them be gone astray, doth he not leave the ninety and nine, and goeth into the mountains, and seeketh that which is gone astray?" What he thus expressed in word, of Love's continuous seeking for the wanderers of the flock, he expressed in deed when upon the cross he offered up his life, "a ransom for many."

In Christian Science it is seen that Truth never abdicates, Love never yields, and every heroism of human affection, every pleading prayer of the mother-heart witnesses to the demands of the good that is God. Jacob's lone wrestling in the night watches upon the banks of the Jabbok, his broken cry, "I will not let thee go," speaks well for the aspiring human sense when, in the hour of conscious weakness and pressing need, it casts itself wholly upon God as life's only refuge and hope; and yet more definitely, more wonderfully, does it speak for that clinging persuasion of the divine which will consent to no peace for the aspiring save "the peace of God."

In another aspect of human experience the persistent assaults of conscience give equally convincing witness to that patiently pursuing rebuke of Truth and Love which knows and can know no capitulation and no defeat. Pressed upon every side by a sense of the impossibility of escaping from the monitions of the divine, the psalmist cried out, "Thou hast beset me behind and before . . . Whither shall I go from thy spirit? or whither shall I flee from thy presence?" and in this he voiced the deepest consciousness of both the good and the bad. The touch of the lash of conscience upon the quivering sense of the sobered and suffering *roué* speaks quite as surely for Love as does the winsome appeal of the ideal to him who with elated responsiveness yields himself to its heavenly guidance.

Truth's seeming pursuit of the erring, its eternal condemnation of error, but expresses light's intolerance of darkness, its imperative that all is and shall be light. Thus our Leader writes, "The thunders of Sinai and the sermon on the mount are pursuing and will overtake the ages, rebuking in their course all error and proclaiming the kingdom of heaven on earth" (Science and Health, p. 174). This immutable decisiveness of Truth, this dominance of Deity, is the wonder of being, the one safe anchorage of faith. It yields no place to evil, and of it Christ Jesus said, "Whosoever shall fall on this stone shall be broken: but on whomsoever it shall fall, it will grind him to powder." The divine nature forever maintains that perfect integrity which, when understood, yields a thousandfold

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of blessing to all those of whom it is found, who trust in and thus utilize its beneficent law; while upon those who in the choice of evil dishonor Love's high mandate, the sufferings of self-infliction must fall with overwhelming severity. He was a poet of rare perception who wrote,—

I fled Him, down the nights and down the days;
I fled Him, down the arches of the years;
I fled Him, down the labyrinthine ways
Of my own mind; and in the mist of tears
I hid from Him—

From those strong Feet that followed, followed after.

But with unhurrying chase,
And unperturbed pace,
Deliberate speed, majestic instancy,
They beat—and a Voice beat
More instant than the Feet—
"All things betray thee, who betrayest Me."

JOHN B. WILLIS.

THE "FINISHER OF OUR FAITH."

ONE of the most important things in any undertaking is the persistence necessary to carry it to its completion. It is well known among men of affairs that in every enterprise unexpected difficulties arise, involving unlooked-for delays and expenditures, and these conditions evidently prevailed in Jesus' time, for we find him saying to some who were eager to become his followers: "Which of you, intending to build a tower, sitteth not down first, and counteth the cost. . . . Lest haply, after he had laid the foundation, and is not able to finish it, all that behold it begin to mock him." This illustration was followed by these significant words, "So likewise, whosoever he be of you that forsaketh not all that he hath, he cannot be my disciple." This teaching relates itself very naturally with the requirement that we "work out" our own salvation, and its accompanying assurance, "For it is God which worketh in [us] both to will and to do of his good pleasure."

Those who seek physical healing in Christian Science, soon find that it has much more than this to give them, that it really offers the key to the solution of each one's life-problem, and begins by showing what that problem really is,—that it is not the acquisition of wealth or learning, or even of health and happiness, but the knowing of God and one's self. It is true that the gaining of good health by spiritual means is part of the process, and the efforts required to this end result in great clarity of thought and moral and spiritual unfoldment. It however happens that in some cases the desired results come very slowly, as in the case of a backward spring, and then there may be needed "great searchings of heart." The temptation in some cases is to blame every one and every thing but one's own lack of receptivity, and thus many opportunities to work out the problem are missed.

The one thing which above all else we need to be sure about is the entire reliability of the promise, "He that hath begun a good work in you will perform it until the day of Jesus Christ;" and the closely related statement that Christ, the divine idea, is "the author and finisher of our faith." It is almost certain that in many cases it is the element of doubt as to the final result which operates like the supposed influence of a miasma, and which, so long as it is undetected, retards the healing. We need to be sure that, as Jesus said, it is our Father's good pleasure to give us the kingdom (including health and strength); that He cares for us, and that nothing can interfere with the divine purpose to complete our salvation. A poor fellow was once lifted out of a life of degradation by a young girl's assurance that God cared for him. He said, "Oh, if He's trying to make something out of me, I'll be a man. I'll take whatever He sends. I never thought He cared."

The evidence is abundant that God is working in us and around us, to bring out perfection and nothing less. The question is, whether we are willing to follow wherever Truth leads, willing to see what it is that would hinder our healing and prevent us from being Christlike in goodness, purity, and power to help ourselves and others. Our dear Leader gives us this strong word of counsel which has steadied many faltering footsteps, "Let neither fear nor doubt overshadow your clear sense and calm trust, that the recognition of life harmonious—as Life eternally is—can destroy any painful sense of, or belief in, that which Life is not" (Science and Health, p. 495). This means that we should keep our gaze fixed on the heights as we climb toward them; it also means new strength gained in climbing, burdens laid down, and full assurance of reaching the goal attained by "the author and finisher of our faith."

ANNIE M. KNOTT.

AMONG THE CHURCHES.

NASHVILLE, TENN.

The temple of First Church of Christ, Scientist, at Seventh avenue and Commerce street, formerly the Episcopal Church of the Advent, purchased and improved at a cost of $35,000, was formally dedicated Sunday morning [Nov. 6]. The following message from Mrs. Mary Baker Eddy, the Leader of the Christian Science movement, was read:

Brookline, Mass., Aug. 25, 1910.

First Church of Christ, Scientist, Nashville, Tenn.

Beloved Brethren:—May God bless you, and build the church triumphant in the hearts and lives of the people. To this end may your material structure prosper, and the church in Nashville be a monument for His praise and glorification.

Lovingly yours,
MARY BAKER EDDY.

The address of Mrs. H. M. Mason, Second Reader, was in part as follows:

A few years ago the healing influence of Christian Science reached certain persons who are now members of this church. Within a short time those who had developed sufficient reliance upon spiritual means for healing to resolve to abandon forever all other methods, formed a society. The interest in this teaching increased daily, until the strength of the organization justified the institution of a church under the corporate laws of our state, and in conformity with the rules and regulations prescribed in the Manual of The Mother Church—the constitution of the Christian Science denomination.

Jan. 8, 1905, this First Church of Christ, Scientist, held its first service. As this demonstrable teaching unfolded its spiritual power and reclamatory influence in the minds of its students, the development of our cause progressed in a corresponding degree, continuously enlisting rejoicing witnesses to its healing and uplifting power, and adding to the church-membership. The first progressive step toward a church home was the move from an office room in which services were held to a small hall. The next advance was to a larger hall, and still another move was made before reaching this room. This particular church has celebrated but few birthdays, but as its vitality comes from the perpetually sustaining Truth which is without beginning of years or end of days, its maturity is assured. We are thankful to God for His glorious promises revealed to His beloved disciple, John, who said: "As many as received him, to them gave he power to become the sons of God," while our hearts are full of loving esteem and tender affection toward our Leader, Mrs. Eddy, who, through her exemplary devotion to God and perseverance in truth, inspires us to continue the glorious warfare of truth against error, "till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ."

Nashville Tennessean.

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THE LECTURES.

RENO, NEV.

A lecture on Christian Science was delivered at the Majestic Theater Oct. 6, by Frank H. Leonard. He was introduced by Judge J. L. Van Derwerker, who said,—

Christian Science appeals to the wide-awake men and women of today, because it is a religion of success. It proclaims emancipation to those enthralled in the bondage of fear; it strengthens the weak, and restores the sick and disabled to health; it turns the distress of poverty into the happiness of prosperity. Its beneficent power enters the cottages of the poor and the palaces of the rich; and its fruits therein are plenty and harmony, health and happiness. Language is responding to its influence, and the word "incurable" is in a way to become obsolete; it is transforming "hopeless" into "hopeful," "failure" into "success;" and into kindliness, friendliness, and love it is infusing a wonderful activity. This is a Christianity that the practical business man carries into his home and business; for it transforms its students from fear, worry, sickness, and trouble, to freedom, happiness, health, and prosperity. It appreciates the self-sacrificing endeavor of the conscientious medical practitioner, and it kindly invites his consideration of the better way discovered by Mrs. Eddy. To hostile attack Christian Science turns the other cheek, and erects another church.

Correspondence.

NORTHAMPTON, MASS.

Bliss Knapp delivered a lecture on Christian Science in the City Hall, Sunday evening, Oct. 23. He was introduced by Richard W. Irwin, district attorney, in the following words,—

Notwithstanding the cynic's carping, the world is surely, steadily, and wisely becoming better. The advance of mankind is toward righteousness. Ignorance is making way for intelligence; the chill mist of doubt melts before the warmth of confidence; unreasoning belief gives place to information, understanding, knowledge. The demonstrating of Christianity as Science, as the fundamental law of God, as sure and unerring today as of old time, in and under whose benign influence we live, and move, and have our being, is no small factor in elevating still higher, toward perfection, the thought of mankind.—*Correspondence.*

OAK PARK, ILL.

The Rev. William P. McKenzie lectured for Second Church of Christ, Scientist, in New Masonic Hall Friday evening, Oct. 28. He was introduced by Atty. George C. Mastin, who said in part,—

We frequently hear Christian Science referred to as the wonder of this age. It is the crowning wonder of any age. Christian Science is preeminently a practical religion. I mean this literally, just as I mean that the discovery of the various uses of electricity by Edison has been proven to be wholly practical. And Christian Science makes no claim it does not prove. This is in step with this age of progress, for full proof is demanded of any new and wonderful discovery. After a final and hopeless struggle against sin and disease, the sinner and invalid must be shown—not simply told—the truth. In this regard, Christian Science is ever proving that it is practical.

Belief is one thing; knowing is quite another. Belief is probable knowledge; to know is to be absolutely certain. Knowledge includes belief, but belief does not often, if ever, include knowledge. A theory, or a creed, or a mere doctrine, will not satisfy. A scientist strives to know, and is satisfied alone with knowledge. Substitute "believe" for "know" in "I know that my redeemer liveth," and "Be still, and know that I am God," and "Ye shall know the truth, and the truth shall make you free," and the result would be phrases in meaning dull and comfortless that are now everlasting sources of happiness, confidence, and strength to them that do know. We may well suppose that Mrs. Eddy, after her many years of patient work and proving, when she came to name her discovery, had in mind the primary definition of science, to wit: To know, as opposed to mere belief. The derivation of the word "science" is from a Latin word meaning "to know," though a more elaborate definition declares "science" to be knowledge amassed, severely tested, coordinated, and systematized.

I would not advance so broadly and emphatically the existence and need of this doctrine of absolute knowledge in Science, did I not myself know (though not a member of the Christian Science church), from proof positive, concrete, permanent, and measurable, that Christian Science is a mighty and practical help in every time of need. The purpose of this meeting is to bring about correction of the prejudices and false views that prevail in a constantly diminishing volume with reference to the real meaning of Christian Science.—*Correspondence.*

FAYETTEVILLE, ARK.

A representative audience that filled the Ozark Theater gave the closest attention Sunday afternoon, Oct. 30, to the Hon. Clarence A. Buskirk, who gave a splendid address on the subject of Christian Science. He was introduced by Dr. Charles Hillman Brough, professor of economics, University of Arkansas, who said in part:—

Among the many movements that adorned the latter part of the nineteenth century, none were more remarkable or interesting than the rapid and substantial growth of what is commonly known as Christian Science. From the rediscovery of the divine healing by Mrs. Eddy in 1867, and the publication of her epoch-making work, Science and Health, in 1875, her disciples have waxed in strength and devotion until now there are nearly a thousand churches in the United States.

Among the many beautiful tenets held by the Christian Scientists are the reality of Spirit and the unreality of matter, the conquering power of Love and the weakness of passion, the omnipresence of God, the omnipotence of good, and the impotence of evil.—*Arkansas Sentinel.*

FITCHBURG, MASS.

There was a large audience present at City Hall yesterday afternoon [Oct. 30] to listen to the address by Prof. Hermann S. Hering, upon the subject, "Christian Science: The Science of Salvation." He was presented to the audience by the Rev. Robert F. Leavens, pastor of the First Parish Unitarian church, who said,—

As a Unitarian and a Christian I have my own convictions, some of which are at variance with some of the teachings of Christian Science. But also as a Unitarian and a Christian, some of the teaching of Christian Science has helped me to live rightly and to help others to live rightly. In return for that service, I am glad to speak this word of greeting. So, too, many of you doubtless belong to other churches. But we are all as Christians pledged to the golden rule, to do as we would be done by. And as Americans we are pledged to give a fair hearing to any man who has something to say, especially when his coming here is warranted, as is Professor Hering's, by his record and by the fact that he is an authorized member of the board of lectureship of The Mother Church.

Professor Hering, my word of greeting is brief, simply to assure you that you will have a respectful hearing from

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your audience, to promise that we will listen to you with our sympathy and our judgment; that we are willing to be taught, and willing to be helped.—*Fitchburg News.*

BIRMINGHAM, ALA.

William D. McCrackan, M.A., spoke to a large audience yesterday afternoon [Oct. 30] at the Bijou Theater on "Christian Science: A Religion of Progress." He was introduced by State Senator-elect Hugh Morrow, who said in part,—

Although a little more than forty years old, the Christian Science gospel has spread into every land, and its influences touch every shore of humanity. It counts among its followers good men and good women from the humblest to the highest walks in life. While I am not a Christian Scientist, and do not profess to understand the philosophy of its teachings, the time has come when, attracted by its numbers, its intelligence, and a membership so useful and necessary to the social and moral life of our country, the public has long since ceased to scoff, and now demands for it a standard, frank, and impartial hearing. We can differ and both be honest; we can differ and both be friends; we can differ and both be worshipers of the same true and loving God.—*Age-Herald.*

COLUMBIA CITY, IND.

A large audience greeted Clarence C. Eaton, who delivered a lecture on Christian Science at Tuttle's Opera House, Friday night [Oct. 28]. The Hon. S. P. Kaler, who introduced Mr. Eaton, said in part,—

In the past few decades Christian Science has established itself all over the world, and its devotees are everywhere. They are people of character. They are cheerful, healthy, and contented. They see the beauties of nature and recognize the fatherhood of God and the brotherhood of man. They are optimists, wishing, seeing, and doing good. No shadow of hate or jealousy ever crosses their brow and no unkind word comes from their lips. They are people who leave the world better than they found it.

As a religion, Christian Science places itself on a high plane, far above all discord and inharmony. Its healing powers are no longer a subject of debate or denial. Physicians who once said they cured only those who were not sick, later said they could cure functional but not organic disease. Now many of them freely admit they cure all kinds of disease and that these cures are almost if not quite miraculous.—*Columbia City Commercial-Mail.*

LECTURES TO BE DELIVERED.

Unless otherwise stated in the notice, it is assumed that the lecture will be given at 8 p.m.

Little Rock, Ark. (First Church).—Frank H. Leonard, Kempner Theater, 3 p.m., Jan. 1.

London, N., Eng.—Bicknell Young, Kings Hall, Hackney Baths, Mare street, Hackney, Jan. 5, 1911.

New York, N. Y. (Churches and Societies Greater New York).—Prof. Hermann S. Hering, Carnegie Hall, 3.30 p.m. and 8 p.m., Jan. 1.

Westmount, Can.—Rev. William P. McKenzie, Victoria Hall, 4 p.m., Dec. 18.

SMALL QUARTERLY ONLY.

Our readers will please note that, beginning with the next quarter, January, 1911, *The Christian Science Quarterly* will be published in the small size only.

TESTIMONIES OF HEALING.

It is with great pleasure that I add my testimony to the many which appear in our priceless periodicals. My experience in coming to Christian Science was very similar to that of many others. The first thing that appealed to me was the healing, as recorded in the *Sentinel* and *Journal*. The first time Science and Health was placed in my hands, I read for a few moments and then threw it out of the room, and forbade my wife to bring it there again. She replied that she had been looking all her life for that which the book contained.

I shortly afterward found it was the same truth which I wanted, and I then read it without prejudice, with a desire to know if it was the truth. I found it necessary to read with it the Bible, and I commenced with St. Luke's Gospel and read it from beginning to end, and part of another Gospel, before retiring to bed at about three in the morning. I rose at the usual time and went to work; but I forgot my pipe and tobacco, which had been my companions for thirteen years, and have never required them since. About two weeks later my desire for ale and porter was also destroyed. I had previously tried to give up both, but had failed every time, and seemed after each attempt to be worse than before. This time I quickly knew the appetite had been destroyed never to return, and I noticed that it disappeared without any effort on my part. The fear I had of yielding, if my old friends asked me also disappeared, and no one asked me for two years. A change of occupation caused me to visit every hotel in the city, but not once was there any desire on my part to drink or smoke.

Twenty-two years ago I had left school at the age of twelve, and at that time vowed never to read again, and I almost kept my word. At the age of eighteen I had joined the English army, and spent most of my spare time in smoking, drinking, and gambling. My parents had told me at the age of twenty-one that I had caused them more trouble and anxiety than all their other children put together, and they could never induce me to read the Bible. My mother said she had prayed that I might be a preacher, yet I had turned out to be the worst of her children. I came to Canada five years ago, gambled day and night coming over, and landed with about two dollars on hand. My wife came on later in the same year, and was desperately ill in November; but she recovered, and in the following February we heard of Christian Science. We had at that time almost no furniture in our home, and were in debt to the doctor, the chemist, and the nurses. I considered ale and tobacco essential to my health, as well as medicine. Twelve months after becoming interested in Christian Science our flat was comfortably furnished and my position changed to one much more to my liking.

At the time my wife and I began the study of Science and Health, my wife was still in a weak condition, but from the time we both began the study, health returned quickly, and peace and harmony speedily took the place of trouble and discord. The pleasure we have today in studying the Bible and our Leader's works cannot be expressed in words. The nearest I can find is in Bible language, "Man doth not live by bread alone, but by every word that proceedeth out of the mouth of God." These last four years have been the happiest of my life, and it is to divine Love and to our Leader that we owe these blessings. Our hope is to see the day when, as Habukkuk says, "the earth shall be filled with the knowledge of the glory of the Lord, as the waters cover the sea."—WILLIAM A. BONSHOR, Montreal, Canada.

The belief that a public expression of my gratitude may help others, impels me to place my experience in writing. As a member of the legal profession, I had until three years

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ago considered that the only rules for personal action were those evolved by men as regulations of human conduct. God was never near to me, and was considered more as the court of last resort, to which I might some day appeal if I ever became dissatisfied with or fearful of the outcome of the battles which I imagined I was then fighting, or might thereafter be called upon to fight. I had for upward of fifteen years been addicted to the use of intoxicating liquor, and frequently found what I thought was amusement and pleasure in intoxication, reveling in intemperance in many forms. Professional work was being neglected, property interests were becoming apparently hopelessly involved, and my friends and associates were filled with sorrow and resentment because of my misdoings. I had for months been closely associated with Christian Scientists, occasionally conversing with them about Science, but never agreeing with them as to its power to heal sin and disease, and frequently ridiculing it and glorying in any publication or item of news which attempted to belittle it.

In July, 1907, after a period of gross indulgence, a dear friend in words of earnestness and love asked me if I would give Christian Science a trial and take treatment for the awful sin of intemperance with which I was beset. I believe it was the brotherly love in that request which called forth without hesitation a promise to give it a trial and see a practitioner the following day. That same day I made an appointment, kept it, and received a treatment lasting about thirty minutes. In those few minutes the appetites and passions of over fifteen years were so completely destroyed by Truth, that strong drink, and all that goes with the indulgence therein, lost all attraction, and all sense of its necessity to my quickened sense was destroyed.

This healing was followed by a period of reconstruction. I took up the study of Christian Science, finding undreamed-of joys and comforts as I progressed. My wife and son followed me in the investigation. A year later we became members of a Christian Science church, and now find daily comfort in holding fast to Truth and studying the beautiful and strong Lesson-Sermons which our *Quarterly* supplies, incidentally reaping the glorious benefit and understanding which come from using our text-book, which is in fact a "Key to the Scriptures." With our advancement in this great religion of Life and Love, the financial difficulties which once beset us disappeared; I found a stronger and clearer mentality to apply in my professional work, followed by marked successes in my practice; and the fear, doubt, and uncertainty of the old thought was replaced by faith, confidence, and sure-footedness.

In the month of March, 1909, the belief of pleasure and mental solace in tobacco, strengthened by twenty-one years of habitual and excessive use, suddenly left me one evening, without any conscious effort on my part, while reading "Science and Health with Key to the Scriptures," and the following morning at breakfast I found that coffee, which my mortal sense had long associated with tobacco as a stimulant, was distasteful and could not be partaken of. I have not felt any desire whatsoever to use either since that time. These represent some of the false beliefs which have been removed and for which I am deeply grateful, but there are other things which make me sing songs of gratitude and love for our Leader, Mrs. Eddy, and among the latter are peace, absence of envy and resentment, the presence of brotherly love and its incident harmony, and the glorious certainty that I have found the only demonstrable way that leads to the understanding that "the kingdom of God is at hand;" not one to be enjoyed only during a future period of existence, but a kingdom ever present, a realm in which we hourly move and have our being.

To every mortal to whom intoxicating liquors appeal or have attraction, I state unequivocally that through Christian Science, if it be given a fair trial, this false appetite and sinful indulgence which leaves so much disaster in its wake can be destroyed. The demonstrations in the early history of Christianity by which devils (evils) were cast out, are being daily—yes, hourly—duplicated in this age and day, and help is at hand today as it was for the lame beggar at the gate of the temple, to whom Peter said, "In the name of Jesus Christ of Nazareth rise up and walk."

HARRY WOOTTON, Atlantic City, N. J.

For the benefit of those who are sick and in trouble, who do not know God, and very little if anything of Christian Science, I wish to give this testimony. For many years I suffered with bad headaches, also from stomach trouble, which it seemed impossible to cure; in fact, I could not eat anything without pain. My kidneys and back gave me such pain all the time that I could hardly endure it, but since coming into Christian Science I have been healed of almost every complaint, and feel perfectly well. I am very glad to be able to say I was healed by divine Truth, through Christian Science, and the efforts of a practitioner. Truth never fails to help us see the light, which is always shining for us.

I praise God for the spiritual uplifting, and am thankful to Mrs. Eddy for having shown us the way to find truth and happiness through the study of the Bible and Science and Health.—BESSIE M. GROUT, Los Angeles, Cal.

The outward manifestations of God's goodness in physical healing are indeed wonderful and glorious; but to the earnest Scientist who is striving every day to cast out evil from his thought and to have only the Mind of Christ, the inward renewing is the greater cause for rejoicing; the wonderful glimpses of Truth, the daily increasing understanding, which brings with it increased power over evil,—these are our greatest blessings.

About two years ago, my six-year-old son, while running on the cement sidewalk, fell headlong, injuring his lips very severely. The lacerations and swelling seemed very dreadful, and those around him declared it would be several days before he could eat. I reached him about ten minutes after this occurred, and taking him in my arms, began to treat him at once, trying to shut out the sense of everything but Truth. In a short time he was peacefully asleep, and when we reached home, about two hours later, he ate a hearty supper without the slightest inconvenience. The swelling disappeared instantly and in a few days there was not a single mark left.

Last winter we proved God's power to heal in a very severe case of hemorrhage. The attack came suddenly the day before Christmas, when I was preparing for a large house party. I had no help and felt that I must go on with my work. I overcame the sense of suffering and weakness, and was ready to meet my guests and entertain them. The hemorrhage continued for days, but without hindering my work. On Sunday, however, there came entire collapse, accompanied by pain and high fever. The fever was overcome instantly that evening by this word of God: "Before they call, I will answer; and while they are yet speaking, I will hear." I was unable to rise in the morning, so we telephoned to a practitioner. I spent only that one day in bed, and had no more pain, though for a few days I seemed too weak to walk. My health has been normal ever since.

If I should try to tell all I have seen of the power of divine Love, words would fail. Every issue of the *Sentinel* seems written especially for our present needs, and to our dearly beloved Leader, Mrs. Eddy, we owe more gratitude than human heart can express.

MRS. EDITH E. BROWN, Palo, Ia.

Although "mine enemies"—my mortal thoughts and fears—have many times seemed to pursue me most persistently, and to come in almost overwhelming numbers, yet always there has been help received through the study

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of Science and Health or some other of our Christian Science literature, to put them to flight and to enable me to press on more vigorously in order to destroy them utterly. Recently I was helped through an experience, and for this help I wish to express my most sincere thanks to God. It was the one thing I had always thought could never be made even bearable, and as I thought I was not strong enough in my own understanding to meet this myself, a great grief, a sense of loss and separation, the greatest that could come into my mortal experience, was met and overcome for me by the help of one who knew the truth,—knew that under no condition could joy ever be overcome by sorrow.

In very many ways I have been greatly helped through Christian Science. I was enabled to discontinue the use of glasses, which I had worn for eight years, through the faithful work of a friend; and through my own realization that there is no selfhood apart from God I have become less selfish, sensitive, and resentful, and am trying to destroy many mental qualities considered natural to mortals. As gratitude to our Leader is better expressed by deeds than by words, I can only try to prove my right to be called a Christian Scientist.

SADIE M. EVARTS, Alton, Ill.

I wish to tell briefly what Christian Science has done for me. I had been sick for a period of about seven years, my trouble having come from overwork. In November, 1908, I left San Francisco for San Diego, seeking health in a change of climate. Prior to this I had fallen three times from heart trouble. I also had bronchial trouble, accompanied with a bad cough, which had been with me for about five years day and night. I had not been able to retain any solid food for over a year. My kidneys were said to be diseased and I did not sleep well. I had been treated for these troubles by doctors and magnetic healers until they could do nothing more for me.

In December, 1908, I decided to take up Christian Science as a last resort. While in San Diego I was sent to a practitioner by a friend who was not a Christian Scientist. After the first treatment the pain in the head left me, and inside of five days I was able to get some rest. I had been obliged to sit up in a chair at night for some time. On being relieved of the pain, I began to realize that Christian Science had something more behind it than human will-power; so I continued to take treatment, and was healed. The practitioner explained to me that Christian Science, when lived, means more than the mere healing of the body. It purifies character and brings happiness, where without Christian Science there would only be trouble.

F. LESLIE MEEKER, Oakland, Cal.

I am deeply grateful for all that Christian Science has done for me and mine, and could tell of many cases of healing in my family. My youngest child was healed of acute lung trouble. She had one attack after another from the time she was six months old, and on one occasion her life was despaired of, the doctors saying her only chance was to be taken South every winter and kept there until the warm weather. With three treatments in Christian Science she was healed and has never had any return of the disease, which is now over two years.

Christian Science has eliminated from my consciousness a great deal of fear, and has proven to me on two occasions the nothingness of the man-made law of contagion in a case of whooping-cough, which the youngest child had. This was overcome in a short time, whereas in the old thought it would probably have meant a long and severe siege. Two other young members of the family, who had never had the disease, did not take it. In a case of mumps, which I had last summer, my three children were with me constantly, but were not affected. I myself have been healed of many ailments, and on one occasion an infected foot was healed by my realization of the truth of our dear Leader's words on page 495 (lines 14 to 24) of "Science and Health with Key to the Scriptures."

For all these physical healings, and many more, I am truly grateful; but for the spiritual and mental uplift I am even more thankful. Until I took up the study of Christian Science, I had never known anything of the Bible and had no desire to, and my children were being brought up in the same way; but now I enjoy the Bible, and my children are all attending the Christian Science Sunday School. It is needless to say that they love to go. I am very grateful that I was receptive to this grand truth,—grateful to our dear Leader, Mrs. Eddy, for her unselfish and loving patience in bringing this truth to humanity. My daily prayer is that the same Mind may be in me that "was also in Christ Jesus," that I may love my neighbor as myself, and that I may be found worthy to bear the name of Christian Scientist.

MRS. BLANCHE LOEBE, Chicago, Ill.

I am thankful for what I have come to know of God, through the study of Christian Science; it has helped me in many ways. Like many others, I did not take up Christian Science until it was the last resort. I believed firmly in the Bible, and especially in Jesus' teachings, and also believed that the healing in the Bible was for us if it could be understood. I wanted the truth, and I wanted healing, but I did not want Christian Science, for at that time I thought it merely fanatical teaching; but divine Love has shown me the way. When all "other gods" had failed me, when I had no other hope, I turned to God and was healed, and found that Christian Science is the truth of Jesus' teachings for which I had been longing. I can say that I am truly thankful for the trials that brought me to this blessed truth, for Christian Science gave me a foundation on which to stand; it makes me free from everything but good, and gives me an understanding of how and why I exist, for I have learned that man is not subject to chance or change, but subject to the harmonious law of life in God.

I first came to Christian Science about nine years ago. I had been suffering from chronic stomach trouble for a number of years, had tried all sorts of medicine, been treated by a number of specialists, with nothing but temporary relief, and as I suffered continually, life seemed almost unbearable. In this condition I came to Christian Science, and after one week's treatment dropped out because I could not see that anything was being done for me. In a short time, however, I found myself free from misery, and every symptom which had tortured me for years seemed to disappear; also a rheumatic trouble, from which I had suffered for some months, left me; but I would not give Christian Science the credit of healing me, I thought it was the medicine which was finally taking effect. I told my friends that Christian Science might help others, but that it could not help me; that I wanted the healing in the Bible, which was good enough for me. I was not ready for the truth which would make me free; I needed another trial, and it came.

About five years later kidney disease manifested itself, for which the doctors all told me there was no cure. At first I tried all kinds of medicines, but received no benefit. I then went to six of the leading physicians of the city, and they all told me there was no help for me as it was only a question of how long I could hold out, and they gave me from five to nine months at most. Still I was not satisfied, and went to a mineral spring and took baths, but without benefit. On my return I went to a friend who is a physician, who told me I was merely throwing money away

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by taking medicine, and that the only possible way to prolong my life was by a very rigid diet, which he prescribed. This was the straw which broke the back of error, for while seated at my very limited meal, the "still small voice" of Truth came to me, and I heard the Master's words, "Take no thought for your life, what ye shall eat, or what ye shall drink; nor yet for your body, what ye shall put on. Is not the life more than meat, and the body than raiment?" I thought, Am I doing this? Then, with one foot in the grave, as it were, I turned to God through Christian Science, and was healed in a very few treatments.

It is now over five years since I was healed, and so far as those two diseases are concerned, I have been in perfect health. This testimony is enough to prove the power of divine Love, for in the first instance I was healed almost against my will and without any respect for Christian Science as the truth; in the second instance I was healed just as soon as I was willing to turn to God for help. I find that the more I study Christian Science, the better I like it and the more I want of it. My desire is so to reflect Truth as to show more my appreciation of what God has done for me, for it is not our words but our lives which prove our deep gratitude for what Christian Science has done for us.

I write this with the hope that it may help some one who is in the wilderness between hope and despair, to place his feet on the solid rock of Christ, Truth. I cannot express my gratitude in words for the blessings and understanding I have received in Christian Science. All I can say is that I thank God for it, and I am grateful to Mrs. Eddy for having, through her teachings, shown us the way.

C. P. SANDS, Columbus, Ohio.

It is surely due that I return thanks for the many blessings received in Christian Science. My first benefit through this Science was in a case of severe throat trouble, which was healed in one treatment. I have since been relieved of biliousness and severe liver complaint; also of an attack of mumps, so that I was able to be out of doors in two days, when others, who were not in Science, were suffering from the same ailment for three or four weeks.

Although I am grateful for the physical healing received in Christian Science, the spiritual uplift seems best of all. Before I came into Christian Science all was darkness and doubt, every day a mystery, and I was without hope and without God in the world. The Bible was a sealed book; but now, with the aid of the Christian Science text-book, Science and Health, it is easily understood, and I love to read and ponder the things of Spirit. First I thank God, and His Son the great Wayshower, and I am grateful to Mrs. Eddy for these many blessings received in Christian Science.

Is it any wonder that we love our dear Leader, who has shown us the way to health, peace, and happiness, and points us to Christ? Oh, that all might know what is in store for them in Christian Science!

A. VERNON RANSDELL, Antelope, Ore.

Many good things have come to me through Christian Science for which I have reason to be thankful. I am very grateful for my healing, which occurred over two years ago, and which seemed very wonderful to me, but even more wonderful is the spiritual light which I have gained through the study of the Bible in connection with Science and Health. "Now know I that the Lord saveth his anointed; he will hear him from his holy heaven with the saving strength of his right hand." I am very grateful for the understanding that evil is unreal and impersonal. Often, when shadows seem to gather, our Leader's assurance that evil "is neither person, place, nor thing" (Science and Health, p. 71), has enabled me to separate evil from personality, and thus restored harmony.

To Mrs. Eddy, and to all who have assisted me on the road from sense to Soul, I render heartfelt thanks; and while I am still young in Science, I hope to gain a deeper understanding of this truth that makes us free.

MRS. HETTIE TEMPLEMAN, Shreveport, La.

For many years I had suffered from nervousness and kidney trouble, and about a year and a half ago a dear friend advised me to read the Bible and also "Science and Health with Key to the Scriptures" by Mrs. Eddy. I did so, and with the help of a practitioner, Christian Science has done for me that which no doctor could do. I am free from the kidney trouble and nearly all of the other diseases. I thank our heavenly Father for all He has done in helping me to see the light of Truth and Love, and how to overcome sin and all evil.

MRS. E. J. CRYMBLE, Los Angeles, Cal.

It is with sincere gratitude for the many blessings which Christian Science has brought me, that I give this testimony. Early in the spring of 1909 I had what seemed to be a very deep-seated cold, and as I was not able to overcome it in a reasonable length of time, I telephoned to a practitioner, telling her of the conditions to be met, and that I wished she would help me. In a little while the tightness in my chest was gone, and by morning the ailment had disappeared. Words cannot express my thankfulness to God for His goodness, and to Mrs. Eddy for bringing this great truth to the help of the whole world.

MARGARET F. CROWSON, Fayetteville, N. C.

I first heard of Christian Science through the healing of my brother of a very severe attack of throat trouble. For a number of years before that I had been almost a confirmed invalid. Several times I had been given up to die from heart disease, and my doctor said that my lungs were so bad that I could hardly live a year. We were very skeptical in regard to Christian Science, especially doubting if there was any power in absent treatment; but as there was no help for me in anything else, my husband said that if Christian Science made me a well woman, he would believe there was something in it. We wrote to a practitioner, and I began to improve at once. In a few weeks I knew that the old diseases were gone, and we threw away more than a bushel basket full of medicine bottles, some full and some empty, for we knew we should never need material remedies again. I have never had any return either of the heart disease or the lung trouble.

Our first child had passed on at birth, but our little girl is strong and bright and has never had any serious illness. She is now over five years old, and is a very faithful little Scientist. Last spring she had an attack of earache, but overcame it herself in a few hours. At present I am doing all my own work, though I have two boarders and often have five or six extra for meals. I know that Christian Science has saved my life, and it has also given us a happy home where before we were never free from worry and anxiety.—MRS. CARRIE PATTERSON, Palo, Ia.

In September, 1909, our little girl, four years old, was taken ill. We called a Christian Science practitioner, and after a couple of days it was decided to call in a physician to diagnose the case. He pronounced it one of the epidemic fevers, and as the conditions were very serious we sent for a Christian Science nurse. In five days the child was up, and at the dinner-table, and in two weeks she was

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entirely well. This is only one of the many proofs we have had of the healing power of divine Mind through the understanding of Christian Science, as taught by Mrs. Eddy in "Science and Health with Key to the Scriptures," for which we are very thankful.

MRS. HATTIE D. CLELAND, San Mateo, Cal.

When but a child, I used to read the command of our dear Master to preach the gospel and heal the sick, and I wondered why people now did not heal the sick as he did. This was before I had heard of Christian Science, and when this Science was introduced into my life it so harmonized with my ideas that I immediately took to it, so much so that I began to read the text-book, "Science and Health with Key to the Scriptures," through. I did not study it, but merely read it as one would any new book in which he was interested.

It was during this reading that a very convincing proof was shown to me. Previous to this I had been troubled with bronchitis so badly that in cold weather I could not talk above a whisper, and, to add to my discouragement, I was told that I could never be cured. One day, about a month after I first began to read Science and Health, I suddenly remembered that I had not been troubled with the ailment since I had started reading it—I had forgotten all about it. This was to me very convincing, and I have never taken any medicine since. Christian Science has also healed me of the effects of poison ivy and many other things. All of these things, however, I consider only secondary to its real purpose, which is the moral uplifting of humanity.

I am assured that no one can lose by putting his faith in this truth. It is the basis of all true living, since to do right is Christian Science; and we need not hesitate because some of our friends may have denounced it, for it will not be found lacking. We all have much to overcome, but the sunrise of Truth, above the horizon of our lives, will dispel the shades of error and human discord with the light of divine Love which shines forever.

E. V. SEAGER, Des Moines, Ia.

[Written for the *Sentinel*.]

THE KEY TO THE SCRIPTURES.

MARY HICKS VAN DER BURGH.

"There shall be showers of blessings," ran the line:
I looked on every side, but saw no sign,—
The heavens seemed brass. Said one, "The promise is,
A brighter world beyond repays for this."

Slow ran the weary years, begirt with ill,
And wrong and greed ruled with relentless will;
E'en hope had turned to colorless despair:
Had God forgotten—did not answer prayer?

But, longing still for light, I came to look
Within the pages of a new-found book,
And in the reading of the foremost line
Dawned the sweet light which broke in floods divine.

"Today is big with blessings"*—so I read—
Today, today, they break upon thy head.
I grasped the thought: good is, unfailingly,
Yes! to God's healing word I'd found the key.

Since then I know the word men could not bear
When the dear Master breathed our earthly air,
Has come as he foretold; since then
I bless her name who blessed her fellow-men.

* Science and Health, Preface, p. vii.

FROM OUR EXCHANGES.

[Washington Gladden in *Continent*.]

The arguments which are intended to prove that peace is visionary and impossible are largely inspired by human rapacity and greed. And, strangely enough, the predatory classes have always been permitted to set the standards of thought and conduct, so that the ruling ideas of Christian society have hardly included the conception of social peace and good will as attainable under present conditions. We have not considered the promise of the angels as having application to the existing state of society. We have supposed that business must be carried on and politics conducted under the law of conflict—of strife and struggle—by matching wits against wits and wills against wills; by contending for advantage and mastery. And we have been quite content for the most part to have business and politics go on in that way; we have assumed that that was the right way—for business and politics. It now begins to appear that this partial, half-way, one-sided interpretation of the promise of Christmas has been a pernicious and paralyzing error. In the minds of a great many people the question is arising, "What right have we to put the fulfilment of this promise so far away? Who has authorized us to say that peace on earth and good will among men are not to be looked for until the millennium? What is the reason why they should not be looked for here and now? Is there anything that hinders their coming except the selfishness of men? Would they not come at once if men believed in them and desired them?"

Granted that the rapacious and the cunning and the greedy do not desire them, and therefore, of course, do not believe in them, has not the time come when we should no longer permit the rapacious and the greedy and the cunning to tell us what we ought to believe in and wish for? We are not all beasts and birds of prey; we are men and women; we want to be friends; to live together peaceably and helpfully; and this, as we understand it, is just what Christmas means. The song of the angels signifies this. What is it but the deadliest and most damning unbelief that puts the fulfilment of such a promise a thousand years away? Let us claim it now, and have it now. Nothing is needed to bring it but faith in it. As soon as men begin to believe that it can be, it will be. And there is nothing in the world to hinder any of us from beginning to believe what the angels said, and beginning to act as if it were true. It is a fact, no doubt, that a great many of our neighbors do not believe that it is true and do not intend to act as if it were, but I do not know that that is any reason why those of us who do believe in it, and are sure that it is the only right way to live, should hesitate about living up to our own convictions.

[Rev. R. J. Campbell in *Christian Commonwealth*.]

Christ is always coming. He comes in that opening of the soul to God called conversion or the new birth, which to many people is just as real and definite as any external event within their range of experience. He comes in the spiritual deepening effected by sorrow, in the mortal crises whereby we rise to greater heights of power and self-knowledge, in the sweet ministry of love, in the blessed sympathies of spiritual fellowship with other human beings, in the grandeur of self-renunciation, and in the joy that floods the soul in hours of special vision and insight; in fact, every spiritual gain in our individual experience is a true coming of Christ. He comes, too, on the larger scale of the destinies of nations and the evolution of human society as a whole. Nothing has ever been truer than the prophecy that Christ would come to put an end to the dispensation in which the Christian church was born. Remember, it is nowhere stated in the Gospels, in so many words, that the Master's second coming would be the end

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of the world. Such a rendering of the prophecy is incorrect; it is the end of the age that is spoken of, not the end of the world. On the contrary, it was supposed that the world would make a fresh start therefrom, and nothing is clearer from a scrutiny of all the apocalyptic passages in the New Testament than that a blissful reign of Christ was looked forward to on earth, but a transformed earth, an earth spiritualized and made glorious by an invasion of heaven. This consummation has not yet been reached; it is indeed very far off, but there have been successive crises in the world's history which have represented stages on the road toward it.

[Harold Begbie in *Christian World.*]

The need of the present hour, for the preachers of Christianity, is a return to the missionary spirit of their great forerunners, the apostles and martyrs. And there is one way, bright with hope and glad with promise, which the philosophers of the churches must seek before they can hope to capture the magic and enthusiasm of the missionary spirit. It is the way of observation which follows the great highroads of civilization and pursues the thousand deviations of those roads to their darkest windings. Let the preacher forsake his books of theology and go upon this way, and everywhere he will see the power of Christ. For the Christ whom he deems is neglected by men, and the religion which he fears is losing its hold upon the loyalty and affection of mankind, are everywhere at work in the social organism, are everywhere leavening humanity and saving the soul of the world. Without any rich or powerful organization, without method of procedure or elaborate definition of belief, without conscious knowledge that they are the salt of the earth, exactly as Christ himself foretold, men and women are doing the will of God.

[*Outlook.*]

The dawn of the new era of morally efficient religion appears in the rise of the new evangelism that is patterned after Jesus' proclamation of it at Nazareth as the mission of the Spirit of God: "To preach the gospel to the poor; . . . to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised." Of such religion there can be no cheapening so long as its root is watered, as Jesus watered it, in constant communion with God.

[Rev. Pemberton Hale Cressey in *Christian Register.*]

It is when we refuse to take our little worlds too seriously, that we catch a glimpse of a larger world. As long as we are overpowered by what is, we are not likely to discover what may be. What is tragedy in a small sphere shades off into comedy in a larger one . . . and blessed is he who suspects that the world is larger than it seems. We tuck away our vexations and disappointments into the corner where they belong, and throw up the western windows.

[*New-Church Messenger.*]

What society needs most is love toward the neighbor and love for the Word and the Lord. It is for the church as a church to explain the Word, and to inspire with the love of man and of the Lord. These are the things that are primary and most. From these the church is a church.

[*Christian World.*]

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

Vol. XIII. No. 17.

BOSTON, DECEMBER 24, 1910

CONTENTS OF THIS NUMBER

ITEMS OF INTEREST. Brief Mention of Important Events. 322
GLORIFYING GOD. . Blanche Hersey Hogue. 323
"MEAT FOR STRONG MEN." William Hart Spencer. 324
"OUR FATHER." . . . Violet Ker Seymer. 325
DISCRETION. . . . . Walter Shaw. 325
DAILY SUPPLIES. . . . Ernest W. Davis. 326
NO DEATH . . . . . R. A. Gilbert. 326
EXCERPTS FROM EDITORIAL COMMENTS. 327
EDITORIAL.
Christmas as in Christian Science. Mary Baker Eddy. 330
[Republished by request from Sentinel of Dec. 18, 1909]
"The hearing ear." 330
"Christ in you." 330
AMONG THE CHURCHES.
Willmar, Minn. 331
Bedford, England. 331
Baltimore, Md 331
THE LECTURES.
Oswego, Kan. 332
Mattoon, Ill. 332
Pittsfield, Mass. 332
Toledo, Ohio. 332
TESTIMONIES OF HEALING. 333
FROM OUR EXCHANGES. 337



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



A NOBLE TYPE OF GOOD HEROIC WOMANHOOD

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ITEMS OF INTEREST.

National.

Announcing that conspiracy under the Sherman antitrust law is a continuing offense, the supreme court of the United States holds as good the indictment in New York in 1909 of two men identified with the sugar cases, who pleaded the statute of limitation. Justice Holmes, in announcing the opinion of the court, said: "It is true that the unlawful agreement satisfied the definition of the crime, but it does not exhaust it. It also is true of course, that the mere continuance of the result of a crime does not continue the offense. But when the plot contemplates bringing to pass a continuous cooperation of the conspirators to keep it up, and there is such continuous cooperation, it is a perversion of natural thought and of natural language to call such continuous cooperation a cinematographic series of distinct conspiracies, rather than to call it a single one. The indictment charges a continuing conspiracy. Whether it does so with technical sufficiency is not before us. All that we decide is that a conspiracy may have continuance in time, and that where, as here, the indictment, consistently with the other facts, alleged that it did so continue to the date of filing, that allegation must be denied under the general issue and not by special plea. Under the general issue all defenses, including the defense that the conspiracy was ended by success, abandonment, or otherwise, more than three years before July 1, 1909, will be open and unaffected by what we now decide."

Attorney-General Wickersham expects to reach all the officers of both the sugar and beef trusts under the supreme court decision. He says the court has at last given to his department the weapon that has been needed to strike a crushing blow at both of these combinations and at the men who have engineered the lawbreaking operations.

While the question of a conspiracy under the Sherman antitrust act being "continuing" did not become the leading issue in either the Standard Oil or the tobacco corporations, both of which are soon to be reargued before the full bench of the court, it figured in the argument in both cases, especially in the Standard Oil suit. It is said that the decision may have an appreciable effect on the argument as to what weight should be given the acts of the corporations before the Sherman antitrust act was passed.

As a fund to promote the work of abolishing war between nations, Andrew Carnegie, Dec. 14, transferred to a board of trustees, comprising men of international reputation, ten million dollars in five per cent first mortgage bonds of a value of eleven million five hundred thousand dollars. Announcement was immediately made of the establishment of the Carnegie peace fund. Leaders of the peace movement in France express deep gratification. Canada, it is announced, will take the initiative in an effort to have a permanent peace treaty made between Great Britain and the United States. As soon as Parliament reassembles, a resolution will be introduced urging the British government to take immediate steps to make a compact with the United States which will forever prevent a war in the settlement of a dispute between these two great English-speaking countries.

The United States circuit court for the eastern district of Pennsylvania has decided that there is no general conspiracy among the anthracite carrying railroads or coal companies to restrain trade or commerce, or to monopolize the trade or to maintain certain prices. It held, however, that the Temple Iron Company is a combination of anthracite carrying railroads in violation of the Sherman antitrust law. It granted the prayer of the Government for an injunction restraining that corporation from continuing a violation of the act.

Frank B. Kellogg, who as special counsel for the Government prosecuted the Standard Oil Company and other alleged trusts, told nearly a thousand members of the Economic Club and their guests at the Hotel Astor, New York, that control and regulation of the great corporations by the federal authorities was necessary if commerce and the industrial life of the country were not to become dependent upon the whim, the caprice, and the greed of a few men.

Senator Gallinger of New Hampshire has introduced a bill in the Senate limiting the value of the property that the Rockefeller foundation may hold to one hundred million dollars and giving authority to Congress to distribute all of the property after a period of one hundred years.

The state department has announced the successful completion of long-continued negotiations, looking to an international conference, with the object of suppressing the opium traffic. May 30, at The Hague, has been accepted as the date and place of meeting.

Consonant with his policy of strict economy in the business of the Government, President Taft may require employees to be on duty from nine to five, instead of four-thirty as at present. President Roosevelt advanced the hours from four to four-thirty.

Secretary Ballinger recommends that the Alaskan coal cases under investigation on charges of fraud or irregularities be transferred from the jurisdiction of the general land office to the court of appeals of the District of Columbia.

The combined debt of the larger cities of the United States is nearly one billion and a quarter of dollars. This debt is secured by a property value of two and three quarter billions of dollars.

International.

In the presence of the court, the ministers, the diplomatic body, and principal authorities of Vienna, the Emperor Francis Joseph recently opened the second main water supply of the city. This great engineering work is the outcome of ten years' labor and the overcoming of great difficulties. The sources of this new water supply are in the valley of the Styrian Salza, seven hundred feet above sea level. In one place the mountains had to be tunneled for more than three miles. The largest aqueduct is eight hundred feet in length and seventy-five feet in height. The cost of this work amounts to about twenty-one million dollars. The water is of good quality and will provide Vienna daily with forty-four million gallons of water.

A bill is before the provincial Legislature of Alberta to grant a charter to the Canadian Northern Western railway, a subsidiary of the Canadian Northern, to build westward to the British Columbia boundary, whence it will continue to its coast terminal at Stewart in the Portland canal district. It is claimed that this line will open for settlement in northern Alberta twenty million acres of good agricultural land, in addition to large tracts in northern British Columbia. It will cross a number of rivers and give access to immense timber lands.

The program of the English government for the coming session, in addition to the veto bill, will include electoral reforms, such as the payment of the members of the House of Commons and the abolition of plural voting, and possibly also a bill for the holding of all elections on the same day. No other important legislation will be attempted, home rule and Welsh disestablishment being postponed until 1912.

The premier of New South Wales recently announced that the government intended to make exhaustive investigations as to the crown lands suitable for settlement that were available and held under improved laws and for short tenure. It is expected in this way to make many millions of acres available for settlers, a large portion of which would be in the great wheat-growing districts.

All the opposition parties in the Russian Duma have united in addressing an interpellation to the ministers of the interior and justice regarding the reported wholesale flogging of political prisoners in the Zarantui and Vologda prisons in Siberia.

There is an increasing demand for typewriting machines in Russia. It is expected that there will be an importation of over ten thousand machines this year, of which seventy-five per cent will be of American manufacture.

At the Allahabad exhibition this winter some two hundred kinds of native timber will be shown in the natural, in the rough, and polished; also a collection of the products of forest trees and their various uses.

The farmers of eastern and western Canada are making an organized demand upon the Dominion government for free trade with the United States, at least in agricultural implements and hardware.

Industrial and Commercial.

The president of the Oregon Horticultural Society and of the Portland Apple Show will issue a call for a convention to be held in Portland of the apple growers of the Pacific Northwest to organize a cooperative selling agency company, with five hundred thousand dollars capital, to dispose of the five-million-dollar apple crop of Oregon, Washington, and Idaho every year.

A "pitching tank" has been invented by a Hamburg engineer, Herr Frahm, designed to prevent the rolling of ships. The invention consists of U-shaped tanks extending from side to side through the hold. As the ship rolls the water in them rises and falls. In a test with two steamers fitted out with the device the roll was reduced from eleven degrees to two.

The exploitation of mineral, timber, and farming resources of the section immediately contiguous to Chattanooga, Tenn., on a great scale is being planned by capitalists and steel operators.

A merger of nine large cotton mills of South Carolina has been projected. The capitalization will be ten million dollars. The combination represents three hundred and sixty thousand spindles.

A St. Louis concern has secured a million-dollar army contract for shoes, which has been held by Massachusetts for ten years.

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CHRISTIAN SCIENCE SENTINEL

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

GLORIFYING GOD.

BLANCHE HERSEY HOGUE.

THE student of Christian Science, if he is honest, has before him one definite task: his single aim must be to glorify God. Perhaps a reason not altogether unselfish has brought him to Christian Science, or some motive not wholly sincere may perhaps be animating his present attempts to apply Christian Science to his needs and to his desires; but, because Christian Science is what it is,—because the whole nature of its teaching, when correctly applied, destroys all self-seeking,—every student must come soon or late to the singleness of purpose which is bent upon bearing witness to God's presence and power and to His goodness to "the children of men."

Not easily nor at once, perhaps, is this spiritual altitude reached. Mortals have so long and so persistently lived to satisfy themselves, that living purposely and definitely to glorify God is a new and an untried thing to them. The whole mortal self must be regenerated in order to live first for God, and the selfish or the worldly tendency in each one of us does not yield readily to the pursuit of righteousness,—to right thinking and right living. Even worse, our materiality may try, in our first study of Christian Science, to bend the word of God toward the ends of personal ambition and gain.

Praying for the gratification of selfish desires is not outgrown with ease; but, because human thinking when directed by Christian Science lays hold of divine activities, the actual spiritual law thus enlisted in our behalf begins to dispel, beyond our own power to undo evil, the selfish instincts. Though we turn to Christian Science hoping to strengthen and brighten our ways, we soon find that what we learn of it is steadily purifying our ways and causing them to give place eventually to God's ways. Thus we find, in the course of spiritual growth, that Christian Science brings gladness to life not by gratifying the mortal, but by exalting God and Godlikeness; and that in this way it sets us about what the master Christian called "my Father's business,"—even the business of manifesting this Godlikeness in every thought and in every undertaking.

The voice of the prophet Isaiah was an earnest cry against worldliness,—a plea that God should be glorified, for he writes: "Ye are my witnesses, saith the Lord;" "I have declared, and have saved, and I have shewed, when there was no strange god among you: therefore ye are my witnesses, saith the Lord, that I am God." The apostle John wrote of that other John, the forerunner of the Christ, that "he was not that Light, but was sent to bear witness of that Light." And Christ Jesus, to whom John the Baptist looked for the "true Light, which lighteth every man that cometh into the world," carried the matter even beyond the vision of Isaiah and John when he said, "But I have greater witness than that of John: for the works which the Father hath given me to finish, the same works that I do, bear witness of me, that the Father hath sent me." To the Jews who would kill him for glorifying God, because their misunderstanding hearts insisted that he was thereby "making himself equal with God," he patiently replied: "The works . . . bear witness." It was for the works, not for himself, that he wanted recognition. And here is the lesson for all Christians: religious fervor may desire to glorify God, but the works of Godlikeness alone exalt Him.

Whether our thoughts and deeds are truly for the glory of God, or whether they are in part the outcome of human will and desire, depends wholly upon the spirituality of our thinking. All material beliefs exalt matter. Every spiritual manifestation exalts God. The question, "Does this glorify God?" tests everything we think and everything we set about doing. A measure for the day's work already done is, again, How much did it glorify God? Every plan, every temptation, everything to be accepted or rejected in our work, our play, our companionships, our surroundings, our daily going and coming,—everything, in short, to be done or not to be done, can be tried by this one swift stroke that cleaves its way cleanly to the root of all action.

Perhaps just to refrain from that which gratifies ourselves is many times quietly and humbly to exalt God; always to keep from being betrayed into positive and aggressive evil is to prove God victorious; again, a situation may be so involved that to choose a lesser evil seems sometimes the best one can do at the moment to bear witness to God; and many times, indeed, the thing we feel constrained to do to glorify God may seem to the observer, because of a differing point of view, the very thing that we ought not to do. Yet it is true, that in all the conflict of human opinions, and under the pressure of varying demands, this one question asked honestly of ourselves concerning every responsibility at hand, keeps us in a safe mental place, where progress out of difficulty is assured and where we become of definite use in the earth. To live for any selfish purpose whatever is to add to the world's materiality, but to live that God may be glorified is to subtract trouble from humanity and to be a multiplier of peace.

What we know of God is for us all that is eternal, all that is worth while. The present daily life is cared for by this divine knowledge, and in no other way can it be really protected. To attempt the direct use of spiritual understanding, however, in order to build material success and happiness, is to pervert the teaching of Christian Science. Mortals cannot "use" the law of God for any ignoble purpose. As they lay down self-seeking, divine law makes use of their purified thoughts to overcome sin and disease. Christian Science heals sickness and destroys sin and helplessness and poverty, not because it is perfecting mortality but because it is doing away with mortality by reason of the appearing of immortality; because the evil in human nature is succumbing to the better understanding of the divine nature.

The causes for disease and poverty bred in the beliefs and habits of the human mind give way as unselfishness lessens under the desire to understand God, and so the effect of spiritual thinking finds room to appear in purified affections, unselfed purposes, a success that brings the greatest

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good to the greatest number, and a health that is not at the disposal of matter. To gain one's desires at cost to others, to succeed because others fail, or to rise from a sick-bed with strengthened belief in animal health and in physical health or laws, may appear to be success, but in no way does it glorify God. Furthermore, to allow any self-exaltation because of the happiness and health that appear by reason of knowing God better, is to fail in so far to understand Him and to miss that much the way that glorifies Him. Gratitude, not gratified human pride, belongs to the Christian Scientist; and nothing short of the spiritual understanding that puts out self completely to find God All-in-all, is witnessing worthily to God's greatness and goodness.

By fair logic a discordant and suffering world does not bear witness to a good God. Sin, sickness, and death do not in themselves glorify an all-wise, all-merciful, ever-beneficent creator; neither does resignation to these things exalt Him. Christ Jesus was divinely patient, yet he glorified God in an active ministry against sin and disease and told the world plainly that we should all be about the same business. He also made clear the difference between relieving disease that mortals may be more comfortable in matter, or destroying disease in conjunction with sin that God's presence may be made manifest in the earth.

To understand ourselves, to find out whether we want health and success for the sake of it or in order that God may be glorified, is to determine the genuineness of our profession as Christian Scientists. The search-light of this question may very likely discover to us the reasons for some slow healing, and for multiplied trials after we understand somewhat the teaching of Christian Science. Demanding honest analysis of motive from ourselves, and comparing our hidden instincts and impulses bravely and squarely with Christlikeness, we bring to light the causes for trouble, and with Christian Science we can dispose of them. However, whether healing be slow or fast, whether we learn trust and patience through gradual deliverance or whether quick healing comes to foster our faith, we are, if striving to do everything for the glory of God, coming into our own,—finding through spiritualized thought-processes that oneness with God which must in its appearing manifest all good.

"A faithful witness will not lie," declared King Solomon. And he who obeys Christian Science is refusing daily to express untruth and is striving to become more truthful,—a better witness to God,—in his thoughts, his deeds, his health, and his usefulness. Sickness and idleness do not tell the truth about God any better than do false words and deeds. No Christian Scientist would claim, however, that in his human conduct and condition today he wholly glorifies God; he knows too well what needs yet to be cast out of himself. But Christian Science reveals to him the spiritual man of God's making, demands of him nothing less than that God shall be glorified by the continual appearing of this spiritual manhood, and sets him about the business of watching and spiritualizing his own thoughts to speed this divine coming. And in the measure that he hastens God's glory in the earth, he finds his own vexations cease, so good is God.

Knowing all these things, Jesus said, "I have glorified thee on the earth: I have finished the work which thou gavest me to do;" and St. Paul admonished, in his letter to the Corinthians, "Therefore glorify God in your body, and in your spirit, which are God's."

"MEAT FOR STRONG MEN."

WILLIAM HART SPENCER.

THE following incident is offered with the hope that it may be of help to some who are young in Christian Science, enabling them to see that, even when expressed in the old phraseology, the truth may be rightly understood and accepted in Christian Science.

Two men were stanch friends for many years, and as both held strongly to the old theology, their mutual interest naturally centered around the beliefs held in common. One went to a foreign shore; but continued his attachment to his old belief. The other gradually became dissatisfied, and finally ceased all religious activity; in the course of time, however, he became a student of Christian Science. The two friends lost sight of one another for a number of years, but their lines again came together, and in the mean time some one had given to the first the information that the other had become interested in Christian Science, which fact was referred to in a letter, full of love and friendship, but absolutely at sea concerning the subject of Christian Science, the reference to which read as follows: "If your faith has been sidetracked, as I have heard, if you have come to accept one of the delusions with which these last times abound, as has been foretold, my heart is filled with unspeakable sorrow." To this his friend answered in part as follows:—

"I'm going to strain a point, and refer to the last part of your letter. I do not need to remind you that, as far as theology is concerned, I am as well read as yourself. You also know that I was not confined to a literary knowledge of the Bible, but will concede, I am sure, that for years I strove to lead a spiritual life. You also know that a number of years ago I became, not an 'unbeliever,' as some would phrase it, but decidedly dissatisfied and discouraged—broken mentally and physically. Nearly seven years ago, during a time of great stress, I was led to read some Christian Science literature, principally because I knew of its redemptive work, which was effective in the lives and characters of some of my intimate friends. I then supposed, as many do now, that Christian Science was some kind of heretical philosophy, and I expressed myself freely at first, to the effect that I wanted nothing contrary to the Scriptures. This stricture, I supposed, applied to Christian Science, but I have found out my mistake! My old Bible has become a new book to me,—I read and study it more than ever before, and little by little its spiritual interpretation has dawned upon me. I found Christian Science anything but a 'delusion.' It has proved a 'key,' whereby the many hitherto hidden things of Scripture are being made clear to me. That this leading is of God has been practically proven. Instead of the 'falling away' which you mention, I am growing closer in touch with the faith of the early church, as taught before materiality destroyed its spirituality.

"Where, in years gone by, there was theological speculation, there has dawned on me the vision of the living Christ. I have had it said to me that I had no right to call myself a Christian,—that I denied the atonement, etc. I now know more about the atonement by far than I ever thought of knowing under the dogmatic teaching of years agone. I more than know about it. Thank God, I realize it! The words and works of Christ Jesus my Saviour are my daily food. Through the leading of the Christ I have come into touch with my heavenly Father. I can and do love God, and know that I am a joint heir with Christ. In all these years I have not used a drop of medicine. God is sufficient for me. I trust Him in all things. Moreover, I am assured that He will work within me a 'far more exceeding and eternal greater weight of glory.'

"I was going to add, 'If this is not Christianity, you may tell me what is,' but I will not ask it. You could not tell me! I have left the milk and am feeding on 'meat.' Instead of feeling sorry for me, rather give thanks to God that I have come into my inheritance, which was in Christ before the foundation of the world. Just think of me as loving you more than ever, which love will increase as my knowledge of God, who is divine Love, increases."

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"OUR FATHER."

VIOLET KER SEYMER.

IT is safe to say that a great number of those who turn to Christian Science for healing are in some way or other victims of the belief that there is a law of heredity; that is to say, they are considered to have inherited physical or moral defects from their progenitors. In Science and Health, however, we find this significant statement: "The foundation of mortal discord is a false sense of man's origin" (p. 262). In Christian Science healing is accomplished by the realization that God is the only creator and the only lawgiver, the infinite and only source of life, individuality, and constitution in their true sense. Jesus said: "Call no man your father upon the earth: for one is your Father, which is in heaven." Strictly speaking, mortality is neither a parent nor an offspring, for no mortal has the power to originate or to transmit life, and it is evident that mindless matter cannot transmit sin or disease; therefore Christian Science reveals mortal mind, so called, as the aggressor and divine Mind as the liberator in every instance.

In support of the belief that God institutes or permits heredity along the line of material descent, people will often quote from the commandment: "I the Lord thy God am a jealous God, visiting the iniquity of the fathers upon the children." Memory is playing them false, however, if they forget that the conclusion reads: "unto the third and fourth generation of them that hate me; and shewing mercy unto thousands of them that love me, and keep my commandments." Could it really be supposed that God is punishing hereditary hatred on the one side and rewarding inherited love and obedience on the other? Would not this imply that goodness, independently of personal effort, is guaranteed in some cases, whereas in others the burden of an evil legacy is unavoidable? The shame and despair this theory engenders are responsible for much of the suffering from which hundreds of individuals seek and find deliverance in Christian Science. The inner meaning of this commandment goes to show that hatred punishes itself wherever the belief is indulged, while goodness flows from God and is its own reward, and that relationships have nothing whatever to do with the question. When the understanding of divine Love as the perfect Principle of creation dawns upon sufferers, they make the discovery that man is a spiritual being governed by spiritual law, and they gain a better sense of what their true individuality includes and excludes. They begin to perceive the "measure of the stature of the fulness of Christ," and meanwhile experience a blessed relief from pain and the conflict of sin.

While the very general belief in the law of heredity is not to be accepted, there is indeed a true law of inheritance without which Christ Jesus could not have taught his followers in every age to pray "Our Father." These two simple words alone reveal a most glorious inheritance of purity, perfection, and immortality. As if to forestall the claim of presumption, Jesus still further emphasized the fact of men's true inheritance as his coheirs in the words: "I ascend unto my Father and your Father." When all Christians understand something of the scope and something of the requirements of these two words, "our Father," they will pronounce them joyfully, and forever renounce the supposititious inheritance of sin and disease. Having put their hand to the plow, they will not look back to past conditions, but resolutely cast out the old beliefs until not a seed of false sense remains to furnish a crop of weeds.

Then will come the discovery that laws of inheritance truly exist,—liberating laws of health, joy, and eternal progress; and that this true sense of inheritance obliterates its counterfeit at every point, no matter how indelible its marks may have seemed to be. Those, however, who would escape the false claims of heredity in practice, must no longer uphold them in theory or quote them in conversation. Through earnest study, accompanied by demonstration, they can prove that evil is no inherent part of their individuality, and so doing they can confidently replace the old fears with the new and true conviction: "I and my Father are one." It will be a grand day for humanity when the medical profession takes this view of the true law of heredity, upholds it, and beholds its easy victory in Christian Science practice over all the ills that flesh has hitherto seemed heir to.

The apostle tells us that "as many as are led by the Spirit of God, they are the sons of God" and "joint heirs with Christ." When this awakening is more general, men will be found silencing the belief in spurious laws rather than advocating them. They will no longer manacle their own wrists as heretofore, nor insist that because the fathers have eaten sour grapes "the children's teeth are set on edge;" and this self-correction will hasten the universal demonstration of the glad prophecy: "As I live, saith the Lord God, ye shall not have occasion any more to use this proverb in Israel."

DISCRETION.

WALTER SHAW.

THERE is an old saying that "charity begins at home," which in its common interpretation may be taken to mean that we should give what we have to spare to the needy ones connected with the family before seeking to bestow our gifts upon strangers. The phrase also implies a mild rebuke to ostentatious almsgiving, by placing outsiders (through love of applause) before those who have a prior right to claim our sympathy and consideration. The application of the proverb could be extended to many conditions and circumstances to which there is now no occasion to refer. Its bearing upon Christian Science may be seen in the human desire to teach anybody and everybody our first smatterings upon this vast subject. It is rightly natural to wish to share the blessings we have experienced with others, but it is also essential to consider whether we are ready to impart its truths prudently, or able to discriminate as to those who are prepared to receive it.

If "charity begins at home," should we not at first seek to enrich our own consciousness and ensure a clear and firm grasp of Christian Science teaching, so that we may spontaneously radiate the glorious light it has brought to us? Most students find there is much home work to be done in order to entrench themselves against the assaults of old beliefs, before they are equipped to instruct others. Mrs. Eddy writes (Science and Health, p. 373), "Healing is easier than teaching, if the teaching is faithfully done." Yet how many young students essay to teach Christian Science to friends and acquaintances before they have actually had much practical experience in the application of the healing power of Truth. In "Miscellaneous Writings" (p. 355) we read, "Less teaching and good healing is today the acme of 'well done;'" and by following carefully our Leader's wise instructions we shall avoid much painful disappointment which may otherwise result from the exuberance of an inexperienced zeal.

The essential point for each worker is to get a true and positive hold of the fundamental teachings of Christian Science, and this can only be done through much patient, earnest study of our text-book and Mrs. Eddy's other writings. Our periodicals also furnish important help in study which no one can afford to neglect. A great responsibility rests upon those who undertake to explain Christian Science to enquirers. So much depends upon first impressions, that we should fervently pray to be divinely guided on every occasion that we are called upon to voice this subject to outsiders. It is often wiser to refer people to Science and Health and say where the book can be obtained on loan, or to send them Christian Science periodicals, rather than to attempt to argue the various points that present difficulties to beginners.

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The results of Christian Science should only be given to those who seem ready to appreciate them. Much harm is done by considering the merely polite listener as "so interested," and passing him on to another student as "a beginner who wants help." The more experienced worker may find such a person to have been already bored beyond measure, and if he is wise, he will gently lead the conversation into other topics. To discriminate between quiet acquiescence and the shy (but real) desire to learn more of Christian Science teaching, demands prayerful attention toward the needs of our fellow-men. There is no reason, however, to shirk or avoid a firm statement of truth when it is required, and we may always rely upon divine Love to guide us in what we have to say, if we are but watching for this help, and not depending upon our human sense of intellectual prowess. Truth is ever attractive to those really looking for it. We can well afford to be modest in all our statements, for the most advanced student is keenly conscious of the vast amount he has yet to learn. To keep self out of the way should be our constant aim, remembering our great Master's prophetic words, "And I, if I [Christ, Truth] be lifted up from the earth [separated from materiality], will draw all men unto me."

DAILY SUPPLIES.

ERNEST W. DAVIS.

I REMEMBER well, when we first began to receive copies of the *Journal*, the *Sentinel*, and later the *Monitor*, how jealously they were guarded and filed away to be reread. With the constant coming of new copies, however, and our study of the Lesson-Sermon, there seemed to be no time to read the back numbers again, and at last, driven to it by the rapid accumulation of the various publications, we were compelled to give them away to make room for later ones. Before parting with them, however, we would run them through and lay to one side those in which were articles that seemed to fit our case especially, and many times we would clip out some article and place it in our scrap-book. Then, because the publication was mutilated, we would throw it into the waste-basket, and by so doing deprive some one else of help which might have been received by the reading of that particular copy.

Back of the impulse to save and hoard those copies was fear,—human fear of lack of supply; a sense of limitation, and distrust of God and of His ability to meet our needs. But later we began to see that God, good, is infinite, that truth is eternal; hence man, being the idea of God, must bring out throughout eternity the infinitude of good. We, as Christian Scientists, are receiving, more and more each day, as we grow in the understanding of God, the substance of Spirit. And we shall continue to receive, in increasingly greater degree, as our capacities for assimilation and receptivity are enlarged by giving. Should we not, then, resolve ourselves into aids to the distributing committees, and send our back numbers of the Christian Science publications to this department, which is so important a part of the church work? Let us go even farther, and if in looking about us we should discover some brother or sister who is struggling with error in the form of limitation, and really trying to overcome it, although confronted by seemingly unsurmountable obstacles, we may encourage him and perhaps lay low some mountain of fear and exalt some valley of discouragement by making it possible for the *Sentinel* or *Journal* or *Monitor* to visit him regularly throughout the year.

Our Christian Science Publishing Society is doing a grand work through its publications, and every copy that is sent out into the world carries "healing in its wings;" each article is a flash of light which shall accomplish the work whereunto it is sent. Mrs. Eddy tells us there are "millions of unprejudiced minds, simple seekers for Truth, weary wanderers, athirst in the desert" (Science and Health, p. 570), who are "waiting and watching" for this acquaintance with and understanding of our Father-Mother God which we as Christian Scientists have and are receiving through the life and labors of our beloved Leader. To experience the gratitude which must ensue from an acquaintance with her works, and the pure, purposeful, and unselfish manner of living which made it possible for this truth to be expressed through her, is in itself a taste of heaven.

But we have not touched the hem of Christ's garment until our greatest desire is to follow in our Master's footsteps, even though the path be one of thorns. As earnest followers of our Leader, we can do no less than improve every opportunity that is presented for the furtherance of the understanding and demonstration of Truth, so that God's kingdom may be established in the hearts of men. Let us give to waiting hearts the "cup of cold water in Christ's name" (*Ibid.*); and one of the most effectual ways of doing this is by furnishing them with copies of our publications, in addition to living daily and hourly the truths therein taught.

NO DEATH.

R. A. GILBERT.

WHILE writing to a dear friend of the fact that Christian Science had made a wonderful demonstration for me, not only physically but spiritually, a beautiful thought came to me. As it flashed through my consciousness it answered for me a statement to which I had given much thought, namely, that there is no death. In a moment I realized as never before its meaning.

In a lodge of which I was an active member for some years, a service is held once a year in remembrance of the departed brethren. These services are held in some public place, which gives all an opportunity to pay their tribute of love and respect. A list of the names is given to the speaker at the ceremonies, and he calls each one's name distinctly three times. And what is the response in the hearts of this assembly of sorrowing ones, as the names of their beloved are again recalled? Often there is nothing but regret; indeed it is to most of them nothing but death. Again, let a Christian Scientist attend this same ceremony and conduct it from a scientific standpoint, and what would be his thought? As this question came to me, I recalled the words of Christ Jesus: "Lo, I am with you alway, even unto the end of the world:" and again these words: "If a man keep my saying, he shall never see death."

How beautiful is this thought to all those who can realize and know the fulness of this glorious truth! Need I add that my heart has gone out in thankful gratitude and love to our revered Leader, through whom the true concept of God as Life, Truth, and Love was revealed to us.

It is not correctness of opinion that constitutes rightness, but that condition of mind which, as a matter of course, causes it to move along the lines of truth and duty—the life going forth in motion according to the law of light: this alone places a nature in harmony with the central Truth. It was in the *doing* of the will of his Father that Jesus was the Son of God—yea, the eternal Son of the eternal Father. Nor is this to make little of the truth intellectually considered—of the fact of things. The greatest fact of all is that we are bound to obey the truth, and that to the full extent of our knowledge thereof, however little that may be. This obligation acknowledged and obeyed, the road is open to all truth—and the only road. The way to know is to do the known.

GEORGE MACDONALD.

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EXCERPTS FROM EDITORIAL COMMENTS

[*Dallas* (Tex.) *News.*]

To have founded a faith which has its followers wherever there is civilization, and counts them by the hundred thousand, is of itself title to such fame as few men, and fewer women, earn. At least this tribute to Mrs. Eddy men of all creeds, as well as the creedless, may unite in giving, for it involves no question as to their agreement with the tenets of the faith which she either revived or instituted. Indeed, it ought to be possible to pay her higher tribute than that without arousing sectarian controversy; for we think it is indisputable that the faith she taught has quickened with hope and joy the souls of multitudes in whom other creeds inspired only a perfunctory morality. Thus it has justified its existence, proved that there was room for it.

Christian Science has lived too long, the spread of its influence has been too persistent and rapid, to allow any one to imagine that it is merely a transitory phenomenon, a spiritual delusion destined to pass away. It has been subjected to the same test which every other faith has had to withstand, that of intolerant skepticism. Man is disposed to regard every new idea as somewhat intrusive, and when that new idea is one that unsettles religious formula he is disposed to resent it as a thing of malign inspiration. Primitive Christianity itself underwent the same combat with paganism, and every Christian sect since then has encountered the same opposition, proportioned to the angle of divergence from all other fashions of orthodoxy.

Though the Christian Science church, as a church, has met this opposition with serenity and smiled into the face of frowning hostility, some few of its members, with an impatience that ill comports with their creed, have complained of the bigotry that is wont to look at them askance. They have no grievance that is not common to the disciples of every new faith, and indeed they are more fortunate in that their faith was founded at a time when, if intolerance was quite as active, it was at least less sanguinary in its methods of repression. Mrs. Eddy and that little band first won by her teaching have suffered the sting of hostile gossip and have often been isolated by a social ostracism, but at least they have not felt the sword nor known the gibbet and the stake; moreover, they have pressed more rapidly than most new creeds did into the circle of toleration.

The world at large may still look at them askance, but only in the backwoods are they any longer objects of curiosity. Men are coming rapidly to see that with them at least their faith is real. They exemplify it in their daily conduct with a fidelity that compares favorably at least with the fidelity with which the followers of any other creed manifest their faith; and as men behold it thus exemplified, they have come to see that, instead of being incompatible with Christian morality, it imposes a standard of ethics in which other Christians can find no flaw and conceptions of life beyond the grave that imply the highest degree of religious optimism.

It is this optimism that contrasts so forcibly with some other phases of religious thought which would have us regard this earthly life a vale of tears. From it has sprung that confidence in the unlimited possibilities of the human soul which has literally transformed the physical as well as the spiritual life of thousands of its adherents.

[*Herald*, Washington, D. C.]

The death in her ninetieth year of Mrs. Mary Baker Eddy, Founder and Leader of the Christian Science church and system of faith, is an event that will profoundly stir practically every city and community throughout the United States, so universal was the spread of her doctrines and the congregations of her followers. Already from her adherents have come expressions of regret and outpourings of love—all of these tinctured with a beautiful faith of the orthodox Christian kind which allows the believer in the gospel of Jesus Christ to say over the bier of a beloved one: "She is not dead, but sleeping."

As to the doctrines of Christian Science which Mrs. Eddy promulgated with such success, there is still a wide diversity of opinion, but we think all will agree that there is much that is inspiring and helpful, even to the most orthodox, in Mrs. Eddy's teachings; and the unprejudiced, those not of her faith, but of open mind, must in justice admit that her work, through long years, was always for the betterment and the uplift of mankind.

The religious system she taught was a system of optimism; her promulgations agreed closely with the teachings and practices of Jesus Christ. She taught the gospel of right thinking and right living; she taught, in other words and phrases, the gospel that "a man's work lives after him," and that, so far, there is no such thing as death. And we shall find, we think, that her own career will exemplify this teaching, for though Mrs. Mary Baker Eddy is dead in the flesh, we know that she shall live in the spirit; that the work to which she put her hand shall go on, informed always with the soul of love and charity and hopefulness and faith, to comfort many to whom the old creeds and forms no longer have appeal. For, without going into the minute particulars of the forms of Christian Science—and of these there are but few—the fact remains that fundamentally the faith of Mrs. Eddy and her followers was the faith of Jesus Christ. It was faith in the eternal goodness of things; the faith that destroys evil and works bravely for the good.

"God is my life" are reputed to be her last written words; words of strong faith that, could they be reechoed by every man, would make the world a happier and better place to live in. Hers was the gospel of salvation by work aided by prayer, and perhaps the one point on which those outside of her church were unable to follow her was in her positive belief in the efficacy of prayer to resolve all human doubts and cure all human ills. But, even in our inability to follow Mrs. Eddy thus far, we are, after all, but confessing that our faith in God's word was less than hers. For it is true, as Tennyson phrased it, that—

> More things are wrought by prayer
> Than this world dreams of. Wherefore, let thy voice
> Rise like a fountain for me night and day.
> For what are men better than sheep or goats
> That nourish a blind life within the brain
> If, knowing God, they lift not hands of prayer
> Both for themselves and those who call them friend?
> For so the whole round earth is every way
> Bound by gold chains about the feet of God.

[*South Bend* (Ind.) *News.*]

As the Leader of one of the most remarkable religious movements the world has ever witnessed, Mrs. Eddy found it necessary as well as agreeable to her to live in dignified seclusion, appearing to the followers of her faith at times when the proprieties called for her presence.

Mrs. Eddy's life was notable for its longevity as well as for its purity, beauty, and usefulness. She was born ninety years ago in Bow, New Hampshire, and her youth was spent in sympathetic touch with the picturesque beauty of nature for which the region is famed. Her great grandfather was a man of honored reputation and bore a commission conferred by the provincial assembly. Her father and grandfather were sturdy farmers who fostered in their children the elements of a noble character. The intellectual tastes and assertive strength of her father and the piety and loving winsomeness of her mother were united in her nature, and one who knew her intimately in her girlhood has spoken of her as being distinguished even then for "superior ability and scholarship, her depth and independence of thought, and her spiritual-mindedness," all of which were prophetic of her future work in the world.

The education of the young girl was given careful consideration by her parents, and at sixteen her fertile pen and

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her ceaseless inquiry and investigation began to disclose that instinct of the poet and truth-seeker which in later years was to achieve such beneficent and far-reaching results. She is said to have been constantly seeking that revelation of truth which would bring her heart assurance and peace, and she followed the path which leads from the plane of common experience to the higher levels of spiritual apprehension. In an hour of hopeless physical suffering she is said to have reached such a realization of the present healing potency of the Master's word that she was immediately made whole. This was in 1866, and since that time Mrs. Eddy has been devoted to the teaching of her faith and its practical application to human needs.

The visible results of Mrs. Eddy's work are found in the establishment of nearly a thousand churches in this and other countries, where the Christian Science faith is taught, and more than a million followers of that faith. Perhaps no religious movement was ever more derided and obstructed in its progress, but it has steadily advanced, and in some particulars, especially in the building of churches without an entailment of indebtedness, has set a new and commendable example.

[*Journal-Courier*, New Haven, Conn.]

The editorial comments on the life and career of Mrs. Eddy show a gratifying sense of tolerance. Here and there a newspaper expresses its violent dissent from Christian Science doctrines, but the great majority frankly express their admiration of the woman from both a personal point of view and spiritual. Had she died ten years ago this would not have been the case, which is additional tribute to her marvelous power of organization.

It was the *Springfield Republican*, if we are not mistaken, that emphasized the immense good she did in influencing the medical profession by establishing the influence of mind over matter. That truth was not original with her, but it was she who preached it until it became a gospel with over two million souls. The *New York Sun* emphasizes still another phase of her usefulness, and it is this after all that has received such a visible manifestation. Says the *Sun*: "We are thinking of the astonishing influence she exerted in thousands of homes for the amelioration of life and manners in some of the details of family and social intercourse. She taught cheerfulness of spirit, and observation encourages the belief that the great majority of her followers either became more cheerful, both subjectively and as consistent examples to those around them, or with more or less success simulated a modification of temperament in that respect, which nearly amounts in practice to the same thing. She taught charity in judging the deeds and motives of another," etc., etc.

This attitude of tolerance does more than gratify the followers of Mrs. Eddy, which we take it it does. It reflects the highest credit upon the American people, who are brave enough and fair enough to acknowledge an achievement without small jealousy. The more this spirit is encouraged the nearer shall we get to the real brotherhood of man and church unity.

[*Los Angeles* (Cal.) *Express.*]

Not merely one of the world's great women—one of the world's great personages passed away when Mary Baker Eddy died in Boston Saturday night. She must be adjudged great if measured only by the extent of the influence she exerted over the minds and lives of men and women over all the earth. That influence was world-wide and strongly potent in its workings, guiding and controlling the views of hundreds upon hundreds of thousands of exceptionally intelligent disciples. Whether her long career be regarded with reverent consideration or in hostile criticism, friend and foe must unite in the judgment that places among the group of the world's great, this woman, whose body now lies dead but whose spirit still strongly lives.

The change that men call death came softly and painlessly after four score years and ten of life devoted to the search for truth. Her search ended where all life begins—in God. Death found her work complete, her mission ended, her service fulfilled. The way she pioneered, the path she found, now runs broad and smooth to the feet of all who believingly follow. She made God easy of approach to hosts of men and women who, losing faith, *else* had not known Him. She gave vitality to belief, direction to aimless purpose, ideality to life, new sanctity to truth, supremacy to Mind, healing to the body, and did her part in bruising the serpent's head. It was a great creative work that Mary Baker Eddy achieved in an age when faith had begun to depart and belief to darken.

It is too early to measure the scope of her achievement. Although for years she has lived in retirement, perspective still is lacking. It is not in this generation or the next that it will be possible in the judgment of men to assign her to her rightful place. The work she did endures and will endure. Her teachings survive. Death has no power over truth. The church she founded, losing a founder, yet has lost but a member. It remains unhurt, the embodiment of principles, not a creation dependent for vitality upon an individual. While it continues faithful to Truth, and combative of error, a medium whereby increasingly is established the unity between life and God, it cannot die.

[*Birmingham* (Ala.) *News.*]

In the death of Mrs. Eddy there passes from the stage of life not only one of the most remarkable women that the world has ever seen, but a woman remarkable in a most distinctive way. In the past, women have commanded armies and ruled empires, but Mrs. Eddy was the first of her sex to found a religion, and in this work her greatness lies, not in the line of invention or discovery.

It remained for Mrs. Eddy to assert the absolute nonreality of matter and to pronounce the belief in its existence the source of all evil, both spiritual and physical. And she did this with a bareness, a force and a persistence that won from their former moorings not only minds mystical by nature, but also minds pronouncedly materialistic. It is in this ability to rehabilitate an old thought, swing it clear of long accepted foundation, and drive it home to the consciousness of a materialistic age, that Mrs. Eddy's greatness lies.

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

Whatever the partizan conviction of the average American churchman as to the permanent quality and present ethical and spiritual value of the religious faith of which Mrs. Eddy, the author of the text-book on Christian Science, was the acknowledged Leader, thinking people will at least pause to accord her that measure of justice and respect which her remarkable life, drawn out to the limit of almost ninety years, commands. Even in her old age she has been the object of the enmity of those who perhaps slightly understood her work and her real part in the realignment of the religious thought of the world.

Mrs. Eddy's remarkable book, it must be admitted by friends and critics alike, has resulted in one of the most wonderful religious developments of our time. It cannot be denied that its teachings have carried relief to hundreds of thousands of hopeless sufferers, many of them having exhausted every other possible source of relief. Whatever may be thought of its interpretation of spiritual truth, whatever may be the judgment of the world at this time of its logic, the fact remains that to suffering humanity it has been a boon. No intelligent fair-minded person, in the face of the overwhelming evidence of the value of this belief in

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bringing health, mental sunshine and cheer, in expelling suffering, fear, worry, and hate, can question that it is one of the great, potent, and virile religions, however they may differ from its point of view. It professes to be a religion of love and unshrinking trust.

The more religion the world can get, under whatever name, that will strengthen faith and relieve suffering, dispel discouragement, fear, and hate, the better for humanity. It is perhaps the common consensus of opinion that in this direction Mrs. Eddy's life and work has contributed its full part. Abuse and persecution has not retarded the growth of Christian Science. Its hold on men and women of discrimination, intelligence, and character has been the most conspicuous development of modern religious thought.

[*Cleveland (O.) Leader.*]

One of the most remarkable women of the age, or of any age, has ended her career in the death of the Founder of Christian Science. The most bitter hostility to Mrs. Eddy and the most complete rejection of her doctrines and her church organization cannot, if honest and intelligent, deny that she has been a far-reaching and vital force in the thought and life of her times. The religion which she founded and completely dominated has more or less colored and permeated very important phases of existence for a multitude of men and women who do not call themselves Christian Scientists and are not, in fact, connected with the Christian Science organization.

Her doctrines and her great influence upon tens of thousands of intelligent people, in this country and in other lands, was a wholesome antidote to the extreme materialism which is one of the distinctive characteristics of the age. In so far as her teachings were credited and her conclusions were accepted, the ideal was exalted and the sensual and sensuous weakened. The spirit became more and material things less important. Nor can it be denied, by those who are well informed, that the result of the remarkable growth of Christian Science has been to give peace of mind and more wholesome conditions of life in every sense to many of Mrs. Eddy's followers.

[*San Francisco Examiner.*]

It will be difficult to the layman in either the religious or medical worlds to properly estimate at its true value the life and career of Mary Baker Eddy. This much, however, the unprejudiced must admit: She was a woman with a mentality strong enough to hold her own against as bitter a tide of hostile criticism as ever threatened to overwhelm any leader of a new thought. In spite of this hostility Mrs. Eddy established, here in the United States, a cult which is today an important factor in the religious and social life of the nation. The Christian Science church is a recognized moral, religious, and medical force. Its edifices are reared in nearly a thousand cities and towns. Its membership is large. Its growth has been rapid. Its influence reaches into every quarter of the civilized globe.

A woman who could in the short span of a generation—she did not found the church of which she was the Leader until 1879—build so great an edifice upon so firm a foundation was more than an ordinary woman. She was a great woman. How great the future alone can determine, for the true greatness of a leader of a new thought can only be measured through the perspective of years.

[*Philadelphia Press.*]

There have been various founders of faiths, in all ages, who showed that the appeal they made to an absolute unquestioned, undoubting trust and belief in the spiritual and in its immediate revelation to and knowledge by every human being who accepts and seeks it, meets a need in human nature. Whether this belief be logical and capable of proof or not, it exists; it has been preached by some conspicuous leader in almost every Christian century, and it has always had some acceptance and has often founded a new sect, communion, or church.

In no other instance in this country has this acceptance been so widely diffused, shared by so many or accompanied by such readiness to flock to a new church and to follow a new leader, as in the case of the Church of Christ, Scientist. No one in our day and few in any day have ever succeeded in this particular task as has Mrs. Eddy. She leaves great churches, great congregations, and tens of thousands who feel that their lives, their souls, and their bodies have been transformed by her teaching. Her influence has been great outside of her own following, and she has sensibly influenced the preaching and the teaching of many churches and the lives and thought of many who did not for an instant accept either her utterances or her claims.

[*Sandusky (O.) Register.*]

The death of Mrs. Mary Baker Eddy removes from the living one of the most remarkable women of the centuries. However people may differ about the doctrines she taught, however diverse human opinion may be as to her claims and her writings, whatever may be the final judgment of an intelligent Christian world concerning Christian Science, all must admit that she was a transcendent character. No other woman in modern times has ever reached anything like Mrs. Eddy's heights in leadership, in organization, and in enduring fame.

The church Mrs. Eddy founded but a few years ago already has a membership in this country of probably one hundred thousand, made up not of ignorant, credulous people, not of those who are easily duped, who are moved by prejudice and passion, but more largely than the average denominational church, of thoughtful people, educated people, intelligent and cultured people, drawn largely from the leading Protestant Christian churches throughout the world, a unique religious body unlike any other in history and yet holding to certain fundamental truths which people of all religious beliefs admit, a religious body having some of the finest edifices erected in modern times. Mrs. Eddy did not live in vain. The world has been made and will still be made the better for her having lived, and she has left an impress world-wide that will go down the centuries yet unborn.

[*Providence (R. I.) News.*]

Mrs. Eddy has been the subject of much comment, but that she was a great leader of men and women is proven by the many thousands of adherents that she secured in the most cultured sections of this country. The handsome church structures that the Christian Scientists have erected in Boston and this city indicate at least that they have a firm confidence in the continuance of their organization. Nothing is easier than to find fault with those who advocate changes of such a radical nature as did Mrs. Eddy, and yet the fact remains that, no matter what doubters may assert, many have found bodily health and more mental calm by reason of the attention given to the courses she advocated.

Mrs. Eddy had stanch friends and many earnest workers in her cause. She undoubtedly did much good, and whether one agrees with either the religious views she advanced or her belief in the all-powerful control of matter by mind, she alleviated much real distress and gave to men and women, many of them of undoubted sincerity, a new faith at least in themselves. Her long life, therefore, was a most useful one and she will long be remembered as one of the remarkable personages of the last years of the connecting extremes of two progressive centuries.

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CHRISTIAN SCIENCE SENTINEL

EDITORIAL

[Republished by request from *Sentinel* of Dec. 18, 1909.]

CHRISTMAS AS IN CHRISTIAN SCIENCE.

MARY BAKER EDDY.

CERTAIN occasions considered collectively, individually, and observed properly, tend to give the activity of man infinite scope; but mere merry making or needless gift giving is not that wherein human capacities find the most appropriate and proper exercise. Christmas respects the Christ too much to submerge itself in merely temporary means and ends. It represents the eternal informing Soul recognized only in harmony, in the beauty and bounty of Life everlasting,—the truth that is Life,—the Life that heals and saves mankind. An eternal Christmas would make matter an alien save as phenomenon, and matter would reverentially withdraw itself before Mind. The despotism of material sense, or the flesh, would flee before such reality to make room for substance, and the shadow of frivolity and inaccuracy of material sense would disappear.

Christmas, in Christian Science, stands for the real, the absolute and eternal,—the things of Spirit, not matter. Science is divine; it hath no partnership with human means and ends, no half-way stations, nothing conditional or material belongs to it. Human reason and philosophy may pursue paths devious, the line of liquids, the lure of gold, the doubtful sense that falls short of substance—the things hoped for and evidence unseen.

The basis of Christmas is the Rock, Christ Jesus; its fruits, inspiration and spiritual understanding of joy and rejoicing; not because of tradition, usage, or corporeal pleasures, but because of fundamental and demonstrable truth, the heaven within us. It is love loving its enemies, returning good for evil, that suffereth long and is kind. It elevates medicine to Mind, it casts out evils, heals the sick, raises the dormant faculties, appeals to all conditions, and supplies every need of man. It leaves hygiene, medicine, ethics, and religion to God and His Christ, to that which is the Way, in word and in deed,—the Way, the Truth, and the Life.

Hitherto there is but one Christ Jesus on record. Christ is incorporeal. Neither the you nor the I in the flesh can be or is Christ.

Pleasant View, Concord, N. H.

[So many requests have come to us for the republication of our Leader's message on "Christmas as in Christian Science," which originally appeared in the *Sentinel* of Dec. 16, 1905, and was reprinted a year ago, that we are glad to give it the place of honor on the editorial page, recognizing that it will reach thousands of hearts with a special significance at this season.—EDITOR.]

"THE HEARING EAR."

IN the book of Proverbs we find this significant saying, "The hearing ear, and the seeing eye, the Lord hath made even both of them." It is quite possible that many may regard this as merely a reference to the material sense of hearing and sight, but rather does it point away from material sense to the spiritual, and thus it recalls the Master's words, "They seeing see not; and hearing they hear not;" and again, "Who hath ears to hear, let him hear." In Revelation we read again and again, "He that hath an ear, let him hear what the Spirit saith." The thought of the hearing ear also recalls the words of our dear Leader's hymn,—

> I will listen for Thy voice,
> Lest my footsteps stray.

It is beyond all question that if we hear and heed the divine voice, we cannot stray from the right path, or miss the needed word of guidance if the way seems beset with difficulties or even dangers.

Strange as it may seem, it has come to pass in human experience that very few think of listening for the voice of God, Spirit, and many question without reserve the Scriptural accounts of those who talked with God and were thus led from bondage to freedom. Respecting this Mrs. Eddy says, "Before human knowledge dipped to its depths into a false sense of things . . . it is possible that the impressions from Truth were as distinct as sound, and that they came as sound to the primitive prophets" (Science and Health, p. 213). It may be that the sense of hearing is not today keen enough to cognize spiritual reality to any great extent, but there are few who have not at some time or another—usually in some crucial experience—been aware of a voice from a realm far above the mortal, which spoke to the inner ear, and in unmistakable tones told of the Mind that comprehends and supplies all human need. The prophet must have felt this when he wrote, "Ye shall have a song, as in the night; . . . and gladness of heart . . . and the Lord shall cause his glorious voice to be heard." And again, "Hearken diligently unto me, and eat ye that which is good. . . . Incline your ear, and come unto me: hear, and your soul shall live."

The physicists tell us that the non-use of any faculty results in its decay and its final disappearance. Does not this explain, or rather typify, the absence from human consciousness, of the spiritual sense which enables man to commune with God, as in the tender relation of *parent and* child? Men have come to think of God as so far away that it seemed vain to listen for His voice,—a thought which finds expression in the words of a familiar hymn,—

> When I soar to worlds unknown,
> See Thee on Thy judgment throne.

Yet with strange inconsistency mortals have poured out their pitiful plaints to the Almighty without listening for His reply.

In Christian Science a wonderful unfolding of spiritual sense has come and we learn from its teachings that this sense is indestructible because it is created by God, divine Mind. The non-recognition of this sense, or even its denial by mortal mind, does not affect in the least the eternal fact that God made "the hearing ear" as a faculty of Spirit, not matter, and through it "the real reaches the unreal. Soul rebukes sense, and Truth destroys error" (Science and Health, p. 350). It may be that we need the rebuke of Spirit more than anything else for our complete healing, and Spirit says, through the Revelator, "As many as I love, I rebuke and chasten." This being true, the all-important thing is to hear, then obey, rejoicing meanwhile that we are spiritually quickened so that we can hear the Father's voice, distinguish the clear utterance of Truth, and know that error has no power to allure us from the path of Life. The Christ says, "They shall hear my voice," which indicates that "the hearing ear" is an eternal possession of all God's children.

ANNIE M. KNOTT.

"CHRIST IN YOU."

WHEN one considers the universality of the Christmas celebration, that the old and young of all the nations and peoples denominated Christian have on the average devoted many hours, if not days, of active thought to the joyous anticipation and unselfish doing which it prompts, he can but realize the possible mental significance of the event. Nevertheless, it must be said that this celebration is not

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regarded by the many as having any immediate or important relation to the world's redemption or to their individual betterment. It figures as having to do with pleasant experiences, rather than with spiritual quickening, and in so far its religious meaning is practically lost.

This is a mistake of far-reaching effect, whose seriousness is beginning to be apprehended, through Christian Science, in all the world. To identify the Christ-coming as an incident which transpired nineteen centuries ago, to limit it in thought to the appearing of the Bethlehem babe, is practically to accept the phenomena of God "manifest in the flesh" which the life of the Master presented, in lieu of the experience of the Christ-coming in our own lives.

In Science and Health Mrs. Eddy writes: "The incarnation of Truth, that amplification of wonder and glory . . . is consonant with ever-present Love" (p. 501); and in this declaration she epitomizes the teaching of Christian Science, which places the Christ-coming in an entirely new relation to individual thought and interest. Writing to the Colossians, St. Paul speaks of "the mystery [the deep spiritual truth] which hath been hid from ages . . . but now is made manifest to his saints: . . . which is Christ in you, the hope of glory." Here is a concept of the incarnation which brings it exceeding nigh, and while one's interest in the Scripture narrative is not lessened thereby, his interest in the reappearing of the Christ-child, the divine idea in his own consciousness, is wondrously illumined and increased.

What does this "Christ in you" mean for me? That is the question. It is not that one personality is in another personality, but that the law of the divine intelligence and activity, the word of God, finds expression; that there is begotten in us Godlike thoughts and doings. The manifestation of the wisdom, the power, the unselfishness, the purity, the love which glorified the Master's life, speaks for a new Bethlehem and a "new birth," the coming and in-ruling of Christ. Said Jesus, "Believe me for the very works' sake," and now we better understand what he meant. His exhibition of the power of divine law was the sufficient witness of the presence of the Messiah.

To be content, as many seemingly are, to link all Christmas thought to the historic appearing of the divine order in the man Jesus, is not to honor Christ, but rather to lapse into the embrace of a wholly inadequate sense of the substance of the gospel. The Christ-coming is commensurate with human redemption, the affirmations of Truth are as continuous as the radiations of light. This is the great theme of Christian Science, and from its individual realization must spring every blossoming of "the hope of glory."

The manifestation of God in and over human consciousness is the individual Christ-coming which is without years or length of days. It is superior to times and places, all sense limitations, and it establishes that temple within, that true church, in which the exhibitions of the power of God are ever present. As Christian Scientists it is ours to demonstrate this more spiritual, more inspiring apprehension of the joy-bringing Christmas-tide, in the showing forth of all that speaks for the coming and reign of Truth and Love in our own hearts and lives.

JOHN B. WILLIS.

AMONG THE CHURCHES.

WILLMAR, MINN.

The edifice for First Church of Christ, Scientist, is now completed, and it will be opened for worship with a lecture on Christian Science, Nov. 21, by Prof. Hermann S. Hering. Like all Christian Science churches the Willmar church was founded on healing. It had a rather unusual start in that it was begun entirely by men. Nine men who, one after another, had found help in Christian Science, met together every Sunday to read the Lessons for nearly three years before a single woman became interested. The church was organized in the spring of 1903 with fourteen charter members.

The new church is a beautiful structure. It is the result of much earnest work and generous giving on the part of the members. It is situated on one of the best corner lots in the city, on the south side of the court house square. The reading-room is in the church. There is a full basement under the church, and this will eventually be used for a Sunday School room. The total cost of the building and lot is $8000.—*Willmar Tribune.*

BEDFORD, ENGLAND.

We are taking a step forward this week [Nov. 28] in opening new rooms, centrally situated, for our reading-room. This has been a long-felt need, and we feel very grateful for an added proof of our Father's love and supply. The rooms are situated just at the top of the main street in one of the busiest parts of the town. They overlook St. Peter's green, at the corner of which stands the bronze statue of John Bunyan. We feel that in taking this step it will broaden our opportunity to reach the seeker after Truth and enable us more fully to obey our Leader's words on page 570 of Science and Health: "Millions of unprejudiced minds—simple seekers for Truth, weary wanderers, athirst in the desert—are waiting and watching for rest and drink. Give them a cup of cold water in Christ's name."

The suite of rooms of which ours are part is most beautifully appointed and newly decorated. This step follows many months' work by our distribution committee, who are taking our periodicals to several public institutions in the town. We are grateful for every little step forward which will mean the greater healing and saving of mankind.

Correspondence.

BALTIMORE, MD.

A large congregation attended Second Church of Christ, Scientist, at St. Paul street and Mount Royal avenue yesterday morning [Nov. 20], to take part in the opening of the new structure, which represents the work of four years of unceasing labor since the congregation was incorporated in 1906.

There was nothing in the service to mark the incoming era in the history of the church, unless it was the spaciousness and beauty of the new surroundings. Not a single reference was made by either of the Readers to the completion of the task which has occupied the attention of the building committee in the last few months. It was just as though another step had been taken as easily as many others that had gone before, and there was no exultation. It was only thankfulness that filled the hearts of the listeners. A pretty compliment and token of love was sent by First Church of Christ, Scientist, a sister congregation and the first branch of The Mother Church established in the city, in the form of a beautiful bouquet of white chrysanthemums.

Since its foundation in 1906, when the first meeting was held in a room at 322 North Charles street, the church has made rapid strides, until now the congregation is almost as large as that of First Church. Rooms were later taken over Albaugh's Theater, but finally they, too, proved too small and the theater itself had to be used until the completion of the new church, the construction of which was begun last spring. The edifice occupies a part of the lot at the southwest corner of the streets and faces on St. Paul street.—*Baltimore Sun.*

SMALL QUARTERLY ONLY.

Our readers will please note that, beginning with the next quarter, January, 1911, *The Christian Science Quarterly* will be published in the small size only.

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THE LECTURES.

OSWEGO, KAN.

A large and representative audience greeted Frank H. Leonard at the Grand Theater, Thursday evening [Oct. 20]. Judge E. C. Clark, who introduced the speaker, said,—

We are here assembled this evening for the purpose of listening to a lecture upon a subject recently referred to by an Episcopal clergyman as being "a jewel lost by the church and picked up by a woman." Personally, I am by inheritance and education a Presbyterian in religious belief, and of course adhere to that doctrine. Of the subject of Christian Science I know but little, never having given it any study or thought. However, there are some things that we learn without study or thought, from mere observation, and one of the things that I have learned from mere observation is that Christian Science has made some bad people good, and some good people better, and by so doing has commended itself to my favorable consideration. Whether Christian Science is in fact the true religion which Jesus Christ taught when on earth more than nineteen hundred years ago, as contended by the adherents of that faith, is a question that has long been and will continue to be one upon which human minds will not be a unit; but we must all agree, I think, that if everybody on earth were true Christian Scientists, we should have less use for warships, and indeed might thereby be enabled to close now and then a court house for want of business. We can truthfully say the world is better off that Christian Science has lived and thrived, whether we agree with its religious tenets or not.—*Oswego Independent.*

MATTOON, ILL.

A representative audience assembled Sunday afternoon [Oct. 30] at the Majestic Theater to hear a lecture on Christian Science by the Rev. William P. McKenzie. The speaker was introduced by F. N. Henley, who spoke as follows,—

The highest ambition, the greatest wish and desire of man is met when he is absolutely satisfied and contented; when he is at peace with God and all of his fellow-men. This, of course, must include all things, both temporal and spiritual, as a man may be satisfied with his worldly lot and yet be ill at ease with himself spiritually. All men of all nations, at all times, have worshiped God, and all men of all civilized nations do now and have at all times worshiped the same God. Nearly all churches of today teach the same general belief and doctrines of one and the same Deity. They may differ in the minor details of their teachings, but the one great object sought, the final end to be attained, is always the same—the happiness, contentment, and salvation of man.

The Christian Science faith, my friends, differs in no way from any other faith or belief as to the ultimate result sought; moreover, it strives to bring about these results only by the teachings of the same Holy Bible used, believed in, and taught in all Christian churches of today. One great difference between the Christian Science church and the several other Christian churches of today is that the Christian Science church teaches that if in the days of Jesus Christ and his disciples, sickness, disease, and all other tribulations from which people were apparently made to suffer, could be overcome, cured, and prevented by the doctrines of the Holy Bible, there can be no valid reason why, by like application of the same teachings and doctrines, identical results cannot today be obtained. If these so-called physical results, in addition to the salvation of men, can be achieved through Christian Science, then I say to you, my friends, the highest ambition, the greatest wish and desire of the individual is met; he is satisfied; he is at peace with his God and with his fellow-men. We are here today to hear a brief statement of how these much-sought and always-desired results are reached through the teachings of Christian Science.—*Mattoon Morning Star.*

PITTSFIELD, MASS.

The Rev. Arthur R. Vosburgh delivered a lecture on Christian Science in the Colonial Theater, Oct. 30. He was introduced by Atty. J. Ward Lewis, who said in part,—

Christian Science makes what at first blush seems to be most startling claims,—claims which include the absolute making over of men, spiritually, morally, physically. It claims to have its part in all the multiform activities of one's life, in his business and professional concerns, in his home and social life, in his recreations, in his studies, in all public affairs, in all private dealings. Nothing that concerns men is foreign to Christian Science, according to the claims of its adherents.

The friends of Christian Science assert that it solves business and financial difficulties, and men in whom you have confidence will tell you that they have proved the truth of this assertion. Men and women testify to having been absolutely freed from false appetites, from hatred, envy, jealousy, and all sorts of evil dispositions. Whether in private conversation, at public meetings, or in the publications of the Christian Scientists, you will hear most remarkable statements of the healing of physical disease of all kinds, and of every sort of mental disorder. Christian Scientists insist that this philosophy, this religion, concerns itself with all the relations of man to himself, to *his neighbor*, to his creator, and that it satisfactorily solves every human problem,—they make no exceptions.

These are large claims, but no one is asked to accept Christian Science on the strength of these claims alone. Every inquirer is told that this Science is simple, easy to be understood, and that its great beauty and the strength of its appeal lie in the fact that every person can prove its truth for himself; that it is a demonstrable science, based upon the most absolute assurance that there is a God and that He is good. These claims, startling enough from the view-point of the older theology, surely merit careful consideration.—*Correspondence.*

TOLEDO, OHIO.

The Valentine Theater was well filled Monday evening [Oct. 31] when Mrs. Sue Harper Mims delivered her lecture on Christian Science [under the auspices of Second Church]. In introducing the lecturer Arthur A. Hall said in part,—

Christian Science needs no introduction. Although less than half a century has elapsed since its discovery, it is well and favorably known by its healing and regenerating work and has taken its place, as Mrs. Eddy writes in Science and Health, as "an immanent, eternal Science" (p. 150).

This gift of Christ-healing is as old as time. It is God's gift to mankind and has always been available to heal all manner of sickness, sin, and fear. The prophets of old practised it to some extent, Jesus taught and demonstrated its Principle, as did his followers for about three centuries after his ascension. Then through the materiality of the times it fell into disuse, and lay practically dormant until discovered by Mrs. Eddy in the latter half of the last century and named by her Christian Science. It not only heals all manner of discord, but uplifts the patient mentally and creates in him a greater desire for good—to know more of God and His word, the Bible.—*Toledo Times.*

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PEORIA, ILL.

To an audience which filled the seating capacity of the beautiful Shriners Temple on Monroe street, Clarence C. Eaton of Tacoma, Washington, last evening [Nov. 1] set forth the teachings of Christian Science. E. H. Clark, First Reader of the Christian Science church, introduced Mr. Eaton, and said in part,—

We are gathered at this time for the purpose of considering a subject which in the world-wide character of its teachings is bringing unnumbered thousands a message of good cheer; a fuller and more perfect realization of happiness and contentment than they have ever before known. As a religion it impels its adherents to observe right living and right thinking. It is not only redemptive spiritually and morally, but in its further application makes for better minds and better bodies, and in so doing is fulfilling the words of the psalmist when he said, "He sent his word, and healed them, and delivered them from their destructions." It is the same truth proclaimed and practised by Jesus the Christ when his feet pressed the plains of Judea and the shores of the Galilean sea.—*Peoria Journal.*

CHAMPAIGN, ILL.

Willis F. Gross lectured on Christian Science before an interested audience at the Illinois Theater Tuesday evening [Nov. 8]. The lecturer was introduced by H. I. Green, a prominent lawyer of Urbana, who said in part,—

It is a great pleasure to me to give this public expression of the warm feeling I have for so many of my good friends who are adherents of a faith about which I know so little. I have in a professional way had the pleasure to meet in business matters a great many adherents of the Christian Science faith, and I have always been impressed—I almost said devoutly impressed—with two things which seem to characterize every man and woman of my acquaintance who have adopted as their chosen religion in this life of religious, moral, and temporal activities, the Christian Science faith: First, it is their universal optimism concerning the affairs of life; and secondly, that which has most impressed me is the practical application in their every-day lives of the doctrine they preach. And in this day of thinking men, of religious, moral, and economic discussions, it has always seemed to me a good sign for the preservation of our free institutions that we have at least one faith that really practises what it preaches; and to that, more than anything else, I have attributed the tremendous growth and interest in this faith.—*Urbana Courier-Herald.*

LECTURES TO BE DELIVERED.

Unless otherwise stated in the notice, it is assumed that the lecture will be given at 8 p.m.

Altus, Okla.—Frank H. Leonard, Odd Fellows' Building, Jan. 3.

Bartlesville, Okla.—Frank H. Leonard, District Court Room, Jan. 2.

Centralia, Ill.—Frank H. Leonard, Pittenger Grand, 3 p.m., Jan. 8.

Fort Wayne, Ind.—William D. McCrackan, M.A., Majestic Theater, 2:30 p.m., Jan. 8.

Indianapolis, Ind. (Second Church).—Prof. Hermann S. Hering, Murat Theater, 3 p.m. and 8 p.m., Jan. 8.

Mt. Vernon, Ind.—Prof. Hermann S. Hering, Court House, 8:15 p.m., Jan. 10.

Plymouth, Eng.—Bicknell Young, Corn Exchange Hall, 7:30 p.m., Jan. 17, 1911.

Yates Center, Kan.—Frank H. Leonard, Jan. 6.

TESTIMONIES OF HEALING.

In the early part of the year 1908, after I had been for many months suffering from acute stomach trouble, from the loss of a dear daughter, from lack of work on the stage, on which I have been for over sixty years, and from worry and trouble of a personal nature, I turned to Christian Science. In the course of a few months I was healed to the extent of being again able to eat anything that pleased me; the worry and personal troubles were straightened out as soon as I put into practice the Christly teaching of "judge not according to the appearance, but judge righteous judgment;" the lack of work was disposed of by my having an almost continuous engagement in two successes before the public (except as will be related), and I have learned to know, in respect to the loss of my dear companion, that I have still with me all the good that an idea of God could manifest,—love, tenderness, happiness, which are undying.

Some months after my first healing, which was great enough to give me absolute confidence in God as being "very pitiful, and of tender mercy," while acting in a vaudeville engagement between seasons, I was suddenly taken ill on the stage of one of the New York theaters. I was taken to the hotel that for years has been my New York home, and early next morning sent for the practitioner who had been of assistance to me in helping me out of my former troubles. It was impossible for him to come immediately, but he sent to me a faithful coworker, and between them they never left me night or day until I was out of all danger. It became necessary for the practitioner to close his offices for some five days and remain almost constantly with me, his absences being filled by the other, who acted also in the capacity of a nurse. The newspapers were full of accounts, which were copied in other papers from Maine to California, also in Canadian papers and some abroad, that I was dying under Christian Science treatment, and describing the peril in which I was said to be, etc. The telephone was kept ringing with inquiries from the local reporters, and friends came to the hotel to inquire about me; but to all these things I was quite unmoved, for the simple reason that I was in a state of unconsciousness, or semiunconsciousness, for some three days. It was reported that I was dying from acute lung trouble, but that was utterly without foundation. No one knew what was the physical trouble, but to the ordinary onlooker there lay on a bed a woman of about seventy-four years of age, hopelessly ill.

After constant work in Christian Science I gradually regained consciousness, was able to sit up and take a little nourishment, which I had been unable to do previously. In a couple of weeks I was enabled to go to Atlantic City and have a nice holiday and rest until the time arrived for rehearsals. Since then I have been able to attend to my duties on the stage without missing any performances, to travel with the younger members of the companies on one-night stands and in stormy and cold weather and also in the extreme heat. During these experiences, which are most trying even to the youngest of the people, I have felt no inconvenience other than of being just naturally tired at times. Once or twice or so I have been obliged to ask for Christian Science help, which was always gladly given and to which I quickly responded.

To say that I am grateful to God, is but a mild way of putting it. I am a new woman. My seventy-fifth birthday is on the 19th of this November, 1910. I am, so far as I can see, in fine health and better than I have been for years; happy in the love of all, and loving all; without enemies, and with an eternal hope. In consequence of this change in my character I have found everybody considerate, tolerant, kind, and thoughtful, and with much respect for Christian Science, even though they may not be in harmony with what they believe it to be.

ANNIE YEAMANS, New York, N. Y.

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I have been a pharmacist and physician for a period of over thirty-five years, twenty-seven of which have been spent as a practising physician. During the greater part of that time I have been addicted to the use of morphine. I tried several of the so-called cures, and was at one time in a sanitarium for treatment. More than once I have been able to break away from the morphine, but was only free from it by using strychnia, whisky, and other strong tonics, suffering all the while from severe attacks of rheumatism and weak heart.

In the summer of 1908 I went through a siege of about four months of trying to cure myself with drugs, shifting from one stimulant to another, but gradually growing into a worse condition both mentally and physically. I at last made up my mind that I would try Christian Science, for I fully realized that I was at the end of *materia medica*. In the latter part of October of that year I applied to a Christian Science practitioner for treatment, and from the first I began to improve and was able to get some rest the first night without the use of any drug. After forty-eight hours of treatment in Christian Science I had no desire for morphine or any drug to take its place, and I have not taken a dose of medicine since the above date. A rectal stricture has entirely disappeared, as has also all stiffness as well as pain in the toes of the left foot, dating from an injury sustained when I was seven years old. I have gained about forty pounds in weight and feel perfectly well in every respect.

While appreciating gratefully this physical change, I would not for any consideration be without the spiritual understanding that is gradually dawning upon me. Day by day comes a clearer insight of Truth and what God truly is. I can and do love my fellow-men as Jesus taught, and am trying to measure my life by the golden rule of doing to others as I wish them to do to me. In all this I feel that I am indebted to the truth as taught in Christian Science.—I. N. MILLER, M.D., Kansas City, Mo.

I wish to express my gratitude for the benefits which I have received in Christian Science. I was never strong physically, and therefore was unable to attend school. This made me very unhappy, and as time advanced my physical condition grew worse, so that I was forced to give up my studies altogether. From my childhood I had studied the Bible, and in solitude and unhappiness its truths became my constant companions. The New Testament, with its narratives of healing, was very dear to me, and I gradually began to see how inconsistent human life is when viewed in the light of the Master's teachings.

At times I suffered from extreme depression, and would look up helpful passages in the Bible. During the long sleepless nights I would repeat these passages, and would always find relief. Soon a hope that I would be healed began to dawn; my health improved, and I resumed my studies. I had been a member of an orthodox church for a number of years, but now I felt strangely separated from its teachings; and, as no one seemed to understand my new-found joy, I longed for some one who could sympathize with me.

This longing was satisfied when I met a young lady who was a Christian Scientist, and from her I learned that healing was not a lost art as I had supposed, but newly rediscovered by Mrs. Eddy. I purchased a copy of Science and Health, which I read almost night and day, and in a short time felt a sense of freedom such as I had never known before. My joy was unbounded. I never once doubted, but knew that Christian Science was the truth; and I know now that my years of solitude prepared me to accept and understand it. My physical ailments yielded quickly, through the reading of Science and Health, but when I began to break away from the material belief of church and its work, then it was that I needed the help of a practitioner. I shall always be thankful for the sympathy and love bestowed upon me during this time of want and woe, and will mention a few instances when I received almost immediate help.

At different times, while preparing to attend the Christian Science services, I was taken with violent attacks of vomiting, but I was relieved each time instantly. At another time, while on my way to school, I suddenly became unconscious, fell, and injured my ankle, the pain being very severe. I was, however, perfectly healed in twenty-four hours. While I was undergoing this mental turmoil, my friends left me, and I felt absolutely alone. Mrs. Eddy speaks of this separation on page 266 of Science and Health, and says, "Even if you cling to a sense of personal joys, spiritual Love will force you to accept what best promotes your growth. Friends will betray and enemies will slander, until the lesson is sufficient to exalt you; for 'man's extremity is God's opportunity.'" When I realized that my concept of friendship must change from a material to a spiritual basis, I gradually regained my friends and began to learn man's relation to man.

I have applied the truths of Christian Science to a great many phases of evil, and have always found them able to meet my every need. It is now three years since I joined the Christian Science church, and I am happier than I have ever been before, or have ever hoped to be. I am thankful for all that Science has done for me, and I am grateful beyond words to Mrs. Eddy for having given us in Science and Health the truth which is lessening sin, disease, and death and ushering in the time when all shall know God, from the least to the greatest.

SOPHIA A. BARBO, Bellingham, Wash.

Words fail to express my gratitude for what Christian Science has done and is doing for me and *mine*. In August, 1908, when our little daughter was taken with a fever, we called a Christian Science practitioner and the fever was overcome in about two weeks. She continued to improve for about three weeks; then she seemed to go back, and all the after effects of the fever set in, so that in a short time she was terribly reduced, but with the help received through a Christian Science practitioner she was thoroughly restored to health again.

I would like to state that during the time when the hours seemed darkest I was called to help another in trouble. On Monday night a mother called me over the telephone and asked me to help her year-old baby. At first I hesitated, as it seemed I had all I could do, but I thought that God could surely restore two as well as one, and I could only trust Him. I did so, and by Wednesday the child was much improved, and in two weeks was perfectly well.

For these and many other blessings I feel most grateful to God, and also to Mrs. Eddy, who in living so close to God was enabled to give us this truth that teaches us how to understand God. My sincere desire is that I may be worthy to be called a loyal Christian Scientist.

MRS. EMMA R. WADE, Kinston, N. C.

Any one who has honestly tried Christian Science has a story to tell worth the hearing. I feel that my experience is no exception to the rule. Since taking up the study of Christian Science I have witnessed a series of wonderful demonstrations of Truth's absolute control, of which the following are examples.

When attacked, some time since, with that dreadful disease of the South called "breakbone fever," it was expected that I would have to suffer many days, but the first treatment from a faithful Christian Science practitioner broke it up, and I was certainly grateful. Not long afterward an attack of cold left me with a cough, which increased in severity until I began to have serious symptoms; also I grew so ill that my relatives recommended

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change of air, etc., and their worried appearance finally awoke me to the need of Christian Science treatment. The same practitioner again came to my rescue, and in two treatments her clear thought of the truth of being had stopped the sweats and so greatly lessened the cough that I was not surprised to find it entirely gone within a short time. I am now perfectly well, and my deep gratitude is taking the form of diligent study of Christian Science, that I may in turn be able to help others.

Two years ago we came here from Syracuse, N. Y., where the most eminent physicians had failed to cure my husband of what they pronounced "Potts' disease" and a severe kidney or bladder trouble. We called on this practitioner, who met both claims promptly, stopping the development of the deposit on the vertebra and doing away with the need of a steel and leather jacket.

Words are inadequate to express my gratitude for Christian Science.—Mrs. W. R. Elliott, St. Augustine, Fla.

I wish to express my gratitude for what Christian Science has done for me and mine. I came to Christian Science through the healing of our little boy, who had suffered with a rupture from the time he was one year old until he was four and a half, when I took him to a Christian Science practitioner and he was healed in a short time.

Another demonstration of the power of Truth was made over our seven-year-old boy in January, 1909, when we were having some grading done. The men left one of the wheelers in such a condition that it was easily moved by a child, and both of his hands were caught. Two fingers of the right hand were almost entirely severed and every finger on the left hand was terribly lacerated. A Christian Science practitioner was called and absent treatment given. In two hours the child was free from pain, but it seemed best to call a doctor to have the hands dressed. The doctor who was called said it would be a wonder if the fingers were saved, but he would bind them on and in three days he could tell whether they would have to be amputated or not. We were told to keep the child quiet and to give him only a little light food. This injury occurred at half past five in the afternoon and it was eight before the doctor arrived. After twelve o'clock the child slept well, and the next morning he ate a hearty breakfast and played as usual. He slept well at night, ate heartily, and was bright and cheerful all the time. In two weeks the bandages were removed and in four weeks he went back to school, using his pen and pencil. In six weeks the stitches fell away, leaving the fingers perfectly healed.

It is six years since we first came to Christian Science, and there has been no material remedy used in our home, though we have had many demonstrations of the truth. We are indeed grateful to God, the giver of all good, and to Mrs. Eddy for her ministry to the world.

Mrs. Alice Crosby, Kansas City, Mo.

I feel impelled to write a brief account of some of the many blessings I have received in the past four years through a slight understanding of the Principle of Christian Science. I became interested in this truth for the help of my first baby, who was born under *materia medica* and who scarcely ceased crying night or day for months. Every known remedy was used, also two slight operations were performed, but nothing seemed to have a soothing effect until I applied for Christian Science treatment. The baby began to improve and to sleep better almost at once. I had treatment for him only a short time, but I continued to read and study Science and Health by Mrs. Eddy in connection with the Bible, also some Christian Science periodicals that were given me.

Severe burns, fever, and accidents have all been overcome with the word of Truth, and I am most grateful for this effectual healing agency, but much more grateful for a practical religion that is fast completely filling my life; whereas, before coming to Christian Science I was almost as spiritually dead as a mortal could be, having only a vague sense that God did exist. I would like to add how grateful I am for the periodicals, having recently been helped and given light to deal with what appeared to be an overwhelming sense of evil by reading the *Sentinel*. Almost every article seemed to fit my case, and it has always been to me a friend in need. So also in the case of the Hymnal, which has so often helped me to overcome sickness as manifested in the children, by sitting down at the piano and opening my thought to the helpful promises as I sang. I know it would be helpful for any mother to have our Hymnal in her home. I am grateful to God for all the good I have received, and also to Mrs. Eddy, who has been and is our friend indeed.

Mrs. J. H. Montgomery, Bairdstown, Cal.

In June, 1907, I was taken ill with what the doctors pronounced to be Bright's disease with various complications, also appendicitis and peritonitis. They thought it better not to operate, as I probably would not live through the operation. The doctors and a trained nurse did what they could and allayed the severe pain; but they said that if the pain returned the only chance of saving my life was an operation, and they would take that chance. I continued in this condition for six weeks, taking only liquid food. I was a little better one day and not quite so well the next. One Saturday night the terrible pain came back, and when my mother asked what doctor she should send for, I told her I did not wish for any, as a doctor would say that I must have an operation, and this I would not consent to.

My mother had previously been greatly benefited by Christian Science treatment, and in my extremity I decided to try it for myself, although I had formerly been much opposed to it and had said many unkind things about it. A practitioner came, and in half an hour all the pain had left me. I rested all night—such peace I had never had before, and the thought came to me, "This is the 'peace of God, which passeth all understanding.'" The next day I was able to take solid food, and I also had a short ride. I continued to gain in strength and in flesh, and in a very short time I was entirely healed. My mother, wishing to make sure that the healing was complete, had one of the doctors who had treated me make a thorough examination for evidences of the kidney disease, but he found no trace whatever.

Since I was healed my life has been happier than ever before. The spiritual uplift that has come to me through Christian Science seems an even greater blessing than the physical healing, although, in the condition in which I was, I could not have received the latter without the former; indeed, I have learned to know that the healing and the spiritual uplift are parts of the same process. As I look back to three years ago, I feel like asking myself if I am the same person. We have received many other blessings through Christian Science, and I thank God every day for this Science, and for the life of our dear Leader, who has given it to the world.—Clara M. Wood, Fitchburg, Mass.

I am very glad to tell others of the results which came from a week's absent treatment in Christian Science given me during a trip to California, headaches, car-sickness, and other ailments being overcome. It seemed to me almost impossible to take so long a journey, and yet I reached Pasadena, Cal., in splendid condition; was not even tired, which seemed very remarkable for I had never been strong. I had the help of a practitioner, and through the goodness of God was enabled to enjoy what otherwise would have been anything but a pleasure trip.

Mrs. Myrtle Snyder Paul, West Falls, N. Y.

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While living in San Mateo, Cal., in 1907, on Thanksgiving day, at one in the morning, I was suddenly stricken with a paralytic attack. A Christian Science practitioner was sent for immediately and reached me in about an hour, remaining with me until eight o'clock, when she went away for a couple of hours. I then arose, dressed, and went upstairs alone, and continued to improve from then on, so that I left in February for the East. I was then past seventy years of age. Thank God for the help received, and Mrs. Eddy for what she is doing for mankind.

MRS. MARTHA A. BURNAP, Elmira, N. Y.

[Translated from the German.]

It is with a feeling of deep gratitude to God and to our revered Leader, Mrs. Eddy, that I wish to testify to the infinite blessings which have come to me through the revelation of divine Truth and Love. When a few years ago I became acquainted with the teachings of Christian Science, I was in a state of utter discouragement. Since childhood I had suffered from nervous irritability, severe attacks of headache, and other troubles, and as the years went by these ailments were often seemingly unbearable. Material remedies had brought me but temporary relief, and had proved absolutely ineffective as a real curative means. I was at variance with God, and my trust in Him as a God of love and a Father to His children began to waver.

The truth did not bring quick results at first, the light dispersing but slowly the dense mist of material beliefs; but, although these past years have meant a hard struggle with error, still I look back upon them with gratitude, for they show me the eternal activity of the law of the saving, divine Truth which delivers us from the bondage of disease and sin. The text-book, "Science and Health with Key to the Scriptures" by Mrs. Eddy, which I started to read after a few weeks, at once interested me through its logic, thus preventing the rise of doubts as to the truth of the statements contained therein. Yet there were hours of great discouragement and despondency, during which the tempter would whisper to me that the truth would not help me after all. But the arm of divine Love held and protected me, and I was led safely through the darkness. The physical ailments have almost entirely disappeared, and the old faults must also flee before the divine Spirit.

I am very grateful for the gradual dropping off of the fetters of fear; I know that God is my Life, and therefore that I need not fear. I rejoice in the thought of the way being open for me to enter in and to assimilate more and more of the truth through earnest and sincere striving, which will enable me to become a greater help to others.

BERTHA SCHLÖSSER, Dresden, Germany.

Two years ago a mule ran over our four-year-old boy, and stepped on his left leg above the knee, injuring it very severely. I carried the child into the house, and began to declare the truth as best I could. He became quiet in about five minutes, and I then straightened the limb and wrapped a towel around it. Then I sent for his father, who was about three miles from home. When he came the child was resting so well that we did not call in a surgeon, and next day we wrote a Christian Science practitioner, asking her to treat him, as we felt that our understanding of Christian Science was limited. She began treatment as soon as she received the letter and the boy continued to improve.

The only time he seemed to suffer was when he was moved. Great fear was expressed by relatives, and many false reports were being circulated. It was told that the child was suffering terribly and that nothing was being done to relieve him. So many similar statements were made that the medical doctors and a number of friends in an adjacent town were so stirred up that they asked a dentist, who is a personal friend of my husband, to call and see the child. He came the fourth night after the accident and remained about three hours. He was in the room where the child was all the time, and on examining him was surprised to find the injured limb just as normal as the other, and to see the child resting so well. He said he could not believe the limb was broken, because it did not seem possible for the child to rest as he did if this were the case. After seeing the child he was perfectly satisfied that the reports were false. He also noticed that there was no discoloration, and we told him there had been none from the time of the occurrence, and he was more surprised than before.

After a few weeks the soreness disappeared, but the boy did not attempt to walk and we noticed that the limb was not straight; that it was turned outward. We became discouraged, and it was decided that I should take him to the practitioner. On arriving there it was discovered that paralysis with complications had set in. She at once treated him, and the child walked next day. He remained with the practitioner three months, when I brought him home. Friends who did not know which limb had been injured would ask when he returned which one it was, and said they could not tell by his walk, for one seemed to be just as free as the other. The leg has never given him any trouble since.

I feel that I can only show my gratitude for this wonderful deliverance and the overcoming of many other ills, through the teachings of Christian Science, by devoting my life to God, good, as taught by Mrs. Eddy.

MRS. W. M. SWAIM, Jonesville, N. C.

When, about two and a half years ago, I heard that Christian Science was being demonstrated in Dresden, I was a member of an orthodox church, and heard there that Christian Science was confusing the minds of *the people*. Although I was very much afraid of the supposed danger, I did not fully trust the statement, and thought I would find out with God's help. It was not possible for me to believe that people who accomplished healing work among the sick could be without God. My health had become poorer each year through frequent attacks of illness, as well as from sorrow and worry, and a professor of medicine in Leipzic told me that I must go to a sanitarium. As I could see no possibility of doing so, and as the pain became so severe that I had to take large doses of an opiate prescribed as a sedative, I decided to find out whether or not the healing wrought through Christian Science came from God. During the first treatment I kept praying to God that He would rather let me be ill if it were not His will that Christian Science should heal me. I was convinced that God is omnipotent, and I had confidence in Christ Jesus' words: "Whatsoever ye shall ask in my name, that will I do." The sense of freedom and well-being which I experienced on the following morning, and which had before been practically unknown to me, gave me the assurance that God is with Christian Science.

Unfortunately for me, I began to criticize and judge those who attended the services, and this brought back the old doubts, so that the ground seemed to slip from under my feet. It was not until a year later that I began to get some understanding, when through loving and patient explanations I was shown how much there was in me that needed to be changed, and how I should work on these lines. Now I am convinced that Christian Science is practical and applicable Christianity. To my unspeakable joy I see more and more how Christian Science illumines the word of God, which formerly seemed to me dark and difficult to understand, and how it makes it an ever-present source of strength and help. With a feeling of deep gratitude to our noble Leader, Mrs. Eddy, I am striving to walk in obedience and faith the narrow path of the Christ-teaching which has brought sure help, better health, and light into my life.—FRAU DR. L. JUNGE, Dresden, Germany.

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[Translated from the German.]

My heart overflows with gratitude to God, and to our beloved and revered Leader, Mrs. Eddy. During the two years since I have been in Science many, many blessings have come to me. Last summer I was taken ill with a severe stomach trouble. I must state that I had repeatedly suffered since childhood with this complaint. As I did not at this time have a sufficient understanding of Christian Science, I applied to a practitioner, who took up treatment at once. There was much that had to be overcome, especially fear, so that it took about four or five weeks, but I can say with a grateful heart that I am completely healed.

From that time on I earnestly began to do my own work, and I am so happy and thankful to have our wonderful text-book, Science and Health, which I am studying with the help of a dictionary. It gives me so much joy, and be it ever so busy a day I always find half an hour or an hour for my reading, and many are the blessings which I have been reaping thereby. Thus I have been enabled to overcome several ailments which the physicians declared were chronic. I have been completely healed of chronic rheumatism of the joints, as well as of a serious condition of the middle ear, and of many other complaints. I have found that all these ills have power only so long as we consider them to be real or true. What we need is to know that God is Love, and that evil has absolutely no power, and the truth that removes mountains will help us, if we pray aright. I am a changed woman; health, contentment, and peace are with me, and I no more worry.

HELENE GOERISCH, Charlottenburg, Germany.

In the fall of 1906 I was healed through Christian Science of a stomach disorder, sleeplessness, and swollen limbs,—symptoms which frequently attend maternity. The childbirth was nearly painless. Later the child developed a wasting disease, pronounced incurable by physicians, but under Christian Science treatment he was in a few weeks in a perfectly normal condition. An older son was healed of a troublesome rupture through Christian Science, and in a few months all evidence of the condition was gone. Indeed, we have had so many proofs of the value of Christian Science that we know always where to turn for our help.

I am able, as I go on advancing in the understanding, to realize something of "the glorious liberty of the children of God." May my life in all things attest my gratitude to God, and to our beloved Leader, Mrs. Eddy, for having brought this blessed heritage back to the world.

MRS. FANNIE LAVINA PIKE, Golden, Col.

[Written for the *Sentinel*.]

ANNO DOMINI.

F. O. SYLVESTER.

THE inn is crowded now, the keeper said,
And so, two thousand years ago today,
They turned the mother of our Lord away.
Within a manger near, a baby's bed
She made, and for the coming Christ-child's head
She formed a little pillow of the hay.
At dawn she kissed the lips God taught to pray—
Whose prayers the sick did heal and raised the dead.

O crowded heart, with all thy worldly guests,
Hast thou a quiet place for Christ this morn?
Is there in thee a room unoccupied,
Not filled with self or strife, where no greed rests,
Wherein the child of Spirit may be born?
Oh, then, rejoice, for God is glorified.

FROM OUR EXCHANGES.

[*Churchman.*]

The general convention resolved to seek the cooperation of the whole of Christendom in trying to answer the question, What are our relations to all other Christians in the conversion of the world? Our dependence upon the communions of Christendom is thus perfectly acknowledged. The unity of all Christians in Christ is proclaimed, and St. Paul's question, Is Christ divided? becomes the question of the age. And with it inevitably another question arises. If Christ is not divided, how can his disciples be divided? There is but one answer, and the Christian world is feeling and foreseeing what it must be. But it is not yet ready to commit itself by making that answer. Why? Primarily, because of the conviction that that answer must be given in terms of dogma. This, of course, cannot be done now. There is no possibility of its being done soon. To give the only answer, therefore, possible in the sight of God and man, would involve a statement false to conviction, because there is no universal dogmatic agreement. So long as dogma reigns supreme over life in the minds of Christians, the answer will wait, and the world will say with St. Paul that divided disciples witness to a divided Christ. But must dogma always reign? The religion of Christ is the religion of life. "I am the resurrection, and the life." Apostles and disciples preached the power of the resurrection,—not a theory, a philosophy, or a doctrine, but the power of the resurrection over the lives of men. The answer to the greatest question raised by the general convention must be made, and can only be made, as it always has been made, in terms of life.

[Charles A. Cook in *Standard*.]

While perhaps there is as large a measure of true and out-and-out Christianity to be found in this country as anywhere, there is a great and special need just now that here there should be manifested the highest type of Christianity possible, that in this country the exemplification of Christianity should reach its fullest conformity to its own high ideals. There is an imperative need just now that there should be exhibited in a nation-wide way a more pronounced and positive Christian living by all those who claim to be followers of Jesus Christ. This is needed for the sake of our own country and also for the sake of all the other nations, and especially for the sake of the great non-Christian nations. We need a more pronounced Christianity here in our own country in order thoroughly to arouse the great masses of our population from their religious indifference. Multitudes do not care anything whatever about the things that pertain to their spiritual welfare, and they are indifferent because our Christianity, as a rule, is so weak, so neutralized in its spiritual forces, that it produces no deep and positive impression upon them. It is a most lamentable fact that men who are not Christians may mingle with many who claim to be and never discover from anything they say or do that they are. It is this fact, as much as anything, that is making men everywhere careless and indifferent to the things of God and eternal life.

[Dr. J. H. Jowett in *Christian World*.]

We live in very jostling times. We are pushed and hustled and elbowed on every side. The crowd is always about us, the heedless, careless, competing multitude. The quieting genius of privacy has been almost banished. We are greatly rushed, and we greatly need "the secret place." How prone we are to become hot and feverish, to lose the coolness of our judgments, to grow hasty and irritable in temper, and to have our passions heated like an oven! Modern life has become very inflamed. We are not only working at high speed, we are working with friction. It is

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not only the collision of man with man, of interest with interest, which generates this perilous heat, it is still more the collision within, the lack of smoothness in the inner life, the grinding of power against power, of conscience against will, of will against conscience, and of the entire being against the besieging presence of the eternal God. And thus our life is very heated, and therefore very wasteful, and we are in urgent need of some generous ministry which can adjust our bearings, reduce our friction, and make our spirits cool. Well, I think there is the statement of all we need in this glorious portal to this stately and venerable psalm: for our hustling, crowded life we are offered "the secret place;" for our heated and overwrought spirits we are offered "the shadow of the Almighty."

[Samuel Parkes Cadman, D.D., in *Christian Work and Evangelist.*]

People are not antagonistic to the gospel and to Jesus Christ, and the assumption that they are is not borne out by the facts. They have an interest in genuine religion which nothing can destroy. It is the warp and woof of their existence, no more to be cast away than the soul within them. They have shed some beliefs, they have lost faith in shibboleths they once lisped with reverence, and they have become alienated from a worldly, selfish, and crafty ecclesiasticism that has usurped Christianity, or a morbid and farcical religiosity which is made to do duty for it. But when all the churches have been converted to Christly fraternity the people will follow suit, and instead of the church saving the people, the people will in some instances save the church. Let us break down the barriers of caste and sect and place the best gifts of our ministry within the reach of all men surrounding us, and in living for them we shall live by them.

[*Christian Register.*]

The signs of a spiritual revival, apart from creeds and formal institutions, multiply on every hand, and they who have eyes to see and ears to hear know that we are living in a period of wonderful moral progress. The decay of institutions frightens timid souls, and, when a great ecclesiastical fabric goes down with a crash, it seems, to those who take superficial views of life, as if the end of all things good was at hand. But, just as an unspoiled naturalist, in spite of the terrible things that surround him, may live with delight amid natural scenes and objects, and think of this as a most beautiful world to live in, so it is possible for a sincere spirit to look behind the shams and shows and depravities of the time, and live in the currents of the divine life with even an ecstatic enjoyment of the wonders of the new dispensation.

[Dr. Orchard in *Christian Commonwealth.*]

There is no explanation of human nature which does not demand some kind of derivation from God, there is no explanation of the human spirit which does not involve infinity. God is the ultimate constituent of our personality. Most of us are still quite unaware of that. To make us aware was the work of Jesus. His teaching and his personality reveal that beneath his conscious life man is in touch with God. To seek conscious union with the true basis and goal of his life is the chief end of man. In this suggestion there meet in essence both the creedal affirmation and the reality on which the gospel depends.

Religion is not an act here and there. It is not a mere affair of churches and Sundays. Churches do not create religion. They are created by it. Men come together to worship because the need of fellowship in worship drives them together. To come in order to be worked upon by the man in the pulpit, to expect to have religion transplanted from his soul to theirs, is a mistake. There is no spontaneous generation in religion any more than in life. Both minister and people must have the germs of piety in themselves, the beginnings of the religious life, or nothing can come of their meeting together.

SPECIAL ANNOUNCEMENTS.

FROM THE PUBLISHER OF MRS. EDDY'S WORKS.

THE CHRISTIAN SCIENCE TEXT-BOOK, "SCIENCE AND HEALTH WITH KEY TO THE SCRIPTURES."—This work contains important changes and additions by the author.

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

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FROM THE EDITOR.

All manuscripts submitted for publication in the *Sentinel*, *Journal*, and *Herald*, whether articles, poems, or testimonies, and all correspondence relating thereto, should be addressed to the EDITOR, and not to individuals.

FROM THE SOCIETY.

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CHRISTIAN SCIENCE SENTINEL

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

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BOSTON, DECEMBER 31, 1910

CONTENTS OF THIS NUMBER

ITEMS OF INTEREST. Brief Mention of Important Events. 342
REVELATION AND PRESERVATION. . 343
JUSTICE VERSUS INJUSTICE. Lloyd B. Coate. 345
THE THINKER. . . . Richard P. Verrall. 345
TRUE ECONOMY IN SUBSCRIPTIONS. Alice Pilsbry. 346
"THE GOSSAMER WEB." . Daisy Woodward. 346
EXCERPTS FROM EDITORIAL COMMENTS. 347
EDITORIAL.
"The works of the Father." 350
Symbol and Significance. 350
Profit and Loss. 351
AMONG THE CHURCHES.
Minneapolis, Minn. 351
Baltimore, Md. 351
Santa Barbara, Cal. 351
THE LECTURES.
Blackpool, England. 352
Roxbury, Mass. 352
Lawrence, Mass. 353
TESTIMONIES OF HEALING. 353
FROM OUR EXCHANGES. 357



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



A NOBLE TYPE OF GOOD HEROIC WOMANHOOD

THE CHRISTIAN SCIENCE PUBLISHING SOCIETY
FALMOUTH AND ST PAUL STREETS — BOSTON MASS USA

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ITEMS OF INTEREST.

National.

The United States circuit court of appeals sustains the action of the United States district court for the northern district of New York, dismissing three petitions in involuntary bankruptcy which were filed by creditors against three heating and lighting companies. The decision of the higher court reads in part as follows: "By reason of the circumstance that they are given the authority with—to a certain extent—the right of exercising eminent domain, they are correlatively charged with a duty to the public which is no part of the obligations of ordinary corporations engaged in manufacturing, trading, printing, publishing, mining, or mercantile pursuits. And as a result, when financial adversity overtakes them, there are interests which have to be considered other than those which require attention when these ordinary corporations of the enumerated classes become insolvent. In the case of a public utility corporation, such as these, the public itself, the community in which the corporation is rendering service, has a right superior even to creditors of every class, and which right cannot be extinguished by the payment of a dividend in money. Moreover, the public safety and comfort imperatively demand that, whatever else may happen, the corporation, devoid of ready cash though it be, shall not make default on the public obligations with the result of plunging the community in darkness or stopping the transportation of passengers, and that in some way or other the public service shall be rendered while the financial affairs of the company are being wound up."

President Taft's speech at the banquet of the American society for the judicial settlement of international disputes came as a surprise to the many distinguished persons as they listened to the very plain words in which he made known his dissent from the alarmist views that have recently been freely circulated. He took direct public issue with the general staff of the army, which had prepared arrays of figures and strategic arguments in favor of a greater army, and also with Secretary of War Dickinson and Gen. Leonard Wood, who had indorsed the general staff in the suppressed reports to the House. The President gave the opinion that a hostile army would have some difficulty in crossing three thousand miles of ocean on one side and five thousand on the other, especially with the American navy keeping watch. He thought that a little attention by Congress to the needs of the present establishment and some few measures of expansion would leave us in a safe condition.

Postmaster-General Hitchcock states that everything will be in readiness for the postal savings banks in the various states and territories to receive deposits Jan. 3. One experimental office will be opened in each state and territory, with a view to making the first test of the service as thorough as possible under the limited appropriation. The offices designated are all of the second class and in localities where the conditions are exceptionally favorable for the development of a postal savings business. Several of the offices selected are in communities inhabited by foreign-born Americans who are remitting annually considerable sums of money to their native countries by postal money orders.

Following commencement of suit at Los Angeles for the recovery of ten million dollars as the value of oil lands said to have been patented illegally by the Southern Pacific Company, it is believed that the Government will very shortly make claim for recovery from the Southern Pacific Company of all the railroad oil lands lying between Bakersfield and Coalinga. The lands are estimated to be worth two hundred and fifty million dollars, and are in the heart of the oil belt which has astonished the world by its production.

Urgent demand for the passage of a law for the physical valuation of railroads by the Government is the feature of the annual report of the interstate commerce commission submitted to Congress. The report refers to the "well-known fact that no court or commission or accountant or financial writer would for a moment consider that the present railroad balance sheet statement purporting to give the 'cost of property' suggests, even in a remote degree, a reliable measure either of money invested or of present value."

John D. Rockefeller's final gift to the University of Chicago is ten million dollars. This makes a total of about thirty-five million. With the announcement of the final donation came also the resignation of his personal representatives on the board of trustees. In enclosing these resignations Mr. Rockefeller explained that he was only carrying out a conviction that the institution should be "controlled, conducted, and supported by the people," with whom, up to this date, he had been simply cooperating.

A federal investigation of more alleged sugar frauds against the Government is under way. Information reached the treasury department several weeks ago that the Government had lost several million dollars in the last few years through frauds in the drawback system, which allows original raw material to be imported, manufactured, and then exported with an accompanying return of a large part of the duty.

The United States court of the eastern district of Pennsylvania, which handed down its decision in the anthracite coal case two weeks ago, declaring the Temple Iron Company a combination in restraint of trade and dismissing the Government's contention as to other matters in the suit, has issued its decree. It restrains the railroad corporations that own its stock from further exercising control over the Temple Iron Company.

Acting upon the suggestion of the President in his message to Congress, a member of the House has introduced a bill to codify, revise, and amend the laws relating to the judiciary. This will especially endeavor to relieve the crowded docket of the supreme court.

The department of justice takes the position that the agreement which is in effect among bankers in the principal cities of the country to charge a uniform rate of exchange on all out-of-town checks is a violation of the Sherman antitrust law.

International.

Henry Farman, in a sustained flight of eight hours and thirteen minutes at Etampes, France, in a Farman biplane, covered a distance of two hundred and eighty-seven miles. M. Lagagneux at Pau, remained in the air in a Blériot monoplane from 8:34 in the morning to 2:35 in the afternoon and covered a distance of three hundred and twenty miles. He now holds, or did hold, the record for distance and also for height, having reached an elevation of ten thousand four hundred and ninety-nine feet on Dec. 9. On the same day a non-stop aeroplane flight, with a passenger, of one hundred and forty-five miles was made by Lieutenant Cammerman, accompanied by Captain Hugoni, from Chalons to Montigny-Sur-Aube and return. The flight was made in four hours and three minutes and establishes a world's record for distance in a non-stop passenger flight. It was undertaken under orders from the minister of war.

The delegations of farmers from the western provinces, who waited upon Premier Laurier of Canada at Ottawa, demand that the government take over the terminal elevators at Fort William and Port Arthur, through which practically all the export wheat of western Canada passes. Resolutions calling for the establishment by the government of a chilled meat industry, for the construction and operation by the government of the Hudson Bay railroad, and for a law to facilitate the formation of cooperative societies, were presented. Then the matter of tariff changes, the main object of the movement, was taken up, and there were prolonged cheers indorsing the proposals for reciprocity with the United States and free trade with England. The farmers stated that they would cheerfully submit to direct taxation to make up decreases in the revenue consequent upon reduction of duties.

The Chinese government has not yet come to terms with the American financial syndicate over the proposed loan of fifty million dollars to be used by China in furthering currency reforms and other interests of the empire. The final difficulty in the way appears to be in the matter of the appointment of a financial adviser to China, who will be in a position to influence the expenditures.

The proposal to abolish compulsory Greek in the University at Oxford was defeated, after an animated discussion, by a vote of 183 to 152.

Industrial and Commercial.

Plans for the Wentworth Institute in Huntington avenue, Boston, which is expected to open its doors in a year to young men in need of training in the mechanic arts, have just been made public. The institute was incorporated April, 1904, but the trustees have been waiting for the income provided by the three million five hundred thousand dollar bequest of Arioch Wentworth, from whom the institute takes its name, to accumulate so that it would not be necessary to encroach on the principal. The initial group of buildings, including a power plant, foundry, and four-story shop, will cost about two hundred and fifty thousand dollars. Provision is made in these buildings for departments of carpentry, pattern making, machine work, forging, foundry practice, plumbing, mechanical drawing, machine design, practical mechanics, electrical power-plant operating, steam power-plant operating, recitation rooms and offices. There will be day and evening courses.

The seventeen thousand-acre rice farm—said to be the largest in this country—situated near Buckeye, Tex., is to be divided into a large number of farming tracts and devoted to raising a variety of crops. The farm is owned by bankers of Dallas. While growing rice was profitable, it is the belief that better results will be obtained by raising a diversity of crops.

The value of diamonds and other gems imported during 1910 amounts to about forty million dollars.

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CHRISTIAN SCIENCE SENTINEL

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

REVELATION AND PRESERVATION.

(A paper recently read at a business meeting of a Christian Science church.)

IN *The Christian Science Journal* for January, 1901, is an article written for a newspaper by our Leader on what the last Thanksgiving day in the nineteenth century should signify to all mankind. She said it signified, among other things, "that revelation, spiritual voice, and vision are less subordinate to material sight and sound and more apparent to reason." This was said a decade ago, and we may be sure that these spiritual phenomena appear more reasonable now than then. Public opinion has at least advanced them from the inexplicable to the mysterious; but still regards them as abnormal if not supernatural. Christian Scientists have advanced beyond this point, but it has been observed that many of them need a clearer view of revelation, especially the revelation of Christian Science.

What then is revelation? It may be defined as the passing of true thought from divine Mind to human consciousness; and in Science the passing of thought from God to man is the normal and incessant action of Mind; the receiving of such thought is the natural and necessary function of man. According to what Mrs. Eddy has written on pages 76 and 276 of Science and Health, man is "an individual consciousness," "cognizant only of the things of God."

From these definitions it follows that the discovery of Christian Science was a perfectly natural occurrence; it came to pass in accordance with the normal operation of divine law. Mrs. Eddy had become accustomed to ponder the larger problems of human life. She had grown in the love for God and neighbor until her desire and aspiration were to save the human race from its bondage to false belief. She had turned away from matter to Spirit with an unusual degree of understanding; her condition of thought had become so purified that she was prepared to receive, not merely a passing glimpse or transient vision, but an abiding understanding, of divine reality. Thus prepared, the action of divine law gradually unfolded to her consciousness the Principle of the universe and the relation of all things to the one cause—the true nature of God and His universe, including man. Incidentally the understanding thus gained enabled her to solve the problem presented by the apparent coexistence of evil with the infinitude of good, and to discover the mental modus or practice by which the belief in evil may be overcome.

To receive a revelation, then, may mean little or much according to the magnitude of the revelation; but it always involves an essential correspondence or oneness between the idea that is revealed and the mentality that becomes conscious of it. This being the case, there is not the slightest excuse for investing the discovery of Christian Science with any shroud of mystery, nor for regarding the Discoverer with either emotional ecstasy or personal worship; but there is abundant reason why mankind in general, and Christian Scientists in particular, should express for her, the utmost gratitude, love, and reverence.

Although Mrs. Eddy has received a revelation of transcendent importance to humanity, she is not a truth giver but a truth reporter. She is not a law giver but a recorder of divine law; therefore our Leader does not wish to be worshiped or deified. She does not even desire a personal following. She points steadfastly to the Principle and rules of Christian Science and asks of us nothing more than that we make good use of her discovery and preserve the knowledge of pure Christian Science, so that the so-called human mind may increase in goodness until the claim of a mind separate from God disappears.

Closely connected with the discovery of Christian Science is the question of guarding the knowledge of it from adulteration and perversion. Christian Science being divine, not human, it is immutable and eternal; but the present human sense of it is more or less imperfect. A perfect consciousness of Christian Science would include no mortal or material element; therefore do we need to heed the warning which our Leader has written on page 61 of "Retrospection and Introspection": "Posterity will have the right to demand that Christian Science be stated and demonstrated in its godliness and grandeur,—that however little be taught or learned, that little shall be right. Let there be milk for babes, but let not the milk be adulterated. Unless this method be pursued, the Science of Christian healing will again be lost, and human suffering will increase."

Since Christian Science is true, it was revealed by Mind to human consciousness. This being the case, it is reasonable to conclude that the mentality which received and recorded the revelation would be able to discover and declare the best means for preserving and increasing the knowledge of it in human consciousness. And, since Truth is inseparable from Love, whether as Principle or manifestation, the condition of thought that was fit to receive such a revelation as Christian Science must have included not only the desire to know the truth, but the desire to make it known to this and future generations, until man shall cease to be born of woman.

It is to be observed that Mrs. Eddy has labored unceasingly to this end. First, she healed the sick and sinful; she taught students and sent them out to heal and to teach. Then she wrote a complete statement of her discovery, namely, a comprehensive statement of the truth concerning God and His universe, with rules for applying the truth to human needs. This work was designed to be both a text-book for instruction and a criterion or standard by which to test any teaching or practice which might be offered in the name of Christian Science. Finally, she founded a church which should preach the gospel of universal salvation and protect humanity from false claims to the name of her discovery. The by-laws of this church are adapted to these ends. Our Publishing Society and our periodicals are simply agencies of the church.

It might be supposed that a text-book written with such care as was "Science and Health with Key to the Scriptures" would preclude dispute as to what teaching or practice is or is not consistent with Christian Science; and the cases have

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indeed been few in which sincere students have gone far astray. But the Discoverer of Christian Science foresaw that cases might arise which would require the service of a tribunal that should refer the points in question to the rule established by the text-book and thus decide the issue. Provision to this effect was therefore made by Article XII., Section 2, of the Church Manual, which reads as follows.—

"If a member of this church is found trying to practise or to teach Christian Science contrary to the statement thereof in its text-book, "Science and Health with Key to the Scriptures," it shall be the duty of the Board of Directors to admonish that member according to Article XI., Sect. 4. Then, if said member persists in this offense, his or her name shall be dropped from the roll of this church."

This by-law is not designed to punish any one; its purpose is to protect the public and the cause of Christian Science, not only from mere heresy, but from misconceptions and perversions which, if ignored, might cause Christian Science to be despised and rejected of men. Although only a few cases have arisen under this provision of our church law, it has proved to be a most wise precaution. Of course, the persons found to have gone astray may not heed the call to return to the fold; but that is a matter of minor consequence. The vast majority of our people recognize the value of government by law based upon Principle, and will gladly accept its benefits.

There is a paragraph of our by-laws which constitutes a succinct treatise on government. It might be called the key-note of the Manual, for it furnishes the fundamental idea which is amplified in the Manual as a whole. It is the first paragraph of Article I., Section 9, and reads thus.—

"Law constitutes government, and disobedience to the laws of The Mother Church must ultimate in annulling its tenets and by-laws. Without a proper system of government and form of action, nations, individuals, and religion are unprotected; hence the necessity of this by-law and the warning of *Holy Writ*: 'That servant, which knew his lord's will, and prepared not himself, neither did according to his will, shall be beaten with many stripes.'"

Allied to the subject of defections from Christian Science is the topic which our Leader has called "personal contagion." An error that claims only one member of our church, no matter what its nature may be, cannot work much harm; but evil consequences ensue as the disorder spreads, and it usually spreads by personal contagion. With few exceptions the errors dealt with under the by-law first cited in this paper have been perversions incident to personal teaching, and the chief sufferers have been victims of misplaced confidence in human personality. Personal sense is, however, responsible for more than the error at which that particular by-law is aimed; personal sense is a synonym for error itself. In her article in *The Christian Science Journal* for August, 1906, entitled "Personal Contagion," our Leader declares: "There was never a religion or philosophy lost to the centuries except by sinking its divine Principle in personality." She adds, "May all Christian Scientists ponder this fact, and give their talents and loving hearts free scope only in the right direction!"

Profiting by the lesson which spiritual discernment gained from history, our Leader has from time to time adopted measures to guard against this danger. Among these are the seclusion which she has sought for herself; the abolition of personal preaching in our church services; and the bounds fixed to limit the scope of personal teaching and the functions of teachers. Other safeguards might be mentioned, but the most important of all is the doctrine of Christian Science, which implicitly and explicitly turns thought away from personality to the divine Principle of being. It explains and adopts Paul's exhortation: "Whatsoever ye do, do it heartily, as to the Lord, and not unto men."

Another danger that has menaced religion throughout the ages is that of preaching or professing and not practising. Too many who profess Christian Science are content to be patients rather than practitioners. The best practitioner, so long as he seems to have a personal, material body, may sometimes need to ask for help. This is entirely legitimate. But our system does not encourage any of its students to leave its practice to others. In fact, Christian Science is distinctly opposed to the theory that the people should be divided into a laity and a priesthood. This theory is nothing else than a part of the belief that man is separated from God, a claim which Christian Science consistently denies.

Our Leader says, "Generically man is one, and specifically man means all men" (Science and Health, p. 267). This being true, the divine order does not divide men into two classes, the one inferior and the other superior in the qualities of God; neither does it put one individual between another and his Principle. The divine law is that the sons and daughters of God which constitute the compound idea, man, are on a plane of spiritual equality. This fact should not—and truly understood, it cannot—detract aught that is good from any one, but it should and does declare to each individual that he also is of the household of God and has access by one Spirit unto the Father.

While the belief of life in matter persists, we may help to bear one another's burdens, and so fulfil the law of Christ, but the relation of patient and practitioner is temporal and it should be strictly temporary, never permanent, never even habitual. The long continuance of this relation tends to substitute person for Principle. When Paul was declaring the law of Christ on this subject he did not neglect to say, "Every man shall bear his own burden." So, while it is evident that all the members of our church are not ready to make healing their vocation, every member can and should be in some degree a Christian Science practitioner. Those who profess but do not practise are *like* the foolish virgins who did not equip themselves but counted on borrowing oil from the wiser virgins.

Constituent parts of the belief of inequality are the excuses that interfere with the usefulness of some of the members of our church. To the extent that a member of our church does his duty as such, to that extent will he find his own place as a spiritual unit in the kingdom of God. In short, whatever our vocation may be, we must, to quote our Leader's words from page 340 of Science and Health, "make life its own proof of harmony and God."

Harmony between individuals depends upon unity, and "unity," says Mrs. Eddy, "is spiritual cooperation" (*The Christian Science Journal*, August, 1904). To gain harmony and unity, therefore, it is necessary to lift thought above human personalities to the individual ideas which constitute the one man and are embraced in the one Mind.

The first articles of Christian faith are to be found in these words of Christ Jesus: "I and my Father are one." "Why callest thou me good? none is good save one, that is, God." In exact accord with these sayings are what Mrs. Eddy speaks of as "the two cardinal points of Mind-healing, or Christian Science," namely, "the nothingness of material life and intelligence and the mighty actuality of all-inclusive God, good" (Science and Health, p. 52). These cardinal points of Christianity and Science declare the basis of unity and show that the members of the true church are not material personalities, not expressions of mortal mind, but spiritual ideas in action. Such ideas, united to Principle, and equipped by His power, act in spiritual cooperation as the church against which the gates of hell shall not prevail.

In conclusion, therefore, let us cherish this precept from our Leader, found on page 354 of "Miscellaneous Writings": "A little more grace, a motive made pure, a few truths tenderly told, a heart softened, a character subdued, a life consecrated, would restore the right action of the mental mechanism, and make manifest the movement of body and soul in accord with God."

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JUSTICE VERSUS INJUSTICE.

LLOYD B. COATE.

In the Christian Science text-book we read: "Justice is the moral signification of law. Injustice declares the absence of law" (Science and Health, p. 391). This declaration of truth is applicable to every condition of human need. It is a reiteration of the golden rule given by Christ Jesus: "Therefore all things whatsoever ye would that men should do to you, do ye even so to them: for this is the law and the prophets." This rule is the only basis of solution for the great question between capital and labor.

The moral signification of law demands justice on the part of the employer to the employee, and *vice versa*. This law is just as binding upon the housewife as upon the corporation employing thousands of men, for the law of justice is the law of right. It is a divine statute which forbids us to oppress "the hireling in his wages, the widow, and the fatherless, and that turn aside the stranger from his right." The Mosaic law says: "Thou shalt not oppress an hired servant that is poor and needy, whether he be of thy brethren, or of thy strangers that are in thy land within thy gates." The Manual of The Mother Church is a monitor of justice, admonishing its followers to be just to God, just to our divine Exemplar, Christ Jesus; just to our cause and our beloved Leader; just between man and man; just in church associations; just with student and patient. This law of justice is embodied in one of the church tenets: "We solemnly promise to watch, and pray for that Mind to be in us which was also in Christ Jesus; to do unto others as we would have them do unto us; and to be merciful, just, and pure" (*Ibid.*, p. 497).

Our Leader refers to the justice of compensation when she says (*Sentinel*, Jan. 1, 1910), "Christian Science practitioners should make their charges for treatment equal to those of reputable physicians in their respective localities." The Church Manual forbids any injustice in charges; forbids a practitioner to sue a patient for his services, and asserts "he shall reasonably reduce his price in chronic cases of recovery, and in cases where he has not effected a cure." It defines a loyal Christian Scientist as "a humanitarian; he is benevolent, forgiving, long-suffering, and seeks to overcome evil with good" (Art. VIII., Sect. 22). Mrs. Eddy healed the poor without price and instructed some of them in Christian Science, thus setting an example for her followers. Yet, had there not been a sense of justice toward her by some of the beneficiaries of Christian Science, the cause she founded could not have reached its present growth. Mrs. Eddy has inaugurated every step of advancement in furthering the cause of Christian Science, and without just remuneration for her services she would not have been able to establish the stately operations of Christian Science as it is known to the world to-day.

Much is expected of the Christian Science practitioner in establishing the cause of Christian Science in his own locality. Truly, his work is a labor of love for the uplifting of humanity, and many practitioners give freely of their time in helping the poor. The writer is acquainted with practitioners who give one half or more of their time to work for the needy, for which they receive nothing except the joy which comes from doing good. There are many, too, who have consecrated their lives to God, and have given up everything to work in the Master's vineyard, healing the sick and reforming the sinner, as Christ commanded through Christian Science; therefore it is just and right that those seeking help should make proper return for such services, if in a position to do so.

Jesus defined the law of justice in this respect when he said, "The laborer is worthy of his hire." Paul says, "If we have sown unto you spiritual things, is it a great thing if we shall reap your carnal things?" We need to be watchful lest we forget the moral sense of justice, and the great wrong of injustice in all the affairs of life. There is a sense of justice due all who serve, whether in the church or in the shop. Justice implies gratitude; injustice, ingratitude. Injustice prevents an honest acknowledgment of benefits received. Justice is always willing to count its blessings. Injustice finds fault; justice is appreciative of any labor of love. Injustice tends to impoverish and leads to selfishness; justice enriches and leads in the way of righteousness. Injustice would limit the Holy One of Israel; justice finds divine Love an ever-present help in need. Injustice withholds; justice remembers the Lord with the first fruits.

Justice never forgets its benefactor; injustice stabs him in the back. Justice anointed Jesus with the precious ointment; injustice betrayed the Master with a kiss. Justice is the law of righteousness, honesty, truthfulness; injustice is unrighteousness, dishonesty, and falsehood. Injustice would hold God responsible for sin, sickness, and death; justice, as expressed in Christian Science, declares God not to be the author of any form of evil, but the deliverer from sin, sickness, and death. Injustice leads mankind to submit to unjust laws regarding disease; justice [Science] enables men to assert their God-given right of dominion over such conditions.

Mrs. Eddy, through her wonderful text-book, "Science and Health with Key to the Scriptures," is opening the eyes of mankind to a higher sense of justice, and it necessarily follows that, as mankind grasp a clearer idea of God, injustice and oppression of every name and nature, resulting from false law, will be destroyed. Science and Health (p. 228) says: "The enslavement of man is not legitimate. It will cease when man enters into his heritage of freedom, his God-given dominion over the material senses. Mortals will some day assert their freedom in the name of Almighty God. Then they will control their own bodies through the understanding of divine Science."

Since the publication of the Christian Science text-book, each year has witnessed a higher sense of justice. It is a source of gratitude to know that encyclopædias and biographical works ascribe to Mrs. Eddy the honor and justice which is her due as the Discoverer and Founder of Christian Science.

THE THINKER.

RICHARD P. VERRALL.

RODIN'S statue of The Thinker in front of the Pantheon in Paris, representing primitive man in the act of receiving his first idea, is an apt illustration of the hostile attitude which mortals invariably adopt when compelled to think in new channels. The muscular contortions of The Thinker vividly portray the fierceness of the struggle going on within him, and indicate the stubborn resistance of the carnal mind to the spiritual idea which comes to destroy it.

Carlyle says: "Truly a thinking man is the worst enemy the prince of darkness can have; every time such a one announces himself, I doubt not, there runs a shudder through the nether empire; and new emissaries are trained, with new tactics, to, if possible, entrap him, and hoodwink and handcuff him." The apparent success which this hypothetical "prince of darkness" seems to have had in deceiving the people in this and past ages, but emphasizes the need of a more scientific method of thinking, such as has been practised and communicated to others by Mrs. Eddy. She has remained steadfast in the faith and has succeeded in establishing on the earth a pure and undefiled system of metaphysical healing. She has thrown wide open the doors which a belief in materiality had barred, and has emancipated thousands of victims who had been bound by the love of sin and the fear of sickness.

In overthrowing the belief that evil has power with the

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understanding that good is the only power, Mrs. Eddy has undermined the very foundations of falsity, and established the fact that "now is come salvation, and strength, and the kingdom of our God, and the power of his Christ." In showing mankind how true thoughts free them from the subtle influence of superstition and "personal contagion," she has said: "Good thoughts are an impervious armor" (Pamphlet, What Our Leader Says, p. 7). This encouraging statement naturally raises the question as to where the dividing line between good and bad thoughts is located, and how one can keep within the boundaries of the former. Paul answered this question when he wrote to the church at Philippi: "Let this mind be in you, which was also in Christ Jesus;" obviously implying that the right thinker must not only discard all malicious and carnal thoughts, but that he must actually think no other thoughts than those which come from the one divine Mind. As if to remove all doubt or misunderstanding on this subject, Paul further said: "And if any man think that he knoweth any thing [of himself], he knoweth nothing yet as he ought to know."

Is it not plain from the foregoing that there can be no right thinking which is not a reflection of the one infinite Mind? Jesus affirmed this spiritual fact when, praying for his disciples, he said: "And this is life eternal, that they might know thee the only true God [Mind], and Jesus Christ [God's manifestation], whom thou hast sent." It thus appears, in the new light thrown upon the Scriptures by our Leader's writings, that there are two fundamental lessons which must be learned and lived by every thinker before he can ultimately know the truth, and so be made free. First, he must lay down the belief that mortals can ever be converted into children of God by a process of transmutation of matter into Spirit; for perfection can never be evolved from imperfection. Second, he must come to realize that the individual man created in God's likeness never fell from grace, and is consequently perfect now, even as his Father in heaven is perfect.

TRUE ECONOMY IN SUBSCRIPTIONS.

ALICE PILSBRY.

As supplementary in extending the teachings of this vast movement of Christian Science, there are certain messengers, the *Quarterly, Sentinel, Journal, Herold,* and *Monitor,* and often it is in this order that they appeal to those who are just awakening to the fact of spiritual healing. Among such one sometimes hears it said: "There is so much to read that I do not have time for all of the Christian Science periodicals;" or, "I do not have the money to subscribe for all of them." My experience may serve to illustrate the self-destruction of this belief of limitation. After taking up the study of "Science and Health with Key to the Scriptures" by Mrs. Eddy, the *Quarterly* became necessary to further investigation. The *Sentinel* was joyfully welcomed as soon as it was brought to my attention, but the *Journal* seemed a luxury for which I should have to wait until some future time. Finally, to possess this periodical became a necessity, and I found the "burden light" and realized that I had availed myself of the highest ethical and metaphysical teaching ever published in the form of a monthly journal.

It was shortly after this that the *Monitor* appeared, and although I had been awaiting just such a publication as the ultimate of Christian Science journalism, the realization of this hope found me unprepared. The old thought of lack of funds again seemed to confront me, and in addition the lack of time in which to read the paper. I had, it is true, learned something from my *Journal* subscription of the abundance which is always ours when rightly sought, but to prove from an economical standpoint that nine dollars a year, the cost of *Sentinel, Journal,* and *Monitor,* was not a large sum to expend for Christian Science literature, I made a detailed statement of how much I had been spending for other periodical reading matter. Taking into account monthly magazines, weeklies, the Sunday and daily papers, the sum spent yearly was not only in excess of nine dollars, but much greater than I had thought it to be. The claim of insufficient funds to subscribe for these periodicals was thus shown to be absolutely without foundation, and I sent in my order for the *Monitor.*

I now had three periodicals which stand unique in the literary field as exponents of the reappearing of the greatest reformation the world has ever known. In them I found not alone inspiration and spiritual instruction, but also the most reliable and advanced information to be obtained in relation to educational matters, the arts, industries, and inventions, and a clean record of current political events, all so clearly and concisely written, so comprehensive and impartial, that the necessary daily data of "men and affairs" was easily and quickly acquired.

In further confirmation of having reached a better understanding of true economy, an analogy was noted between the almost universal tendency to fritter away small sums of money and a similar expenditure of time. Moments once spent in idle discontent or in hurriedly scanning an ever increasing number of periodicals of more or less merit, I now discovered had expanded into ample time each day in which to store my mental home with "good things" to sustain me when occupied with daily work. Apart from the hurrying material surface, I was learning to live in a quiet current of thought ever flowing on to God and His unmeasured eternity.

"THE GOSSAMER WEB."

DAISY WOODWARD.

On page 403 of Science and Health Mrs. Eddy speaks of "the gossamer web of mortal illusion." The writer has recently been much impressed by the aptitude of the above words, descriptive of mortal illusion in its many forms. Probably all of us have at some time or other paused to admire the construction of a spider's web. How beautiful is the dainty network of silken threads, sometimes seen on a winter morning outlined with gems of hoar frost sparkling in the sun. What a temptation to the unwary little fly to enter, but how short-lived the pleasure, for what appeared so harmless and beautiful soon proves to be a cruel trap from which there seems little chance of escape.

So is it with certain forms of sensuous attraction which deceive us by appearing on the surface so beautiful, so harmless, and so necessary, as we imagine, to our happiness and comfort. How easily we blind ourselves to the nature of these so-called pleasures, and indulge in them, until like the poor little fly we wake up to find ourselves seemingly entangled hopelessly in the web that error has woven for us. Sometimes we struggle violently and impatiently to free ourselves, murmuring against the cruel spider which has ensnared us; sometimes we sink despondently, fearing that we have not the strength to rise above our difficulties. Our efforts become feebler and feebler, until we hear the whisper of a "still small voice" which says, "Where the Spirit of the Lord is, there is liberty," and we eagerly ask ourselves, Where is the Spirit of the Lord?

Then comes the joyful answer, "God is Spirit and Spirit is omnipresent; therefore liberty, freedom, is everywhere, and for all who are willing to claim man's divine birthright. Spirit is the only attraction, and as we begin to realize this truth, and resolutely turn away from material pleasures, we shall find "the gossamer web of mortal illusion" swept away, and in its place we shall fearlessly enjoy "the glorious liberty of the children of God."

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EXCERPTS FROM EDITORIAL COMMENTS.

[*Union*, Sacramento, Cal.]

In the death of Mrs. Eddy the world loses a woman who has been a very important influence in the uplifting of humanity. She has, during her lifetime, converted millions to her doctrines, and all over the country the effects of her teachings are visible. Among her adherents today are many who feel convinced that through her they have been cured of serious diseases, that their lives morally as well as physically have been bettered by reading her books and learning her theories and carrying them out, and although she has encountered much opposition from some of the older denominations in the advancement of her ideas, yet they have prevailed, and there are many who feel that the world is brighter and the future more promising because they have known of her, and have believed in the views that she has expressed. Among her followers are many whose lives have been completely changed as the result of her teachings and practising them, and they will hold her memory forever sanctified. No recent religious movement has spread more rapidly or can point to more substantial results, and this fact emphasizes the force of her doctrines and the vitality of her creed.

In Mrs. Eddy the United States has lost one of its most valuable citizens and the world one of its most philanthropic and broad-minded women. The recent death of Tolstoi suggests a comparison between the two, for both were engaged in trying to elevate humanity, but while the Russian was always pessimistic and saw only the somber side of things, this good woman saw only the bright side and sought to accomplish her mission not with tears, but with smiles; not by sad prophecies for the future, but by giving to the world brighter and better hopes and truer ideas of happiness, both on this side of the grave and on the other.

[*Joplin* (Mo.) *Daily Globe*.]

Mrs. Eddy's death is the world event of a day because her life is a world event of the age. The verdict as to her place in literature, or philosophy, or theology, or medicine is unimportant. The verdict as to her place in the life-story of the world is stupendous; it "passeth all understanding." Now that she has gone the world will speculate upon the effect of her departure and will reconsider and gently qualify many of the harsh, unfair sentences it passed upon her. The profound scholarship, for illustration, that had penetrated the depths of the labyrinth of human knowledge may be accorded belated recognition. Men of letters may apprehend it to be their duty to read the book which in the artistry of its proportion, the felicity of its expression, the puissance of its logic, its rare grammatical purity, the splendor of its visions, and the sweetness of its message is, in simple truth, a book of books.

And as men of letters may do honor to her scholarship, so philosophy may lay aside its pride and its intolerance and pay homage to a service that retrieved contentment from the world's lost arts. So, too, may theology, grim and resentful, address in a spirit of fellowship, one other of "the wondrous names of God." And who shall say but medicine, grappling resolutely but hopelessly with its adversary, may ultimately accept this school of healing as an ally?

As a Leader, a teacher, and evangel that sought strange, independent channels for her energies, Mrs. Eddy is held in reverence and affectionate esteem by the army of a million recruited from all the ranks of life. And in the assurance she has brought to doubt, the hope with which she has routed despair, the strength that has been given to weakness, the courage that has supplanted cowardice, the health that has banished wretchedness, the glory of the everlasting day into which she has marshaled the wanderers in night's terror—thus, in the grandeur and the permanence and the mercy of her works, she stands justified. And by these tokens and imperishable signs the voice of a million reiterates, "There is no death."

[*Salt Lake Tribune*.]

At a great age, Mrs. Eddy, the Founder and Leader of the Christian Science church, has passed away. She was a woman of very high ability along the lines which she chose or was led in her life-work. To formulate a system of belief, organize a church which spread with such strength and rapidity as the Christian Science church has done, and to retain the love, veneration, and devotion of such multitudes of her fellow-beings as Mrs. Eddy has done, shows the possession by her of qualities as remarkable as they were vital. It is idle to decry her or her work, in view of her resplendent success; to speak of a monument for her is but to ask for gilding to the fine gold of achievement for her work, and the church she founded will be her ever-present and most splendid memorial for all time. That work is a marvel, amazing to whoever will consider it candidly for what it is, and in its inception and growth. It is now one of the mighty factors in American life, and is still pushing on.

[*World Herald*, Omaha, Neb.]

In some respects, at least, Mrs. Eddy seems, from the perspective of today, one of the world's great women. It is possible that she will some day be generally accepted as the world's greatest woman. She was the "Discoverer" of a religion and the Founder of a church. It is a religion that seems to make a universal appeal, in that it is accepted by men and women of all races, creeds, and conditions, and so it is a church that gives promise of enduring permanence. Philosophically it rests on the doctrine of pure idealism, morally on the gospel of love. A religion resting on such foundations, and satisfying, as it has from its inception, some of the purest souls and clearest minds of the present civilization, should travel far through the generations.

There can be general agreement as to the rare qualities of heart and mind and personality of Mrs. Eddy, the Founder of Christian Science. Like Tolstoi, she is one of the unique figures of universal history.

[*Evening Index*, San Bernardino, Cal.]

In the passing of Mary Baker Eddy there was removed from earthly existence the most beloved woman in history. The good citizenship will applaud the efforts of any one who helps humanity to a more correct life, no matter through what channel of religion. Therefore it would seem but the insincere who would fail to say aught but good of this noble woman. She faced the world, with its harsh criticism and ridicule, alone, with only her God as a protection. For years she stood with her faith unshaken by that which would have quailed the stoutest heart. First dozens, then hundreds, then thousands, then tens of thousands were appealed to by her religion and found relief from many worries of life, until today Christian Science reaches around the world and to its farthest corners.

In the beginning Mrs. Eddy said steadfastly, "God is my life;" her last earthly message was, "God is my life."

[*Columbus* (O.) *News*.]

It must be admitted that Mrs. Eddy herself and her doctrinal school are among the powerful uplifting forces of this age. Even if its possible accomplishments have been exaggerated, as its antagonists contend, it cannot be denied that Christian Science has made mankind happier, healthier, and better. Judged by results, the life and teachings of this remarkable woman were rich in helpfulness to mankind.

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[*Los Angeles* (Cal.) *Record.*]

In the passing of Mrs. Mary Baker Eddy, Founder and Leader of the Church of Christ, Scientist, this world has lost one of the most wonderful women it has ever known. Over two score years ago she discovered what she believed was the real religion taught in the Bible. Her ideas were ridiculed and attacked on every side. But she was not disheartened. She met all attacks, all opposition, calmly, bravely, as one who had the true courage of her convictions, and persevered. Little by little others came to believe as she did, and today the Christian Science movement has spread all over the world and has millions of faithful adherents, who daily thank God for His goodness, and give expression of their gratitude to Mrs. Eddy for her work in opening the door of this religion to them.

Although there are millions who believe in Christian Science, there are more millions who do not, but even the most bitter enemies must admit that Christian Science has done much to relieve suffering, and has brought health, happiness, and peace to hundreds of thousands who were ill, physically, morally, spiritually. Mrs. Eddy was a brilliant woman, a brave woman, and the world has been made better by her presence. Could she speak today, in the flesh, it seems as if she might fittingly say, as did Paul: "I have fought a good fight, I have finished my course, I have kept the faith: Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day: and not to me only, but unto all them also that love his appearing."

[*Pomona* (Cal.) *Morning Times.*]

With the passing of Mary Baker Eddy the world loses one of its most prominent and famous women. It is safe to say that no individual, with the possible exception of General Booth, has so touched and influenced the current of religious thought since the death of Wesley and Luther. It makes no difference what men think of Mrs. Eddy's teachings, whether they accept them as a revelation of the truth or whether they reject their claims for recognition, all must admit that hers was a remarkable character and individuality.

We believe it is safe to predict that the great movement which had its inception in her remarkable personality will continue to advance in days to come as it has in the past. Whether men believe and accept the teachings of Christian Science, is a matter for each individual to decide. Association with those who subscribe to the teachings of Christian Science will, we believe, lead a candid and unprejudiced observer to realize that its influence on their lives is for good. A careful scrutiny of the life, work, and conversation of the representative members of the cult reveals them to be among the best of our moral, intellectual, and law-abiding citizens.

[*Daily Tribune*, Maryville, Mo.]

That Mrs. Eddy was a remarkable woman not even those who have most bitterly assailed her system of religious therapeutics deny. Those who are not most extraordinary do not draw to them such a following as she had.

There is something remarkable about this Christian Science faith. Not long ago we incidentally referred to a man whom we had known years ago. At that time everything indicated that he would ruin himself. The man of whom we inquired said that he was doing well and making a very unusual success in business. "He has become a Christian Scientist," said the man. "Up to the time a friend gave him a copy of Science and Health he had been going from bad to worse, and was getting in bad shape, mentally, physically, and financially. The book changed his life." That is not an unusual or infrequent testimonial to the good results secured from Christian Science.

[*Kansas City* (Mo.) *Journal.*]

We of the present moment, lacking the gifts of prophecy or even of perspective, must estimate the life, character, and achievements of this Founder of a new religious and philosophic school on a basis of personal observation. To be just we must take rightful account of the wonderful influence of the Christian Science faith in our modern life. From ocean to ocean in this country stand the fashioned monuments to this movement, and engraven on each temple of Christian Science worship is the name of Mary Baker Eddy. Thousands of intelligent and serious-minded men and women have accepted her as their spiritual Leader. Her theories have brought solace to many a discouraged soul, and peace reigns in thousands of families where before was doubt, unhappiness, and dread. This much we know.

Thoughtful men and women, unblinded by prejudice, must pay a tribute of respect and admiration for this earnest and forceful character who made such an imprint upon modern thought.

[*Rutherford* (N. J.) *Republican.*]

In the death of Mary Baker Eddy the world has lost a wonderful woman, one whose life's work will go down in church history as the equal of the Wesleys, Calvin, Luther, and others of like prominence in the promulgation and foundation of theological teachings and ethics. As in the case with these others, thousands of men and women the world over bless the memory of Mrs. Eddy for the countless benefits brought into their lives by her teachings. It makes little difference by what name it is called, any creed or ethical doctrine which makes the ordinary human being more content and happy in this life, more worthy to live it, and inspired with a confidence and hope of that which is beyond, is a precious blessing to mankind, and one whose benefits cannot be calculated by human measure. Such a blessing the deceased head of the Christian Science church has conferred upon innumerable human beings, and with a confidence and gratefulness born of personal experience and benefits, these will hold her and her teachings in reverential memory forever and anon.

[*Evening Journal*, Ocean Park, Cal.]

In the passing of Mrs. Mary Baker Eddy, Saturday evening, the Christian world loses one whose life for nearly half a century has been one of the great uplifts to humanity. Her spiritual teachings stimulated the sick and unfortunate, drawing them into the "fold," arousing the latent character in the people of all that was good and had for the making of better men and women. No woman in all history had more influence for good on humanity than the dead Leader. She carried her message to every country and every nation, and the world is better that she has lived. There can be no successor to Mary Baker Eddy. But her teachings and writings will live and go on, and the love and good they brought to the mind and soul of humanity will continue its influence until time is no more. Let the world join with her followers in saying: "Peace to her memory."

[*The Iron Era*, Dover, N. J.]

Mrs. Eddy's life-work has been crowned with wonderful success, criticized, perhaps, by those understanding it little or worse than not at all, but nevertheless rapidly gaining numerically and in influence as a faith. On all sides may be seen living and enthusiastic examples of the cures worked by this belief, and whether or not prejudice or belief or profession shall cause some to sneer at and decry the real cause of these healings, all mankind must admit that if the practice of the teachings of one woman shall have done so much for humanity, it was good for that woman to have lived among us.

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[*Californian*, Bakersfield, Cal.]

Mrs. Mary Baker Eddy must be reckoned as one of the remarkable characters of the world. No criticism as to her teaching can hide the fact that the organization which she founded has come to be a great force for good, its tenets leading those who accept them to live better lives, to breathe a purer atmosphere, to stand for the things that make for morality in men and women.

We may not agree with the teachings of this religion or that. Its tenets may not appeal to us, but every liberal thinker must give his approval to any cult or religion that is conducive to a higher plane of thought and action, that makes for wider humanity. And that the institution brought into existence by the great woman who has just died has done this and is doing it cannot be denied. It embraces in its following men and women of high intellectual attainments, many of the best minds of the day having accepted its teachings, and none who live within them but are humanized thereby.

It is estimated that a million people in the world have accepted the teachings of the woman whose life is ended, and she must therefore be recognized as one of humanity's greatest educators.

[*New Era*, South Bend, Ind.]

Judged by her achievements, Mrs. Mary Baker Eddy was one of the extraordinary figures of the nineteenth century. Putting aside all claims for the wonderful healing ascribed to the following of her teaching, one great practical good is apparent from her efforts, and that is the stimulation they have given to the reading and careful studying of the Scriptures by thousands of her followers, who by their optimistic views of life make their earthly journey one of hope and confidence born of a great love toward their Maker. To them the golden rule is the cardinal doctrine of conduct in their relations with their fellow-beings, and possessing, as they do, an abiding faith in their destiny, they face the world with a serenity of mind that adds greatly to the joys of life.

At this time it is proper to recognize the dimensions of her practical achievements and the claims which her remarkable personality and her creed have upon the world's attention and regard.

[*Los Angeles* (Cal.) *Herald*.]

The history of womankind has no parallel to the career of Mary Baker Eddy and its effects on the lives of others, and the woman who passed away at her home in Brookline, Mass., on Saturday night can be said to have directly influenced more persons than any other of her sex either in ancient or modern times. Considered either as a spiritual leader or as to her personality in its more human aspects, Mrs. Eddy was a most wonderful woman.

Considered apart from her religious position this can be said of Mrs. Eddy: The world owes her gratitude for showing how closely sobriety and temperance in act and thought (and the converse) may affect body and spirit alike. If the result of her efforts had only caused the multiplied thousands of her adherents to live more orderly lives and be examples to a headlong age, she would not have lived in vain.

[*Brunswick* (Me.) *Record*.]

The death of Mrs. Eddy at the age of ninety years brings to public attention the wonderful work she has accomplished. No one can doubt that she was a woman of rare power and intellect. Thousands have become her followers, learned the lessons which she has taught, and produce the results she has desired in the upbuilding of the Christian Science church. Aside from her teachings and the Christian Science doctrines, it is only fair to say that in so far as she has brought peace, happiness, and health to mankind she should be respected and honored.

[*Boston Journal*.]

There is no little significance in the fact that the Founder of Christian Science will be taken to Mount Auburn, her last resting-place, today with simple ceremony. It is even more significant that in the messages received by the church authorities from all parts of the world there is no note of sadness or of disturbance regarding the future. If for nothing else, then for the simplicity and the serenity which she inculcated by precept and practice, Mrs. Eddy has deserved the tributes that since Sunday have been appearing here and abroad. In an age which has been making special reports on neurasthenia, it is remarkable, if not positively providential, that through the agency of a woman, the world should have received partial relief by the exercise of a faith that was not permitted to backslide. There is great good in most beliefs. In this particular case that good was realized by steadfast practice of a gospel. It is a lesson which even those who run may read.

[*Kansas City Star*.]

Mrs. Mary Baker Eddy was one of the remarkable personages of the long period of time her life inclosed. She was the moving spirit in and the chief exemplar of a religious and spiritual phenomenon affecting in some degree nearly the whole of the civilized world. The Founder of the Christian Science church developed a way of life and a spiritual creed by which many thousands of persons have found serenity of mind and a correlative physical well-being. In her own mind and body she exemplified the value of her teachings. Her long life closed amid the spiritual veneration and love of hundreds of thousands of associated religionists and the kindly esteem of almost the whole world.

[*Post-Dispatch*, St. Louis, Mo.]

There is convincing evidence of the potent and lasting influence of Mrs. Eddy's work. It is difficult at this time to measure its effect. It has profoundly influenced religious thought and has modified medical science and practice. Mrs. Eddy's views on Mind as the only power and reality, and her method of applying the Christian ideal as a practical working force to the problems of daily life, have been accepted as revelations of truth by hosts of people. Her extraordinary power and influence are recognized by her bitterest opponents. She has a unique place among religious leaders and thinkers.

[*Springfield* (Mo.) *Republican*.]

Mrs. Eddy had done very much for the world, too. That must be admitted regardless of what one's position may be regarding her teachings. She lived a beautiful life, she taught others to live as cleanly. She taught hope and trust and happiness and goodness. She caused a great deal of all those principles to become the guiding influence in the daily living of people who believed in her,—an influence which has come to touch a very great portion of the earth.

[*Houston* (Tex.) *Chronicle*.]

The death of Mrs. Eddy is regretted throughout the United States. The Founder of Christian Science was a remarkable woman. Whatever those opposed to her teachings may think of Christian Science and the great Christian Science Leader, there is no doubt that she brought religious faith to many previously without it and her general influence on the world was good.

[*Daily Argus-Leader*, Sioux Falls, S. D.]

The great influence which Mrs. Eddy exerted on the religious thought of her day will not be lost with her passing away. Her work will go on, and undoubtedly history will accord her a place with the great religious leaders of the Christian era.

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CHRISTIAN SCIENCE SENTINEL

EDITORIAL

"THE WORKS OF THE FATHER."

WHEN Jesus was questioned by the followers of John the Baptist concerning his claim to the Messiahship, he did not at once reply, but continued his ministry to the sick and suffering,—the "works" whose fame had reached John even in his prison. Then, turning to his questioners, he bade them go and tell John what they themselves had witnessed. Again, when the Jews came to him in the temple and said, "If thou be the Christ, tell us plainly," his reply was the same: "The works that I do in my Father's name, they bear witness of me." They might doubt his assertion that he was, as Peter later declared, "the Christ, the Son of the living God," but the works he wrought through the power of that same "living God" were an indisputable proof of his sonship.

The doubter, the skeptic, the unthinking, are still abroad in the land, and Christian Scientists must prove the truth of the religion which they profess in the same way as did the Master—by works, not words. Christian Science is essentially a religion of works, and these works must be in line with the Principle from which they emanate. Mere platitudes and protestations, or, as our Leader has said, "hecatombs of gushing theories, stereotyped borrowed speeches, and the doling of arguments, which are but so many parodies on legitimate Christian Science, aflame with divine Love" (Science and Health, p. 367),—these travesties of truth do not and cannot open the prison doors for the sick.

The need for all Christian Scientists is that they do the "works of the Father," just as Christ Jesus did them, not that they may be seen of men, but because these works are the natural and normal results of right thinking,—milestones which mark the way of salvation. When men are so endued with the spirit of the Master that they are enabled to heal the sick and the sinning intuitively, instead of having to argue themselves into a frame of mind which is temporary, and therefore achieves only a temporary result,—then and then only will Christian Science have its full fruitage.

Our Leader sounded the key-note for her followers in all time when she wrote: "The song of Christian Science is, 'Work—work—work—watch and pray' . . . When a man is right, his thoughts are right, active, and they are fruitful; he loses self in love, and cannot hear himself, unless he loses the chord. The right thinker and worker does his best, and does the thinking for the ages. No hand that feels not his help, no heart his comfort" (Messages to The Mother Church, p. 20). It is on this basis, this gospel of works not words, that Christian Science is of value not only to Christian Scientists themselves, but to all mankind.

The righteous man does right because to him right is real and omnipresent, and it does not enter into his consciousness that there is any other way. When all who are striving to be Christian Scientists regard the works which Jesus did and commended to his followers as the natural and only example for them to follow, the demonstrations of Christian healing will become even more frequent than they are today. The means by which this state of consciousness may be reached are outlined and elaborated throughout our Leader's writings, and it must be remembered that every Christian Scientist has pledged himself to their demonstration through his assent to the "religious tenets of Christian Science," the first and last of which, as given on page 497 of our text-book, Science and Health, are as follows:

"As adherents of Truth, we take the inspired Word of the Bible as our sufficient guide to eternal Life."

"And we solemnly promise to watch, and pray for that Mind to be in us which was also in Christ Jesus; to do unto others as we would have them do unto us; and to be merciful, just, and pure."

Such are the sacred obligations to which as Christian Scientists we have bound ourselves, and we may well give heed to the fulfilment of our trust, even as Paul admonishes: "Watch ye, stand fast in the faith, quit you like men, be strong."

ARCHIBALD MCLELLAN.

SYMBOL AND SIGNIFICANCE.

A STUDENT once asked an artist how he might cultivate the capacity to perceive and enjoy genuine fine-art qualities and products, and instantly the reply came, "Get something that is really good, put it in your room, and look at it hard and often." Though somewhat surprised by this answer, the student thought upon it, and chancing soon after to see a bit of bronze by one of the world's famous sculptors, he bought it. It was only a little bunny, poised in his inimitable way for a quick look about him, but so masterfully modeled as to have all the charming alertness and *naïveté* of the rabbit's own pose, and for many years it has been looked at with unwaning interest and delight. In these years, moreover, the artist's advice has prompted the endeavor not only to give time and attention to the study of the best things, but to try to see all things at their best, to discover the highest values that are manifest in, or that may be suggested by every object and experience.

It is a splendid thing to be able to appreciate and so enjoy to the full those masterpieces with which genius is ever enriching the inheritance of mankind, but it is manifest that the finding of the good, the beautiful, and the true, which may be resident in or suggested by our common possessions and experiences, is of far greater significance to the many. Indeed this might be named the art of arts, since it has immediately to do with the happiness, the enrichment, and the consequent usefulness of one and all. To center our thought upon the best possible interpretation of every thing, to discover its heart of worth, can but conduce to the education of one's instinct for the ideal, for gold, and the only chance for slip in the broader following of the artist's advice is in the matter of determining what things are "really good" and hence merit our study. If one knew what constitutes genuine worth, wherever found in that complexity of good and evil which makes up the world of human sense, if he had the Lydian touchstone, if he always perceived the true value, he could then exercise that higher sense which leads ultimately to the complete identification of consciousness with its noblest object of desire.

All thoughtful people know that the telltalefulness of any thing is practically unlimited if its inquisitor be sufficiently perceptive and insistent; hence one's education may be said to be measured by the meaning to him of what is generally regarded as commonplace. The trouble is, and ever has been, that people—even many of the noble-minded—are uncertain and confused as to what is true and good; they have had no adequate and available criterion of worth, and not the least among the blessings conferred by the teaching of Christian Science is the fact that it at once lifts up for its every student an authoritative standard of judgment.

The acceptance of "perfect God and perfect man,—as the basis of thought and demonstration" (Science and Health, p. 259), supplies the true perspective of every object and event. The question it is forever putting is this, "What of Spirit does the given object or act embody, illustrate, or suggest? This answered, its worthiness is at once known. To think of every object, every experience at its best, is to think of it in terms of the spiritual reality it does or may express. It is to be looking for and finding the ideal factor

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in every relation, the true significance of every symbol; and the moment we refuse to think of things in any other way, that moment we begin the fulfilment of St. John's prophecy, "We shall be like him; for we shall see him as he is."

This means the perception and assimilation of all true values, it means the redemption of history, literature, nature, the church, the state, marriage, home, kinship, friendship, humanity, self-consciousness—everything, thank God! To know no evil, but only good, is to recognize evil only for what it is, the absence of good, and to turn away from it. It is to follow the single emprise and joyous pursuit of the lee. It is to gain and reflect Truth and Love. It is to be a worthy Christian Scientist. It is to enter into the inheritance of man, into the joy of our Lord.

JOHN B. WILLIS.

PROFIT AND LOSS.

As the year draws to its close, the business man begins to take stock in order to determine his present standing, also to estimate the profit and loss of his undertakings during the past twelve months, in order to secure from the lessons thus gained the best possible results in the future. There are perhaps but few, however, who go over their moral and spiritual accounts with equal thoroughness, and who are ready to be entirely honest with themselves in examining the year's balance-sheet. The great Teacher said to his disciples, "What shall it profit a man, if he shall gain the whole world, and lose his own soul?" In other words, lose the spiritual sense of being,—fail to realize what it means to be a child of God, who is Spirit,—and miss man's God-given inheritance of dominion over all that is beneath him in the realm of Mind?

Even on the merely human plane it is easy to see that one makes a terrible mistake if in the mad pursuit of material riches he loses his honesty or tramples ruthlessly upon the rights of others. Though the cash-book might record the gain of millions in this way, yet in the final reckoning he would find that this meant only loss to him, and that his debt to divine justice must be paid sooner or later. If later, then the heavier the accumulated interest. So, too, in the case of the one who for the delusion of a false sense of pleasure, sacrificed, perchance, purity, or the opportunity to deny self in order to serve God and humanity. Here the apparent gain of the hour might mean a heavy loss of real happiness and spiritual possession; but let no one suppose that this is an argument for pessimism; instead it points to the fact that in daily meeting our spiritual obligations, or even in paying our past debts to divine Love, we are enriched, not impoverished, by every honest effort to meet the demands of God's law.

Speaking of loss and gain, our revered Leader compares our human experiences to variations in strains of music. These experiences tell us of "life's loss or gain,—loss of the pleasures and pains and pride of life: gain of its sweet concord, the courage of honest convictions, and final obedience to spiritual law" (Miscellaneous Writings, p. 116). Paul said he counted all earthly things but loss so that he might win Christ. If we take account of the past year we may find records of some sorrows, trials, disappointments, but these cannot be reckoned as losses if they have compelled us to "rise in the strength of Spirit" (Science and Health, p. 393), and prove that the good is an eternal possession. As to the actual gains, we have only ourselves to blame if these have not been at least encouraging. If we are better men and women, better Christian Scientists, than we were a year ago,—more honest, truthful, unselfish, and loving,—then we may indeed rejoice in knowing that we have laid up some treasure in heaven.

If we have gained greater confidence in the power of divine Mind to heal, in the power of Truth to right all wrongs, in divine Love to bless and beautify every desert of human experience till it blossom as the rose,—then we have indeed grown "rich toward God" and may greet the new year with hope born of assurance. What though the heathen rage? As of old, infinite Mind may even then be saying, "I have left me seven thousand in Israel, . . . which have not bowed unto Baal;" yes, even a multitude which no man can number. This being true, we may rest assured that our gains of good will increase proportionately to our love of God and goodness, and we should remember that it is the "Lamb" who is worthy to receive "power, and riches, and wisdom, and strength, and honor."

ANNIE M. KNOTT.

AMONG THE CHURCHES.

MINNEAPOLIS, MINN.

On Thanksgiving day, Nov. 24, Sixth Church of Christ, Scientist, held its first service in the vestry of its new church building. The vestry, which will be our future Sunday School room, has a seating capacity of between five and six hundred. All the services of the church will be held here until such time as the large auditorium above is completed. The present plan is to begin the work on the superstructure as early in the spring as the weather permits.

The organization of Sixth Church took place two and a half years ago, to relieve the overcrowded condition of Second Church of this city. The services for the first six months were held in the hall of the Armory Building, and later in the hall of the Minneapolis School of Music, Oratory, and Dramatic Art, and as we entered into our permanent home on Thanksgiving morning, with hearts overflowing with joy and gratitude, we felt that God had indeed fulfilled the promise to David as recorded by the prophet Samuel, "Moreover I will appoint a place for my people Israel, and will plant them, that they may dwell in a place of their own, and move no more."—*Correspondence.*

BALTIMORE, MD.

The members of First Church of Christ, Scientist, of Baltimore have purchased ground for a church building on University Parkway, opposite Homewood, the new site of the Johns Hopkins University. The lot has a frontage of one hundred and twenty-five feet and a depth of one hundred and fifty feet. No definite plans for the building have as yet been decided upon, except that it will be in keeping with the lot and the location, and large enough to accommodate the fast-increasing membership for many years to come. The church owns property on Mount Royal plaza, on the corner of Oliver street, on part of which a chapel is built, and where the public reading-rooms are located, but the members decided to put this property on sale and to build farther out.

The meetings of the church have been held for a number of years in Heptasoph Hall, on the southeast corner of Preston and Cathedral streets, but the hall is becoming inadequate for the growing congregation.—*Baltimore Sun.*

SANTA BARBARA, CAL.

The Christian Scientists will meet for the first time in their new church on the corner of Anacapa and Micheltorena streets for a Thanksgiving service at 10:30 o'clock Thursday morning [Nov. 24]. The growth of this church has been very remarkable. From a little handful who met in a small hall, the number has increased steadily, and four years ago the State street church was rebuilt with twice its former capacity. There has been no diminution in the growth of the congregation, and again a new church has been built. The colonial style of architecture has been chosen for the new edifice, which is on the lot purchased recently.—*Santa Barbara Press.*

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THE LECTURES.

BLACKPOOL, ENGLAND.

At the lecture on Christian Science, delivered Oct. 30, at the Grand Theater, the lecturer, Bicknell Young, was introduced as follows by the Rev. R. Woolfenden, of Rochdale:—

Christian Science was first brought to my notice nearly nine years ago, by a member of my church, who came to tell me of the wonderful healing of her niece, in Manchester. This girl was a clerk in the office of the *Manchester Guardian*, where, one day, she fell and seriously injured her spine. The best medical skill was provided, and everything was done to heal her, but she was pronounced incurable, and told she would be a cripple for life. With her parents' consent she had Christian Science treatment, and within six weeks was completely healed and able to return to work, this time taking a situation in the office of Messrs. Baxendale & Co., the ironmongers, where she was well known. Today she is a married woman, happy, healthy, and strong, and doing good work, in Manchester, as a Christian Science practitioner. The news of this case set me thinking hard. It came as a shock to my faith, and led to a rude awakening. On making further inquiries, I found that the father, mother, and aunt of this young person had each received benefit through Christian Science treatment, and were studying the new doctrine in the text-book, "Science and Health with Key to the Scriptures" by Mrs. Eddy. I borrowed the book and read it deeply. As a result I was soon convinced that all my work, as a minister, was like "preaching without practice," which, according to Mrs. Eddy, is "the error of the ages" (Science and Health, p. 241).

I read in this book that "the theology of Christian Science includes healing the sick" (*Ibid.*, p. 145). It was this that drew me to it, for I was sick, and in need of healing, having returned from missionary work in China broken in health and utterly broken in spirit, through a deep bereavement that followed. Christian Science came to me in the darkest hour of my life,—came to prove the truth of Longfellow's saying, that "like the kingdom of heaven, the fountain of youth is within us." The reading of this book had another effect on me. It started a question from which I could not get away, namely, Why can we not do this healing work in our own churches? It took me seven years to answer that question,—seven years, when it might have been answered in seven minutes had one been willing to humble oneself, willing to trust oneself to the conquering love of God, for, as Wordsworth truly puts it, "wisdom is often nearer to us when we stoop than when we soar." Today I know that Christian Science is the wisdom of God, and the love of God, breaking through our doubts and fears; the love of the omnipotent, all-knowing, ever-present God, who "forgiveth all thine iniquities; who healeth all thy diseases."

In those days I belonged to the most democratic church in England, a church which most freely recognized the fullest liberty of individual judgment, and yet there was no room in it for this healing gospel, this practice of divine, metaphysical healing to which Mrs. Eddy has given the name of Christian Science. I found, to my sorrow, that it could not be practised there with any encouragement or satisfaction. There was nothing for it, therefore, but to come out, and join hands with those who were brave enough and bold enough to take God at His word. I came out with one resolution, to take up the hardest work a man can ever find, and that is to become a missionary to his own people. For this reason I returned to Rochdale, my native town, where Christian Science had already taken deep root. It was worth all the toil and all the sacrifice involved, for in taking this step I discovered the secret of the ever-victorious life, the liberty of the sons of God. In this liberty I rejoice today, and especially in the opportunity, such as this occasion affords, of bringing it to others.

The healing power of Christian Science is now a matter of conviction with me, of demonstration, and proof in my own experience, an experience shared by my wife and children, as well as by an ever-increasing number of friends, whose testimony is cumulative evidence of the fact that harmony and happiness are to be secured in this way. This conviction is ever deepening in me, that Christian Science is of God, and that its basis is laid in the Bible. In this connection a pleasing incident occurred the other night. Standing at the counter of the Christian Science reading-room in Rochdale, I overheard the conversation of two Lancashire lads, looking at the books through the window. "Dun they believe i' th' Bible?" asked one of the other. "Ah, they dun that," replied his friend. That conviction is growing among ministers, doctors, journalists, members of the theatrical profession, and others. Many are only waiting for the church to give them a lead. But they will find, as we found, that the only church which is ready to give them this lead is the Church of Christ, Scientist, the church of our Leader, Mrs. Eddy, the Discoverer and Founder of Christian Science.

Today I am not ashamed to call myself a follower of that noble woman. Her teaching is the master key, the key that unlocks the spiritual understanding in every inquiring case. She calls us to follow her only as she follows Christ. We must therefore come out, in response to the call of Christ, and do this work for ourselves. In taking this step we wish it to be clearly known that we do not turn our back upon the faith of our fathers. We have not renounced our early faith. We love it all the more now that we know how to do so much more with it. Instead of changing our faith, we only "enlarge its borders and strengthen its base by resting upon Spirit instead of matter" (*Ibid.*, p. 430). By giving up its belief in materiality, our faith has advanced all the more rapidly in the direction of spirituality,—toward the full knowledge of God, who alone is Life, Truth, and Love. In Christian Science we have found the religion of health, harmony, happiness, and heaven, and gladly, therefore, do we commend it to all.

Correspondence.

ROXBURY, MASS.

On the evenings of Oct. 31 and Nov. 1, Willis F. Gross delivered two lectures on Christian Science. On the first evening, in Whiton Hall, Dorchester, he was introduced by George S. Haddock, First Reader of First Church of Christ, Scientist, Roxbury, who said in part,—

Jesus, the lowly Nazarene, proved by his wonderful works the availability of God as a very present help—available at all times and under all circumstances, even to the overcoming of death itself. He brought out in its completeness the marvelous unity of man with God, and the power flowing from that unity. He said, "The Son can do nothing of himself, . . . for what things soever he doeth, these also doeth the Son likewise." He also said, "He that believeth on me, the works that I do shall he do also; and greater works than these shall he do; because I go unto my Father." In departing, Jesus promised that a Comforter or helper should come, and because Christian Science has revealed God to thousands in the healing of sickness and sin, so raised men spiritually as to enable them in a degree to do the works of the Master, brought peace and joy in place of discord and sorrow, harmony and freedom where once was stress and storm, we believe it to be the promised Comforter. Through this Comforter, this living truth, we know we have found our God, that we have come "even to his seat."

At Fauntleroy Hall, Roxbury, the second evening, he was introduced by William R. Knox, who said in part,—

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It is a common remark that Christian Scientists are a happy people; and why not? You would naturally expect one to be happy who had found a practical and available means of salvation from the discordant conditions of this human experience. The Christian Scientists have found what "scientific" means, and they are beginning to realize some of the fruits thereof in restored health and peace of mind—consequently their happiness. To tell a man to cheer up and be happy is one way; but to give him reason for being happy is the better way. So you have been asked to come here this evening and listen to a lecture on "Christian Science: The Gospel of Salvation."

Dorchester Beacon.

LAWRENCE, MASS.

The Rev. Arthur R. Vosburgh of Rochester, N. Y., delivered a lecture on Christian Science at the Opera House yesterday afternoon [Nov. 6]. The Rev. Clarence Guy Robbins introduced the speaker in the following words,—

As pastor of the Church of the Good Shepherd, Universalist, I have been invited to introduce the speaker. I am very glad to do this as an expression of Christian courtesy and that good will which ought always to exist between those of differing religious faiths if all are working together to see God's kingdom on the earth and to bring in a larger measure of Christ's faith, hope, and love, to the end that human minds and souls and bodies may be made whole.

There should be the closest sympathy and cooperation between those of differing faiths. No one church has a monopoly of truth, and I fancy that not all of the churches together possess all the truth, for truth is infinitely large and inclusive. As the sunlight streaming through the cathedral windows falls in differing colors upon the tiles beneath and we know that there are not many lights but one light, so the great truth of Christ shines through the world, bearing differing guises, because of the differing mediums through which it shines. We are to hear of the truth of Christ as interpreted by Christian Science.—*Lawrence Telegram.*

LECTURES TO BE DELIVERED.

Unless otherwise stated in the notice, it is assumed that the lecture will be given at 8 p.m.

Ann Arbor, Mich.—Frank H. Leonard, 3 p.m., Jan. 15.
Ardmore, Okla.—Frank H. Leonard, Robison Opera House, Jan. 5.
Cleveland, Ohio (Second Church).—Willis F. Gross, Hippodrome, 3 p.m., Jan. 8.
Los Angeles, Cal. (First Church).—Francis J. Fluno, M.D., Simpson Auditorium, 3 p.m., Jan. 15; 8 p.m., Jan. 16.
Marquette, Mich.—Prof. Hermann S. Hering, Marquette Opera House, Jan. 13.
Minneapolis, Minn. (Third Church).—Prof. Hermann S. Hering, Auditorium, Eleventh and Nicollet avenue, Jan. 15.
Paducah, Ky.—Frank H. Leonard, Three Links Building, Jan. 10.
Portland, Me.—Bliss Knapp, Jefferson Theater, 3 p.m., Jan. 15.
Schenectady, N. Y.—Rev. William P. McKenzie, Van Curler Opera House, Jan. 15.
Seattle, Wash. (Fourth Church).—Clarence C. Eaton, Moore Theater, 3 p.m., Jan. 15.
St. Louis, Mo. (First Church).—William D. McCrackan, M.A., King's Highway and Westminster place, Jan. 9.

SMALL QUARTERLY ONLY.

Our readers will please note that, beginning with the next quarter, January, 1911, *The Christian Science Quarterly* will be published in the small size only.

TESTIMONIES OF HEALING.

When Christian Science was first proposed to me as a healing agency for my wife's illness, it provoked and angered me as would a direct personal insult. My sister's reference to Science was prompted by conditions in my family which she saw needed the regenerating influence of Truth, and while I readily admitted that her own health had been restored, yet I could not and would not permit her to discuss the subject in my presence.

Brought up on strict lines of orthodoxy,—my father being a clergyman,—I had emerged into life's activities with an absolute hatred for everything religious, the result of being forced throughout my boyhood, up to my majority, to accept things religious. I was nursing this mentality when my sister proposed Christian Science to me, and my antagonism was at once aflame, while my vocabulary of profanity was released in emphasizing my condemnation of something I knew nothing about. Soon after this, however, I consented, in pity for my wife's suffering, to have her take treatment, and assisted her to the home of a practitioner. After the first treatment she showed rapid improvement, and my opposition gradually gave way to toleration, as I had soon to admit that, wherein drugs for nearly two years had failed to benefit her, Christian Science was fast restoring her to her former self. At the end of thirteen treatments she was healed—well!

Since this healing—over eight years ago—myself, wife, and son have relied entirely on Truth in all our troubles, physical and otherwise. I learned that our progress is in proportion to honest endeavor, and my ambition is to grow and let this knowledge develop into understanding. As I let go of material dependences, I found progress in health and greater insight, but I could not let go of all belief in material remedies at once. Fear held me, and only as I gained a little more would I let go of something from a fairly complete medicine chest; but after a year or two every material remedy had been thrown away, including prescriptions that formerly were believed to be indispensable to my supposed needs, except one little bottle of pills. Material belief queried what I would do if I should need them; so I let them remain for perhaps a year, then out they went, and I have never had need of them in the eight years since then.

I am indeed grateful for Christian Science, for our own publications and all they contain,—the varied articles which suit our respective cases, aiding us in the solution of trying problems which come up day by day. I thank God for the writers who can and do elucidate these subjects scientifically, yet with such plainness that we all can comprehend. I am thankful, too, for the wisdom which directs the management of these publications, and their general high efficiency in business methods. I am glad to forget all the erroneous teachings of my youth; glad to thank God for Christian Science. As to Mrs. Eddy, words are inadequate to convey one's appreciation of all she has done for the world.

A. L. KANAGY, Chicago, Ill.

I cannot conscientiously withhold my testimony any longer, when I recall the many blessings that Christian Science has brought to me and mine. This truth found me at a time when I was greatly in need of help physically, after physicians had unsuccessfully prescribed for me, for about two years, for severe stomach trouble. After visiting health resorts and drinking the waters recommended for such ailments, I returned each time in a worse condition than when I went away—almost in despair, and not knowing where to turn for relief.

At this time a sister told us of Christian Science, stating that she had been wonderfully healed, and that she knew I could be also; but I would not consent to try it; in fact, my husband and I only scoffed at it and expressed much

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annoyance and even anger at the mere mention of the subject. She left us in this attitude, and I soon grew much worse. In the course of a few weeks she made a second visit, and found me no better; then it was that I turned to God, as all material means had failed me. I had not taken any food for about two years without experiencing great pain, was confined to my bed much of the time, and greatly reduced in weight. After my first treatment I could eat anything I desired, and have continued to do so ever since.

I have also been healed of headaches with which I had suffered all my life and which were supposed to be hereditary in our family, my mother and sisters having had them. Besides these, backache, rheumatism, bladder trouble, as well as minor ailments, are fast disappearing into their native nothingness, and I know that as I overcome self-love, self-pity, fear, anxiety, and all that is unlike good, I shall be free indeed. During the past eight years myself, husband, and son have depended wholly upon Christian Science and have found it sufficient for our every need. I am very grateful for all these blessings and the understanding of Truth that has gradually come to me, and while I have not advanced to the extent I desire, I am striving each day to live and learn more of this grand truth that makes free, happy in the thought that I have been able to help others, including my own family.

This spiritual awakening is indeed sweet, since I had never before given much attention to things spiritual. Oh, that the world might speedily learn through Christian Science the real God, the only physician; the way to Life, health, and happiness in the overcoming of everything opposed to the happiness of God's children. My gratitude goes forth to God for sending this truth—His gift to the world through Mrs. Eddy, who has been able to impart this knowledge to mankind.

MRS. GERTRUDE M. KANAGY, Chicago, Ill.

I would like to tell some of the many things that Christian Science has done for me. It has cured me of croup and severe nervousness. Some years ago I had a bad attack of illness. I had lain in bed about six days, had very high fever, and during this time had grown quite weak and thin, while my parents were very much worried over my condition. Up to this time I had been under the care of our family physician, but he was unable to break the fever, or relieve me in any way, so on the sixth day a Christian Science practitioner was called in. When she arrived, my fever was very high, but immediately after receiving treatment I got out of bed and told my mother I wanted some supper. The fever had entirely disappeared, and I ate heartily, also slept soundly that night.

I have attended the Christian Science Sunday School about five years, and am learning how to be healthy and to reflect good. Since my healing, no medicine has been used in our home.—CLAYTON I. KANAGY, Chicago, Ill.

Nearly five years ago I sought a Christian Science practitioner for help for deafness in one ear, said to have resulted from a fever in childhood. While being treated for this, I became conscious of the fact that I had been healed of an organic trouble which had caused me much suffering and great inconvenience in attending to necessary household duties. I had believed there was no release from this, at least for a number of years; so it never occurred to me to ask help for this ailment. I not only received the hearing for which I sought, but perfect health as well. One demonstration after another has been made all along the way since then,—colds, throat trouble, a case of accident, my husband's release from severe headaches and the tobacco habit, besides many other things, each demonstration proving unmistakably the omnipotence and omnipresence of God.

Words are inadequate to express my gratitude for all these blessings, but above all I am grateful for even my slight understanding of Truth, without which human life would be a blank. My daily prayer is for strength and understanding to prove by my works the love and gratitude to God which is in my heart; and also for our dear Leader, by whose unflinching courage and unwavering faith we have gained this light.

MRS. FLORENCE E. MORSE, Dorchester, Mass.

I wish to call attention to a most remarkable demonstration of the healing power of Christian Science, hoping that it may help some one. Three years ago I was stricken with very severe lung trouble in Goldfield, Nevada, and had medical treatment for it. I was taken on a stretcher to San Francisco, where I was in one of the finest hospitals in that city, and under the care of one of the kindest and most skilful of physicians. I was in the hospital six months, during a part of which time my life was supposed to be hanging in the balance. Just as I began to improve, a serious trouble arose that called for an operation, and the remaining three months of my stay were spent in trying to regain the scanty supply of strength which I had before the operation. At the end of the six months I was sent home in a very weak and impoverished condition,—impoverished not only in health but in pocket-book as well, as the illness had involved expenses amounting to several thousand dollars. I was told that I should very likely have another attack of lung trouble, which would mean death.

A few months after this my wife became interested in Christian Science, and induced me to look into it. I studied "Science and Health with Key to the Scriptures" by Mrs. Eddy, and read many articles in the *Sentinel* and *Journal*. I saw that there was a great deal in it, and I soon had an opportunity to put it to the test. In San Francisco I again developed all the symptoms of the disease, symptoms with which I was only too well acquainted, and I was pretty well scared. I was very ill and helpless, and this time I decided to leave my case to Christian Science. My wife took me to San Jose, where we became acquainted with a practitioner, who began to treat me on Monday, and by Thursday I felt much better. In my first illness I was for months on a liquid diet, and the practitioner surprised me very much by asking me if I would like some solid food. I partook of some and enjoyed it very much. I was up again on Sunday, just one week from the day the symptoms first appeared.

In this cure my moral uplift was most remarkable. Since this healing I have not lost any time through ill health, and have spent months at an elevation of seven thousand feet, although the doctors had told me that it would be most dangerous for me to go into high altitudes. I am now able to do as much work and more than I could before my first attack. I have been largely relieved of a bad habit of worrying, and can make many demonstrations for myself. I am deeply grateful to Mrs. Eddy for having made plain to us how God's power is available to us at all times.

WILLIAM S. THOMAS, Mountain King, Cal.

I was troubled for over two years with a very severe eruption, which baffled the efforts of the medical profession. I was then treated by several Christian Science practitioners, but received no help from them. I was recommended to another, to whom I went, and received two or three treatments, which resulted in my final healing. I had many years before this been healed of chronic catarrh by Christian Science, but had neglected to follow up the study of the subject. I am now studying the text-book and other writings of Mrs. Eddy, and must say that it is a great pleasure, for it appeals to my reason in every respect as the truth, which my healing attests.

BELA C. JEWETT, Denver, Col.

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Christian Science came to me at a time when all medical means had failed, and the physicians said that nothing but an operation would help me. My parents were very much opposed to this, and at the suggestion of a friend we decided to give Christian Science a trial. At the first treatment I was greatly benefited, in less than a week I began to gain in flesh and had a healthy color, and in two weeks I was healed of the trouble for which the physicians wished to operate.

From childhood I had suffered from a very painful spinal affection and one hip was smaller than the other. Since coming into Science I have never had any return of pains in my back, and there is no difference in the size of my hips. I have had many beautiful demonstrations from my understanding of this truth. I attend a college where, during the last year, there was only one other Scientist, and I have always been able to protect myself from the many ills from which my fellow-students suffer. I am a daily student of the Bible and Science and Health, and am striving to learn more of Christ, Truth. I am very thankful to God, also to Mrs. Eddy, for the many blessings I have had in Christian Science.—MARY S. COIL, Muncie, Ind.

It is now over three years since I became acquainted with Christian Science, as it was in the spring of 1907 that I took my first treatment. I was once picked up for dead from what was called heart failure, and had suffered two strokes of paralysis. The latter affected my left side and greatly aggravated an injury to my left knee received in the army, so that I was very lame for a long time. I had the second stroke in May, 1907, at which time I could hardly talk and my left arm was helpless.

My wife, who was then taking treatment in Christian Science, telephoned for a practitioner, and I commenced to take treatment and to read Science and Health. I soon began to recover, and the first day the practitioner told me to continue in the work I had to do, which I did with but very little inconvenience. By the evening of that day my tongue was better, I could talk plainly, and my left arm was much stronger. I took treatment for one month, and read Science and Health through several times, studying it from a scientific standpoint. There is such a wonderful change in my physical condition that my neighbors and friends often remark about it. It seems strange to them that one of my age (at that time sixty-five years) should recover so rapidly. I now walk without any traces of the disease in my general appearance.

The study of Christian Science has enabled me to conquer the fear of disease which was instilled in my childhood, and I no longer fear that I shall take cold or get sick. Though exposed considerably I have not had a cold during the last two or three winters, and have enjoyed health and comfort much greater than in former years. I now regard myself as immune from colds. Since reading the Christian Science text-book I consider healing as an inherent attribute of man's consciousness, a divine blessing to the human family for the relief of distress and not a mere commodity to be brought to the patient in a medicine case. In all cases where the patient has faith this healing is found to be a free gift from God.

E. M. MARTIN, Enid, Okla.

I did not accept Christian Science for the healing of the body, and I never was healed until thoroughly convinced that it was the truth. I now see that I searched the pages of our text-book first for the healing of sin. Later, when I needed physical healing, I found it.

In the fall of 1908 I was visiting an uncle on his farm and while there was taken very ill. As there were no Scientists anywhere near me, I was at first very much frightened, as my uncle called a physician, who came and diagnosed the case as a fever. While he was there, these words came to me, "Choose you this day whom ye will serve." I refused to accept medical treatment, feeling that if God was everywhere, He must be there too. Then I asked a practitioner to help me, and a sense of peace and happiness came to me. In a few days I was free from almost all the symptoms, although the doctor had said they would last for at least three months. In less than three weeks I was well and filling a new position in a strange city, a position which demanded especially close attention and mental effort. I am indeed grateful to our Leader, Mrs. Eddy, for what she has done for all humanity.

MISS MARY J. ROUSE, New Bern, N. C.

When I see the need of Christian Science everywhere, I feel that I should tell others of the benefit it has been to us. Our year-old child awoke one morning with some fever, and about noon he accidentally swallowed a parched peanut, getting it into his windpipe. A doctor was soon called, and on examination found that the little fellow had a severe case of throat trouble, and very soon acute lung trouble set in. For several days it seemed as if the child could not live, the doctor in attendance saying that he had done all he could and that the child was too young to stand an operation. I then spoke to him about Christian Science, and he told me to have it by all means if I wished, but that he did not believe in it.

I telephoned to a Christian Scientist for treatment about six in the afternoon, and by noon next day the child was so much improved that he would smile at me and could take some food. In a few days he was well, and now he is a healthy, happy child. How can I ever be thankful enough to God for all His goodness, and to dear Mrs. Eddy! Christian Science has been so much help to me in the darkest hours.

Another child was healed of a severe nervous disease in a short time by this wonderful truth. As for myself, I feel if it had not been for Christian Science I should not be living today. I seemed to be diseased in every organ of my body, and the doctors could not do me any good, for the treatment for one disease would apparently hurt me in respect to another; so, when it seemed that there was no help for me, as I happened to hear about Christian Science, I turned to it, though with little or no hope. It has, however, given me hope and better health, and although not entirely healed, I have been so much benefited that I can assist in my housework, which is much better than being bed-fast, and I feel that as I come to know more about the truth, it will free me more and more, for the promise is, "Ye shall know the truth, and the truth shall make you free."

MRS. IDA E. ROGERSON, Stokes, N. C.

When Christian Science was presented to me by some dear friends, over six years ago, it seemed more beautiful than anything I had ever heard. It was not so much the physical healing that impressed me, but the fact that this was a practical religion, of use in our every-day affairs, and I soon obtained a copy of the text-book, "Science and Health with Key to the Scriptures," and began to read it eagerly, determined to find out if it was true. I had for years been subject to very severe headaches, and any little excitement or the shortest railway journey would always cause me great suffering, which would last several days; and nothing had ever relieved it. After I had been studying Christian Science for about six months, I had occasion to go on a journey of several hours' duration. At the end of the journey I found that I was quite free from pain, and I then realized that during the whole of the six months I had never had a headache. I had been healed by Truth, as revealed to us in Science and Health, and I have never had any return of this trouble. This proved to me that Christian Science is indeed the truth, and I am deeply grateful that it was brought to me.

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A few months later my niece, then a child of four years, was sent to my home, as she had been ill, and it was thought she might be benefited by the change. She seemed to be in a bad state of health, had a large swelling behind her ear, and was never free from pain. My father sent for a doctor, who after examining her said that an operation must be performed at once, and as it was a serious case she must be sent to a hospital. He also said he would call on the following day to make arrangements for her removal. I did not know much about Christian Science treatment, but I knew that it was certainly not God's will that the little one should suffer, and I at once began to try to help her with the little knowledge I then had. After putting her to bed I sat beside her a few minutes, and I realized so clearly that God did love her and would protect her, that I left her feeling sure that she would be all right. I was away from home all the next day, but on my return my mother told me that the doctor had been there and was very much surprised to find that the abscess had entirely disappeared, and he said the child was perfectly well. This seemed very wonderful to me, and words can never express my joy and gratitude for this proof of God's love for His children. My love and thankfulness go out to Mrs. Eddy for her work in giving Christian Science to us, and to all those who have helped me to gain some understanding of this truth.

EMMA E. JOHNSON, Bedford, England.

[Translated from the German.]

Two and a half years ago I first heard of Christian Science, and since then I have known what it means to be in good health. As an infant I was ill constantly, and neither my parents nor the physician expected me to live. At the age of fourteen a severe internal trouble appeared, which lasted three years and would not yield, in spite of all the remedies applied, with medical treatment and our going to watering-places; in fact, I rather grew weaker, and had to stay in bed most of the time. The physician advised an operation, but in December, 1907, I heard of Christian Science. At first I would not have the subject mentioned, but as my parents urged me, I was brought to Hannover in January, 1908, to a practitioner, who took up treatment for me at once. After the first treatment I felt an improvement, and after a few months I was completely healed. I also used to suffer with headaches, but this condition, too, has entirely disappeared. Next to God, I am thankful to our Leader, Mrs. Eddy, who has discovered the truth and shown us the way to Life.

LYDIA MÜLLER, Emden i. Ostfr., Germany.

One day I was handling a blank pistol, and it went off unexpectedly, leaving the load of powder in my hand. I threw the pistol away, but another boy came along and picked it up, and he also was injured. He was treated with material remedies and passed away in two weeks, while I put my trust in the "great Physician," and with the explanation of the truth of being given in Science and Health, I am well. In our text-book we read, "Even though you aver that the material senses are indispensable to man's existence or entity, you must change the human concept of life, and must at length know yourself spiritually and scientifically" (Science and Health, p. 359).

My gratitude to Mrs. Eddy for this teaching, which is helping me to know that God is All, words cannot express; but I can and will, by abiding in the truth, show my gratitude.—E. KIRVEN WILSON, St. Augustine, Fla.

My heart is overflowing with gratitude for the blessings which have come to me through Christian Science. As a very young girl I was in ill health and afraid of every disease. After coming into Christian Science I was gradually healed of a stomach disorder through the reading of "Science and Health with Key to the Scriptures" by Mrs. Eddy. For three years I have been absolutely free from this trouble. As to nervousness, my friends now consider me almost phlegmatic, and will scarcely believe that I ever was nervous. My fear of disease has decreased as my knowledge of God has increased. I am now looking for good instead of evil.

Christian Science helped me greatly in my college work. After I began to realize that man reflects the one Mind and intelligence, my lessons were more easily learned and results better. Christian Science has also made me happier. I know that through its influence I am more loving and kinder to my neighbor than I was five years ago. I am less jealous and more glad to hear of my neighbors' blessings. Truth has indeed changed for the better every activity in my daily life, and I could not live without it. I am very thankful to God, who gives me all my blessings, and to Mrs. Eddy, who has shown us the way in Christian Science.—MRS. ALICE NEELD TAYLOR, Rockford, Ill.

A student in mathematics is not expected to solve all the advanced problems of arithmetic without some assistance, and I find this equally true in the study of Christian Science. Within the last six years I experienced two very bad accidents. On the first occasion I went to material means for help, and for over a year my suffering was intense and at times unbearable, unless I was under opiates. At the second accident both arms were seriously injured, besides other severe injuries; but all was restored to a normal condition, this time through Christian Science and without suffering. I am now convinced (through a better understanding of God and man, as set forth in Science and Health by Mrs. Eddy) that all diseases to which flesh is heir can be overcome by the truth.

MRS. HELEN A. SMITH, New Augustine, Fla.

About three years ago Christian Science was brought to my notice, and after speaking of it to a friend, I expressed a desire to know something of it. Shortly afterward my friend loaned me a copy of Science and Health. I at once commenced to read it, and I found it to be the truth as taught by Jesus of Nazareth. I made up my mind that I would attend one of the services, and on the Sunday following I went to the evening service. The subject for the day was "Reality." I was very much impressed with the Bible reading and with the service altogether. I thank God with all my heart that "the power of the Lord was present to heal." I left that service healed of a very severe stomach trouble which had caused me much pain and inconvenience for many years. A few weeks later, in the reading-room, I was healed of a very bad eye trouble, from which I had suffered for a long time.

A short time ago the doctor who used to attend me had occasion to call to see me concerning a business transaction. He said that I was a remarkable woman, as I had no traces of any of the old ailments left. It is the power of God that heals! God is ever present to do us good, and if we draw nigh to God, He will draw nigh to us. I have written this with the hope that it may help some one who is in trouble to look to divine Love alone for help in every time of need. Words fail to express my gratitude to God for all the good which has come to me since I have been looking into Christian Science.

H. HARRIETT JAMES, Bedford, England.

I feel deeply grateful to God, and to our beloved Leader, for this wonderful truth which she has given us in "Science and Health with Key to the Scriptures," and I should like to tell of a demonstration which I had in June, 1908. It was Wednesday evening, and my husband and I and a niece who was with us were getting ready for church. In

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coming downstairs I missed a step and fell, injuring my ankle severely. I at once declared the truth, but my husband and niece were very much alarmed. They tried to help me get up, but I felt it best to rely upon the power of Truth. I reached my room with difficulty and asked for Science and Health, which they handed me. I was so faint, however, that I could not read, so I asked my niece to repeat the scientific statement of being aloud with me, which she did. Inside of five minutes I was able to stand, and I started once more down the stairs, as I recognized that error had no power to keep me out of my right place. I walked all the way to and from church without even having to limp. I feel very grateful for this manifestation of the power of Truth, for the reason that before becoming interested in Christian Science a fall would lay me up for days.

I should also like to say that I was healed of rheumatism and catarrh through the reading of Science and Health. I would add that the physical healing is not to be compared with the spiritual uplifting which we receive through the study of the Scriptures and our text-book. I am also grateful for our periodicals, including the *Monitor*, and realize how much we owe to all the faithful workers. I pray each day that I may reflect more and more of this wonderful truth, and that in so doing my light may shine forth and help light the path for others.

MRS. CATHARINE M. NOBLE, Boston, Mass.

I feel that I must express my gratitude, in part, for what Christian Science has done for me and mine, by writing my testimony. We became interested in Christian Science nine years ago, through some people who became our neighbors, but until about four years ago we never realized the might and worth of this teaching.

The incident which then occurred was the healing of my brother, who complained on Friday afternoon of sore throat, though it was not thought to be serious at the time. He, however, grew steadily worse, and when Monday morning came we all knew he must have help of some sort, as he could scarcely speak and his throat was in a terrible condition. When my father asked him to decide which he wanted, Christian Science or medical assistance, he merely intimated that he wanted to get better. A Christian Science practitioner was sent for at once, and she arrived that evening. No change was noticed until about noon on Wednesday, when he was completely healed. Even the swelling had disappeared, and no weakness remained to show that he had been sick.

In the spring of 1909 I was wonderfully healed through absent treatment of a very irritating skin disease. Yet the healing, wonderful as it seemed to be, was indeed small when compared with the spiritual enlightenment I received. We enjoy the Lesson-Sermons, and the *Sentinel* is always a welcome visitor in our home. We are all very thankful to God for the many, many blessings received from Christian Science.—ZULEIKA WALLACE, Gagetown, Mich.

[Written for the *Sentinel*.]

DAWN.

HARRIET BARTNETT.

A TUFT of light above the hill;
A windless silence, tense and chill;
A sharp, straight shaft of fire updrawn,
And, rose-clad, gold-clad, burst of dawn!

A gleam of consciousness in man,
A sure unfolding of Truth's plan,
An aspiration and faith's rest—
Lo, God's great light within the breast!

FROM OUR EXCHANGES.

[Rev. R. J. Campbell in *Christian Commonwealth*.]

One cannot but notice that at certain turning-points in history, certain moments of great spiritual advance—times of exceptional spiritual quickening, when the sense of God is renewed, as it were, in the soul of any people, and some mightier religion, destined to influence profoundly the future of mankind, is born—there always appears some colossal personality, some specially endowed prophet or teacher, who is the means of starting the movement and believes himself to be the God-sent herald of a new order. . . . Will God never come to the world again through an epoch-making master of men? Has the last crisis been passed, has the last word been spoken, and is there nothing more to follow? I should be sorry to think so. Signs are not wanting that the age in which we live is just about ready for some new spiritual stimulus, some fresh impetus from the unseen. In this respect the parallel between it and the old Graeco-Roman civilization which it replaced is rather striking. In both we have the same extreme of luxury and poverty, class antagonism, the burden of militarism, and the seething discontent of the unprivileged. Perhaps these could be paralleled in almost any age, though it is indisputable that, feature by feature, the social life of the Roman empire in the time of Jesus bore more resemblance to our own than any period since. In religion and philosophy the parallel is still closer. Never were there so many competing cults and superstitions as then; there has been nothing like it in the long interval between that world and ours; Rome was the great center in which they all congregated, and the most fantastic systems of belief and practice were as sure of a hearing then as now. Yet the majority looked on in scorn or indifference; the cultured classes had ceased to take religion seriously; materialism and agnosticism—under other names—had as great a hold upon intelligent minds then as they are said to have now. How different were the succeeding centuries when the Christian church dominated every thing! Looking back we can see that that old pagan world was a tired world, a world without vision, a world in which spiritual forces had spent themselves and there seemed no hope of renewal. Yet just at that moment Jesus came; he came and went almost without the world knowing of his presence; but in that brief advent he communicated something to it which broke up the old order and created a new one which has risen to heights of which Rome never dreamed.

Are we about to witness such another advent? Do not the times seem ripe for it? Is not the falling away of the masses of the population from religious worship a sign of it? What is wanted is the impact of some new spiritual force, some tremendous dynamic from the supersensible world, not only to make civilization once more conscious of God, but to carry it upward to a new plane of spiritual achievement. And here let me mention a somewhat remarkable thing. It is that all over the world, and not only under Christian influences but in other religions also, the feeling is wide-spread that God will yet send a mighty one who will bind all the nations into one faith and brotherhood.

[*Continent*.]

The liberal says the conservative is an intolerable hindrance to the spread of nobler truth and to the destruction of outworn institutions. The conservative says the liberal is an outrageous revolutionary who throws to the refuse heap the most precious inheritances of the race. Each would like to drive the other from the face of the earth. But God with a heavenly impartiality keeps right on distributing through the world a relative equality of both types, and even while they contend with one another, they are holding, by action and counteraction, the spinning globe

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steady on its axis between them. The liberal undoubtedly succeeds from time to time in ridding the world of antiquated and useless baggage, but the conservative meanwhile saves from jettison the priceless things that maintain an unchanging worth through every generation. Contrariwise, the liberal brings aboard many a new and thrilling idea of betterment for mankind, while the conservative demonstrates the worthlessness of scores of fraudulent imitations which for a time appeared to be of substantial value.

[Rev. Frank N. Riale, D.D., Ph.D., in *Presbyterian Banner.*]

The great God of all, who is above all and through all, is within us all, striving to give forth the express image of His grace and glory as it is shown forth so flawlessly and faultlessly in Christ Jesus. The whole creation is groaning to bring forth such sons of the Highest. He was but the first full ripened fruit of the tree of life. He was this solely because he was ever led by the spirit that God was within him, working to will and to do of His purpose for all. He was the medium through which we behold the fulness of the divine purpose. Whatever God is in Jesus is His desire uppermost to be in us; and this will He work out if we only believe that He can and will do it. Believing this, our striving and struggle and stress and strain are over. We have rested from our work and entered into the great rest prepared for the people of God, who believe that God can do what He says is His great loving purpose ever to do for all who will fully believe.

[*Christian Register.*]

Monopoly is the goal which invites all masterly minds who are in pursuit of the prizes of power and success. Captains of industry, guilds and unions of working men, and controllers of the means of transportation who seek great opportunity, are tempted to monopolize the results of success. But the goal is off the track of human progress. It is on a side line, a branch road, leading nowhere. The men and women of our time who are right-minded and conscious of power know, beyond a doubt, that not monopoly, but diffusion of benefit is the only end to be sought by magnanimous souls. The temptations to be resisted are as potent and enticing to operatives, mechanics, and engineers as they are to those who have grasped the reins of enterprise and already sit in the seats of power.

[Rev. William P. Merrill, D.D., in *New York Observer.*]

The religious world is cursed today with a soft and easy conception of the religious life, its origin, its maintenance, its destiny. The preacher has sought too exclusively such texts as "Come unto me . . . and I will give you rest," neglecting the far more numerous words that tell of denying the self, taking up the cross, losing the life, being persecuted for righteousness' sake. Let ours be the gospel of the straight gate and the narrow way.

[*Christian World.*]

We are missing the lesson of life, the plain duty it enjoins upon us, if we do not enjoy it. We talk of service to our fellow, but there is no better service we can render than to show him a smiling face. That is our personal advertisement of the fact that God's world is a good one, and that he may take heart in believing it. Enjoyment is to be cultivated as a virtue; to be cultivated because it is largely an art. It is from our stupidity that we so often miss it.

[*New York Observer.*]

Christian character today needs more of the thrill and exuberant confidence of the early believers, who, whether apostles or not, knew that, though they lost all earthly things, God and heaven were still their own. Many men today are so afraid of a little loss that they lose their most valued possessions—themselves, their hopes of heaven, and the imperishable goods of a godly life.

SPECIAL ANNOUNCEMENTS.

FROM THE PUBLISHER OF MRS. EDDY'S WORKS.

THE CHRISTIAN SCIENCE TEXT-BOOK, "SCIENCE AND HEALTH WITH KEY TO THE SCRIPTURES."—This work contains important changes and additions by the author.

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

ATTENTION IS CALLED to the new volume, "Poems by Mary Baker Eddy," now on sale. Specially bound; 79 pages.

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

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

FROM THE EDITOR.

All manuscripts submitted for publication in the *Sentinel, Journal,* and *Herold,* whether articles, poems, or testimonies, and all correspondence relating thereto, should be addressed to the EDITOR, and not to individuals.

FROM THE SOCIETY.

NEW PAMPHLETS.

Now on sale are four new pamphlets: "Seeking and Finding," "Prayer and Healing," "The Divine Nature," and "Upward Footsteps." Each pamphlet contains five to nine articles that have previously appeared in the *Journal, Sentinel,* or *Monitor;* and they are particularly suitable for handing and sending to inquirers or persons who are becoming interested in Christian Science.

Hereafter, the price of all pamphlets (except "What our Leader Says" and "Christian Science and Legislation") will be reduced to 5 cents a copy; 55 cents a dozen; $2.00 for fifty, and $3.50 for one hundred. Hereafter, also, the republication in the English language of single articles as "tracts" or "reprints" will be discontinued. It is believed that their place is better taken by the daily article on Christian Science in the *Monitor* and by these new pamphlets and others that may be issued.

NEW POST CARDS OF THE MOTHER CHURCH.

Post card photogravure, in sepia tint; an exact reproduction of the large photogravure of The Mother Church Buildings and Publishing House with parkway in foreground. Single copy, 5 cents; twenty-five copies, $1.15; one hundred copies, $4.25.

FROM THE CLERK OF THE MOTHER CHURCH.

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

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

FROM THE CHURCH TREASURER.

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

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THE CHRISTIAN SCIENCE JOURNAL

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

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

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The Christian Science Quarterly

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CHRISTIAN SCIENCE SENTINEL

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

Vol. XIII. No. 19.

BOSTON, JANUARY 7, 1911

CONTENTS OF THIS NUMBER

ITEMS OF INTEREST. Brief Mention of Important Events. 362
FOR MRS. EDDY. 363
City Government Passes Resolutions of Respect.
CLIMBING THE LADDER.
Hon. Clarence A. Buskirk. 363
"THEY THAT WAIT UPON THE LORD."
Agnes Garfield Smith. 364
TRUE DISCIPLESHIP. . Evelyn Sylvester Knowles. 364
HOLIDAYS AND HOME. . Mary M. Smith. 365
DOORS AND GATES. . . Harriet Davies. 366
BEGINNINGS. (Poem.) . . Mary I. Mesechre. 366
EXCERPTS FROM EDITORIAL COMMENTS. 367
EDITORIAL.
Personal Contagion . . Mary Baker Eddy. 370
[Reprinted from Sentinel of July 7, 1906.]
Forward. 370
Anointed of God. 371
AMONG THE CHURCHES.
San Diego, Cal. 371
Detroit, Mich. 371
THE LECTURES.
Brighton, England. 372
Olean, N. Y. 372
TESTIMONIES OF HEALING. . . . 373
FROM OUR EXCHANGES. . . . 377



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



A NOBLE TYPE OF GOOD HEROIC WOMANHOOD

THE CHRISTIAN SCIENCE PUBLISHING SOCIETY
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ITEMS OF INTEREST.

National.

The report of the board of army engineers appointed to consider the advisability of the continuance or abandonment of reclamation projects in the semiarid regions of the West has been made public. Aside from its recommendations as to allotments of the loan, the board made several suggestions for the improvement of conditions of construction for the aid of settlers and on other points. The board examined twenty-five projects designed to irrigate three million two hundred thousand acres of arid or semiarid land at a cost of one hundred and forty-five million dollars. The general irrigation fund, the report shows, amounts to sixty-five million seven hundred thousand dollars and the amounts expended to date about sixty million dollars. Accretions to the fund in the next four years, from the sale of public lands and repayments, the board estimates at a total of twenty-eight million dollars. The board recommends that steps be taken as soon as possible to secure an adjudication of water rights where such adjudication has not been made. The water supply in most projects is under state control. The board heard complaints of the size of farm units, which varies in different projects from ten to forty and eighty acres, but suggests that further experience is necessary before a general change is made. It believes that the Government demonstration farms maintained by the reclamation service at the expense of the projects on which they are located, should be left to the department of agriculture.

Preparations to prosecute the electrical trust, which the department of justice characterizes as the "greatest trust in the world," have been completed by Attorney-General Wickersham. The electrical companies will be charged with a conspiracy to restrain trade under cover of the patent law. The department has not decided where the suit will be brought. For a year the Government investigators have been gathering evidence of the alleged manner in which the combination of electrical manufacturing companies operates to maintain extortionate prices on their products. They have reported that the trust is composed mainly of the General Electric and Westinghouse Electric companies, operating in agreement with seventeen associations of smaller manufacturers of almost every article employed in the use of electricity.

At the instance of the Government prosecutors the equity suit against the meat packers indicted with having formed in the National Packing Company a trust in restraint of trade, was dismissed in the United States district court by Judge Kohlsaat at Chicago. The move of the Government's attorneys in having the suit dismissed was not unexpected by those in close touch with the beef trust investigation. When the policy of indicting individuals instead of corporations was laid down by Attorney-General Wickersham and President Taft, it was believed that the civil suit against the National Packing Company would be dismissed if the directors were indicted by the federal grand jury.

The number of postoffices in operation in the United States June 30 was 59,585. The gross revenue of the postal service for the fiscal year amounted to $224,128,657. The deficit is $5,848,596, as compared with $17,441,719 for the preceding year. It is urged that salary increases amounting to seventy-five thousand dollars be provided for supervisory employees; that provision be made for the promotion to higher grades and increased salaries of expert distributors of mail in various offices, and that an appropriation of ten thousand dollars be made to reward postal employees who present to the department patented devices or processes that may prove of value to the service.

Professor Swain is examining the New York, New Haven & Hartford railroad system for the purpose of revaluation for a commission in Massachusetts which will report to the Legislature. The valuation is expected to exceed that made by Mr. Stevens some time ago, as it goes into the investments and holdings of the company in subsidiary properties. The book value of the road, as made up by the company's officers, is something like four hundred and twenty-five million dollars and it is said that the revaluation will place the figures close to six hundred million dollars.

Recent disclosures in the "draw-back" frauds against the Government have put the treasury department in a position practically to dictate the terms of compromise with the sugar refining companies. The American Sugar Refining Company's recent offer of seven hundred thousand dollars may not be accepted, in view of the fact that the Government is said to have evidence to compel the return of not less than one million dollars.

Archie Hoxsey in a Wright biplane broke the world's record for altitude at Los Angeles last week. He soared more than two miles into the sky, his barograph registering 11,474 feet, or almost one thousand feet above the altitude of 10,499 feet recently attained by Legagreux at Pau, France. This feat was accomplished in a forty-mile gale. Later in the week he sustained a fatal fall in his machine.

There is now pending in Congress a bill recommended by the committee on agriculture and forestry, known as the Doliver-Davis bill, the purpose of which is to secure federal aid in industrial and agricultural education. It would call for an annual appropriation of less than the cost of a battleship.

Demands will be made upon Congress, it is said, for an investigation of the wireless telegraph situation throughout the United States. Formal requests will be made for the appointment of a committee in each branch, with authority to summon witnesses and inspect the books of all wireless companies.

Electricity hereafter will be used to do all the cooking for the sailors aboard the new ships of the navy, as thorough tests have shown the superiority of the electric range over the old coal galley, not only in convenience, but in economy as well.

The battleship fleet is now on a cruise in European waters. Upon leaving the English channel, Dec. 31, it will attempt, as if it were a hostile force, to reach the Atlantic seaboard undetected.

President Taft has appointed Senator Elihu Root as American member of the permanent court of arbitration at The Hague to succeed the late Chief Justice Fuller.

International.

From the moment the old Sultan of Turkey was taken from the throne, the movement to modernize the country takes date. Reports recently rendered by four American consuls related almost exclusively to the plans of the municipalities for the introduction of the agencies of civilization hitherto unknown there. "The lighting system of Aleppo, a city of two hundred thousand," said a consul, "is still the old kerosene lamp, but it is giving way to electricity. A city telephone exchange is to be installed. A complete line of street-railways will be constructed. There are lacking water works, a gas plant, a sewerage system, a fire department, and many other lesser requirements, and the authorities are now ready to grant concessions the moment they are approached by parties able to furnish the necessary guarantees in good faith." The city council of Bagdad has just negotiated a loan of eight hundred and eighty thousand dollars for municipal improvement purposes, and many other Turkish cities are contemplating loans for the same purpose. Salonika is negotiating for a loan of three hundred thousand dollars to be spent in widening certain streets in order that the street-railway may be extended to meet the fast-growing requirements of the town. Every concession so far granted has carried a clause giving the city making the grant absolute ownership and control of the property at the end of a given term of years.

The Canadian railway commission has directed the express companies of the Dominion to file lower tariff rates within three months. The commission declares that express rates are too high and that, as the express companies are owned by the railway companies, there is no occasion for the existence of separate companies to handle the express business. A rate reduction of at least ten per cent in through express traffic is ordered, local rates to be correspondingly cut. The existing form of shipment contract is ordered abolished. The commission affirms that the express companies overpay the railways for accommodation in station, and intimates that this is a convenient way of disposing of profits which otherwise might be so conspicuously large as to be inconvenient.

The Chinese throne has met the situation arising from the almost rebellious attitude of the National Assembly with firmness and tact. Its refusal to create immediately a ministry responsible to the Assembly and to convoke forthwith a general Parliament has been followed by the issuance of an edict which, though peculiarly non-committal, is interpreted as a call to the people to prepare for a program providing ultimately for the establishment of a constitutional cabinet.

King Alfonso having assented to the "padlock" law, which prohibits further establishment of religious congregations, it was promulgated Dec. 28.

Industrial and Commercial.

The United States Government has sold its catch of 12,020 seal skins at Lampson's auction rooms, London, realizing the sum of four hundred and forty-five thousand dollars. This is a direct result of the determination of the United States Government to exploit its Alaskan seal industry, instead, as hitherto, of leasing its rights. The skins came from the Pribyloff islands. The average price per skin was about thirty-three dollars. Last year, when the Government leased outright, it received only one hundred and fifty-three thousand dollars as its share of the proceeds of the sale.

This year's yield of Egyptian cotton is estimated at one million four hundred thousand bales, the Alexandria price of which will average probably one hundred dollars a bale, making the crop worth one hundred and forty million dollars.

In the year 1909 one hundred and three cement factories in the United States turned out 64,196,386 barrels, valued at $51,232,979.

The lumber cut in the United States during the calendar year 1909 was 44,585,000,000 feet, board measure.

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CHRISTIAN SCIENCE SENTINEL

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

[*Concord (N. H.) Monitor.*]

FOR MRS. EDDY.

CITY GOVERNMENT PASSES RESOLUTIONS OF RESPECT.

AT the meeting of the city government, Monday night [Dec. 26], held for the purpose of canvassing the returns of the recent municipal election and closing up the business for the year, action was taken on the death of the Rev. Mary Baker Eddy by the passage of appropriate resolutions. The resolutions were introduced by Alderman Cressy, and in presenting them he said:

"The year 1910 is soon to be a thing of the past, so is this city charter and this city government, and before the book of records which has been so faithfully kept by our worthy city clerk is closed, it seems wise, though a regrettable duty, to have spread thereon this resolution which I am about to introduce over the death of one of Concord's most distinguished citizens, the Rev. Mary Baker Eddy.

"Although some two years ago Mrs. Eddy took up a temporary residence in Massachusetts, that she might be nearer her work, Concord proudly and justly claims Mrs. Eddy as one of her citizens, and in her death we lose an honored, respected, and beloved benefactor. While some may differ in their technical belief, all Concord bows its head reverently at Mrs. Eddy's death, and I ask your careful consideration of the following resolution:

"By the decease of the Rev. Mary Baker Eddy, Concord loses its most distinguished citizen. During the many years she resided here, thousands of people from our own land and from foreign countries have visited our city in paying their respects to her. Through her followers, Concord has become known through the civilized world.

"Mrs. Eddy was distinguished by public spirit, deep generosity, wide charity, and tender and thoughtful helpfulness, and it seems fitting and appropriate that we, the mayor and the board of aldermen and the common council of the city of Concord, take some action in behalf of our citizens to express our appreciation of her residence among us and our esteem of her character; therefore

"Be it resolved, that by the death of the Rev. Mary Baker Eddy the world has suffered an irreparable loss and the citizens of Concord the loss of an honored and a devoted friend of our city, whose motto was 'to injure no man, but to bless all mankind.'

"And be it further resolved, that a copy of this resolution be spread upon the records, and also sent to George W. Glover, Lead, S. D.; First Church of Christ, Scientist, Concord; The First Church of Christ, Scientist, Boston, Mass."

CLIMBING THE LADDER.

HON. CLARENCE A. BUSKIRK.

THE ladder which every worthy student of Christian Science is earnestly and perseveringly trying to climb, has its foot resting upon the earth, but its top seems to be beyond our mortal vision. We ascend this ladder through the medium of spiritual thought, and many of us are able to climb it a little way with comparative ease. Indeed, it is a delightful novelty to get our feet off the ground, where ofttimes they have grown weary and discontent. Especially is this the case when the ladder rests upon some spot which is disagreeable to us, or even repulsive; but if the ladder has its foot in some pleasant place, where the flowers bloom and the grass grows and the birds come to sing, many of us linger there year after year, until some sharp-toothed anguish of mind or body compels us to mount the waiting ladder. It happens that the most delightful places on earth have their occasional evil sights and sounds, and after it has been learned that they can be escaped by climbing above them, the experience is never again forgotten.

There is a sense in which we often have to descend this ladder to attend to our daily duties. Even our thoughts frequently need to walk the earth, and sometimes in dusty and muddy places; but they do this much better, and with happier freedom, after they have climbed away from it all, even if for only a few minutes, for the vitalizing purity of a higher atmosphere attends them, nobler influences invigorate the consciousness, and the mud and dust are not so hard to endure as otherwise. Besides, the ladder is always ready for us to climb; and the oftener we ascend it the easier we find it, so that, instead of fatiguing, the climb refreshes and strengthens us more and more.

In our first experiences many of us are so transported with joy over our escape from some torturing thing below, and so enthusiastic at finding that the instrument of our deliverance is so strong and firm, and so adequate that it can never be crowded, that we want all to accept our report to be true and to follow at once. This is right, and our grateful testimony ought never to be silenced, however received; but the mistake made by many of us, until we have learned better, is to get impatient or discouraged because our glad evidence passes largely unheard and unheeded. We need to remember that the full ear does not appear on the first day that the seed is planted, nor even the day after. We all need, too, whether ready to welcome them or not, some heavenward influences in our lives, and without them we are sure to retrogress toward brutishness in its lower states. With them, however, we may develop something so aspiring and ethereal, so bright and uplifting in its qualities, that we shall no longer ask ourselves, in the words of the old English poet Donne,

> Why should our clay
> Over our spirits so much sway?

Not many men and women, in their best estate, are willing that only clayey associations and influences shall absorb and dominate all the days and nights of their brief pilgrimage on this planet. Consciously or unconsciously, they long for something purer, sweeter, higher. This is because man's true selfhood is heaven-born and not earth-born; therefore the mortal sense of existence is but a belief in temporary exile from a fairer sphere. If man were earth-born, would he not be content with earth? would history's page show, would our own hearts show, that humanity's

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chief and most potent impulses, as well as its mental perspective and sense of right proportion, have their cradle in its unconquerable and indefatigable aspiration and hope for a higher and nobler existence? Is it not here that the dynamics of all religion is to be found? Are not these the basic tendencies which have saved our race from bestiality?

The divine fact recorded in many instances on the pages of the Old Testament, shown in the science of the teachings and works of Jesus, and in the profound dissertation thereon by Mrs. Eddy, verified by the highest human evidence,—this fact is irreconcilable with any other view. This divine fact also shows that we are bettered, physically as well as otherwise, as our thoughts ascend the ladder that takes us away from the gray fogs of earth into a more radiant and inspiring atmosphere. We walk the earth with a firmer and surer step after such excursions, and the higher we climb the more invigorating are the effects upon us. Thus drawing nearer to divine Love day by day, our steps grow ever surer, and no matter how many or high the rounds that await us, we mount upward in supreme confidence that a fairer, purer realm awaits us at the end.

"THEY THAT WAIT UPON THE LORD."

AGNES GARFIELD SMITH.

ONE of the most disheartening fallacies which has long held the Christian world in bondage is the belief that under some circumstances the laws of God and the laws of health necessarily conflict, and that when they do seem thus to conflict, one owes it to himself to obey the laws of health. In fact, to do otherwise is universally considered evidence of a lack of common sense. If this be true, then the Founder of Christianity showed less discernment than any other teacher before his time or since, for he recognized the laws of God only, and to these he rendered entire and ceaseless obedience.

Just what all the laws of health are supposed to be, it is impossible to state with accuracy, for this is a subject on which no two individuals probably ever held exactly the same opinion, and furthermore even those general laws of health regarding which most people agree, are so constantly changing that they are as difficult to keep up with as fashions in clothes. It is not the purpose of this article to discuss why and how such beliefs as these ever came to be accepted; it is enough to say that they have no sanction from the teachings or life of Christ Jesus, whose mandate was: "Take no thought for your life," but "seek ye first the kingdom of God, and his righteousness."

It may be said, however, that this statement should not be taken to mean that Christian Science advocates any unnecessary exposure to dangers of any kind, but it does advocate a fearless obedience to the laws of God; and if this obedience means that one must sit in a draft, go without sleep and exercise, or expose oneself to contagious disease, then Christian Science says, in the language of the psalmist: "Because thou hast made the Lord, which is my refuge, even the most High, thy habitation; there shall no evil befall thee, neither shall any plague come nigh thy dwelling."

But, argue many Christian believers, is not suffering the badge of true Christianity? Are not those who follow Christ supposed to suffer? Indeed, is this not one of the glories of the Christian gospel, that it teaches that final happiness is won only through suffering, and that if we love God as we should, we shall gladly bear the ills that follow in the wake of service to Him? The inconsistency of those who argue thus is shown by the fact that oftentimes these are the persons who also contend that when the laws of God and laws of health conflict, one owes it to oneself to obey the laws of health rather than bring upon himself the sickness which obedience to the laws of God would seem to cause. Nor do these same arguers hesitate to use every means in their power to get rid of sickness when it does come upon them as a result apparently of service to God. At such times "the glorious gospel of suffering" seems quite forgotten!

A careful study of all the Bible promises will show that their general tenor is this: "They that wait upon the Lord shall renew their strength." No proviso is made for those who are confronted with an evident conflict between the laws of God and the asserted laws of health; no protection assured to those who in such an apparent quandary follow the dictates of "common sense." And, after all, is it common sense to believe that obedience to the laws of God may bring loss of health? Do not even the heathen endow their gods with more justice than this? Disobedience to the laws of God is what should bring suffering, but to exhibit Christian courtesy, to serve one's fellow-man, and to visit the sick,—surely these can scarcely be denominated disobedience to the laws of God.

Is it logical, then, that those who obey these laws should pay the penalty of poor health in any of its numerous manifestations? Should not these be the very ones to have the best health and the most vigor? The fact that those who serve most often seem to suffer most, comes not because this result is necessary, but because people believe it necessary. The remedy for this condition of thought Mrs. Eddy states clearly on page 384 of Science and Health: "God never punishes man for doing right, for honest labor, or for deeds of kindness, though they expose him to fatigue, cold, heat, contagion. If man seems to incur the penalty through matter, this is but a belief of mortal mind, not an enactment of wisdom, and man has only to enter his protest against this belief in order to annul it."

Sane reasoning must convince us that they who serve God should acquire constantly, as a result of that serving, greater strength, that they may serve Him more, rather than that they should be afflicted with a loss of strength so that they are compelled to serve Him less. Sane reasoning must also convince us that the sons and daughters of God were never meant to be subject to so-called laws which often conflict with their Father's laws. And Christian Scientists are constantly proving in their own lives that in proportion as they render supreme allegiance to their Father's laws they cease to be conscious that any other laws claim to exist. Gradually but most assuredly they are coming to know that full and trusting obedience to the laws of God brings with it better health, greater strength, sweeter peace than they have ever known before. Already they have learned in some measure that "the spiritual demand, quelling the material, supplies energy and endurance surpassing all other aids, and forestalls the penalty which our beliefs would attach to our best deeds" (*Ibid.*, p. 385): already they have learned in some measure the truth of the wise man's saying, "He that followeth after righteousness and mercy findeth life."

TRUE DISCIPLESHIP.

EVELYN SYLVESTER KNOWLES.

To be a disciple is to be a follower of some teacher or school: it is to be a "learner." Formed from the same root as discipline, the word might suggest that a true disciple is one who is seeking to follow accurately and consistently an appointed line of investigation. When the character of the subject studied is exalted and the application to it is voluntary and conscientious, discipleship cannot fail to have a deep significance. It is apparent, however, that should a student fail in his effort to learn, or use unwisely the knowledge gained, the loss is entirely his own, and neither the teacher nor the teaching is affected by it or responsible for it.

The greatest teacher the world has yet seen was Jesus the Christ, because he taught the highest truth and lived

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what he taught; hence to be his disciple is a divine privilege as well as a sacred responsibility. Jesus gave a brief yet comprehensive definition of discipleship when he said, "If ye continue in my word, then are ye my disciples indeed." This definition emphasizes the necessity of faithful, persistent effort, and the importance of resisting every temptation to let personal opinion usurp the place of the word, the demonstrable truth he taught. First we must hear the word; next we must understand it, and finally we must faithfully apply it. Thus only may we "continue" in it.

The matter of hearing appears simple enough, but were it really so, the Master would not so earnestly have enjoined us to take heed what we hear, nor have declared, "They that hear shall live." Had mortals sedulously cultivated that spiritual discernment urged upon them by daily experience, they would not have needed the warning, "Take heed what ye hear." Jesus saw that error would be offered in the guise of truth, and that the heedless would be likely to accept spurious teaching, and time has proved the correctness of his foresight. Many "false prophets" have indeed arisen, and if one be not watchfully and prayerfully listening for that unfailing inner voice, he may be drawn away from the true path.

Personal sense is one of these prophets, and it tempts both from without and within. From without it argues for or against ideas and individuals, according to its own bias. From within it whispers that revenge is sweet; that we shall not suffer for maligning our neighbors; that we may boast of our own achievements while undervaluing those of another; that we may gossip, scoff, or insinuate without harming ourselves. If we listen to these false suggestions, the truth may appear to be silenced for a time, until some startling experience awakens us from our mesmerism. If, on the other hand, our constant desire is to hear aright, this will be honored of Him who fulfils to us the desires of our heart, and who answers even before we call.

Having heard aright, to understand is not difficult, if we are mindful that spiritual things must be spiritually discerned. The careful guarding of thought necessary in order to hear the call of Truth only, enlarges and quickens our perception, and at the same time adds to our understanding. To increase further this understanding we have the teaching of the Scriptures as interpreted in Science and Health. If these books are made daily companions, we shall not lack spiritual guidance. Frequent communion with the word engenders the ability to put it in practice; and when we become "doers of the word, and not hearers only," we have begun to advance.

Once having found the truth, one would suppose that the easiest and sweetest thing on earth would be to continue in it, but experience contradicts this assumption. Even when the Master, who daily exemplified what he taught, was still lending them the strength and purity of his presence, the disciples found it easy to forget his teaching. It was difficult to continue in the face of ridicule, of unpopularity, of persecution; still more so a few centuries later, when the desire for personal power was in the ascendency; and to-day, in so far as we are governed by human sense, it is no less difficult. Without the aid of Christian Science it is no easy matter to give power to nothing but good; to bless them that curse us; to pray for the prosperity and advancement of those who despitefully use us. Yet, to be accounted a true disciple, we cannot neglect one of his commands. The word must be received in meek and earnest hearts. Day by day we should guard and protect this seed; it should be our constant care not to let it be devoured by greed and jealousy, or be choked by the pleasures and cares of sense, or allowed to decay through apathy, indifference, or sloth.

Our Leader has said that the assimilation of Truth may seem bitter, but persistent efforts to gain more will result in ultimate harmony of mind and body. It might be added that our efforts to give more should be equally persistent. When the Master gave bread to the disciples, they were expected to pass it on to the hungering multitude. What would have been the result to them and to the world had they thought only of their own need?

It is easy, when coming into the realization of Truth, to attend every service and give an occasional testimony, to tell our friends enthusiastically of our wonderful experiences in Science, secretly wondering that they do not at once accept our faith. Soon or late, however, there comes a testing time, when shadows may have gathered; when a sense of pain or loss or sorrow suggests that further effort will be fruitless; or ambition may knock at the door, pride steal in at the window; our good be evil spoken of, our best motives questioned; then opportunity is presented to prove how much of the truth we have really grasped and how deeply we value it—whether or not we are worthy to watch the "one hour" with the Master.

Are we faithful in our church attendance year after year, always ready to do whatever may be required of us to further the interest of the meetings? Do we trust the Father's rod as well as His staff to comfort us? Are we willing to stamp out ambition, choke pride, and bravely resist every temptation to exalt self rather than the one God? Can we patiently persevere through both evil report and good report, never yielding to discouragement, never turning back, never lamenting over present conditions or yearning for those outgrown? Are we obedient to God's law even when we cannot see just where it leads? Are we attending strictly to our own problems? Are we ready to be helpful without thought of reward? Are we humble, grateful, joyous? Are we resisting all temptations to be swerved from following divine Principle, turning a deaf ear ever to the calls of material sense? If so, we have touched the hem of Christ's robe and will be enabled to continue in his word.

The remark was once made to a Christian Scientist, "I wish I had grown more and could do better work. After studying Science for ten or fifteen years, one ought to accomplish wonders." The reply awakened much subsequent reflection. Said the Scientist, "It is a good deal just to have stood for so many years." So let us stand as pillars in the temple of our God, and go no more out. Let us faithfully uphold the hands of those who are ordained to serve and who are so efficient in their allotted places. The former things have passed away, and, behold, there appear new heavens and a new earth for those who are "disciples indeed."

HOLIDAYS AND HOME.

MARY M. SMITH.

At the Christmas season I am reminded of an experience which came to me some two years ago. Christmas morning had dawned cold and stormy, with a heavy rain falling. A keen sense of loneliness depressed me as I went about my morning tasks, for I was thinking of the dear ones who had gathered at the old homestead two thousand miles away, in honor of the day, and longed to be with them. With a heavy heart I took up Science and Health, opening it at the chapter called "The Apocalypse." As I read, a sense of peace and quietness began to steal over me; the description of the holy city had never before seemed so beautiful, and the last sentence of the 23rd Psalm, which closes this wonderful chapter, "'I will dwell in the house [the consciousness] of [Love] for ever'" (Science and Health, p. 578), brought to me a complete overcoming of the above-described condition.

Surely to dwell in the consciousness of Love is indeed to dwell "in the secret place of the most High," and to continue in this consciousness is to "abide under the shadow of the Almighty." Then it suddenly dawned upon me that this consciousness is home, the only real, permanent home I could ever have, and that I could not be separated from it. Error immediately argued that this realization did not bring me any nearer my own kinsfolk; but the

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thought that "this spiritual, holy habitation has no boundary nor limit" (*Ibid.*, p. 577), that it was for them and for all mankind, put this argument to silence. Being very happy in this new understanding of home, I thought for a moment that I would rather stay in my own rooms than go to dine with the friend who had so kindly invited me to her home; but on second thought I decided to go, feeling sure that I could not be separated from the joy of knowing I had found a new home, or rather that I could take my home with me.

During the afternoon I overheard my friend and hostess say to her mother, "I invited Miss Smith to spend the day with us because I was afraid she would be lonely, living all alone as she does, and so far from all her people; but really she is the most joyous individual I ever saw. I wonder what makes her so happy." Certainly I was glad to know I had been able to keep my new sense of home with me throughout the day. Now Christmas means more to me, because its real significance as the appearing of the Christ-idea to human consciousness has become clearly understood, and I am more grateful than ever for our text-book, "Science and Health with Key to the Scriptures," which is showing us how to follow the Master's teachings.

DOORS AND GATES.

HARRIET DAVIES.

THE Scriptures make frequent mention of doors and gates, which, if taken in a literal sense, convey but scant meaning to the reader, until divine metaphysics comes to his aid and unfolds the spiritual interpretation of the sacred writings. On page 123 of Science and Health Mrs. Eddy explains that "divine Science, rising above physical theories, . . . resolves *things* into *thoughts*." The above expressions must therefore be translated into thoughts before the proper understanding of them is gained.

According to dictionary definition "gate" signifies a place of entrance into any enclosure; "door" an opening into a house. Before the children of this world can possibly pass over the threshold into the kingdom of heaven, which is man's rightful inheritance, their thoughts must be spiritualized, lifted up above the region of physical sense. "Lift up your heads, O ye gates," cries the psalmist, "and the king of glory shall come in." In a later psalm very clear instruction is given as to how these gates are to be entered: "Enter into his gates with thanksgiving." The prophet Isaiah is found to say, "Thou shalt call thy . . . gates Praise."

These expressive terms are employed by many of the authors of the books of the Bible to typify the mental passage to be traversed by man on his way from sense to Soul,—his eternal destiny. Moses, when describing Jacob's vision of the ladder set up from earth to heaven at Bethel, writes, "And Jacob awaked out of his sleep [his material conception of life], and he said, Surely the Lord is in this place [spiritual consciousness]; . . . this is the gate of heaven." And again, "the angel of the Lord" promises Abraham, "Thy seed shall possess the gate of his enemies; . . . because thou hast obeyed my voice." The writers of the books of Judges and Job, the psalmists, as well as the prophets Isaiah, Hosea, Malachi, all made use of the words doors and gates when transmitting their visions of Truth to writing, visions inspired by spiritual communion with the one divine Mind.

Later one came who declared himself to be the "door of the sheep." "I am the door: by me if any man enter in, he shall be saved." Again he said, "I am the way, the truth, and the life: no man cometh unto the Father, but by me." Thus spoke Christ Jesus, who with such ineffable love, such sublime sacrifice of self, wrought the way of salvation for all men, fulfilling thereby "the law and the prophets," welding the links of the mighty prophetical chain, so that it could never more be dissevered. In the last of the canonical books, the Revelation, St. John writes, "These things saith he that is holy . . . behold, I have set before thee an open door, and no man can shut it." And "blessed are they that do his commandments, that they may . . . enter in through the gates into the city."

On page 392 of Science and Health is found this mandate, "Stand porter at the door of thought," and every Christian Scientist will do well to keep this solemn precept of their revered Leader constantly in view, inasmuch as their release from material captivity, from sin, sickness, and death, depends entirely upon the diligence and faithfulness with which they guard the door of their thought. If God's thoughts are alone allowed to gain admittance to the realm of consciousness, and thinking is practised according to Love's infinite law of good, then the children of the universal Father will follow their Leader along life's highway, treading in the ever open footprints that Christ Jesus made as he went before to show them the way. When, after patient endurance and implicit obedience to the Father's will, the harmony of the Father's house is gained, as gained it surely must be, the faithful, clothed in the seamless robe of Christ, will find the sure heritage of God's children,—everlasting life.

[Written for the *Sentinel*.]

BEGINNINGS.

MARY I. MESECHRE.

BEGIN the year with God,
  O thou who standest on its threshold fair!
  And then, whate'er may come, thou needst not care;
  No burden will be thine thou canst not bear,
  Nor any task assigned thou may'st not dare;
So, ere a single step thou yet hast trod,
Begin the year with God!

With God begin the day!
  It is the day He made: in gladness speed
  To meet its every task, nor shalt thou heed
  Fear's subtle whisper that would bid thee plead
  Unfitness for thy place. His hand shall lead;
So, that thou may'st His guidance know for aye,
With God begin the day!

With God begin the hour!
  It is but lent thee: fill its slender span
  With cheering thoughts and loving deeds to man;
  On error's faintest murmur place swift ban.
  This hourly do: whoso thy work may scan
Shall know, by its full meed of love and power,
With God began the hour!

The hours, the days, the years
  That pass so swiftly, yet so endless seem,
  Are but the shreds and tatters of our dream,—
  False superstructure of a baseless scheme:
  Through its rent fabric we may catch the gleam
Of that fair dawn whose light our pathway cheers
Till God's full day appears!

For God is All-in-all!
  The years, the days, the hours, that seem to be
  So much, while we His plan but dimly see,
  Are naught to Him who views eternity!
  His Word reveals that in reality
Time's broken measures cannot us enthrall,
For God is All-in-all!

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EXCERPTS FROM EDITORIAL COMMENTS.

[*Twentieth Century Magazine.*]

Mrs. Mary Baker Eddy, the Founder of Christian Science, passed into the broader life on Dec. 3, in her ninetieth year. The story of her life forms one of the most remarkable records among the histories of the religious leaders of the ages, and she was unquestionably the greatest religious leader that has arisen in the new world. To those who knew her personally and intimately she was the incarnation of love and kindliness of spirit, though resolute and brave in uncovering and opposing error. Seldom in the history of civilization has a great spiritual leader lived to see so rich fruition follow the giving of the message.

From infancy, her health was frail. Many of her early years were years of constant suffering and pronounced invalidism, and after seeming restoration to health came an accident that brought her to the gates of death. This was more than fifty years ago. When hope from human sources had been abandoned, she experienced an interior illumination or a realization of the power of God to heal. Since then, for over half a century, she wrought indefatigably, giving to the world the message she believed to have come from the All-Father as a new illumination, revealing anew the Christ-truth that made the early and uncorrupted church invincible.

For more than half a century, the most powerful opposition and antagonisms beat around her. For years and decades she was the target for ridicule, abuse, slander, and calumny. Conventional religion and organized medicine vied with each other in attacking her theory, ridiculing her position and impugning her motives. Foes arose within her own household, and to the fierce opposition that has almost always beaten with tempestlike force around the head of a great religious or spiritual leader, was added the opposition of organized medicine, only second to dogmatic theology in its intolerance for new theories or philosophical concepts that antagonize old ideas. The persistent, tireless, and many-sided opposition would have crushed any one not sustained by an invincible living faith. In an hour when the creeping paralysis of materialism was taking hold of conventional Christianity, making it increasingly blind to the spirit and correspondingly concerned with the exterior manifestation, Mrs. Eddy gave forth her message, which has transformed hundreds of thousands of lives.

One does not have to be a Christian Scientist to recognize the wonderful work it has already wrought. If it had done nothing more than heal tens of thousands of hopeless invalids, thousands of whom were resting under the death sentence from conventional medical scholasticism, it would have done much. If it had done nothing more than transform and ennoble with a vital faith hundreds of thousands of lives to which God and religion had come to mean nothing, it would have been one of the greatest positive upward-impelling forces of the age. That this message should appeal in a compelling way to a million or more intelligent men and women in the most searching and critical age and among the most mentally acute peoples of earth, is one of the most significant historic facts of the present.

[*Argus-Leader*, Sioux Falls, S. D.]

There are few women of this age whose names are more familiar in the average home than that of Mrs. Mary Baker Eddy. There are few who have been the object of such extremes in the expressed opinion of the public as has this able woman, who in middle life, after a long period of seclusion, emerged with a wonderful system of religion, that within a few years has extended its influence to the uttermost parts of the earth.

Her faith has weathered the taunts and the gibes and the persecution of the majority, and has brought peace and comfort and usefulness to an ever-increasing minority of her fellow-beings. We who know the least of the woman and her work have perhaps been their severest critics. It has been easy to follow up the recital of cures effected by Christian Science with the remark that it was a wonderful thing, and it was accomplishing a great work among people who were ailing only in imagination. We have delighted in recounting cases where Christian Science patients have died for want of medical assistance. Perhaps they have; but in order to have been just, we should have struck a balance with the fatalities due to too much surgical and medical experiment.

Leaving the subject of physical healing to the discussion of the learned and wise, let us simply look into the faces of the pupils of Mary Baker Eddy. There we read the message of "On earth peace, good will to men," and bask in a momentary reflection of the radiant joy that seems to illumine the lives of all her followers. The strained, hurried, worried, hunted look characteristic of our modern existence has been smoothed away as completely as the hand of death erases all trace of physical suffering on the faces of our dear ones, filling us with awe at its mystery and its sublimity. As light hearts and happy faces are as infectious as their too numerous antipodes, the influence of Mrs. Eddy's teachings reaches far out beyond the pale of her following and, regardless of religious or scientific belief, sends shafts of warm light into thousands of shadowed lives.

Surely she has not lived and wrought in vain! We may neither understand nor accept for ourselves her teachings, but in recognition of her efforts and of her success, as we must see it, in humanity's cause, we tenderly lay a wreath of laurels on her bier and carve her name on the tablets of memory among those of many other brave women of this century, who have blazed the way through dark forests of public disapproval and tangled thickets of persecution into the clear light of Truth as seen by them.

[*Short Hills* (N. J.) *Item.*]

Mrs. Eddy's greatness came from rediscovering and restoring the method of Christ's healing. Her book, "Science and Health with Key to the Scriptures," contains the rule by which to find one's relation to God and the resultant freedom from every evil that flesh is heir to. It is a book that must be studied to be understood, and hundreds of thousands today claim that it has introduced them to better morals, firm health, and a satisfying religion of the "I know" quality. To understand is to know. Understanding changes blind faith to realization—to knowing. Wisdom, godliness, and health may be attained by the practice of the teachings of Science and Health in connection with the Scriptures, and all, if they will, may demonstrate it. This happy consummation can be brought about not by retaining in consciousness old-time cherished but erroneous theories and beliefs, but by dismissing them, and putting in their place Mrs. Eddy's demonstrable truth as taught in the Bible and in her writings. This is not mere assertion,—it is fact—fact that may be stubborn, and yet gloriously so. Multitudes are proclaiming most solemnly and happily these facts. These multitudes are composed of intelligent, progressive persons in search of ultimate truth,—who do not want unsubstantiated theories, but who do want religious facts scientifically demonstrated in the Christ-way right in their own consciousness and experience. The remedy for all sin and error and all discord and all disease, as taught by Mrs. Eddy, is Truth, and Jesus said, "Ye shall know the truth, and the truth shall make you free."

We thank Mrs. Eddy because she demands as did her Master the perfect life, and because she shows us how it can be accomplished. We thank her for reinstating the Christ-religion and proving it such by practical demonstration. We thank her for a religion that knows one God only. We thank her for founding and establishing

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a church scientifically Christian. We thank her for her "Key" that opens the spiritual Bible. We thank her for steadfastly continuing her studies in humanity's behalf under inhuman persecution; for her genuinely Christian life, without which it would have been impossible for her to become great in humanity's service.

The pages of the world's history fail to reveal a greater woman either in one or in many accomplishments. Mrs. Eddy was without a superior among her sex for spiritual insight, organization and leadership, and in capacity for indefatigable labor. Her writings, including hymns and poems, are permanent literature, ever refreshing, ever sought, growing more and more appreciated. Rejoicingly affirming "God is my life," she entered upon her higher consciousness, beautifully, triumphantly.

[*Beacon*, Cannon Falls, Minn.]

Those things that we call character in the individual are expressed in the sum total of the life-work; and the ability to work in this sense is also measured by the ability of the individual to lose himself in his work. Work to be of lasting value must be a share of the general work to be done; the lasting good one does, a part of the general good. History shows this to be the one true measure of greatness, and since Mrs. Eddy's work, both as a system of healing and as a religious philosophy, long since passed the experimental point and has become an institution, so Mrs. Eddy's place in the history of her country and of all countries, of the religion of her time and of all times, is defined and certain.

Mrs. Eddy was a great soul rather than a great intellect; though as a philosophical thinker and writer she looms large, it was in the realm where the philosophical and the spiritual commingle, in the philosophy of the spiritual, that she specially shone and where she was specially strong and effective. And this expresses, too, the most striking feature of Mrs. Eddy's work; it was effective,—widely and amazingly effective. Though her thought, as expressed in Science and Health and her other writings, was often involved—as is often unavoidable in dealing with subjects that do not accommodate themselves to the foot-rule system of elucidation—her language was always most simple and even her most earnest controversial style was kindly. Nothing was ever more clearly demonstrated in the life-work of an individual than was the spirituality, the kindly nature and the human understanding of Mrs. Eddy demonstrated in her work. This, too, was one of the obvious causes of her effectiveness as a leader and teacher. No one at all familiar through Christian Science publications with the tone of the many letters addressed to her from Christian Scientists from all parts of the world where civilization has gained a foothold, could doubt that Mrs. Eddy was deeply beloved by a great multitude of people, whom she had won to her by the wisdom, the sincerity, the sympathy, the forbearance and what might we think be called the keen spirituality evident in her written work. That Mrs. Eddy's life, energies, and talents were devoted to the general good is evident, not only in the million or more who are identified with the Christian Science church, but in the millions more who through contact with the movement have been restored to health, through its system of healing, and strengthened, blessed, and comforted by its spiritual philosophy.

[*Sawtelle* (Cal.) *Veteran-Enterprise.*]

No other woman in this age—or even in the history of the world—has ever accomplished such a beneficent work for humanity as the dearly loved Leader of the Christian Science movement. Mrs. Eddy will rank in history as one of the world's greatest women; as one of the world's greatest benefactors. The growth of the Christian Science church has been phenomenal, and today there are hundreds of thousands of her followers in every portion of the world who can testify to the wonderful good brought to them through the study of Christian Science. Mrs. Eddy's life-work was to restore to humanity primitive Christianity, with its saving power, here and now.

Mrs. Eddy's mission is fulfilled. The work she began will go steadily forward. The passing of the loved Christian Science Leader will only serve to unify the faithful followers, and they will strive the more earnestly to carry forward the work of the great church that she founded. There will be no successor to Mrs. Eddy. There can be none. And she will ever live in the hearts of her loving students as their revered Leader.

[*New Amstel Magazine.*]

To sum up Mrs. Eddy's teachings, plainly she realized to the full that there is but one right way to do anything, and to do this one right thing always—not part of the time—will ultimately lead to harmonious conditions, thus proving the Master's statement that "the kingdom of heaven is within you." Following this ideal doctrine to its logical conclusion, if every one simultaneously set about learning exactly the right thing to do, then doing it literally, how soon do you suppose it would be before the entire world would lose its sense of fear, of hate, of selfishness, and of imperfection? Mrs. Eddy simply thought and lived the Master's gospel of love—of non-resistance; and, by the way, it is generally conceded that all orthodox Christians also embody his teachings in their creeds.

Is it quite the correct thing to condemn either man or woman for not only knowing the truth, but also putting it into practice? This is what Mrs. Eddy has done, and she has done it successfully.

[*Piqua* (O.) *Leader-Dispatch*].

Founder of the Christian Science cult, it cannot be denied that her life, her work, her faith have done untold good, and doubtless it will be admitted that in the church she founded, fostered, and furthered, her good works shall go on. Thus, even in that aspect it cannot be said that Mary Baker Eddy is dead. Death nowadays has come to mean so little to the broadened mind of advancing civilization that, when a great mind and a pure spirit pass beyond the ken of our limited vision or expression, we have begun to dimly realize that death could mean no cessation of usefulness.

Thus with Mrs. Eddy. Agree with or admire her as we may; disagree with or scoff at her as we will, she leaves behind a feeling of power, of purpose, of accomplishment, and of a faith so strong that we are forced to admit that death is but a fleeting breath that has passed over the flickering light of human life, or a shadow that has passed between our vision and the object of our comprehension. The great souls are still here, and, but that our eyes are dimmed, our vision limited, we should still be in touch and communication with them.

That she died does not in any way detract from the seriousness of the teachings of Christian Science. Other great Christian disciples have died, but their religion goes on, and so may the teachings of Mary Baker Eddy. Much more than the peace of mind of the Christian Scientists—which even the greatest enemies of the cult confess exists among her followers—must lie in this belief. The church has grown too large and has too many eminent thinkers in its congregations for any general acceptance that the belief merely eases the worries of life. However, if it did nothing more, and is accepted for only this, what a great boon to mankind has been this woman, whose life, lived in our time, may a hundred years hence seem as marvelous as that of some of the other greater teachers that made the worship in the Christian religion one of the great institutions of civilization.

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[*Jewish Review and Observer*, Cleveland, O.]

The death of Mary Baker Eddy, the Founder of Christian Science, removes from the world a great leader of superior ability, and while we do not agree with her in her religious doctrines, we must acknowledge that she was one of the greatest women of modern times, and that it was largely due to her remarkable powers as a leader that Christian Science has secured the large number of followers. Although Mrs. Eddy is dead, Christian Science will live.

[*Aroostook Pioneer*, Houlton, Me.]

In the death of the Founder of Christian Science, America has lost another of its greatest women. However much we may have disagreed with her or have criticized her utterances, we can but admit her greatness and the remarkable power she had of leading. She founded a religious sect that has shaken the foundations of every evangelical church in the country. Her life has added one more proof that humanity longs for a belief in the spiritual, for trust in a higher power, and for visual evidence of its agency. Mrs. Eddy's religion appealed to the sick, the afflicted, and the hypochondriac, where others appealed to the outcast and the forsaken. She won largely, and the force of her character will be felt in her church for all time. Regardless of the merits or demerits of Christian Science, it has become an unmistakable influence of the century. Mrs. Eddy built a church which has drawn to it persons of culture, education, and property, and we have no doubt that it will go on, accepting what we call the death of its Leader as only one more demonstration of her greatness.

[*Saratogian*, Saratoga Springs, N. Y.]

The public may well heed the very useful and desirable lesson emphasized at the recent funeral of Mrs. Eddy, Founder and Leader of the Christian Science church—that of simplicity and lack of show and ostentation at such ceremonies. Mrs. Eddy was the Leader of a following of many hundreds of thousands of persons. To her as the Founder of their religious belief they naturally gave great love and veneration. Naturally they would desire to show at her death some measure of their grief and sentiment. The opportunity was presented for much of display and ceremony and fulsome tribute. But it was not utilized. On the contrary, there was no parading of grief, no array of eulogy disbursers, no costly ostentation, and little of the outward show of paraded grief and funeral trappings.

All of which was eminently sensible and proper. The average funeral eulogy is a farce. The usual display at such a time is grossly out of place. A burden of debt is habitually incurred that is wrong in every sense and often a great hardship to those who are directly concerned in meeting it. Such display and expense assuage in no way the sorrow of mourners or the peace of the departed. If Christian Science teaches the more sensible way, it is doing a great service to humanity.

[*Hibbing* (Minn.) *Tribune*.]

The death of Mary Baker Eddy, Founder of the Christian Science church, is an event of interest throughout the civilized world. Mrs. Eddy, whatever may be our varying opinions concerning her creed, was one of the world's benefactors. There is that in her teaching which has given, and is giving, hope, purpose, and uplift to thousands, and few there be in all the roll of the world's inhabitants from Adam down of whom that can be said. Few, indeed, of whom it can be said in equal measure. We may theorize, and dispute if we will, of the future of Christian Science, but we cannot deny the great good that Mrs. Eddy has done. Peace to her ashes, honor to her memory, and may her spirit live after her to be as great a blessing to mankind as she was herself in her life-work.

[*Martin County Independent*, Fairmont, Minn.]

The papers speak of the death of Mary Baker Eddy. The good book says "there is no death." What is commonly called death is but a change or transition from one sphere of life or activity to that of another. Mrs. Eddy had reached the good age of ninety years. The Saviour of man, who said there was no death, also taught the change when one's sphere of work was done on this earth. Mrs. Eddy has passed to a higher existence. She is not dead. She lives by her example, her precepts, and the good work she has accomplished.

[*Sabula* (Ia.) *Gazette*.]

Although opinions differ in regard to the Christian Science faith, there is no denying that it has brought peace of mind, happiness, moral and physical uplifting to hundreds of thousands of people, living in our country and abroad. The greatest monument to Mrs. Eddy's memory will be the hearts that are filled with gratitude to the one whose illumination of the Scriptures has brought them spiritual contentment and a more implicit faith in God.

[*Boston* (Mass.) *Courier*.]

Whatever may be the prevailing opinion as to the tenets of her faith and its lasting benefit to the great cause of religion, none can deny that Mrs. Eddy was a remarkable personality, one of the great characters which stand out in bold relief in the history of the nineteenth century in spiritual affairs. Long after many who have won renown in literature, in art, in social and political advancement shall be forgotten with the passing years, her name will live as the Founder of a great religious cult which has taken firm hold of the souls and consciences of millions of the human race and has extended to the farthest limits of civilization. To her genius, her inspiration, her mental and spiritual powers alone the world owes the great religious movement of Christian Science. From humble origin it has risen in the short space of thirty years to include in its devotees some of the most intellectual and wealthiest among the English-speaking people. Her leadership was accepted without qualification or rivalry, and most graciously she has exercised the control and spiritual direction so freely accorded to her. She has brought to herself the power of concentration and a devotion which alone would have marked her as a character of eminence.

The record of Christian Science has been phenomenal. What a rise and progress it has had! No other faith in the world's history, as far as human annals go, has risen and extended so rapidly, so quietly, so persistently. The cause projected by her, nourished patiently and almost despondingly amid the misgivings of friends and reproaches of enemies, triumphed in the moment of despair. It was an individual triumph. It showed the implicit confidence in the germs of truth at the base of her belief, and the stability of her faith. The fact that the cause has extended so far, that it has drawn so many adherents, that her precepts and sayings are regarded as an inspiration to her followers, is an acknowledgment of her great individuality.

[*Evening Tribune*, Des Moines, Ia.]

In the death of Mrs. Eddy the United States loses one of the most remarkable women of her time. Whatever may be thought of the faith she founded, the fact that she founded a faith, intelligent people by hundreds of thousands profess in these intellectual days of scientific caution, marks her a prodigy. Moreover, her faith, instead of being gross or materialistic, has been idealistic to a degree, so much so that to the unbeliever it has seemed fanciful, a remarkable faith to gain adherents for in a practical age, when belief is confined very largely to things seen.

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CHRISTIAN SCIENCE SENTINEL

EDITORIAL

[Reprinted from *Sentinel* of July 7, 1906.]

PERSONAL CONTAGION.

MARY BAKER EDDY.

At a time of contagious disease, Christian Scientists endeavor to rise in consciousness to the true sense of the omnipotence of Life, Truth, and Love, and this great fact in Christian Science realized will stop a contagion.

In time of religious or scientific prosperity, certain individuals are inclined to cling to the personality of its leader. This state of mind is sickly; it is a contagion—a mental malady, which must be met and overcome. Why? Because it would dethrone the First Commandment, Thou shalt have one God.

If God is one and God is Person, then Person is infinite; and there is no personal worship, for God is divine Principle, Love. Hence the sin, the danger and darkness of personal contagion.

Forgetting divine Principle brings on this contagion. Its symptoms are based upon personal sight or sense. Declaring the truth regarding an individual or leader, rendering praise to whom praise is due, is not a symptom of this contagious malady, but persistent pursuit of his or her person is.

Every loss in grace and growth spiritual, since time began, has come from injustice and personal contagion. Had the ages helped their leaders to, and let them alone in, God's glory, the world would not have lost the Science of Christianity.

"What went ye out for to see?" A person, or a Principle? Whichever it be, determines the right or the wrong of this following. A personal motive gratified by sense will leave one "a reed shaken with the wind," whereas helping a leader in God's direction, and giving this leader time and retirement to pursue the infinite ascent,—the comprehending of the divine order and consciousness in Science,—will break one's own dream of personal sense, heal disease, and make one a Christian Scientist.

Is not the old question still rampant? "When saw we thee a stranger, and took thee in? or naked, and clothed thee? Or when saw we thee sick, or in prison, and came unto thee?" But when may we see you, to get some good out of your personality?

"In the beginning was the Word, and the Word was with God, and the Word was God" (St. John). This great truth of God's impersonality and individuality and of man in His image and likeness, individual, but not personal, is the foundation of Christian Science. There was never a religion or philosophy lost to the centuries except by sinking its divine Principle in personality. May all Christian Scientists ponder this fact, and give their talents and loving hearts free scope only in the right direction!

I left Boston in the height of prosperity to *retreat* from the *world*, and to seek the one divine Person, whereby and wherein to show others the footsteps from sense to Soul. To give me this opportunity is all that I ask of mankind.

My soul thanks the loyal, royal natures of the beloved members of my church who cheerfully obey God and steadily go on promoting the true Principle of Christian Science. Only the disobedient spread personal contagion, and any imaginary benefit they receive is the effect of self-mesmerism, wherein the remedy is worse than the disease.

FORWARD.

At the beginning of the year all earnest thinkers are listening for marching orders, and in this mental attitude the divine command to the children of Israel is of special interest. They had fled from Egypt and were encamped by the Red Sea, which apparently barred the way to further progress. In this hour of darkness and seeming peril, with their relentless foes pressing hard upon them, they began to reproach the one who had led them thus far, but Moses' response was, "Fear ye not, stand still, and see the salvation of the Lord." It would seem as if their fear had caused them to look back toward their house of bondage, if not actually to turn thitherward; hence the command to stand still. Then came to Moses the direct order from God, "Wherefore criest thou unto me? speak unto the children of Israel, that they go forward." They did so, and found that infinite wisdom had bidden them advance, and in all their subsequent history we find the eternal law of progress voicing itself through their spiritual leaders, up to the time of Christ Jesus. The pity is that it should ever have been written of any human beings that they "walked in the counsels and in the imagination of their evil heart, and went backward, and not forward."

Christian Scientists usually take their first steps out of Egypt (which has always typified sense domination) when aroused by suffering to seek freedom. They have learned that all attempts to gain freedom from the enslaving senses, by material means, have but added to their fetters,—the recourse to drugging, dieting, etc., making the mortal mind an abject slave to the body, until the well-nigh hopeless sufferer cries out, as did St. Paul, "Who shall deliver me from the body of this death?" Then Christian Science comes to the rescue, and before long the erstwhile captive and sufferer joyfully declares, "I can do all things through Christ which strengtheneth me." He tells how he can enjoy his food, how he can sleep, and brave the elements without fear. This is well, if the heart is filled with thankfulness to the giver of all good, but even then, and at every step of the way, the divine order is, "Go forward." It is not enough to know that we are freed from the belief in sickness, we must also be freed from the belief in sin, and the delusion that happiness is in anywise dependent upon materiality.

It is said that a courtier once told Robert Bruce that he should bestow rich gifts upon his faithful followers when he came to the throne, but he wisely responded that this would only be to deprive them of the hardihood which had enabled them to achieve their country's freedom, and to burden them with enslaving luxuries would not add to their happiness, but would merely lessen their sense of independence. Well said St. John, "Love not the world, neither the things that are in the world." Even the beauty of a flower must be seen spiritually if we are to advance from the mortal and perishable sense of things to the spiritual. It is not enough that we can, to some extent, quell the fear of disease for ourselves and others. We must go forward if we are ever to reach the goal of Christlikeness. Shall it ever be said of Christian Scientists that they are "lovers of pleasures more than lovers of God;" or that, like Demas, they have forsaken Christ because of "having loved this present world"?

Students of Christian Science need to ponder oft their Leader's counsel, as given in "An Allegory" (Miscellaneous Writings, p. 323), especially her warning respecting the folly of laying down a few of the weights which hinder progress and then taking them up again; or the folly of tarrying "in the habitation of the senses, pleased and stupefied, until wakened through the baptism of fire." To all who would reach the "liberty of the children of God" the command of Truth is ever the same, that they go forward and reach the promised land.

ANNIE M. KNOTT.

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ANOINTED OF GOD.

"BEFORE your letter reached me relief came, and now I am nearly free. I am thankful every minute."

As the telegram, with these grateful words witnessing to Truth's appearing in answer to prayer, was read, a great wave of humility and of joy broke upon the heart of the practitioner. A week before a letter had come from the distant friend, telling of most distressing conditions, and of pain that had seemed unendurable for months. It had closed with a pitiful plea for help, and thought was immediately centered upon God, upon the truth of being as our only refuge and strength. The Scientist had declared for God's rule upon earth, that His hand "is not shortened, that it cannot save; neither his ear heavy, that it cannot hear," and a great expectancy of good had been born in his heart. Nevertheless the immediateness of the return rebuked his past reserve and doubt, and awakened a new realization of the meaning of the words in which the prophet voices his quickened sense of the scope and efficiency of the ministry to which the Christ-man is called: "The Spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor: he hath sent me to heal the broken-hearted, to preach deliverance to the captives."

On page 592 of Science and Health Mrs. Eddy defines "oil" as a symbol not only of "consecration: charity; gentleness: prayer;" but of "heavenly inspiration," the enduring activity of Truth in human consciousness, God working in us, and St. John was surely moved by this thought when he wrote, "The anointing which ye have received of him abideth in you, and ye need not that any man [personal sense] teach you: . . . as the same anointing teacheth you of all things, and is truth." In keeping with this idea of individual privilege Christian Science teaches that every disciple of Christ Jesus is to present to the world his unquestionable credentials as the ambassador of Truth. The demonstration of the presence and power of the Christ-idea in the healing of the sick is to be the seal of his authority to stand before men as a Christian believer, and whatever human call and authorization may come to him, without this his commission does not bear the Master's seal.

The anointing of God is a "purification of sense and self" (Science and Health, p. 324), an illumination of consciousness, an assimilation of divine Truth. "What has been learned of truth," as one has well said, "must destroy, by reason of its own lawful activity, both sin and sickness." Thus is every true disciple to establish his dominion over the asserted powers of evil. This is the unequivocal spiritual democracy inculcated in Christian Science. Recognizing no sacerdotalism, it insists upon the spiritual freedom and responsibility of every individual to become a king (ruler) and a priest (minister) unto God. While sedulously respecting the religious beliefs of others, it has dared to support the contention of St. Paul, when he declared, "Now he which stablisheth us with you in Christ, and hath anointed us, is God;" and this concept is enlarged and completed when the spiritual awakening which has enabled one to find freedom for himself makes it possible for him to bring freedom to others. This is the genius of Christian Science. It meets every honest man upon the way, even as Saul of Tarsus was met, and says to him, "Rise, and stand upon thy feet: for I have appeared unto thee for this purpose, to make thee a minister."

The anointed is he in and through whom God is accomplishing His will; and who can measure the world's need today of such men, those who have seen the vision and are obedient thereto, who have a demonstrable apprehension of truth and who are proving it by their works? Christian Science calls its every representative to fulfil this ideal, to be neither fearful nor foolish, neither superstitious nor sleepy, but to be alert and joyous, "strong in the Lord, and in the power of his might," the anointed of God, a minister of Christ.

JOHN B. WILLIS.

AMONG THE CHURCHES.

SAN DIEGO, CAL.

Free from debt, the beautiful new Christian Science church, erected and equipped at the southwest corner of Second and Laurel streets, at a cost of $85,000, was dedicated with appropriate services at ten o'clock yesterday morning [Nov. 24]. The services were impressive in their simplicity and elevating in effect, being witnessed and participated in by a congregation which taxed the seating capacity of the spacious auditorium.

Charles L. Kirtland, First Reader, delivered a short address, giving a sketch of the growth of the congregation in San Diego. His remarks were in part as follows, —

Christian Science was introduced into San Diego in 1887, the first public services being held in Good Templars Hall on Third street: afterward services were continued at the residence of Frank Gale, and later at 1907 E street. The Sunday School was organized in 1890 with twenty-two children. In December, 1892, the church was formally organized under the name of "Church of Christ, Scientist," with twenty-five charter members, and legally incorporated, in 1897, under the laws of the state, as "First Church of Christ, Scientist, of San Diego, Cal." In 1898 regular services were conducted in the Jewish synagogue on Second street and a reading-room was established. About this time a building lot, located at the corner of Third and Ash streets, was purchased for $1500. The corner-stone for the new church home was laid on the last day of the year 1904, the opening services being held just one year later in 1905, and the church formally dedicated Sept. 30, 1906, at a total cost of about $9000.

The need for much larger quarters was very soon apparent, and after careful consideration the land upon which this building stands, valued at $8000, was selected and lovingly donated to the church by one of its members. On July 21, 1909, ground was broken on this building site, and on the morning of Oct. 25, 1909, just as the bright morning sun rose over the mountains in the east, the corner-stone was laid, with simple and sacred ceremony.

San Diego Mirror.

DETROIT, MICH.

Through growth and loving unity, Second Church of Christ, Scientist, Detroit, was formed early in 1910. The contracts have now been let for a beautiful structure, costing in all $60,000. The location is central for the eastern part of the city and on the boulevard, as it starts from the river and island park, a most sightly and convenient spot. It is expected to be ready for services by July next, and will seat eight hundred persons.—*Correspondence.*

LITTLE ROCK, ARK.

Second Church of Christ, Scientist, Little Rock, Ark., has completed a chapel on Twentieth and Louisiana streets, with a seating capacity of two hundred and forty-eight. Two years ago a corner lot was purchased and paid for. Oct. 1, 1910, the contract for building the chapel was let, and the edifice was completed Nov. 15, the first service being held Nov. 20.—*Correspondence.*

NEW BEDFORD, MASS.

The last payment has been made by First Church of Christ, Scientist, of this city on a mortgage of $2500 on its lot at the corner of County and Mill streets. The lot was purchased a year ago for $6000, and the money has been raised entirely by voluntary contributions. Enough money remains in the treasury to form an excellent nucleus for the building fund.—*Standard.*

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THE LECTURES.

BRIGHTON, ENGLAND.

Bicknell Young delivered a lecture on "Christian Science" at the Hove Town Hall on Friday evening, Nov. 4. The speaker was introduced by Clement Carpenter Gatley, Esq., M.A., LL.D., B.C.L., barrister-at-law, who spoke in part as follows,—

We have assembled here tonight to listen to a lecture on Christian Science, a subject which, while vitally interesting to some of us, is somewhat new to others who are present. Among the latter class I may place myself. I am not a Christian Scientist; I know but little of the system of faith about which we are to learn something this evening. But this is one of the reasons of my presence here.

All systems of faith are striving for the same ideal—to honor the great creator. They teach their members to do so by setting before them a certain course of conduct. The Roman citizen found a religious ideal in the three great precepts of the civil law: "to live honestly, to harm nobody, and to give every man his due;" the Christian in the ten commandments and the sermon on the mount. Just as I think that prayer is something more than words—rather an intense soul-question or soul-aspiration, so I think that religion is something more than a mere set of forms or dogmata. The word is derived from the Latin *religare*, "to bind back," and means literally a binding back of mankind to the Spirit of the great creator. Whatever be the form, that is the spiritual idea which underlies all the great systems of faith. It is interesting to know that our late illustrious laureate, Alfred Tennyson, who urged men to cling to faith, held the same view when he expressed the thought that, beyond the forms of faith, although "the essential feelings of religion subsist in the utmost diversity of form, different form does not always imply any difference of real faith."

Christian Science places before its followers an ideal. We may differ from its fundamentals, but the ideal is there. I have known more than one person who has received consolation from the system of faith that it offers to the world, and many of you who are present doubtless know of others. The knowledge of this fact alone must lead us to listen with interest to what the lecturer has to tell us. It must be admitted that the world is the gainer by any belief which tends to make its followers hopeful, helpful, and cheerful in adversity as in prosperity, to the development of that which is best in themselves, and to make them an influence for good in the circle in which they move and wherever their influence extends. And be this doctrine true or false, the liberality of thought of one age and the religious tolerance of our time, two characteristics which will ever make this England of ours preeminent among the nations, constrain us to hear with respect the exposition of the Scriptures by any earnest and able man, whatever be his sect or creed.—*Correspondence.*

OLEAN, N. Y.

A lecture on Christian Science was given by Willis F. Gross on Nov. 4, at First Church of Christ, Scientist, in Olean, N. Y. The church was well filled, and the lecturer was introduced by Robert Wharton Russell, secretary of the Young Men's Christian Association, who said in part,—

It is a delight to me to introduce the speaker, who represents one of the new religions of the world, because it is a religion which has always stood, throughout its short career up to the present, for what is beautiful and what is good. As I have come into touch with the personal lives of these people, I have been struck with one particular thing, which can be expressed by one word—serenity. The Christian Scientists always seem to wear a calm countenance, even in the midst of the most distracting circumstances, even in the midst of the worries of daily life. Then, when temptation comes to them, when evil is done, they seem to think that the only way in which evil can exist is by entertaining it or by permitting it a place in their own minds, and that evil must be overcome by love; it must be overcome by the beautiful and the good. The greatness of Christian Science is that by it men and women are being healed and made glad.—*Correspondence.*

NEW YORK, N. Y.

A lecture was given in Second Church of Christ, Scientist, of New York city, on Monday evening, Nov. 7, by Francis J. Fluno, M.D., of Oakland, Cal. The lecturer was introduced by Mrs. Laura Lathrop, whose remarks were in part as follows,—

I have no doubt that you will all remember the time when the condition of the human body was the most prolific subject for conversation. I picked up an article the other day in which the writer said, "It is no longer the fashion to be sick; people no longer talk about it—they have become ashamed to say they are sick; consequently the death-rate has been rapidly decreasing for the past few years." Now this man may be an optimist,—you know they say we Christian Scientists are optimists,—and I have no doubt but that the whole human race is becoming the same thing. Whether it be true or not, certainly the signs of the times point that way.

No doubt you all have seen the editorial announcement of a journal published in a neighboring city, to the effect that the more euphonious and truthful statement "passing away" was to be substituted for the words "die," "dying," and "death." Then, too, only a few weeks ago a doctor took up fully a column and a half in the daily press to show why it was utterly impossible for anybody to catch cold; that there is no longer any such thing as catching cold. Of course people who read these things immediately say, "Well, it is because we have better sanitation; the fresh air craze is doing a vast amount of good; we have better educated, more skilful physicians." But the Christian Scientists, looking back now over forty-five years of their history, know it is because God is coming nearer to the heart of mankind that sickness is becoming unpopular. You cannot talk about sickness and talk about God as omnipresent and omnipotent, the one creator of the universe, the one Mind of the universe, at one and the same time. It is an utter impossibility. We have watched the growing belief in the power of right thought, and we know a great Principle has come to human consciousness, which, if understood, will banish forever all inharmonious beliefs, both mental and physical.—*Correspondence.*

DETROIT, MICH.

The Rev. Arthur R. Vosburgh delivered a lecture on Christian Science, under the auspices of Second Church, before an audience of more than two thousand people in the Detroit Opera House, Nov. 13. The introduction by Frank T. Caughey was in part as follows,—

This splendid audience indicates in a measure the interest taken in Christian Science in this city; and just such audiences as this, throngs of earnest, thoughtful men and women, may be seen attending Christian Science lectures in every city in our land and in many cities of other lands. It may be asked, Why this wonderful interest in Christian Science? The answer is, Because tens of thousands of reputable men and women from every walk in life and from nearly every country in the world, testify that through the ministry of Christian Science they were brought out of sickness into health, out of misery into happiness, out of bondage into freedom. You have heard these stories. You may think they are too good to be true; yet you are here hoping they are true; and if they are true, this is the most important business in the world for you and me.—*Correspondence.*

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SANTA MONICA, CAL.

The Rev. William P. McKenzie delivered a lecture on the subject of Christian Science in Ocean Park Auditorium last evening [Nov. 28] to a large and appreciative audience. He was introduced by Attorney Force Parker of Ocean Park, who said in part,—

Christian Science has become one of the most potent influences in modern religious thought. From one end of this country to the other, people are gathering together, even as you are here this evening, intent upon hearing this new interpretation of the teachings of the gospel. No matter what our individual opinions may be upon the subject of Christian Science or the efficacy of its doctrines in healing the sick, we are all frankly bound to acknowledge that Christian Science has now surely and firmly established in our modern life a new, practical, working philosophy of human conduct.

It has been often said by religious skeptics that Christianity is simply an ideal religion and that it is impossible to determine whether the teachings of Jesus Christ constitute a practical religion; for the reason that, although these teachings have been promulgated and preached for almost two thousand years, they have never been actually practised. But this is no longer true. The Christian Scientists are actually living the teachings of Christ. They heal their sick, even as the apostles healed theirs, by the divine immanence and presence of God. To deny that they do this is practically to assert that the followers of Christ in these days, who are leading pure and unselfish lives, have less power than the followers of Christ two thousand years ago, and we hardly wish to assert that those teachings are on the wane. So it seems that, if we are to accept Christianity, we must accept Christian Science. One is the necessary sequence of the other.—*Santa Monica Outlook.*

LECTURES TO BE DELIVERED.

Unless otherwise stated in the notice, it is assumed that the lecture will be given at 8 p.m.

Antigo, Wis.—Frank H. Leonard, Jan. 16.

Brookline, Mass. (Under auspices of The Mother Church).—William D. McCrackan, M.A., Beacon Universalist Church, Harvard street near Coolidge Corner, 8 p.m., Monday, Jan. 16.

Cape Girardeau, Mo.—Frank H. Leonard, Elks Hall, Jan. 8.

Dixon, Ill. (Society).—Frank H. Leonard, People's Church, Jan. 17.

Fort Dodge, Iowa.—Prof. Hermann S. Hering, Armory Theater, Jan. 17.

Fremont, Neb.—Frank H. Leonard, Jan. 20.

Hoquiam, Wash.—Clarence C. Eaton, Hoquiam Theater, Sunday afternoon, Jan. 8.

Long Beach, Cal.—Francis J. Fluno, M.D., Congregational Church, Third street and Cedar avenue, Jan. 12 and 13.

Mansfield, Ohio.—Frank H. Leonard, Memorial Opera House, 2:30 p.m., Jan. 22.

New London, Conn.—William D. McCrackan, M.A., Lyceum Theater, 3 p.m., Jan. 22.

Phœnix, Ariz.—Prof. Hermann S. Hering, School of Music, Jan. 23.

Prescott, Ariz.—Prof. Hermann S. Hering, Elks Theater, 3 p.m., Jan. 22.

Wakefield, Eng.—Bicknell Young, Music Saloon, Wood street, Jan. 28.

West Newton, Mass. (Under auspices of The Mother Church).—William D. McCrackan, M.A., Players' Hall, Washington street near Highland street, 8 p.m., Thursday, Jan. 19.

Winthrop, Mass. (Under auspices of The Mother Church).—William D. McCrackan, M.A., Knights of Columbus Hall, corner Pauline and Fremont streets, Winthrop Center, 8 p.m., Tuesday, Jan. 17.

TESTIMONIES OF HEALING.

It is with great thankfulness that I send my testimony to tell what Christian Science has done for me. For many years past my eyesight had been getting steadily worse, and the eye specialists whom I consulted in various places were agreed that it was absolutely necessary for me to wear glasses. As I am a sailor, and at that time was captain of a steamer, the wearing of glasses at sea was out of the question, so I had made up my mind that I should have to give up my profession, and the question of what I could do for a living gave me many an hour of anxious thought.

On my last voyage I went to Australia, and when at Newcastle, N.S.W., I heard a great deal about the wonderful healing work that was being done through Christian Science, and learned that a brother of mine living at Brisbane had been healed from worse eye troubles than I was suffering from. I thought a good deal about these accounts, but I felt that it would be too much for me to expect to have such a wonderful thing happen to me as to have my eyesight restored after so many doctors had told me there was no hope that my eyes would ever get better. I am, however, thankful to say that I wrote to my sister who is a Christian Science practitioner in Brisbane, and asked for help. Before I sailed from Newcastle I received from her some Christian Science literature, a letter full of helpful truths, and a promise that she would do what she could for me. I was bound to Valparaiso, and when about half way across the Pacific ocean, some two thousand miles from Australia, I was sitting in my cabin one evening, reading a copy of the *Sentinel*, and it seemed that the glasses I was using (which I had got at New York a few months before) were not clear. It was difficult to read with them, although they had suited me first-rate. I took them off and cleaned them, but they were no better. The thought then came to me that perhaps my eyes were all right again and that I did not need the glasses, so I took them off and went on reading. I found after two hours' reading that my eyesight was perfect, and I have never used glasses since.

I cannot attempt to tell of the joy, the gladness, that I felt when I found that I too had been healed. It seemed too good to be true, but there was no doubt about it. The healing of this physical trouble gave me great joy, but the uplifting thoughts that came to me at that time caused far greater joy than anything else. I had given up all attempts at trying to lead what is called a religious life, because I was taught that God had sent all my troubles for my good, and I had others besides the bad eyes; therefore I thought it was no use to try to get clear of them, but that I must put up with them as best I could. There were many times when I felt so despondent and weary of it all that I would have been glad to have had the end come. I am now striving daily to understand more of Christian Science and to put into practice all that I learn. I find the errors of many years' standing are not easily overcome, but when I get a bit discouraged I have only to think of that memorable evening when the truth set me free, and I am then encouraged to keep on with the fight, for I am certain that God, divine Love, will meet my every need.

I send this testimony in the earnest hope that some other sailor (as well as those living ashore) may be encouraged to get help from Christian Science, and that they also may be able to say, "Whereas I was blind, now I see." I cannot close this without saying that I am thankful to Mrs. Eddy for what she has done for humanity in bringing to light the real meaning of Christ's teaching, and for her example to us all.—F. S. Iliff, Coombe Bissett, Salisbury, England.

At the time Christian Science was brought to my notice I had been a hopeless invalid for twenty years. I had been subject to severe headaches from childhood, the least excitement sending me to bed for several days. As I grew

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older I united with a church, and prayed constantly to God to give me strength to bear what I then thought was a cross given me, although it seemed dreadful to think that God sent such suffering to mankind. After coming from church I would often have to call a doctor, but they were never able to relieve the pain, and many times I have prayed God to let me die, thinking I should find relief beyond the grave.

I now thank God that through the teachings of Mrs. Eddy I am better able to understand the Bible, and know that God never sends suffering to His children. I shall always have the most loving gratitude to our dear Leader, Mrs. Eddy, for giving to the world "Science and Health with Key to the Scriptures." It has taught me the allness of God, and that He can and will help His children today as surely as He did the children of Israel. I knew nothing of Christian Science healing at the time I was advised to visit a practitioner, but I had one week's treatment and was healed of the headaches, nervous collapse, a growth in the left side, and many other ills. I went home well, and few can realize what a happy woman I was to know that I was free—that I could "run, and not be weary." It was truly wonderful to feel the buoyancy of youth after so many years of suffering. I had traveled to many places, and had visited many noted doctors, only to find what I now know to be within our own consciousness.

I did not at this time take up the study of Christian Science, and after several years another trouble manifested itself in the shape of a malignant condition of the abdomen. After having dropped Science, I turned back to medicine, as my husband and friends were very much alarmed. I was examined by a specialist, who said if I was not operated on at the end of three weeks my case would be hopeless. At this time I had heart trouble, and was unable to sleep or lie down. I was then taken to several specialists, who gave me no hope. One said the X-ray possibly might help me, so I began the treatment and continued it for eight months. While I rested better, the other conditions were not improved, and I was suffering both bodily and mentally, nearly beyond human endurance, when the thought came to me that Christian Science had healed me once, and why could it not again? I asked my husband what to do, and he agreed with me; so I immediately consulted with a practitioner and started treatment. I had treatment two weeks, and was healed—a well woman.

I thank God that through the teachings of Mrs. Eddy I have learned that the law of divine Mind, when used understandingly, will heal all diseases. I am now an earnest student, striving to obey the command of Christ Jesus, "Follow thou me."—Mrs. Belle La Point, Petaluma, Cal.

[Translated from the German.]

The following instance of healing may speak for the many blessings which I have experienced through Christian Science. Last May I sustained a serious injury to a bone in my foot. I immediately realized that God was with me, and that the accident could not affect me, and after having resisted the error for about fifteen minutes, I resumed my work without looking at my foot. When, after a couple of days, however, the condition of the foot suddenly grew worse, so that I had to cease from work, I asked a Christian Science practitioner for treatment. After ten days I was able to resume my occupation, during which I had to use my foot a great deal, and a couple of weeks later it was sound and whole.

During the ten days' absent treatment it became clear to me that the only remedy for all ills and errors is divine Love, which never fails. We cannot too highly appreciate the work of Mrs. Eddy, in bringing us this glorious revelation, and her faithful obedience to the teaching and example of our great Master.

Carl Ebbinghaus, Mülhein a/Rhein, Germany.

Since childhood I had suffered greatly from headaches, which became more frequent and severe. In March, 1909, I called on a Christian Science practitioner for help, and the disease has never manifested itself but once since then. Last spring our little boy was bitten by a dog. We had company at the time, and their fear was so great that I felt unable to do much, so I called on the same practitioner who had treated me, and there was never any trouble from the bite in any form. I am certainly thankful to God for all the benefits we have received in Christian Science, as all of the ailments have yielded so readily. Space would not permit of my telling what Christian Science has done and is doing for us all the time.—Mrs. Will Brattain, Muncie, Ind.

It is with heartfelt joy and thankfulness that I testify to the healing power of Christian Science and all that it has done for me and mine. It is over twenty-one years since I first heard of this truth. I was led to investigate it because our good family physician had told my husband that nothing would save me but an operation. To this I would not consent, and told the doctor that I would try Christian Science. He said to my husband that I was losing my mind and that he had better take me on a long trip. We did take a trip, but it was to Detroit, Michigan, where I went to see a Christian Scientist and began treatment. My healing was slow but sure. I was healed twenty years ago and have never had a return of the illness in any form.

God has never failed me once during these years, and the realization of the allness of Truth and Love has enabled me to overcome sin, sickness, and sorrow for myself and others. I have seen the demonstration of this great truth in the destruction of nearly all the ills that flesh is heir to,—yes, all forms of disease healed by this grand Science. Divine Principle, as revealed anew in this age by our beloved and revered Leader, is now known as our refuge from all error. Words are indeed inadequate to express the love I feel to God, my gratitude to our dear Leader, and my appreciation of our noble cause.

Mrs. Louisa J. Richardson, Kansas City, Mo.

I am grateful for this revealed truth, Christian Science. Its application has made me stronger and more healthy than I ever could have been otherwise, but it is for the understanding, even in a small degree, of God as ever-present, omnipotent good, that I feel most grateful.

A few months ago I had a practical demonstration of the ever-presence of good. My little boy, three and a half years old, had his foot and leg badly scalded. I picked him up immediately and began walking about with him, declaring meanwhile that as God is ever present there was no reality in pain, also repeating the scientific statement of being and the spiritual interpretation of the Lord's Prayer as given in our text-book (pp. 468, 16). In about ten minutes he stopped struggling, and I was able to sit down with him, and talk to him quietly about our heavenly Father's love and care. In about half an hour he sat up and ate a good dinner, and then got on the bed by himself and went to sleep for a short while. When he waked he was able to walk with but a slight limp. During the afternoon he went to see his aunt, who lives near by, and when he came home about five o'clock, to my joy he came running to me and commenced to show me how he could jump, using both feet equally well; and we had no further trouble. The blisters dried up and the child did not even notice they were there.

I have been helped many times and in many ways by this wonderful healing truth, and feel more grateful than words can express to our dear Leader for the selfless love that enabled her to break to us this "bread of life."

Mrs. N. Petty, Brisbane, Queensland, Australia.

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[Translated from the German.]

A feeling of deep gratitude to God impels me to testify to the healing which has come to us through Christian Science. Some time ago our daughter showed symptoms of mental disorder which caused us to be greatly alarmed. Christian Science was called to our attention, and we immediately turned to it for help, with the result that in three weeks' time the trouble was completely healed through the treatment of a kind practitioner and through the reading of the Christian Science literature. Since that time we have experienced a great sense of blessedness and happiness.

JOHANNES SCHNEIDER, auf der "Rüttmatt," Oberdorf, Baselland, Switzerland.

I have been interested in Christian Science ever since I was a child, but never enough to practise it or try to live it. There came a time, however, when I felt that I needed it right away. I was at that time attending the summer school at the Duluth Normal. When I awoke one morning I found I had a severe attack of hay-fever. I had had it before, and it had lasted several weeks, but never in such a severe form as now. My eyes were so bad that I could scarcely see, and I not only looked but felt miserable. As I was unable to help myself, I went to a practitioner as soon as possible. I had a treatment, and from then on I began to feel better, so that by the next morning not a trace of the trouble was left.

After this experience I became more interested in Christian Science and I have had a great many demonstrations of the truth. I am indeed grateful for the knowledge I have received of this truth and each day am trying to live nearer to God through its teachings.

GERTRUDE KNAPP, Chisholm, Minn.

Nothing could equal my pleasure in testifying to the healing power of Christian Science. I could not tell all it has done for me, but a tumor was dissolved and acute lung trouble was overcome, besides a stomach disorder, which was healed in one treatment, after I had suffered for three weeks. I was also healed of such mental conditions as despondency, timidity, sensitiveness, etc.; in fact, I am not the same person that I was when Christian Science found me. It is my only remedy for every sense of ill or disorder.

At one time my husband snored so that it was almost impossible to sleep near him, and one night I felt that the truth must destroy this annoyance. I began to wonder how this could be accomplished; then, as I realized that God's man is always harmonious, the breathing grew less laborious, until finally all was quiet. From that time on he has slept as quietly as a child—not even a long, hard breath.

How grateful I am to divine Principle, that solves all our problems in Christian Science,—and quickly, too, when we look to Principle and not so much at the problems. Our beloved Leader points us to Principle by her own stability, and I love and appreciate her more and more as I see my own lack of it. Surely I know that God loves me in making me to see this blessed truth, Christian Science.

MRS. ANNIE E. HAMIL, Geneva, Ind.

Over a year ago I received healing in Christian Science, for which I am very grateful. A felon formed on my right thumb, and in two days the inflammation and pain became very great. During the third day I was away from home, and by the time I reached it at night the suffering was intense. On arriving there, I remarked to my sister that I should remain dressed so that I could walk the floor. She began at once to declare the omnipotence of divine Love, and after a few minutes I felt that it was placing no trust in God to make preparations for a bad night, and went as usual to my room. The truth which had been reflected to me helped me so much that I had a quiet night.

In the morning the suffering was far less, but at night the pain again became so great that I telephoned a practitioner for help. Through the telephone came back the message to go quietly to bed, knowing that divine Love would meet my need. This I did, and was rewarded, for I went to sleep immediately and knew nothing more until the morning. I have seen very speedy relief from Christian Science treatment, but up to that time had scarcely thought it possible that even Christian Science could relieve instantaneously such acute inflammation and pain as I was then enduring. It did so, however, and from then on I suffered no more pain, although the growth continued to develop and it did not discharge until two days later. I should like to state here, that after having had treatment, and while my thumb was quite enlarged, I was able to bend it and write a letter. It was a very complete proof to me that matter has really no sensation.

In Science and Health (p. 579) Mrs. Eddy writes that "Abraham illustrated the purpose of Love to create trust in good." A month or two later it was illustrated to me how much trust in good this demonstration had created in my mind. A growth of the same description commenced to form on the other thumb, but I had been so much strengthened and helped that I began to work for myself at once, so that the trouble got no time in which to develop, and within a week it died away. Several times error tempted me to think that I had not sufficient understanding to do the work for myself, but throughout the week I kept my thought steadily to a sentence in "Unity of Good" (p. 22), "Thou shalt not admit that error is something to know or be known, to eat or be eaten, to see or be seen, to feel or be felt." The demonstration was easily and naturally made and with very little suffering. I was very grateful for this help, as it prevented a loss of time during a busy part of the year, which would have been serious.

Christian Science has been of very great value to me. The interpretation it gives of the Scriptures is indeed the "pearl of great price," and in proportion to my application of its teachings am I benefited by them.

FLORENCE MAKIN, Brisbane, Queensland, Australia.

As I have been helped in many instances by Christian Science, I feel it a duty which I owe to the cause to make acknowledgment of the same. Christian Science has surely helped me and my family, spiritually and physically, in the more than seven years since I first heard of it. Early in the spring of 1902 I had a severe attack of illness, which resulted in heart failure, stomach trouble, and shattered nerves. My eyes were affected so that I could not see to read. I was unable to eat without suffering much distress, and very seldom had a night's sleep. By the advice of a physician I put on glasses, and received some relief.

Time went wearily on, with matters going from bad to worse; but at last a friend told my wife about Christian Science and asked us to try it. As for myself, I knew nothing about it, but one morning, a few days later, I was worse and my wife wanted me to go to the lady of whom we had been told. I did not feel like making the trip, and even after we started I wanted to turn back; but my wife insisted, and we went on. When we had arrived and were seated, I told the practitioner about my condition, and she began to talk about God. She told me that if I was willing to lay aside material remedies she would give me treatment. I agreed to this and was given a treatment.

We then went home, and I ate a hearty supper, went to bed, and slept well all night. I awoke next morning feeling like a new man; the sun shone brighter, and life seemed sweeter, with a clearer, freer sense of understanding than I had ever known. If I remember rightly, I received but two treatments, and have never had the help of a practitioner

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since. We have met and overcome many ills in our family, and all of us have been benefited through Christian Science. I do not use glasses, can eat anything I want, and sleep well. Our little girl, three years old, has never tasted medicine.

With the many proofs of healing, I also find that to the degree I live this truth, does it benefit me. With great thankfulness to God, and to that good and pure woman, Mrs. Eddy, I desire to be a worthy Christian Scientist.

C. A. BARLEY, Eaton, Ind.

One morning not long ago, as I arose from my bed and looked out upon the rising sun, the thought came to me that only two and a half years ago I had given up all hope of enjoying such a sight very long. I was reminded of the power of God working through Christian Science, as taught by our beloved Leader, Mrs. Eddy. Since this truth came to me the world has taken on a different aspect to my once narrow vision, for when I returned to my home, after consulting a physician and listening to the dread verdict, to tell my wife that I was suffering from a malignant disease of the stomach, all hope had vanished.

I was asked to try Christian Science, but would not consent at first. Finally, to rid myself of those who were talking of it, I consented, but I did not believe that it could do me any good. A practitioner gave me absent treatment, and after this, when I had a fair night's rest, the morning found me more willing to investigate further, and by the time (according to material belief) that I should have been resting under the sod, I was preparing to get back to my business, which was that of a carpenter. Over two years have passed with no return of the malignant disease, or of the heart trouble, which was of seventeen or eighteen years' standing, during which time I suffered numerous severe attacks. These ills of the flesh have been overcome by a knowledge of the truth that makes free.

Not only have I this physical healing to be grateful for, but many other miracles have taken place. Before taking up the study of Christian Science I was a confirmed atheist, not believing in any God and with hatred in my heart for more fortunate men. I was convinced that there was no justice in the world; I saw nothing but dark clouds and ignored the silver linings, and I had never a good word or pleasant smile for any one. But the whole world has changed, and now everything is bright and beautiful, for the true light has dawned. I now see around me a world full of splendor, radiant with love, and I owe to Christian Science a debt of everlasting gratitude for all these manifestations of a living God, who is ever present, surrounding us with everything that brings happiness when we know the blessed truth of His constant love.

My heart is filled with thanksgiving for the teachings of Mrs. Eddy, for as I have put these teachings into practice I have been enabled to conquer the many trials that have come to me. Words are inadequate to express all the gratitude I feel for Christian Science and for our Leader. Today I know no other physician than the truth spoken of by Christ Jesus and so beautifully translated by the Founder of Christian Science.—H. G. DEMERRITT, Hutchinson, Kan.

It is now over three years since I first became interested in Christian Science. I was then a physical wreck, having undergone three operations within two years. After the last operation I had a continual pain in my side, from which I could get no relief until I called upon a Christian Science practitioner and took treatments for a short time. The pain in the side entirely left me, also hemorrhage and bowel trouble were overcome. I have had no need of material remedies, nor taken any since my healing in Christian Science. For this I am deeply grateful to God, also to our dear Leader, Mrs. Eddy.

MRS. EDWARD LOYCE, Chicago, Ill.

For the past three years Christian Science has daily been to me a guide and comfort. I was led to it when weary and heavy laden,—physically without comfort, spiritually without rest. Out of many experiences which have helped me to realize the divine Principle on which this Science rests, I wish to relate one, in gratitude to our beloved Leader and perhaps as an encouragement for some one who is beginning to travel the straight and narrow way.

I awoke one morning with a feeling of oppression in my head, usually a forerunner of an old enemy, which for a time made it difficult for me to rise; but I dressed and went about my usual duties, denying the reality of the pain as I worked. At about three o'clock I had finished, so that I could go to my room for quiet, and I closed the door and remained undisturbed for an hour. I treated myself silently, and soon realized that the tense feeling was leaving me. I then opened Science and Health at page 410, and as I read, the fear which is an element of all discord left me. Even before the pain was gone I felt that like Jacob I had "prevailed." Such a sense of peace and joy and assured rest came to me, that I knew my demonstration was made.

With this assurance there also came a feeling of gratitude to God, and of awe as if beholding the pure and holy, which impelled me to turn to the Bible. I longed for the words of Jesus, and I remembered how, even before he bade Lazarus come forth, he turned to God and said, "Father, I thank thee that thou hast heard me. And I knew that thou hearest me always." After Jesus' expression of gratitude came his expression of perfect trust, and again, because of this perfect trust, he made a perfect demonstration. Those are wonderful words; they show us plainly how to pray. I feel that the study of the Scriptures in the light of Christian Science and with the aid of Science and Health, brings me nearer and nearer to the attainment of that peace "which passeth all understanding."

MRS. META V. VIRTUE, Lincoln, Neb.

When Christian Science was first presented to me, I was not sick, but was eager for a more practical knowledge of God and His ways. I soon found Christian Science to be the truth indeed, and feel very thankful that there was one spiritually minded enough to discern and give it to us. I have found it a great help in a large family of children, all of whom have been healed of different diseases. I will mention one instance in particular in which I was healed of chills and fever after being unconscious for thirty-six hours.

I have since had class instruction, and I feel specially grateful for the wise guidance which our Leader has continually shown us. My greatest desire is to be a true Christian Scientist, for I know it is the way to eternal life.

REBECCA C. FEREBEE, Stonewall, N. C.

In gratitude for what Christian Science has done for me, I wish to add my tribute to the ever-increasing hymn of praise which is unceasingly going out to our heavenly Father. I have been healed of many physical troubles, one being an attack of throat trouble from which I had suffered since earliest childhood. Again, last summer, while away from home, I was taken with severe pain in the bowels and right side, attended with fever. I tried to treat myself, but the suffering seemed too real. So I telegraphed for help, which was immediately received. In three days the fever was gone and the pain and soreness very much lessened. In a short while the whole trouble had vanished into its native nothingness.

I can testify to the fact that Christian Science does remove all the hidden malarial poisons from the system. Even in the old days, when I took powerful drugs to remove these ills, it was never so effectually done as in Christian Science, and I feel better and stronger than ever be-

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fore. From my heart I thank God for our dear Leader, Mrs. Eddy, and for Christian Science.

EMILY C. FEREBEE, New Bern, N. C.

It was in 1904 that my daughter first complained of pains in her hand. We sought the advice of a doctor, who said that in his wide experience he had never seen this trouble manifested in so young a person, she being then eleven years old. The doctor gave it as his opinion that she was suffering from the worst kind of rheumatism, that which leads to deformity; and he said that if the disease was not checked, it would very soon become chronic. Although she continued under the doctor's treatment, the malady manifested itself more and more in different parts of the body, which proved to us that his ability to cure was far below either his sympathy or his interest. After a while other doctors were tried, and as the impotency of each one became apparent, he was either given up or, as in one instance, the doctor gave the case up after an attendance of fifteen months.

All through this period my daughter went from bad to worse. The retirement of the last doctor seemed to leave us with a helpless daughter, who was suffering great pain, while as a family we realized that our inheritance was one of hopelessness. Strange as it may seem, just at this period of deepest darkness, a sister who resided at St. Anne's recommended Christian Science. Having had four years of disappointment and defeat in one direction, it was with very great reluctance that I came to Rochdale. When, however, I moved in this direction, it was first to ascertain what kind of people Christian Scientists were, and by what method the healing was wrought. Attracted by the kindness and nearness of the Christian Scientists I found on my first visit, assisted greatly by my daughter's practitioner, and guided by "Science and Health with Key to the Scriptures" by Mrs. Eddy, we have witnessed the dawn of Truth in our day. In our experience *materia medica* proved its impotency and finally collapsed; while Christian Science proclaimed God's omnipotence and Truth's absolute triumph. From a bed of pain my daughter has been raised to a life of happiness and usefulness. Twelve months ago our home might have been called a house of bondage, but today it is one of liberty, and we are rejoicing that through divine Truth the lame has been made to leap as the hart, and the tongue of the dumb doth sing.

Instead of being confined to her bed, our daughter is now going to work and earning a livelihood. When asked as to the reason of this tremendous change, we declare it to have come by Truth's appearing—what Truth itself hath wrought. In giving this testimony we would express our gratitude to God for having upraised such an apostle of Truth and freedom as Mrs. Eddy, who by her discovery of Christian Science has been able to lead my daughter, and thousands besides her, to the fountain of infinite Life.

JOHN LORD, Rochdale, Lancashire, England.

Courage! for thus and only thus—
As we are prompt and hazardous,
As we are rapt, religious, and austere—
We are victorious,
And find the strange, steep way, and hear
The airs rush into song before our flight,
And pass out of the night,
Persuaded by a single star,
And learn that where the soul's adventures are
The truth's discovery is near,
And the delight
Of liberty, and peans, and pageantries of light.

GEORGE CABOT LODGE.

FROM OUR EXCHANGES.

[*Universalist Leader.*]

While the faith of some inside the church is weakening and there is real anxiety at the seeming portent of loss of position and power for the Christian church, there are wise men outside who are coming back to the church as the only way of individual, social, national, or world salvation. The note of confidence which the pulpit has lost the secular press has caught. But recently in *Leslie's Weekly* there appeared a plea for church attendance. After exalting the sermon as an instrumentality of power, it says: "But, aside from the sermon itself, be it inspiring or otherwise, people ought to go to church to worship God. Should there ever arise a generation that forgets to worship at appointed times and places, moral advance will have received its death-blow. It is instinctive for man to worship a power higher than himself, and it is the Christian church which conserves the instinct. The church has always been too closely identified with the moral and intellectual progress of mankind to allow its influence to languish. Can there be an easier or simpler way for every man to lend a hand than to have a revival of the good habit of church-going?"

[*Standard.*]

Whatever we may think about the possibility of bringing together the different bodies of Christian believers, no one can doubt that there is, in this and other lands, a strong and increasing conviction that the present divisions of Christendom are harmful and unnecessary. There is an unselfish and genuine devotion to Christian unity which increases with each day. It is being generated on the distant mission fields as Christian workers of different denominations face the tremendous task of evangelizing the non-Christian world, and as the native Christian body expresses its perplexity over the divisions which exist among those who serve a common Lord and are committed to a common undertaking. The serious consideration of this problem by the Edinburgh conference was unavoidable. Thoughtful men could not come together for the consideration of the Redeemer's work in foreign lands without giving attention to that which hampers and hinders their undertaking. That the question is a most difficult and perplexing one does not excuse us from giving it thought. If present conditions are ideal, then agitation for closer relations among Christian bodies is a sin; but who believes them to be so?

[Charles W. Stevenson in *Christian Register.*]

Love and life are the measure of eternity and infinity. It is through these that we shall approach the understanding which will bring us into closer relation with the divine and which will make us like Him. But life in its abounding and love in its blessing have no measurements in time. That which we are and that which we would be are both divine. And we shall rise to the might and majesty of one who sent us through the exercise of life and love! Here, then, is the key to the redemption of the soul, to the fulfilment of the purpose, to the development of man and race. Live and love! It matters not that behind there stretch the slow ascending steps that we do not understand. It is from the summit of the present life that we shall look and discover the God who is leading.

[Rev. Robert W. Rogers of San Francisco, as reported in *Redlands (Cal.) Facts.*]

Men who are feeling the pulse of the religious life of our day cannot help but predict that the next awakening of the churches will be a return of vital faith. The pendulum is swinging from confidence in iconoclastic thought to a demand for constructive thinking. The people are rising

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up and demanding the comfort of positive truth and tested light. They are seeking not so much the labeled man as the consecrated man who can illuminate and inspire faith. Romanes said: "Science is moving with all the force of a tidal wave toward faith in Jesus Christ." The next great era in the religious life will be when men shall rise up everywhere and say, "Christianity is true." The sense of the wonderfulness of Christian civilization and the startling uniqueness of the Christ is growing with such irresistible power in modern life that the spirit of trust is sure to break forth.

[Rev. Charles S. Lane in *Hartford Seminary Record.*]

There is need of an enlarged conception on the part of the Christian church of its educational mission and ministry. The church is not to stand barely as a lighthouse, sending its beams across the stormy waters of life to warn men from rocks and shoals, but rather a light to point out the road and to help men to keep walking steadily in it. The voice of the church is to be not barely the call to come to Christ, but to show all what following Christ means. If the religious life is to be conserved and deepened, if we are to present an intelligent and virile faith, able to grapple fairly and victoriously with the problems of humanity and society, there must be more definite, intelligent, and comprehensive religious training.

[*British Congregationalist.*]

That we are in the midst of a great revival of interest in religious ideas and beliefs is not to be questioned. Recent discussions and controversies have caught the ear of the man in the street, and have moved him to strike in and take a share. "Theological reconstruction" is as familiar a phrase to him as, say, "payment of members" or "limitation of veto." If a quickened interest, so far as the mind is concerned, were the sign of a real religious revival, then we should be in the midst of a revival indeed. No one will do anything but welcome this revived intellectual curiosity as to religious affairs, and as to the validity of religious belief, it is a preliminary, and probably an indispensable preliminary, to the richer religious revival still to come.

[*Zion's Herald.*]

The accreted charity, the collective sentiment, of the bettered and bettering centuries, is furnishing now a movement toward mercy which with every year is gaining increased headway and sweeping farther afield in all the earth. Jesus Christ is more and more getting his way with mankind, and we, in common with believers of every tongue and race, rejoice this Christmastide that, taught and impelled by him, the people of America are more generally and heartily converting their sentiments into services, and making of Christianity both a creed and a life.

[*Churchman.*]

The Son of God in giving life to the world did so in the most real and most effective way by showing what the divine life was under the common conditions of ordinary living. Jesus fully and entirely accepted whatever limitations were necessary, in order that his life on earth as man should be a really human life. In its various details of service for others, in its joys of companionship, in its disappointments, and in its apparent failure, the purpose of it was to reveal to men the ideal life, to stimulate in men the will to live that life and also to give them power to carry out that will.

[*New York Observer.*]

When the millennium comes it will arrive not just by force of bare, divine fiat, but because believing and repenting men have for generations been cooperating with God in the working out of the plans looking toward the consummation of that millennial bliss.

SPECIAL ANNOUNCEMENTS.

FROM THE PUBLISHER OF MRS. EDDY'S WORKS.

THE CHRISTIAN SCIENCE TEXT-BOOK, "SCIENCE AND HEALTH WITH KEY TO THE SCRIPTURES."—This work contains important changes and additions by the author.

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

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

FROM THE EDITOR.

All manuscripts submitted for publication in the *Sentinel, Journal,* and *Herold,* whether articles, poems, or testimonies, and all correspondence relating thereto, should be addressed to the EDITOR, and not to individuals.

FROM THE SOCIETY.

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Now on sale are four new pamphlets: "Seeking and Finding," "Prayer and Healing," "The Divine Nature," and "Upward Footsteps." Each pamphlet contains five to nine articles that have previously appeared in the *Journal, Sentinel,* or *Monitor;* and they are particularly suitable for handing and sending to inquirers or persons who are becoming interested in Christian Science.

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

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Vol. XIII. No. 20.

BOSTON, JANUARY 14, 1911

CONTENTS OF THIS NUMBER

ITEMS OF INTEREST. Brief Mention of Important Events. 382
"HE THAT LOVETH NOT." Clarence W. Chadwick. 383
"I BRING YOU GOOD TIDINGS." M. Louise Baum. 384
PERSEVERANCE. . . . Mabel S. Thomson. 385
"A WEALTHY PLACE." . J. Thos. Mumford. 385
THE "SUBSTANCE" OF THE COMMANDMENTS. . . Clara Louise Doane. 386
EXCERPTS FROM EDITORIAL COMMENTS. 387
EDITORIAL.
"Our sufficient guide." 390
Preaching and the Preacher. 390
"Hid treasures." 391
AMONG THE CHURCHES.
Pasadena, Cal. 391
Geneva, Ill. 391
THE LECTURES.
Montreal, Can. 392
Fresno, Cal. 392
Concord, N. H. 392
Catlettsburg, Ky. 392
TESTIMONIES OF HEALING. 393
SCIENCE AND SOLITUDE. (Poem.) Alva B. Ammerman. 397
FROM OUR EXCHANGES. . . . 397



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ITEMS OF INTEREST.

National.

Governor Bass of New Hampshire in his inaugural address, among other matters, recommended the ratification of the proposed income tax amendment to the federal Constitution, favored the nomination of United States senators by direct vote of the people, publication of campaign expenses, and creation of a public service commission. Governor Pothier of Rhode Island also recommended a public service commission. Governor Dix of New York spoke for economies in the business of the state. Governor Plaisted of Maine urged the adoption of business methods in the administration of the affairs of the state, the abolition of unnecessary offices of the state and a wise consolidation of departments, a direct primary law, the ultimate election of United States senators by direct vote of the people, a corrupt practice act, and approval of the income tax law. Governor Foss of Massachusetts favored direct nominations in primary, popular selection of United States senators, people to have the right to start legislation and to stop it, a "Greater Boston," abolishment of the railroad, gas, and electric light, Boston transit and highway commissions, and the creation in their place of a board of public utilities, state and city cooperation in the ownership of docks and terminals, removal of all duties from food products, Canadian reciprocity, immediate installation of vocational and trade schools, ratification of a constitutional amendment for income tax, speedier action in superior court dockets, paying judges higher salaries, prevention of delays in criminal cases now an outrage, development of inland waterways, initiative and referendum, workmen's compensation law.

Tide lands, constituting about fifteen miles of harbor frontage and long held by the Southern Pacific and other transportation companies, have been declared public property by Superior Judge Bordwell in a decision in a suit filed more than a year ago by the municipal harbor commission of California. An appeal will be taken. The present value of the land is estimated at more than five million dollars. The judge held that the state was trustee of the people and that the granting of patents to tide lands was a violation of the trust.

The United States government has brought suit against the Southern Oregon Company to recover 96,676 acres of land in southern Oregon, valued in the millions. The grant stipulated that no tracts greater than one hundred and sixty acres were to be sold to any one person. According to the federal authorities, all of the grant, save 6963 acres, was sold on June 22, 1875, to Joseph Miller, agent for Collis P. Huntington, Charles Crocker, Leland Stanford, and Mark Hopkins.

Some of the most important cases for many years are now before the supreme court of the United States, and upon the character of the decisions handed down in many of the cases will hinge the future policy of the Government in its campaign against trusts, in its regulation of railroads, in its enforcement of the pure food law, in the employers' liability act, and in the enforcement of the commodities act.

To prevent deforestation in the Crawford Notch section of the White Mountains, the Society for the Preservation of the Forests of New Hampshire is advancing a movement which has for its object the acquiring of the forests by the state. Experts have found that most of the timberland owners are agreeable to the state taking over the forests for a suitable consideration.

Title to hundreds of thousands of acres of land in Kentucky was affected by a decision of the supreme court of the United States holding against the Eastern Kentucky Coal & Land Corporation, which claimed the property under the so-called Virginia grants.

A supplemental brief is to be submitted by the Government in the Standard Oil dissolution suit in the supreme court of the United States. This case was first presented to the court last March. It is understood that no new brief will be filed by the Standard Oil counsel.

That the federal Government has been defrauded out of more than a million dollars in import duties at New Orleans through false weights and improper grading of sugar was developed by the grand jury investigation which has been in progress there.

A civil suit in equity is pending against the so-called "bathtub trust," and some thirty-seven individuals are under indictment on criminal charges for violations of the Sherman anti-trust law.

The annual race for motor boats from New York to Bermuda will be started this year by the Motor Boat Club of America on Saturday, June 17, from some point in Gravesend Bay.

More than three million dollars has been saved to the city of New York during the past year by the department of water supply, gas, and electricity.

During 1910 the United States mints sent out more than $111,500,000 in coins, of which nearly $105,000,000 was in gold.

International.

The single tax theory of Henry George has worked admirably in Edmonton, Alberta. Under the old system Edmonton suffered all the customary evils of arrested and unequal development, such as are found wherever a premium is placed on buildings and speculators are encouraged to hold on to their unimproved land until high land values have been reached through the improvement of adjoining properties. Now the owner of unimproved land must pay a tax equal to that of his neighbor, who may have on his lot a building worth a very large sum of money.

Edmond Thery, the French economist, figures that the maintenance of Europe's armed peace footing in the last twenty-five years cost approximately twenty-nine billion dollars, which involved an increase in the public debt of the European states of from twenty-five to thirty billion dollars, and constantly excluded from productive industry one hundred and ninety-five thousand officers and three million eight hundred thousand men.

Statistics of the legacy duties paid in 1909 show once more how small are the majority of fortunes in France. There were 379,418 successions, causing the disposition of $1,158,000,000. Four fifths of these successions varied from $200 to $2000; forty-six exceeded $1,000,000, ten exceeded $2,000,000, and only two exceeded $10,000,000. The amount of duty paid was $54,250,000.

A decree governing the operation of mines in Morocco, which the Sultan of that country proposes to issue in pursuance of the provisions of the Algeciras convention of 1906, has been approved by the United States. The assent of this Government and of all the other Powers which participated in the Algeciras meeting is necessary to the promulgation of the firman.

Maurice Tabuteau, contesting for the Michelin cup at Dax, France, Dec. 30, broke the then existing world's aviation record for distance, covering 362.6 miles in a continuous flight of seven hours and forty-five minutes in a Blériot monoplane.

The Panaman Assembly has approved the bill authorizing President Arosemena to receive bids for the construction of the Panama-David railroad. The cost of this work is not to exceed ten million dollars, for which the government may issue five per cent bonds.

Industrial and Commercial.

The directors of the Calumet & Hecla Mining Company have unanimously agreed upon a plan for the consolidation of twelve Lake Superior copper mining companies. It is proposed to organize a new Michigan corporation with ten million dollars capital, divided into four hundred thousand shares, par twenty-five dollars, the shares of which shall be exchanged in varying proportions for the outstanding shares of the absorbed companies. The present average cost of production is something over ten cents a pound. The consolidation is expected to make possible ultimately an annual saving in operating costs of between eight hundred thousand and one million dollars, or between three fourths of a cent and one cent per pound on the combined output.

Louis C. Brandeis, senior counsel for the traffic committee of commercial organizations of the Atlantic seaboard, has filed an exhaustive brief in opposition to the proposed advance of freight rates by the railroads east of the Mississippi and north of the Potomac rivers. As to the argument of the railroads that they need additional revenues on account of required increases in wages, he submits three propositions: namely, some railroads, at least, do not need additional income; in some railroads any existing need of additional income is due to causes other than wage increases or acts of Congress; every railroad which is properly undertaken and financed can meet any existing needs without rate increases, through the introduction of scientific management.

Patents have been issued covering an important discovery in telephony, made by an army officer, who dedicates his invention to the people of the United States. The discovery may be described broadly as wireless telephony guided by a wire. As many as ten conversations or more, it is said, may be held over one wire. The theory is that the vibrations of the ether surrounding the wire become the vehicle by which conversation is held, not by the wire, as in ordinary telephony. The instruments to be employed are those now commonly used in ordinary wireless telephony.

The public service commission has received a comprehensive plan for the reorganization of the Metropolitan Street Railway Company of New York city, which has been in the hands of a receiver since Sept. 27, 1907; also a petition for approval of the plan from a joint committee representing the bondholders.

The two hundred million-dollar cement trust, organized two years ago, has, after a stormy existence, been split wide open and gone out of business. Prices have already dropped to the level prevailing at the time the trust was formed.

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CHRISTIAN SCIENCE
SENTINEL

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

"HE THAT LOVETH NOT."

CLARENCE W. CHADWICK.

THE chief concern of the student of Christian Science is how to express Love in thought and act. To accomplish this holy purpose he must first gain a right idea or concept of God. Early in his experience in Christian Science he is very liable to be forcefully impressed with the unmistakable meaning of the Scripture, "He that loveth not knoweth not God; for God is love," and he finds enough in this text to occupy his thought day and night. Turn in whatever direction he may, he encounters this word love, standing out in bold relief against the clouds of sense, which would ever turn thought into opposite channels where human selfishness holds sway.

Before he sees that Love is "the King eternal" in the mental realm, he may query, Why do I have to love everybody before I can be healed by Christian Science? Or, thinking to justify his own uncorrected sense of justice and love, he may ask, Why can't I have my likes and dislikes, so long as I do not really hate any one? If he is honest and sincere, however, he soon learns that divine Love never ceases to be Love, but is unchanging in its manifestation toward friend or foe. Then there begins to dawn upon him a sense of his own mental poverty; he sees that his own limited sense of love has been as far removed from the Love that is God as the east is from the west. He begins to think of God as Love, but this is found to be insufficient to heal the deep-seated wounds of malice, hatred, anger, personal censure, and condemnation. He must receive and assimilate the love of God in his own heart, and express it in daily life, if he would lay the axe at the root of all troubles and be able to overcome the human hatred of Love and Truth.

Since Love is "of purer eyes than to behold evil," and cannot "look on iniquity," and since it "thinketh no evil," Love must be and is the divine Principle of all right thinking. It therefore follows that all wrong thinking, under whatever guise it may appear, is opposed to divine Love. To think wrong about anybody or anything is not then a manifestation of Love. Rather is it, in varying degree, a manifestation of human hate, or, to express it differently, whatever does not manifest Love is necessarily tainted with some opposite quality. Jesus made it very plain to his students that they were either for or against the truth; that they could not express both love and hate. Human likes and dislikes are born of the flesh; they are not the offspring of Spirit. Whatever is born of Truth and Love has no dual capacity to love and to hate. It can love only, and its love will destroy malice and hate and all kindred errors.

"He that loveth not" is not related to Love and cannot reflect Love. Lip service may fall far short of reflecting Love. Saying with the lips that God is Love, while believing that man is a sinner, fails to establish in consciousness the spiritual fact of unity existing between Love and Love's idea. Until such unity is recognized, the true reflection of Love is not in evidence. Until the spiritual oneness of Principle and its idea, God and man, is understood in Science, human likes and dislikes will clamor for divine recognition and justification. Human love, claiming the right to love one and to hate another, will argue up to the eleventh hour to maintain its own selfish inclinations. When it is willing to deny—forsake—these human tendencies and to acknowledge the allness of divine Love, it will begin to become a transparency for divine Love to shine through, and when this sign of spiritual awakening is manifest, the mortal has begun to love his neighbor, and not before; he has begun to think as God would have him think, and to do as he would have others do.

When the great Wayshower remarked, "Without me ye can do nothing," he knew that divine Love was the only power of the universe, and that without a scientific understanding of man's identification with this power, all human effort would be in vain. He was obeying the divine will, not the human. In no other way could he reflect that Love which heals and reforms. If Jesus worked through the power of Love alone, so must his true disciples in every age. Christian Science is here to demonstrate to the world the practical availability of divine Love in every detail of human activity. He who touches the hem of its Christly garment soon recognizes his own lack of Love, and the untold misery, unhappiness, and unrest that have entered human consciousness through the channels of hatred, selfishness, envy, and cruelty.

"Father, forgive them; for they know not what they do," is a meaningless abstraction to him that loveth not. "It was easy for Jesus to forgive, because he was perfect," the materialist will argue. He, however, who would justify the thought of personal animosity or resentment, betrays not only an ignorance of Love, but also of man's true selfhood, which is necessarily a reflection or manifestation of divine Love, and this debars him from utilizing the power of Love either for himself or for others. It debars him from exercising any conscious control over matter and its assumed laws. It makes him a prisoner in the belief of life and intelligence in matter, a slave to false appetites, a bond servant of the human will or carnal mind. He may entertain a desire to be good and to do good, but "how to perform that which is good" he finds not, for when he "would do good, evil is present" to suggest all manner of excuses. Finally he can say with Paul, "O wretched man that I am! who shall deliver me from the body of this death?" And then it is that he begins to learn something of the Love that demands the correction of all wrong thinking; he begins to understand the healing power of divine Love and the *modus* of its application in the correction of human discords.

"He that loveth not" is he that murmurs, criticizes, condemns, and maligns his fellow-man. In his darkened sense of what is right and needful he may say, "Away with Christian Science; I will none of it," little realizing that it is his best friend, patiently waiting to point him the way to heaven. His lack of love shuts the door on his own progress and makes him an object of pity rather than of condemnation. Christian Science is an open door to him who is ready and anxious to love and to be loved.

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"I BRING YOU GOOD TIDINGS."

M. LOUISE BAUM.

WHAT Solomon called "good news from a far country" is today becoming, in the light of Christian Science, the record of things at hand. That God is ever present, hence that He does dwell with men, is the word which Christians have heard from the beginning, and Christian Science demonstrates this. In the light of divine understanding all things are become new, and therefore it is with a deep sense of the essential sacredness of every least act of men done in the name of good, that *The Christian Science Monitor* is publishing good news.

True religion is not only something which lifts us to hope for better things in a far-off time and place, but it is the understanding of Life, working in us here and now to bring to pass the kingdom of God. All down the centuries men have prayed, "Thy kingdom come. Thy will be done in earth, as it is in heaven." The interpretation which Mrs. Eddy puts on these words, "Thy kingdom is come; Thou art ever-present;" "Enable us to know,—as in heaven, so on earth,—God is omnipotent, supreme" (Science and Health, p. 17), coincides with Jesus' own, "Know that it is near, even at the doors;" and, "The kingdom of God is at hand." There is no place where good is not, and this must become apparent to dwellers on earth if they are faithful to the divine Principle of being which Jesus revealed. He taught and lived this Principle. He showed how earthly discords of every sort become harmonized, till peace and beauty appear where the opposite seemed to be, for him who knows God.

Therefore, when the progress of the cause of Christian Science brings it about that a daily newspaper is published, it is evidence that there are glad tidings of good things to be published to the world. All things must become new before the kingdom of heaven can be brought to pass. We must rise daily into higher and higher sense of the reality that lies back of all these feeble human efforts at right doing. It is not by disowning human endeavors toward rightness that we rise, but by translating them into the pure language of the kingdom.

Nothing on earth today is so complete an expression of mankind as the daily newspaper. Here all human activities, what the people think of, what they and their neighbors are doing, what they hope and purpose besides, and what they actually achieve, find record. The printing-press is admittedly the chief avenue of influence on earth today—reaching farther than any personal power, or pulpit or political oratory, or oral teachings; and in the daily newspaper, reaching the people as it does almost every hour of the day, this influence of print reaches its height. We have become a race of readers. What comes through the eye reaches us more surely and effectively than anything that is spoken. In the old time the drama was held to be the strongest expression of the national life, and therefore the strongest influence upon the people for good or ill. Today a complete summary of the national, even of the world life, is given in the papers. The printed word and pictured scene together tell the story. Is it not therefore of paramount importance that the ideals thus imparted should be of things pure and of good report?

If evil communications bear fruit after their kind, far more surely does good bear its own fruit. To "do good and to communicate" is the Scripture command. To communicate the good deeds of men is to inspire all men to goodness. To set forth these good doings of mankind in such clear guise as shall persuasively declare their beauty, this is a noble task for any to engage upon. That a religious organization has set itself this task should not be thought a thing presumptuous. To preach good tidings, the gospel, is the work of the church; and to show the beauty of holiness gleaming upon the common round of human endeavor is the only way to lift mankind's better into best.

Mrs. Eddy has elucidated these things very clearly in the Christian Science text-book (pages 115 and 116 of Science and Health), where she gives the scientific translation of mortal mind. She classifies the evil beliefs of mortal mind, such as passions and appetites, hate, sin, and disease, in the first degree. These are the things with which the publishing work of newspapers has been far too much concerned. These are the evil communications which corrupt, the pitch that defileth, and which no man should touch except in the immediate effort to cleanse it. To take up evil does not cure it. Good alone can heal humanity of its wickednesses.

It is the second degree of mortal mind with which the daily newspaper should have concern. Here we find the moral nature declared. Here appear the virtues of humanity, "honesty, affection, compassion, hope, faith, meekness, temperance." These are termed the transitional qualities, and these are steps in human progress which cannot be skipped. The daily newspaper, the teacher of the masses, should inculcate these virtues, both by precept and example. Whatever men are doing in the light of these ideals should be spread all abroad. And when the whole thought of the daily paper, the hourly aspiration and endeavor of every writer, every worker thereon, dwells in the third degree, which Mrs. Eddy calls understanding, then the paper goes out to the world to inspire and save all to whom its lightest message may appeal. Even as in human contact each with each the innermost thinking is what gets transmitted, over and above the mere words of greeting or the exchange of chat, so when "wisdom, purity, spiritual understanding, spiritual power, love, health, holiness" (Science and Health, p. 116), are the ideals back of a newspaper, it is these things which will in some degree reach the most careless reader.

One of the important purposes of a newspaper is to bring tidings from afar, making indeed the far near. We may know more or less of what our immediate neighbors are thinking and doing, but only through the press can we learn of the hopes and joys and progress of our brothers in distant places. Modern invention in many ways is bringing the ends of the earth together, uniting all in the circle of a great family tie. And all of these inventions are pressed into the service of the newspaper. The telegraph, the telephone, the wireless, the mail service, the swift automobile, even the sky-men who tell the world what they have seen in cloudland,—the action of all these things is concentrated upon the pages of the newspaper, and for a penny or two is placed within the reach of every one.

So too the paper which puts us sympathetically in touch with the lives of foreign peoples is enlarging our horizon for the coming of the full light of understanding, heralded in what humanity calls culture, education, and brotherhood. For culture is only love, learning to love what is beautiful and good everywhere. Culture helps to break down those limits of selfish absorption which bar out joy, but which are little suspected by those who build themselves into such a prison-house. Furthermore, nothing so makes for universal peace as the daily press, when its purpose is peace and not war. If it is true that newspaper "jingoism" has stirred up many a war, then it is far more true that the influences of the press for peace and harmony are effective. To love men we must know them, and they must be presented to us in their true, best light. The old-time exchange of editorial discourtesies is happily everywhere giving way to the opposite thing, and writers from over seas strive to understand and present intelligently sympathetic reports of the work and progress of other nations. The paper that looks most to such a federation of the world is the paper that is doing most for world peace.

And it is to the homes that all these tidings of good are brought at last, to the homes where the children are. If the hand that rocks the cradle rules the world, then the hand which indites what children read is most surely a governing hand. Education for the child is more and more concerned

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with current events. School men are beginning to see that to delve into the musty past is of little avail, if the relation of the lessons to the living present is not made clear. It is of little use to teach a child the ideals of Washington, if he is not also learning to have for himself the same lofty patriotism. To study assiduously about the Magna Charta and know nothing of the present-day discussion over the English House of Lords, to learn about the Boston tea party and be ignorant of our present cry for tariff reform, is not to be educated.

What a right study of the right newspaper may do in the direction of specific education, training for citizenship, and also general culture, is as yet only partially realized. The daily press is really university extension on a tremendous scale. As facilities increase for carrying out this idea, all the world will exemplify what was expressed of Boston, as a place where "everybody goes to school." We shall all go to school to our daily paper, and never cease learning good tidings of every sort and of infinite scope therefrom.

Again, the current of pure and uplifting thought which is pouring into human consciousness through the medium of the press, is something to be properly valued. Service to the world, service to those whom we may never meet in person, is involved in the slight act of sending out a copy of a good newspaper. Here is food for the many, food that is as important to the life of men to-day as is bread. Such bread cast upon the waters must return to us in double measure. For with the right spirit of appreciation our own eyes are opened to what is offered for ourselves in pages that we had perhaps before skimmed lightly. Here are things worth thinking about, something bigger and broader than petty personal concerns; here is the union of good thinking all over the world, flowing together along the same lines. Here is effective work done for all the peoples of the earth. The government of God, of divine Love, is affirmed for them all. The daily paper then becomes a daily common prayer for the uplifting and peace and good of every man, woman, and child the world over. Is it not worth while to publish such tidings as this?

PERSEVERANCE.

MABEL S. THOMSON.

In furnishing a house, how charming it is to dwell upon the finishing touches which make the drawing-room a thing of beauty, which give such character to the library that every one who looks in exclaims, "Here is a room where I could read in comfort!" But, alas! experience has taught that no matter how artistically furnished the home may be, it is by no means satisfactory if the kitchen stove be out of order; no amount of embroidered cushions in the drawing-room will make up for a deficiency of hot water in the bathroom.

It is much the same with character: the essentials lie, not in the graces of speech or the perfection of manners or accomplishments, useful though these be in their right place, but in the common virtues of patience, humility, perseverance. The importance of the last of these qualities in the practice of Christian Science cannot be overrated, and no one can tell how many times the student has failed to gather the full fruition of his work, just through this lack at the eleventh hour. "Let us not be weary in well doing," says the apostle, "for in due season we shall reap, if we faint not." The trouble with so many of us seems to be that we think the "due season" must be the moment we begin to do our necessary work, forgetting that possibly the trouble may have arisen just through lack of fidelity in the past, and that before we can reap we must have sown. In "Miscellaneous Writings" (p. 127), our Leader reminds us that we only gain the blessing when the heart is "conformed to a fitness to receive the answer to its desire," and in Science and Health (p. 492), we read that "self-denial, sincerity, Christianity, and persistence alone win the prize."

Among the heroes of the old Bible stories there are many examples of perseverance and of the lack of it, with the corresponding results. Abraham, who in the Glossary in Science and Health stands for fidelity, seems to have possessed the quality of perseverance in a marked degree. Moses, on the other hand, at a critical moment failed to persevere in the well-doing which had distinguished him, and falling under an impulse of the human will he lost his right of entrance into the promised land. Peter, of course, is another notable instance of the lack of perseverance, and so in a moment of extreme fear he began to sink; whereas, perseverance would surely have enabled him to reach the place where his Master stood, dominating the waves. Again, in the garden of Gethsemane, there was a lamentable lack of persistence among the apostles, every one of them failing to watch even the "one hour" the Master had asked, while he alone "held uncomplaining guard over a world" (Science and Health, p. 48).

But perhaps the history of St. Paul's work brings out most vividly the contrast between perseverance and the lack of it. If, at the most critical point of his career, he had persevered in well-doing, and had not made the appeal to Cæsar, the history of the whole Christian church might have been different. "Then said Agrippa unto Festus, This man might have been set at liberty, if he had not appealed unto Cæsar." This one incident is sufficient to bring home to us the stupendous necessity which is laid upon each one to continue in the right course. Thank God! that in this age one has been found willing and able to manifest the sublime quality of perseverance in well-doing in the highest degree.

Perhaps Paul learned his lesson through that one experience, for on the journey to Rome he certainly rose to a very great height in the matter of perseverance and under conditions which make his example of supreme importance to all those who are practising Christian Science. During the storm which drove the ship on the coast of Malta, Paul worked, as we should say in our practice, incessantly, abstaining apparently from both food and rest, until he felt certain that the demonstration of safety was made for all who were with him. Sometimes the Christian Scientist stops praying before that point is reached in consciousness, and so error robs him of the fruition of his labors.

There is a story told of Paul and Thekla which illustrates the same point. During one of the waves of persecution of the Christians which broke out in Nero's reign, Thekla was subjected to torture, Paul, so the story runs, being at the time hidden by his disciples in a cave. There he continued in prayer for Thekla, and when she was finally rescued and went to assure him of her safety, she found him still engaged in prayer for her deliverance. In other words, he did not cease to persevere in well-doing until he was convinced that the fruit of that right thinking and right action was assured.

"A WEALTHY PLACE."

J. THOS. MUMFORD.

THE Christian Science ideal is one of never-ending interest to those who have entered its inner chambers. It is indeed, to use the psalmist's phrase, "a wealthy place" to the weary traveler who has entered and found an abundant supply. I, for one, feel as though I had ended a long, weary journey over barren wastes and desert sands to find a blissful resting-place in the bosom of our Father, God. I have no words to express my appreciation of the joys and pure delights of this place to which I have been led by the unerring wisdom of Spirit. To me now the old beaten paths of what people choose to call orthodoxy are worse than jungles compared with this bright, joyful, ascending

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way, whose light grows brighter and brighter, even "unto the perfect day."

The old beliefs which I once entertained were like the stone at the door of the sepulcher of Jesus, placed there by superstition and ignorance, and held there by the seals of intolerance. The angel, we read, at the break of day, rolled the stone away and sat upon it,—the attitude of victory. To me the old ways of thinking and preaching are the feeble attempts of mortal sense to hold Christ, Truth, within the narrow limits of finite sense by placing around the religion of Christ Jesus doctrines that would dishonor an earthly potentate. These thoughts, as old as historic time, are thoughts of fear, the fear that "hath torment." I believe that every time a person gives expression to such thoughts he sins against his own life and that of his fellow-man. True, he may do so unwittingly or ignorantly, as I did for so many years, but it is the sowing of evil seed that is sure to produce a bitter harvest. The "wealthy place" I occupy today is more to be desired than all the material wealth of earth, and far more honorable than that conferred by the favor of kings.

I was for many years a minister in the Congregational denomination, but on account of failing vocal organs had to relinquish that work and seek a support for myself and family in other ways. I am convinced that God has led me from that time to the present to bring me into this place of spiritual joy and complete satisfaction. The growing discontent I had experienced for years toward old religious ideas and methods, prepared my thought for the reception of the truth and made it fertile to rapid growth. I started from small beginnings, but did not despise "the day of small things." The first step in this glorious awakening came to me in a resolve to do away with prejudice, so far as possible, and to accept the truth from any source. The hungry man wants bread, and he does not care whence it comes if it will satisfy his hunger. I, like many others, had kept the truth from entering my mind by harboring prejudice, and my soul was starving, with our Father's storehouse of infinite supply wide open before my face. Because I thought that no good thing could come out of Nazareth, I closed the door in the face of waiting and proffered blessings.

To prepare myself for the reception of the truth, I swept the church, the ministry, the old way of thinking, the opinions instilled into me from early life—everything—aside, and said to the God I had begun to know as Truth, Life, and Love, "Now lead me into the truth, no matter what it costs me, no matter where it may lead me, no matter what others may think of me for it. Lead Thou me, now and always, and I will follow." This was the open door to all that I have of blissful life, and no other was needed. I have found it at last, and am now eating the fruit from the true vine in God's own vineyard. All this has been brought about by the study of "Science and Health with Key to the Scriptures" by Mrs. Eddy. Other works were read with more or less interest prior to the reading of Science and Health, but all were swallowed up by this remarkable book.

I am powerless to express my opinion of the Christian Science text-book! Like the Holy Bible, it may be read many times, but the last reading is the most interesting and profitable. I began to read it with pencil in hand to mark words and passages that impressed me as of special interest, but soon discovered that to follow this plan well-nigh all words would have to be underscored. To me it is the light which reveals the hidden manna of God, and points the way to the tree of life "which is in the midst of the paradise of God" that is here and now. It points the way to complete healing of body, mind, and condition, shows how and where to find the fountain of inexhaustible supply. It teaches salvation from sin, sickness, and death,—a whole gospel for the redemption of the whole man, now and forever.

I have often wondered why I had been compelled to traverse a desert for so many years, going in a circle, as it were, when I could have entered the open door to green pastures and living waters by simply turning toward God's waiting presence. But I went on and on, bearing the burden, keeping my eyes on the beaten path under my feet, thinking that this was all of life, and that I should get over into God's beautiful world after death. The voice of reason, the moving of Soul upon the waters, said, "Look up, see and enjoy now, have these blessings now;" but I went on. I had to be prepared in some way. I had really to get very hungry, like the prodigal, and when that time came, lo! I was there in my Father's embrace, and He was pressing me to His heart. I cannot tell the joy of that moment when Truth dawned upon me.

Let it be remembered that I did not receive the truth through any healing of the body. It was sought and found for the truth's sake. Mrs. Eddy tells us that "outside the material sense of things, all is harmony" (Science and Health, p. 489); because, when outside of these, we find the real,—Life, Truth, Love,—God. I have not words to express my gratitude to God for giving to the world this wonderful discovery through Mrs. Eddy. I can only echo the angels' refrain, "Glory to God in the highest, and on earth peace, good will toward men."

THE "SUBSTANCE" OF THE COMMANDMENTS.

CLARA LOUISE POANE.

WHEN Jesus was assailed with the question, "Which is the great commandment in the law?" he, knowing that one is not greater than another, and that to break one is to break all, answered, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it, Thou shalt love thy neighbor as thyself." Then he added, "On these two commandments hang all the law and the prophets." He thus emphasized the fact that the first four commandments reveal man's relationship to God, while the other six show his relationship to his brother man. Through the spiritual interpretation of Scripture gained in Christian Science, the characteristics of the first four commandments may be defined as follows: Thou shalt have one God, one image, one name, one remembrance, one honor. We may say, therefore, that the "one God" is Mind, and man has no other; the "one image" is perfect man—idea or reflection; the "one name," or character, is the "I AM," not reflected in "I am sick," for evil has no name; the "one remembrance" is the Sabbath-day consciousness of good—evil cannot be remembered. Herein we shall love God with all our heart, with all our soul, and with all our strength.

When it is seen that man is not material, idea is perfect, and its outline cannot suggest flesh, blood, and bones, for it is a manifestation of spiritual consciousness. Herein we love our neighbor as ourselves. Having gained a concept of the perfection of Principle and its idea, having shown honor to whom honor is due, man's relationship to his brother man is perfected, and the joyful "shalt nots" follow: Thou shalt not kill, nor adulterate, nor steal, nor falsify, nor covet. Not to kill is to refuse to believe in death, since to spiritual consciousness all is Life; not to adulterate is not to add anything unto God's spiritual creation, which is good,—yea, "very good;" not to steal is not to take anything away from the perfect concept, God's idea; not to falsify is always to affirm the truth about God and His universe, including man; not to covet is to know that the real man already has all that belongs to God, good, and that we need "not want," but are to "lie down in green pastures," and be led by "still waters," wherein spiritual being—Mind and Mind's idea—is forever reflected.

In the keeping of the ten commandments is fulfilled, through Christian Science, the "law" and "prophecy" of the "new covenant" which saith, "I will put my laws into their hearts, and in their minds will I write them."

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EXCERPTS FROM EDITORIAL COMMENTS.

[*Billings Journal*, Billings, Mont.]

With the passing of the acknowledged Founder and Leader of the Christian Science church organization, there departed from this life one of the most remarkable women the world has ever known. It is not necessary to be a believer in the religious tenets she propounded to realize this fact, nor does appreciation of her stupendous labors depend in any manner upon acceptance of their verity. Call her inspiration by whatever term you choose, it is still undeniably true that her teachings were accepted without question by a very large number of unusually intelligent men and women upon whose lives was exerted as powerful an influence for good—both material and spiritual—as has ever been recorded in the history of civilization.

Apart from and independent of any doctrinal feature of the Church of Christ, Scientist—a discussion of which would not be proper in a secular newspaper—there towers the supreme personality of its Founder. Forceful, and dominating by the power of spiritual strength, she won and held a loyalty seldom accorded the pioneer in a religious movement. The persistence of her thought was a mighty force that convinced where doubt existed and broke down the barriers erected by mental opposition to a degree that has been the marvel of the age.

Coupled with a positive genius for organization, there was a depth of sincerity and a profound earnestness which illumined the written word as much as the spoken sentence and brought heart and mind of her followers captive to the central precept she sought to inculcate, and she believed no more implicitly than did they in the essential quality of its divine origin. Such power to sway others is seldom met with in all the records of all times, and its effect cannot be other than vital upon the life and destiny of the human race, in the history of which few personalities have been more impressive than that of the aged woman from whose mortal frame the masterful spirit has finally departed.

[*Harlem Local*, New York City.]

Whatever difference of views may be entertained by those who are not connected with that great and growing religious organization as to its merits and benefits to mankind, there can be no doubt as to the sincerity of the remarkable woman who originated and promulgated the principles and doctrines of that faith. The movement which Mrs. Eddy began less than forty years ago has increased in its influence and power to an extent that has surprised even her followers, notwithstanding the virulent assaults that have been made upon it, and within the past few years many of the most cultured and eminent men and women in this country have become closely identified with the Christian Science church. The fundamental basis of the new-found faith is that God is omnipotent and omnipresent good, and where He exists evil cannot prevail; that man was created in His image and likeness, and that Jesus Christ was the perfect and immaculate incarnation of His character.

Mrs. Eddy announced, as she doubtless believed, that "divine Love always has met and always will meet every human need" (Science and Health, p. 494), and that the man who loves God will also love his fellow-men under all circumstances and conditions. Christian Scientists believe that if their faith were universally accepted there would be no need of battleships, armories, fortifications, hospitals, almshouses, prisons, police, nor criminal courts, and that Mr. Carnegie's admirable system to encourage temperance would be entirely useless and unnecessary; all of which is only another reawakening of the spirit of the teachings of the holy Scriptures.

[*Utica* (N. Y.) *Press.*]

The death of Mrs. Mary Baker Eddy, the Leader of the Christian Science church, removes a remarkable woman, whose activities were continued till her ninetieth year. Whatever anybody may think about the doctrines she taught or the church she founded, it must be conceded by her severest critic that she was a woman of exceptional ability in several directions, and that her equal has been seldom seen.

It is a great achievement to have built up in practically three decades a church as large as that founded by the deceased. She wrote Science and Health in 1875, began preaching in 1878, and organized The First Church of Christ, Scientist, at Boston in 1879. Since then the growth has been phenomenal, till now there is scarcely a community of any size in the country where this denomination is not represented. One need not subscribe to it or agree with it to accord honest respect to those who do believe in it, for this is a free country in which everybody is entitled to absolute personal freedom in matters of this sort. Surely the Christian Scientists are good citizens, honorable and upright, and that is as far as the public has any concern. To Mrs. Eddy must be paid the tribute of exceptional ability as a leader and an executive, and those who have faith in her regarded her with an affection that knew no bounds.

[*Times*, Eureka, Cal.]

Whatever may be said of Mrs. Eddy by those who oppose her Science—and they are legion—it must be, and by fair-minded persons it will be, admitted that the influence of her work has operated tremendously toward the ennoblement of the popular conception of life. Thousands of her disciples fail to understand what she taught; but there are many, many thousands who have managed, because of her, to come closer to divine Principle; to shake themselves free of the shackles of the grosser carnalism and sensualism that blind us to the beauties of Spirit; to glimpse, even though it be dimly and distantly, the glory of God.

It seems to us that, when stripped of the prejudice and the bigotry and the personalism and the mysticism and the ritualism that surround them, and when we reach their pure essence and vitalizing principle, all the great doctrines of spirituality that cognize the Christ-idea come to one. Form and formula and the selfishness of organization which so oft pervert the true expression of a vast idea are at the root of all human differences respecting the divine. It is impossible to energize the understanding of spirit without moving into the realm of metaphysics.

[*San Diego* (Cal.) *Herald.*]

The passing of Mrs. Eddy removes from the world's stage the most wonderful woman in all the world's history. As the Founder of a great religion, she lived to see her adherents swell to greater numbers than was every known in the lifetime of one (except Mahomet) who preached a new doctrine. As mourning for departed friends was not favored by the great Leader, she will be missed more and mourned less than any prominent leader in the world. The people of this sect have enjoyed more practical and satisfactory benefits from their religion than have those of any religion ever promulgated.

[*Weatherford* (Tex.) *Democrat.*]

With the death of Mrs. Eddy, head of the Christian Science church, another rare and splendid character has passed away. Her faith was not our faith, though that is not to say she was wrong. In groping through the fogs and mist she may have come nearer to the truth than we. Anyway, it was her mission to do nothing but good, and the world is better because she lived. In the sweep of the centuries, there are few such souls that come to dwell on earth.

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[*Mercury*, San Jose, Cal.]

Mrs. Eddy's death comes at a time when the church is not only vast numerically but potential financially. She carried it through the days of its childhood, on up to its present comparative maturity, and passed away idolized by thousands and with the knowledge that a monument is left to her memory such as has been the privilege of few women. It is inconceivable that Christian Science has been able to satisfy its thousands of devotees with a simple panacea for mental derangements. Had it not restored large numbers of bodies to normal health, it could never have had an indefinite lease of life and the ability to attract to its fold intellectual people of all races.

Mrs. Eddy was one of the most remarkable women of her day. In the face of bitter persecution and the almost unanimous opposition of society, she held fast to her faith until finally her sect became so formidable that her traducers either quit the conflict or joined her followers. Whether her Science is what it claims to be still remains a matter of opinion. But that those who believe in it have the same right to their faith as those who believe in other forms of worship there is no denying. In this country religion is left to a man's own choice. What is helpful to one may be destructive to another. It all depends on the view-point, and perhaps a little on the temperament.

Mrs. Eddy's Christian Science is here, and, we should say unhesitatingly, to stay. Like other religions it will have its defenders and its critics until the end. In the mean time, no just man or woman will withhold from Mrs. Eddy the meed of praise which her great accomplishment as one of the world's most brilliant executives and organizers deserves.

[*Goodwin's Weekly*, Salt Lake City, Utah.]

Mary Baker Eddy was a great woman. Foes as well as friends must admit that. She kindled a new light on earth. Some said it was a bale-fire, such as robbers build upon the seashore to lure passing ships upon the breakers; others that it was the real star of Bethlehem, signaling a closer walk between the children of men and the dwellers in the clear light in the realms where light had its birth. Thousands and millions believe her a new prophetess; millions peace and serenity and health to tens and hundreds of thousands who were afflicted have been comforted and healed by the ministrations she prescribed. It is not for one who does not comprehend her to judge of her, but it is only justice to say she wrought a marvelous work on earth; gave peace and serenity and health to tens and hundreds of thousands of homes. She was a priestess of a faith which was broad enough to encompass all the children of men; she was as self-contained as a second Hypatia, and one sovereign proof of her power was that when assailed she not only met the assaults with a superb serenity, but so impressed her followers that they, too, had nothing but pity for her assailants.

She lived here on earth twenty years beyond man's allotted time, then, unafraid, and with faculties undimmed, without a sigh, sank peacefully into her final sleep. The impression she leaves is perhaps the most profound that any mortal, putting on immortality, has left in this age.

[*Rochester* (N. Y.) *Times.*]

The death of Mrs. Mary Baker Eddy marks the passing of a woman who is probably the most notable of this generation; certainly none other has had more widespread influence or is regarded with greater reverence by more people. The church or creed which she founded has spread to all parts of the world, has millions of followers, and among those followers are included some of the most intellectual and cultured persons of every community.

Personally, Mrs. Eddy was a woman of a most lovable character. Abuse of all sorts had been showered on her at different times in her career, but she bore it with a patience which ultimately disarmed many of her critics. She had been termed an impostor by many persons, but in recent years the world had come to take a fairer view of her. Whatever may be said of the tenets of the creed she taught, one thing is certain—no man or woman ever founded such a creed, which spread to all sections of the world and has made millions of converts, who was not absolutely sincere in her own belief in that creed or religion.

[*Evening Journal*, Wilmington, Del.]

Mrs. Mary Baker Eddy, who passed away on Saturday night, may be regarded without exaggeration as the most remarkable woman of her times. Her hold upon her followers was indeed wonderful. In a day when all questions of a religious nature are subjected to the most critical tests, when some boast that the statements and influences of men of regular science have great weight and tend to demolish religious theories and principles of the past, Mrs. Eddy founded a religious denomination which has grown and prospered in a very remarkable manner. Her adherents have been and are of a type of high intelligence.

One thing evident about the true Christian Scientists, which shows the powerful and beneficial influence that Mrs. Eddy has exerted in the world, is that they are firm in the faith, energetic and relentless in upholding it, and to all outward appearances in their lives are most happy. The religion founded by Mrs. Eddy has brought peace to many a distressed soul. After all, what higher benefit could it confer?

[*Waterloo* (Ia.) *Times-Tribune.*]

The passing of Mrs. Eddy removes the most remarkable woman of many generations. Whatever may be said of her teachings, there remains a grand life, full of peace and benediction to all mankind.

For many years she was the target of sectarian vituperation; yet she bore it all with a fortitude that could only come of a thorough belief in the righteousness of her views; and thus furnished an exemplification of Christian fortitude that might well serve for an example to her detractors. Throughout it all, no retaliatory word escaped her; no reprisals were made.

Whatever may be said of her teachings from the standpoint of the theologian, yet it remains that she taught hope to the despairing, love to the misanthropic, and faith to him who was weary of the technicalities of creeds.

[*Morning American*, Creston, Ia.]

The death of Mrs. Eddy has removed from earth one of the greatest characters that the world has ever produced. This wonderful woman in the course of a few years has organized one of the greatest Christian organizations of the country. She was a leader of strong personality. She was an organizer of remarkable ability. She built up a church having as its leaders and expounders men of great minds and strong characters. Whether we agree with her doctrines or not there are thousands of men and women who will testify to the efficacy of curing by prayer, so that the Christian Science church is not merely a church of belief, but it is a militant church that brings to its believers physical as well as spiritual regeneration. We believe Mrs. Eddy has done a great work in the world for good.

[*Kansas City* (Mo.) *Journal.*]

Thousands of women who do not believe in Christian Science feel proud of Mrs. Eddy's achievements. Few men have wielded so great an influence over the minds and lives of so many people as this philosophic woman.

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[*Springfield* (Ill.) *News.*]

Mrs. Mary Baker Eddy lived long enough to see the Science which she founded become one of the permanent and uplifting forces of Christendom. It is about thirty-five years ago that Mrs. Eddy published her now famous book, known as "Science and Health with Key to the Scriptures," and it was four years later that the first Christian Science church was formed with seventeen members. To-day there are nearly a thousand chartered churches, nearly four thousand recognized practitioners, and a total church-membership of a million souls.

Something of an achievement to be accomplished in thirty-five years, and all within the lifetime of the Founder.

[*Eagle*, Wichita, Kan.]

Probably no other American woman by her own efforts ever performed such stupendous work. The vehemence of controversy which has been heaped upon her labors indicates the genius of the leadership which has overcome such vast opposition.

Mrs. Eddy rallied disciples around her until the followers of her teachings have spread over the world, numbering not thousands but hundreds of thousands. Even the layman of controversial bent who finds in Mrs. Eddy's work much that is intangible and to him meaningless, grants that he has tangible evidence of work for the good of mankind in the thousands of persons who credit to Mrs. Eddy's work their rescue from direful experiences.

[*St. Paul* (Minn.) *Dispatch.*]

There may be two opinions upon Christian Science: there can be but one opinion on Mary Baker Eddy. She was unquestionably one of the dominant influences of the age, one of the most remarkable of its women, perhaps the most remarkable, certainly the most efficient. And she so represents and permeates the cult known as "Christian Science" that to give her important rank is to give her teaching important meaning.

It must also be admitted that the sweeping influence of this "Science" could not have been had not the "Science" itself contained the truth and answered what was plainly a very large human need. It is entirely possible, notwithstanding the adverse criticism, the mirthful criticism, that Christian Science has within it truth, whether new or old, which shall withstand contemporary criticism and the neglect of time. If so, then the personal triumph of Mary Baker Eddy will be great and lasting.

[*Lincoln* (Neb.) *Daily Star.*]

One of the most remarkable women of this or any other age passed from the scene of worldly activity when Mary Baker Eddy went to sleep to wake no more to mortal consciousness. There may have been women whose personality stood out in more marked contrast with her kind, who were more spectacular, and made more noise in the everyday life of a somewhat noisy world; but for far-reaching and enduring effect upon mankind, the work of this woman who has just passed away at her home in Boston is unparalleled by that of any other woman of ancient or modern times.

Christian Science owes to Mary Baker Eddy the hold it has secured upon the devotional spirit of mankind, and every adherent of its church holds her in reverential memory. Her death will occasion world-wide regret and sorrow, although her span of life has been as long in years as her usefulness could survive. Her work will live after her indefinitely, possibly until the end of time. Her life has been a lesson of what her teachings can accomplish.

Among the great women of the world there has been none who has left so great an impress as has Mrs. Eddy.

[*Harper's Weekly.*]

The tone of the newspaper comments on the death of Mrs. Eddy indicates a decided increase of respect in recent years both for her character and for her achievements. Nor is it a case of "*de mortuis nil nisi bonum*," but a taking of one consideration with another, and giving a judgment of net approbation. Thus, to quote two of our more thoughtful and mentally exacting contemporaries, the *Sun* speaks of "the astonishing influence she exerted in thousands of homes for the amelioration of life and manners in some of the details of family and social intercourse," teaching cheerfulness of spirit and charity in judging deeds and motives. The *Springfield Republican* says her life was a marvel, and that having stumbled upon the truth that the influence of mind over the body is really profound and far-reaching, the credit cannot be denied her of having forced, however extravagantly, the valuable qualities of this principle of therapeutics upon the world.

Certainly Mrs. Eddy, and the theories, and practical applications of them, with which she is so closely associated, have had a notable influence on certain phases of the thought of her time. She was a pioneer—one of the most extraordinary of whom there is a record—and there are few now who doubt that the body of facts and experience which has resulted from her pioneering is a valuable gain to knowledge.

[*Christian Advocate*, Dallas, Tex.]

After all, newspaper reports to the contrary notwithstanding, the late Mrs. Mary Baker Eddy, Founder and conservator of Christian Science, did leave considerable money to her son, his children, her adopted son, and several other beneficiaries. However, the bulk of her great fortune was bequeathed to the church founded by her genius and ability. Her fortune came to her largely through her book "Science and Health with Key to the Scriptures," and numerous other writings. During her life she was liberal with her means, and in no sense can she be said to have been a woman of penurious nature. In various ways and to various humane institutions she opened her hand and scattered much of her annual income, and now in death it all goes largely to sustain the cause set upon foot by her life-work.

[*The Alaska Citizen*, Fairbanks, Alaska.]

All over the world are homes which have been brightened by the doctrine taught by this truly great woman. Through her works a new religion has been established, and has taken root wherever Christianity is practised. While by no means universally accepted as all-embracing, even its opponents are compelled to admit that it achieves with thousands that uplift they have vainly sought through other teachings. And there is little doubt that this new religion is sufficiently well founded to insure of its enduring for all time. In the earlier period of the era of Christian Science, Mrs. Eddy found her task a heavy one; for, like the Saviour, she was reviled and discredited by the scoffers. It was then her Christian fortitude was evidenced to a marked degree, and her calm refusal to be goaded into reprisals undoubtedly won many thousands to her cause.

In the death of Mrs. Eddy the world has lost a teacher whose doctrines have become, in two decades, more widespread, and have been adopted to a greater degree, than those of any man or woman who has lived in the past hundred years. That those teachings have been for the world's betterment will be most eagerly acknowledged by the many followers who today mourn her death.

[*Syracuse* (N. Y.) *Journal.*]

Mary Baker Eddy has done that in this world which will make her live and live. Her work is the greatest monument. She has given a calm to many lives which has surpassed that of many philosophies.

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CHRISTIAN SCIENCE SENTINEL

EDITORIAL

"OUR SUFFICIENT GUIDE."

THE first religious tenet of Christian Science, on page 497 of Science and Health, reads: "As adherents of Truth, we take the inspired Word of the Bible as our sufficient guide to eternal Life." Not only in this clear and concise declaration, but throughout Mrs. Eddy's writings, we find her continually advising Christian Scientists to turn to divine Principle, God, who is infinite intelligence, for the solution of the problems which often confront them.

It is true that this counsel of our Leader is but a reiteration of the Scriptural teachings with which Christians have been familiar for centuries: "He shall call upon me, and I will answer him: I will be with him in trouble; I will deliver him;" "If any of you lack wisdom, let him ask of God, . . . and it shall be given him;" "Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you;" "In every thing by prayer and supplication with thanksgiving let your requests be made known unto God,"—promises for whose fulfilment one might well strive if thereby he should attain to the realization of their glorious hope. In the old way of thinking, however, it was difficult to do this, because of the many and largely imperfect concepts of God held by mankind, and because of the tacit belief that it is much easier to follow the broad road of human will and human desire than to tread the straight and narrow way which Christ Jesus pointed out for his followers; hence the supposition that pleasure and profit were to be found only in the ways of the world, while bondage and loss attended those who conformed to good.

One of the great results of Mrs. Eddy's ministry to mankind has been the change which has come about in the popular thought about God, an apprehension which has made Him more accessible to mankind. Through her teachings Christian Scientists have learned that He is not "a God afar off," but truly "a very present help in trouble;" not a God of wrath and vengeance, but the loving Father-Mother of man; that they who "seek of him a right way," as did the prophet of old, find that His ways are ways of pleasantness and peace. They find that by conforming their lives to His will they lose nothing of value, but gain the kingdom of heaven.

Sometimes, however, we forget that to turn to God with all our problems does not mean that we shall plead with Him through the medium of some other human being. To Christian Scientists, both as individuals and as organizations, there may come problems which seem impossible of solution. There is an honest desire to settle them in the right way, but strangely enough the infinite intelligence whose unerring wisdom is ever available for their need is ignored. They forget that the burden of decision is theirs and not another's,—that they are to work out their own salvation; they must themselves seek communion with God, divine Principle, to the end that they may have in them the Mind which was in Christ Jesus, and do the works which the Master promised they should do.

On this requirement of the Master, our Leader lays special stress. She writes: "First in the list of Christian duties, he taught his followers the healing power of Truth and Love:" and she goes on: "It is the living Christ, the practical Truth, which makes Jesus 'the resurrection and the life' to all who follow him in deed" (Science and Health, p. 31). To Christian Scientists, therefore, as "adherents of Truth," but one course is open: they must "search the Scriptures," and in the light which Science and Health throws upon the sacred writings they will find therein a sure foundation for their faith in the one God,—in Him in whom, to those who come to know Him aright, there is life eternal.

ARCHIBALD MCLELLAN.

PREACHING AND THE PREACHER.

THE omission of the personal preacher from the Sabbath service in Christian Science churches may seem a surprising innovation to some, but when one recalls the nature of the ministry to which Christ Jesus appointed his disciples, when he comes to understand the purposes actuating Mrs. Eddy in providing the Lesson-Sermon, and when he familiarizes himself with the good results accruing therefrom, he can but realize that this sermon is no less commendable than unique.

All will accept the definition of the meaning of the word ministry which is embodied in the apostle James' pregnant counsel to the early Christians, "Be ye doers of the word." They will agree, also, that the supreme end and aim of all preaching is to awaken and establish that apprehension of Scripture truth which will enable Christian believers to fulfil this injunction. To this end, those who have felt called to expound the Scriptures have provided for a hearing at the hands of those interested, and they have addressed all that have come or that could hear.

As the result of her healing and teaching, Mrs. Eddy was called to preach to a hundred times more than could be accommodated in the largest practicable auditorium, and after a long-time endeavor to meet the demand by other means, she devised and provided an order of service which makes it possible for her teaching to be heard each Sabbath by ten thousand or ten hundred thousand. The sermon she has thus supplied is wholly devoted to the enforcement of that interpretation of the Master's teaching which she found to be demonstrably true, and while her plan is novel, it is to be remembered that progress always demands new methods as well as new ideas.

Although the personal preaching is thus eliminated, it is to be noted that effective preaching has not been abolished thereby, but vastly increased, since the specific function and effect of the Lesson-Sermon is to stimulate and equip every aspiring hearer of the word to become a doer of the word, a true "minister of Christ," the Scripture study and interpretation of the Sabbath being but a preparation, a schooling for the practical preaching of the entire week. By the substitution of the impersonal for the personal preacher, Mrs. Eddy has utilized a means by which the unnumbered thousands in all the world who have found spiritual illumination and physical betterment through her ministry may profit by it every Sabbath. This does not lessen the freedom of any who may have the ability and disposition to voice their sense of truth, since the Christian Science periodicals supply a world-wide forum for the expression of wholesome and helpful ideas.

In answer to unauthorized criticism, Christian Scientists can speak unhesitatingly respecting the fruits of the order instituted by their Leader. They attest that the Lesson-Sermon focuses attention upon Scripture truth as the one thing which nourishes the spiritual life, and thus begets the habit of daily Bible-reading; that, having studied this Sermon every day of the week, they hear it read on Sunday with increased interest and profit. Moreover, it has removed the most serious difficulty attending the satisfactory provision for the Sunday service, especially in the instance of small and isolated gatherings, while preserving the integrity of Christian Science teaching, and thus saving the movement from those distractions and divisions which are likely to grow out of the emphasis of personal opinion. The demonstrated value of an idea is its sufficient commendation.

JOHN B. WILLIS.

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"HID TREASURES."

THE wise man sets forth with many strong reasons the necessity for spiritual understanding, and tells of the rewards to be gained by its possession, among which are named health, long life, peace, prosperity, safety. Need we wonder that, with all these as the result of the understanding which comes from God, we should be bidden to search for it as for "hid treasures"? The wise man indeed tells us that it is more to be desired than silver and gold; more precious than the rarest ruby. He tells us that God Himself established the earth and the heavens by His understanding, and that the one who possesses this kind of understanding shall walk safely and not stumble, that he shall lie down and not be afraid, and that his "sleep shall be sweet." Well might he add, "With all thy getting get understanding."

We find that the great Teacher was no less insistent upon the need of acquiring spiritual treasures at any cost, making it a condition of discipleship that one should be willing to forsake all that he had in order to become his follower. He reproached the people for their lack of understanding which kept them from being healed by him, but he said to his disciples, "Blessed are your eyes, for they see: and your ears, for they hear." Then he went on to give one parable after another (see Matthew xiii.), among others the one which declares that the kingdom of heaven is like unto treasure hid in a field, to gain which a man would sell all that he had. Again it was likened unto a "pearl of great price," for which one "sold all that he had, and bought it."

All through the Master's teachings we find him directing thought to the spiritual treasures which were so clearly perceived by him, but which were hidden from those who believed that the material senses were the avenue through which they could be cognized. Again and again he healed the sick in the presence of the scribes and Pharisees, but so blinded were they by prejudice that when the little children joined in loud praises of all the "mighty works" which had been done by him, these men could only say, "Master, rebuke thy disciples." Need we wonder that he wept when he beheld the city which was the very citadel of their pride, as he said, "If thou hadst known . . . the things which belong unto thy peace! but now they are hid from thine eyes."

The things which belong unto our peace! Alas, that they should ever be hidden from our eyes, for they are the only treasures, and they are to be found only in the kingdom of God which Christian Science tells us is here and now. It matters not whether the need be health and happiness, peace and plenty, or whether it be to have the deep heart-hunger for God satisfied: the supply, the treasure, waits to reward our diligent search. What if it be hid to mortal sense? This only demands more diligent seeking, for there is no possible uncertainty in the assertion of Christ Jesus, "Every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened." The trouble with so many is that they do not really seek. They spend their time and energy in trying to get others to do the seeking for them, which is a serious mistake. Others,—not a few, but unnumbered thousands,—have found the once hid treasures of health, strength, and peace, and they have found them through the understanding gained from the study of "Science and Health with Key to the Scriptures" by Mrs. Eddy.

This, in turn, has opened up the Bible to them, until they can say with an aged Christian who had searched long and it seemed in vain, until this great light came to her, "Now I can find nothing in the good old book but life, abundant life, on every page." We can help each other (and even to do this effectively we must search for the hid treasures), but sooner or later all must seek God with their whole heart, cheered by the Saviour's word, "Where your treasure is, there will your heart be also."

ANNIE M. KNOTT.

THE FEBRUARY COSMOPOLITAN.

CHRISTIAN SCIENTISTS will read with much pleasure the most excellent article, "Mrs. Eddy: Her Purpose and Accomplishment," by Frederick Dixon of London, England, which appears in the February number of the *Cosmopolitan Magazine*. It is difficult to write adequately on such a subject as this within the compass of a magazine article, but Mr. Dixon has accomplished the task in a most satisfactory way, and our readers, we are sure, will want to circulate widely among their friends this admirably comprehensive and appreciative review of the wonderful achievement of our beloved Leader.

An interesting feature of the article is a reproduction of Mrs. Eddy's favorite portrait, which has never before been published. It is to be regretted, however, that the publishers inadvertently used as the second illustration a picture which is not a likeness of Mrs. Eddy and was never approved by her.—EDITOR.

AMONG THE CHURCHES.

PASADENA, CAL.

Absolutely free from debt, First Church of Christ, Scientist, on Oakland avenue, was dedicated yesterday [Nov. 20], at the time when its auditorium was first occupied. The great ivory hall, seating fourteen hundred, was filled, and the announcement by the Reader that all indebtedness had been paid off, created great enthusiasm. As late as Friday there was $14,000 to be raised, and this sum was freely poured into the treasury of the organization by its members, when the situation was made known, without the individual solicitation of a cent.

The growth of the Pasadena church shows progress from the very beginning. In 1895 meetings were held in various private houses until, in October, 1897, removal was made to the G. A. R. Hall. In January, 1898, the first steps were taken to organize: at this time there were twenty-two members. The organization was completed in March, 1898. In September, 1899, the church moved to the Auditorium. A building fund was started at once, and the record of the proceedings at this time shows a high plane of scientific understanding; the foundation for the future was well laid. In April, 1902, the arrangement for the purchase of the lot on the corner of Oakland avenue and Colorado street was completed. The first chapel was built there and occupied in March, 1903: this seated two hundred and fifteen. In October, 1905, this chapel was enlarged to seat five hundred and fifty. The necessity for larger quarters soon became apparent, and in the winter of 1907 it was decided to sell the corner lot and in a more quiet location build a church that should be a permanent home. The present lot was purchased, a building committee appointed, and in November, 1908, the work of construction was begun. The corner-stone was laid March 30, 1909, and the building was finished, ready for decorators, etc., in May of the present year.—*Pasadena Star.*

GENEVA, ILL.

First Church of Christ, Scientist, of Geneva has recently purchased a building lot. After it was decided to make the effort, the opportunities were abundant, and most of the required sum was raised between the first of September and the last of November.—*Correspondence.*

A NEW PAMPHLET.

Attention is called to a new pamphlet, "Causation," by Frederick Dixon, issued by The Christian Science Publishing Society and now on sale. Forty-two pages. Price, single copy, five cents.

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THE LECTURES.

MONTREAL, CAN.

A lecture was delivered by Willis F. Gross Oct. 24 at the Windsor Hall, Montreal. Walter J. Stethem, member of the Anglican Cathedral, introduced Mr. Gross, and said in part,—

It is generally conceded that the world of religious thought is awakening to the importance of knowing just where it stands, and those who have closely followed the trend of this thought must come to the conclusion that the thinking men and women of the day are very much interested in that momentous question which Pilate put to Christ Jesus nearly two thousand years ago, "What is truth?" But, in contrast to Pilate, these inquirers are hungering for the answer, and will not turn away with indifference ere they receive it.

This evening we are the guests of an earnest band of Christians working for good in this city, who in providing this lecture upon Christian Science do so, not with a view of proselyting, but rather as a means of replying to much unjust criticism and to remove misconceptions regarding their religion. This religion they claim to be the same as that preached and practised by our Lord Jesus Christ and followed by the early Christians, and they take the inspired word as their full and sufficient guide. Surely, then, if other religious bodies cannot see their way to extend the hand of brotherly love, the least they can do as professed followers of Jesus is to judge Christian Scientists, if they will judge, by that test given by the Master by which his true followers should be known in that and all future ages: "Ye shall know them by their fruits."

It has been my privilege during the last year or so to be intimately associated with Christian Scientists in England, the United States, and Canada, and without a thought of detracting from the credit due the great orthodox body of which I am a member, or any other religious denomination, I can clearly declare that never in my experience have I come in contact with such sincere, cheerful, practical Christianity, nor such earnest striving to live up to that standard set forth by our Lord in his sermon on the mount, as I have witnessed with profound respect in the daily life of these faithful followers of Christ.—*Correspondence.*

FRESNO, CAL.

The Rev. William P. McKenzie lectured to a large audience at the Barton last night [Nov. 22]. The lecturer was introduced by Henry Hawson, a well-known attorney of Fresno, who said in part,—.

To me, and I think to most seekers after truth, it has ever been a cause of speculation and wonderment that the real, vital elements of the teachings and the work of the Nazarene should have been lost to mankind all these centuries. If I read the New Testament and the life of Christ Jesus aright, if I understand his teachings to the disciples and their messages to the early Christian church, then it seems to me that the gospel he taught two thousand years ago embraced the truth that physical well-being, not less than spiritual happiness, is attainable by the individual who is in harmony with the divine Principle. If that divine Principle be in all, and through all, then harmony is real and discord is unreal.

The world has outgrown many superstitions, and it seems that the time cannot be far distant when we shall discard the idea that physical suffering is in consonance with the divine will. If the works that Jesus did may be done by others who believe in the Christ, and yet through all these years humanity has lost sight of the truth of the divine Principle, then the world owes a great debt of gratitude to the Discoverer and Founder of Christian Science for the restatement of the truth.

I have had occasion many times to contrast the cheerfulness and contentment of Christian Scientists with the querulousness and discontent of many so-called religionists. I have had occasion sometimes, when addressing audiences to the constant accompaniment of more or less distressing coughing, to wish that every audience was as free from that audible expression of illness as the audience in the Christian Science church seems always to be. For many reasons I am constrained to believe that if Christian Science be not all the truth, it at least embodies so much of the truth that the world is the better for its teachings and a debtor to its Founder, Mrs. Eddy.—*Fresno Republican.*

CONCORD, N. H.

Frank H. Leonard gave an address on Christian Science to a large congregation at the church in this city on Tuesday evening [Nov. 29]. He gave an interesting exposition of the basic truths underlying the faith. The speaker was introduced by Charles B. Jamieson, First Reader of the local church, who said,—

Nearly three hundred years ago the Pilgrims landed on our New England shores in search of a haven of refuge from religious persecution. From that nucleus was evolved the spirit of religious tolerance that resulted in the provision of our Federal Constitution guaranteeing to every citizen of the United States absolute liberty of conscience in matters of religion. There should be the same constitutional guarantee of freedom in regard to medicine.

Mrs. Eddy, the Discoverer and Founder of Christian Science, the author of its text-book, "Science and Health with Key to the Scriptures," and a native and citizen of this Puritan state, has expressed that religious and medical independence by discarding drugs and forms and superstitions of religious beliefs, and by boldly advocating the practical application of the fundamental teachings of Christ in reforming the sinner and healing the sick by spiritual means rather than material. That the promises of the Bible are being fulfilled by this system is evidenced by the thousands who are being healed and saved throughout our land. Gradually other schools of religion and medicine are acknowledging the worth of Christian Science and are reaching out for it.

Toleration of each other's religious and medical views results in more or less investigation of the different theories. As publicity of the doings of our great commercial enterprises tends to restore public confidence, so publicity of the teachings and doings of Christian Science tends to remove the fears and prejudices concerning it, due to unfamiliarity with it; hence the establishment, by The Mother Church, The First Church of Christ, Scientist, in Boston, of a board of lectureship, of which the gentleman who is to address you is an honored member.—*Concord Monitor.*

CATLETTSBURG, KY.

The court-room was practically crowded last night [Dec. 2] with persons who were anxious to hear the subject of Christian Science discussed by William D. McCrackan, M.A. The lecturer was introduced by the Hon. J. B. Wilhoit, of Ashland, the commonwealth's attorney for this district, who said in part,—

The question that Pilate asked Christ, "What is truth," has been answered by Christian Science. It is the truth that makes us free. Christian Science comes to the world with the message of "on earth peace, good will toward men." It reveals to us the relationship of man to his God, that man is a spiritual being, and that all men are brothers and that God is the Father of us all; that man is immortal, and that God never made anything that is finite or mortal.

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It teaches us how to escape from mortality and put on immortality, by turning away from the unreal to the real, from the perishable to the eternal, and from the finite to the infinite. We learn that God is good, and all that He has made is good; that goodness makes its own heaven and evil its own hell.

It teaches that Christ, Truth, heals disease now the same as nineteen hundred years ago; and that man is not governed by material laws, but by the law of Spirit. Truth is God, and God is omnipotent; therefore God is all power and error has no power. Truth is everywhere present and error is nowhere present. The truth as explained in Christian Science is within the reach of all men, and whosoever will can lay hold of it and obtain the great blessing which God bestows upon the children of men. Forty years ago this truth was revealed to Mrs. Eddy, and while at first mortals opposed the truth, it has quietly and silently gone all over the world, until now in every country and every clime you will find living witnesses for it.

To those who do not believe that Christian Science is the truth, or doubt it, and desire to know whether or not it is the truth, the same answer is given now that was given the disciples of John by Christ. He said: "Go your way, and tell John what ye have seen and heard: how that the blind see, the lame walk, the lepers are cleansed, the deaf hear, to the poor the gospel is preached. And blessed is he, whosoever shall not be offended in me."

Catlettsburg Tribune.

LECTURES TO BE DELIVERED.

Unless otherwise stated in the notice, it is assumed that the lecture will be given at 8 p.m.

Austin, Minn.—William D. McCrackan, M.A., Hirsch's Auditorium, Jan. 31.

Chicago, Ill. (Fifth Church).—Bliss Knapp, Church Edifice, 4840 Madison avenue, Jan. 24, 26, and 27.

Dallas, Tex.—Hon. Clarence A. Buskirk, Dallas Opera House, 3 p.m., Jan. 22.

Great Falls, Mont.—Clarence C. Eaton, Grand Opera House, 8:30 p.m., Jan. 23.

Helena, Mont.—Clarence C. Eaton, Helena Opera House, 8:30 p.m., Jan. 24.

Houston, Tex. (Second Church).—Prof. Hermann S. Hering, Beach Auditorium, 3:30 p.m., Jan. 29.

Kansas City, Mo.—Hon. Clarence A. Buskirk, First Church 3 p.m., Jan. 29; Second Church, Jan. 30; Morton's Hall, Jan. 31.

Lincoln, Neb.—William D. McCrackan, M.A., Oliver Theater, Jan. 29.

Lockport, N. Y. (Second Church).—Frank H. Leonard, Temple Theater, Walnut street, 3 p.m., Jan. 29.

Madison, Minn.—Bliss Knapp, Opera House, Jan. 30.

Marinette, Wis.—Willis F. Gross, Church Edifice, Stephenson and Liberty streets, 3 p.m., Jan. 29.

Montevideo, Minn.—Bliss Knapp, Opera House, 8:15 p.m., Jan. 31.

Plainfield, N. J.—William D. McCrackan, M.A., Hartridge Auditorium, Jan. 24.

Sacramento, Cal.—Francis J. Fluno, M.D., Church Edifice, 23d street, between K and L streets, 3 p.m. and 8 p.m., Jan. 29.

Saginaw, Mich.—Willis F. Gross, Masonic Temple, Washington avenue and Johnson street, 8:15 p.m., Jan. 23.

Superior, Mich.—Willis F. Gross, Grand Opera House, Jan. 27.

Tucson, Ariz.—Prof. Hermann S. Hering, Church Edifice, 20 East Pennington street, Jan. 24.

Waterbury, Conn.—William D. McCrackan, M.A., Buckingham Music Hall, Jan. 23.

Watertown, S. D. (First Church).—Prof. Hermann S. Hering, Church Edifice, Maple avenue and First avenue Southeast, Jan. 16.

Wheeling, W. Va.—Bliss Knapp, 3 p.m., Jan. 22.

TESTIMONIES OF HEALING.

Words cannot express my gratitude to our heavenly Father, nor to the one who has been sufficiently Christlike to have become the channel through which such indescribable good has come to all mankind. Those like myself who have been raised from the depths of discouragement and from great physical suffering can best understand what it means to be grateful to our beloved Leader, Mrs. Eddy, for Her immortal discovery.

About three years ago I found myself a broken-down music student in Berlin, Germany. A sense of overwork had crushed my ability to progress, and I found myself in deep despondency, while the physical suffering resulting from this mental state seemed insufferable. Christian Science was brought to my attention at that time through one of my sisters, but notwithstanding the self-sacrificing efforts of a practitioner in Berlin, and some improvement in my physical condition, I was as one having eyes, yet seeing not, so I returned to *materia medica*. One of the best physicians in Berlin then took my case in hand, and urgently advising my return to my home in Los Angeles, Cal., wrote at once to my parents, discouraging all thought of my ever being able to continue with music as a profession. I had yet to realize the truth of my practitioner's constant and loving assurance that "God is ever present," so I acted upon the physician's advice and returned home. My mental state was such that I did not wish to live, believing death to be the only sure means of relief. I reached home the first of February, 1906, and continued in this condition until early in March.

One day my sister, who had been greatly benefited in Christian Science, brought me a copy of the *Journal* of December, 1905, and gently urged me to read an article therein. I had told my sister a few days before that if I could only understand what was meant by the "unreality" and "nothingness" of evil and matter, I might become interested in Christian Science. At first I refused to read the article, which was on these subjects, but I finally began, with meager interest, and mostly to please my sister, as I thought; but after the first few lines I forgot my disinclination to read, and soon became completely absorbed in the article. As I read, a glorious revelation of Truth was experienced by me, and all my suffering did indeed prove to be "nothingness" (its native state). The next day I went to my work again, a happy and well girl, and commenced the study of our text-book, Science and Health, with the utmost joy and careful attention.

Since that memorable day in March, 1906, Christian Science has been my only physician, and I have missed but two or three days of work on account of physical disturbances. These were always promptly overcome by Christian Science, and have never returned. I have worked harder in my music than ever before, and am witnessing ever improving conditions in every department of my experience. Success in music, as well as in all other professions, I find to be absolutely dependent upon one's obedience to God; not to personal ambition.

It is often said that musicians consider it necessary to be nervous, moody, subject to discordant emotions and to financial limitations, arguing that these states of mind combine to form the artistic temperament; but Christian Science is enabling people all over the world to rise out of all such false beliefs, and as a result they are finding that it is in reality the opposite of these wrong thoughts that produces real artistic temperament. Right thinking is based upon the teachings of Christ Jesus, and revealed to us anew in Christian Science. We are beginning to experience a desire for purity in every line of professional work, which every one in his heart of hearts always longs for, and we have Christian Science to thank for this marvelous improvement.

I am deeply grateful to those who labor to fill our peri-

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odicals with such helpful articles, and to all who are serving our beloved cause. I am grateful for the inspiring privilege of membership in one of the Christian Science churches of Los Angeles, and for being able to take an active part in endeavoring to help our cause along. I have Christian Science to thank for all the harmony which is being expressed in my life, and my deepest desire is to become worthy of the name Christian Scientist.

FANNIE DILLON, Los Angeles, Cal.

When in an almost helpless condition, as a result of overwork and worry, I was urged to try Christian Science treatment. The medical schools had been carefully tried and at great expense, but without avail. With little faith in Christian Science a practitioner was sought and treatment begun. There was immediate relief, and in a short time it was possible for me to go to work again. From that time on there was a steady improvement and a return to a normal condition.

One of the things about Christian Science which from the first impressed me most was the statement of several business men and women whom I had met, that they were finding the application of the true teachings of Christian Science to be of great assistance in working out their business problems. This seemed rather strange at first, as ordinarily we do not think of a religion as containing any fixed principles that may be applied to business transactions; but as we advance in the understanding of Christian Science and start in to apply this knowledge, even in a small way, we are greatly helped. Christian Science teaches that honesty and truthfulness are absolutely imperative to real success. It shows us that it is not necessary to misrepresent in order to secure a sale, and that if we expect to succeed in any field of activity we must stick fast to the truth. Christian Science develops better mental conditions and shows us how to bring out the good qualities in ourselves and in others. It helps us to overlook to a great degree the faults of others, and as we see more clearly that the error manifested by a person is the result of a lack of truth in that person's consciousness, it is much easier to see the error as impersonal. We also discover the foolishness of judging from appearances, as these are generally deceptive.

Of all the help that we receive in Christian Science there is none greater than the destruction, even in part, of the many fears and worries of a business man. Many people who have no knowledge of what Christian Science really is wonder at its rapid growth all over the world, but the Christian Scientist knows from personal experience that the reason why the membership of the Christian Science churches is so rapidly increasing is because the world is finding therein a most beautiful and practical religion, which appeals to mankind because it is not composed of creeds and philosophy, but of demonstrable truth.

PERRY H. HASBROUCK, New York, N. Y.

It is with a great sense of gratitude for what Christian Science has done for me that I give this testimony. I had been a sufferer from liver, kidney, and bowel disorders since infancy, these being supposedly hereditary. I also suffered greatly from headaches three to four times a week. Life was indeed a burden from the health standpoint, and there was no outlook for relief from medicine, as I had tried so many remedies with only temporary gain. I was a nervous wreck when, about three years ago, I visited a Christian Science practitioner by the advice of a friend. I knew nothing about Christian Science, but we talked matters over and she loaned me a copy of Science and Health, which she asked me to read. She agreed to give me treatment for a week, but I think one treatment did the work. My cure was instantaneous, and I have never taken a dose of medicine since, nor have I had the least return of my old troubles. I am enjoying perfect health for the first time in my life.

At the time of this great demonstration of the power of Truth, I was not a member of any church, but had been tossed about upon the sea of doubt and fear for a number of years, always looking for some religion that would satisfy; but I never found it until I began to read "Science and Health with Key to the Scriptures," in connection with the Bible. What a different light is thrown upon the Bible teachings by Christian Science! Besides all these blessings, the truth has helped me in many other ways. It has cured me of the fear and worry habits, and given me a God I can trust at all times. I am deeply grateful to God for all these blessings, and also to Mrs. Eddy for unfolding this great truth. I am studying diligently to get a fuller understanding of this practical religion.

MRS. CELIA M. WEBB, Douglas, Ariz.

I wish to express my gratitude for what Christian Science has done for me. It has revealed to me a God who is an ever-present help. Before I knew anything of this truth I denied the existence of a supreme power and was opposed to all forms of religion, as they seemed to me to be mere superstition without proof.

The understanding of Christian Science has proven to me the ever-presence and all-power of God, good, and the unreality of evil. I am grateful for Christian Science, because it is teaching me to love all men as brothers, and in doing this it is overcoming egotism, selfishness, and all uncharitableness. I am also grateful for this teaching because it is the Science of Life, and through the understanding gained from the study of the text-book, "Science and Health with Key to the Scriptures" by Mrs. Eddy, every attack of illness is quickly overcome; it has revealed to me something of eternity, the spiritual existence apart from material phenomena and a limited sense of life, and has indeed unlocked the Bible which before was to me a closed book.

Among other blessings is that of class instruction, which has raised me to a higher plane of thought and action, and turned me from personality to Principle, both in the seeking of good and in the overcoming of evil. For our Lesson-Sermons, our literature, including the *Monitor*, our lectures and reading-rooms, I am daily filled with gratitude toward our Leader, who has made all of this possible.

GEORGE M. LONG, Dorchester, Mass.

In the hope of benefiting some one else, I wish to offer the following testimony of my healing through Christian Science. I was a sufferer from a severe case of stomach trouble for over five years, and during this time had spent hundreds of dollars in trying the best physicians of the city, with little or no relief. I had reached a point where I was not allowed to eat solid foods, and had become so nervous and irritable that life was indeed a burden.

It was at this dark hour that Christian Science was presented to me, and I immediately decided to give it a trial. I called on a practitioner, and to my surprise was greatly benefited by the first treatment and found myself completely healed after the second one. Through my healing my husband became interested and took up the study of Science and Health, with the result that he was enabled to lay off his glasses, although he had been told a short time before by an oculist not only that he would never be able to do without them, but in time would require stronger ones.

Through the understanding of the Bible which Christian Science has given us, our home life has been entirely changed, and God has become indeed a very present help. Having been members of a church for twelve years, we were much gratified to find that Christian Science taught the same God, but made plainer the way by which we can turn to Him for our physical healing. Because of this en-

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larged understanding of God taught by Christian Science, we later became members of Ninth Church of Christ, Scientist. We are indeed grateful for the many blessings which Christian Science has brought to us, and words cannot express the gratitude we feel toward Mrs. Eddy for her many sacrifices and unselfish patience in pointing out the way for us.—Mrs. Anna Van Arsdale, Chicago, Ill.

I feel it a duty to express my gratitude for the blessings which Christian Science has brought to me. I have been helped out of a great many dark places, but to me the most wonderful was the healing of a serious case of throat trouble. I was taken very ill while caring for a daughter who had been suffering from this disease. I tried to help myself, but found I could not. A note was sent to a practitioner at noon, asking for help, and the next morning I awoke entirely healed. My healing was so sudden that I knew I had found the truth, and the truth had made me free. For this I am very grateful to God, and to our dear Leader, who has shown us the way.

Mrs. Eliza E. Lacasse, St. Johnsbury, Vt.

It is with love and gratitude to God, and to Mrs. Eddy, that I tell what Christian Science has done for me. It is two years since I took up the study. Christian Science found me a very unhappy woman, alone in the world, with the thought that I had nothing to live for; and the desire to end it all followed me continually. I was very melancholy, and dissatisfied with the doctrines of the churches. I had tried in the old way from childhood to be what the world calls a Christian, but I could never understand why God should punish His children with sickness and disappointments one after another, until they wished for death. But I am very thankful that God has led me into Science, where I find that God is Love and we have only to understand the divine Principle of being to be made whole. I am now living a happy life in truth and love.

When Christian Science found me I had been suffering with rheumatism over twenty-five years, and was sometimes helpless for weeks at a time. I also had heart and kidney trouble, which the doctors said could not be healed; and other internal troubles for which I had worn a supporter for over ten years. I had been treated by three different doctors, the last one saying I would never be well unless an operation was performed, to which I would not consent. I cried to God for help, but in February, 1909, I broke down and was helpless. I then sought help in Christian Science, and after the first treatment the pains were all gone. With two weeks' treatment and the study of the Bible and Science and Health I was a well woman. I was healed of weak lungs by reading "Science and Health with Key to the Scriptures," before having treatment. I never knew what happiness was until I came to Christian Science, for I did not know what it was to be without pain for one day.

Now I am well and happy, but the physical healing is not to be compared with the spiritual uplifting. Everything seems glorious, as I am able by my small understanding to help others. I am indeed grateful for having been led so patiently and lovingly into the paths of Truth.

Mary Pond, Alice, Ohio.

On Christmas morning, 1909, my little daughter, a year and a half old, was lying in a semicomatose condition and could not be aroused, which alarmed me greatly. I discovered later that she had swallowed some match-heads the day before, and I knew that according to *materia medica* this was extremely dangerous in the case of so young a child. I immediately called up a Christian Science practitioner on the telephone, and she took the case. Half an hour later, when she reached my house, my little daughter was noticeably better, and although the Scientist remained only a short time, the improvement during that time was marvelous. We went to my mother's house, half a mile away, and spent the day there, and when we departed for home at ten o'clock in the evening the child was in a normal condition.

It was a beautiful demonstration of Christian Science healing, and I feel so grateful for it that I want other mothers to hear of my experience.

Maude Richards Schmidt, Chicago, Ill.

[Translated from the German.]

Gratitude for Christian Science impels me to tell others of the benefits I have received. In my childhood I suffered from hip disease, and the material methods employed left me with a shortened and weak leg, from which I suffered terribly when walking or when standing any length of time, though I wore a boot with a thick sole as a support. Six years ago I was suffering so severely that I was scarcely able to work at my profession, and I was repeatedly advised to consult a doctor; but fear overcame me, for I dreaded the hospital, having already undergone two operations on my leg. Then, as guided by divine Love, I was led to the house of an acquaintance who knew of Christian Science, and on my complaining of my distress, I was advised to try it, to which I agreed with a thankful heart. From that time I attended the services, which made such a wonderful impression on me that after the service I could walk more and more easily, feeling as if I were being supported. I subscribed to *Der Herold der Christian Science*, began to learn English, and with great joy I daily study the Bible and Science and Health, which with the *Herold* is my only reading.

A practitioner of Christian Science, who with great love and patience directed me to its teachings, treated me for some time, so that the seemingly obstinate error gradually yielded to the understanding of Truth. Besides this, I had been troubled for years with other ailments,—stomach and bowel trouble, which disappeared during the treatment. I had believed these ailments to be owing to my sedentary mode of life, but though this latter has not been changed, my thought has been lifted above the material, so that the spiritual understanding of God has enabled me to overcome the temptations of error through divine Truth. I can take long walks, and also stand for a long time, and have never had a return of such troubles as those from which I suffered before Christian Science found me. I now wear an ordinary boot.

I should also like to tell of a demonstration which was reached through the understanding of Truth. A few months ago I felt in what seemed the weaker hip severe pain at times, and a few days later I found difficulty in walking. In the evening I observed that the scars were inflamed and one place open, but I went to bed and declared the truth. The next day I went with a quiet mind to my work, knowing that I could not be separated from God, good, and in a short time the seemingly severe trouble had disappeared into its native nothingness. It is not possible for me to express in words the benefits I have received through Christian Science, but I thank God, and also our revered Leader, with my whole heart.

Fraulein Christine Frick, Stuttgart, Germany.

Since my restoration to health, I have thought I should write the facts about my wonderful healing, in order that some poor sufferer might be benefited thereby. I was led to Christian Science through the kindness of a neighbor, who was not a Christian Scientist, but who knew of some of its beneficial effects in her own family. She sent me some literature, in which I found a remarkable instance of healing. I was not then able to read much, so my husband

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read it to me, and after some discussion we concluded that what had helped another so much would surely help me a little.

We began at once to seek a practitioner, though not knowing where to look, and finally found one located about seven miles from us in a busy little town. My illness was nervous breakdown, with a complication of chronic diseases, among them a catarrhal affection of the stomach and bowels. I had been in bed most of the time for about seven months, during which time we had employed three medical doctors, also an osteopath, and had a nurse to care for me, as I was too weak to help myself and could not even see my friends, as every exertion caused such dreadful exhaustion. In having to suffer continually, and be obliged to keep such perfect isolation, I felt as though the cord would soon snap that seemed to hold me, but I was suddenly awakened from the gross materiality of it all to the fulness of Life, to the spiritual reality of all things.

When the Christian Science practitioner called upon me, she found me in bed, unable to sit up long enough to eat my scanty diet; but when she turned the search-light of Truth upon me, it revealed at once the unreality of it all. I was immediately healed, so that I arose from my bed and walked across the room several times without help, which I had been unable to do even once. From that time I gained very rapidly, and gave up all medicine and material help, looking instead to the all-power, all-presence of God for my sustenance and growth. The practitioner left me a copy of Science and Health, which I read almost continually, and on the third day I went to the table to eat with the family, much to their surprise and alarm; but I continued to do so, and felt like a culprit escaped from prison. When told that I could eat anything I wanted,—no medical laws to bar my way, but freedom,—then came the sense of dominion over all things. I gained very rapidly, and in six weeks from the first treatment I dismissed my help and have managed my own household ever since.

We have had many beautiful demonstrations of the truth in our family, since my own healing, and we are truly grateful to our heavenly Father for the bestowal of such a precious gift upon His children, and for that noble woman, Mrs. Eddy, we have only the deepest sense of gratitude. We say many times, "What would life mean to us without Christian Science!"

MRS. EMMA B. PRINCE, Galien, Mich.

I wish to tell others what Christian Science has done for us. My son, twelve years of age, was a sufferer from hay-fever since he was four years of age. We tried different physicians, and every remedy that we heard of, but without relief. As I had for some time been interested in Christian Science, I knew and felt that Truth was our only help. I took the boy to a practitioner, and on our way home he began to feel relieved. After two weeks' treatment the disease had disappeared; but as he still had attacks of coughing, we kept on declaring the truth, and in a few days this also was overcome.

I could scarcely realize what had been accomplished. Words cannot express my gratitude to God, and also to Mrs. Eddy in pointing out the way to all who are seeking the truth. I am striving each day to learn more of this truth, and know that with the help of the Bible and Science and Health my demonstration will be completed.

MRS. EMMA CONRAD, Blue Island, Ill.

I am writing this testimony in the hope that it will help some mother as the truth about God and man has helped me. My baby was born in June, 1907, when I realized in a wonderful way the power of Truth. Since then every ailment has been overcome for him in a few hours. In November, 1908, I was visiting a Christian Science friend in Michigan, when we were awakened in the night by an attack of croup. In one hour, however, it was perfectly met and I returned to my bed, while the Scientist sat by the side of the sweetly sleeping boy and declared the truth of the all-power and all-presence of God for an hour longer. When we arose in the morning it seemed as if this experience had been only a midnight dream, and our baby was as bright and happy as ever. There were none of the after-effects which often follow the use of material remedies for this disease. Divine Love had been manifested, and that was enough.

I cannot express my thankfulness to God, and to our dear Leader, Mrs. Eddy, for this beautiful truth that sets the captive free.—MRS. MADGE W. BALDWIN, Gary, Ind.

It is a pleasure to testify to my healing in Christian Science. I wrestled with the ills of the flesh for a year and a half, until my neighbors declared I could not live. They begged me to have a doctor, but knowing that all things are possible with God, I held to the truth, trusting in the laws of God to make me whole. Through absent treatment I was helped out of the seeming darkness, and enabled to reach a complete demonstration of the truth. I am now a stout and hearty woman, and this trial has given me and my family a better understanding of Christian Science. We have been interested for a number of years, and are the only Scientists in this locality. We study the Lessons in the *Quarterly*, and take the *Sentinel* and our other literature.

My son also was healed of an attack of illness last winter, and is now perfectly well. It has been surely proven in our family what Truth will do. I feel thankful to God for revealing this truth through Mrs. Eddy, who gave it to the world.—MRS. LIZZIE GRAY, Harlan, Mich.

Each year I am awakened to a fuller sense of gratitude to God for the many blessings which we have received in Christian Science, both spiritual and physical, but the greatest of all is the spiritual healing. I was healed of supposedly inherited headaches, and also laid aside glasses which I had worn for years, with the first treatment from a practitioner. At the time my baby was three months old an eruption appeared on his face and parts of the body. It was necessary to bind his hands to prevent him from tearing his face. The healing was slow but perfect, and in a few months the eruption all cleared away and left his face normal. He is now six years of age and has had no return of the trouble.

I am more thankful than words can express for even the little understanding I have gained from the study of "Science and Health with Key to the Scriptures" by Mrs. Eddy, of the one infinite God and His Christ.

ANNA M. WRAGG, Westbranch, Wash.

As I am desirous of testifying to the healing power of Truth, I send this testimony. Since taking up the study of Christian Science, over three years ago, I have been benefited in many ways, both mentally and physically. I have proved that divine Truth does heal. In June, 1909, I was suddenly taken very ill,—to mortal sense. I had a very high fever and my throat was in a bad condition. Being too ill to help myself, I sent for a practitioner, who promptly responded, and the condition was so far overcome at once that the chills and fever were all gone, and the throat trouble disappeared the next day. My suffering was very severe, but the overcoming was so clearly due to the truth that my gratitude for Christian Science cannot be expressed in words. My great desire is to show by my life how thankful I am to God, and to our dear Leader.

RENA M. CLAYTON, Chicago, Ill.

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I gladly testify to what Christian Science has done for me. There have been some very beautiful demonstrations made, both for myself and son. My little boy was taken sick on Thursday, but was in no discomfort until Monday, when he grew suddenly worse and a severe throat trouble and eruption developed. There were several strangers in my home, and desiring to comply with the law, we called in a physician to diagnose the case. He examined the child and said he had evidently been very sick, but that all danger was over and that he could not diagnose the case. He became interested in the boy's condition and called several days later to see how he was. He found him greatly improved. When I told him that the boy's skin was peeling, he said it was from the disease, which was a fever with a throat complication.

I am truly thankful to God, also to dear Mrs. Eddy, for the help received in Christian Science during the last five years. I have had class instruction, which has been a great help.—Mrs. Eva E. Miller, Chicago, Ill.

For several years I have wished to write and express my gratitude for what Christian Science has done for me. I am profoundly thankful that Christian Science was discovered by Mrs. Eddy in this age, and that I am able to understand it even in a small degree. As the light of Truth begins to dawn in my consciousness, I can certainly see how Christian Science broadens one, especially when one realizes that man reflects the infinite Mind in which there is no limitation in all that is good.

As many others have said, I feel that the world owes to Mrs. Eddy a debt of gratitude for her untiring efforts to be faithful to Christ's teachings, and for giving us of all that she has received. Since I began to study this teaching I have not had any serious illness, but have been cured of headache, neuralgia, colds, and throat difficulties. I am grateful for the physical healing, also the moral regeneration, and more so for the spiritual interpretation of the Bible which our beloved Leader has given us through "Science and Health with Key to the Scriptures."

Mrs. M. C. Jackson, Los Angeles, Cal.

[Written for the *Sentinel*]

SCIENCE AND SOLITUDE.

ALVA B. AMMERMAN.

In the cool and quiet places,
In the wood's deep sylvan shade,
We may always find clear traces
Of the things that Mind has made.
Over verdant velvet grasses,
Sparkling bright with diamond dew,
Every summer breath that passes
Bids one here his life renew.

And, 'mid silence which so sweetly
Woos the weary one to rest,
Bids him cast away completely
Cares and fears which sore distress.
Then o'er troubled thought comes stealing
Sense of burdens laid aside;
Love divine has wrought the healing
Which His wisdom doth provide.

And the one who once was weary
Of a loveless life and vain,
Has in Science solved the query
How his loss can be his gain.
As he leaves the glade, rejoicing
In his new-found liberty,
Songs of feathered folk seem voicing
That blest truth which makes us free.

FROM OUR EXCHANGES.

[*Churchman.*]

The surest foundation for a sane optimism in our day is to be found in the fact that Christians and non-Christians are combining to force organized but divided Christianity to face the supreme test of a world fellowship in Christ. Christmas is a world festival of a world religion. Are those who profess the religion and claim the festival manifesting a world church? This, and this alone, is the witness to which we were and forever are committed.

Universal fellowship in Christ is Christianity, and nothing else is. St. Paul's words are a revelation from above, but they are also so perfect a revelation of what is in man that we understand and believe. There is no escape. Knowledge, power, sacrifice, and all the rest are powerless, empty, and meaningless without the binding and eternal law of fellowship—love, that love which is the fulfilment of all relations, the perfect expression of our religion, which cannot be acquired or maintained by an individual but presupposes and exists only in the family of God. Christianity is a relation. It cannot exist in isolation. The character of a Christian is in his relation to God and man, not in himself, nor even in his relation to God or to man, but to God and man. The at-one-ment is in the God-man. Is this the witness of Christendom today?

That it is not, is becoming the burdening consciousness of Christians of every name. That it must be the witness of our Christianity is coming to be the compelling conviction of increasing numbers of Christians and of churches. Christmas is the key to our hope. It tells of the family and fellowship in Christ, the sent of God to save the whole world.

[*Outlook.*]

The great giver brought no money, clothes, or food with him. No man ever had less at his command of those things of which men usually make gifts; he was, during the wonderful years of his active life, penniless and homeless; but he was incomparably the greatest giver who has appeared among men. No one of all the great benefactors of mankind has approached him in the reach, power, and eternal value of his gifts. The secret of his divine generosity is told in a sentence: he was himself a gift! It was not the separate and detached gifts he made by the way—the healing, the hearing, the speech, the loaves and fishes—that clothed him with compassion and beneficence like a garment, from the very hem of which life and peace flowed; it was the complete and perfect bestowal of himself that has begun to fill the world with light and health and love.

Here is the supreme reward of growth in purity, unselfishness, the wisdom of love: it so greatly enriches the spirit that he who comes to possess these beautiful and divine qualities gains the privileges of a great giver. Many men and women are perfectly sincere in desiring great wealth that they may use it generously for others. But great wealth comes to few, while the inward enrichment comes to all who invite and hold themselves open to it. Every man may become a great giver if he chooses; for every man may make himself rich in the vision, the moral strength, the peace of spirit, which are the supreme achievements of life, and the most inspiring, comforting, enduring things which a man can bestow on his fellows.

[Rev. J. J. Dunlop in *Hartford Seminary Record.*]

God does not need to be reconciled to man. "God is love"—He always has been and never can be anything else to all eternity. God is not angry with men and in His wrath turned to be their enemy. I know that the old-fashioned orthodoxy of not such a great while ago so pictured Him, and the sacrifice of Christ was presented as something done to appease Him and propitiate His wrath. God wants men to be reconciled to Him. This is for me, in part, the mean-

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ing of the incarnation and the atonement. God is Love, and the loving heart is unsatisfied so long as the object of its love is estranged from it. Furthermore, Love desires the best for its objects, and God knows that man's highest interests are secured through coming into harmony with Himself. Therefore God wants men to be reconciled to Him. Jesus Christ in his character and life sets before men a pattern of righteousness. This awakens man to the realization of his possibilities. Then he arouses within a man a passion for righteousness. The pattern of righteousness does this in part. It makes him hunger and thirst after righteousness. But beyond that the love awakened in a man's heart for him by the manifestation of his love stirs within the strong desire to be like him.

[*Advance.*]

It is clear that the salvation which Jesus Christ came to bring was not directed first toward the state or society. It was the fatal mistake of his people that they persisted in expecting him to save the state. But he refused, just as he declined to take up the abuses of society. What Jesus came to save was sinners. He said so over and over, and so he is preached all through the New Testament. The Old Testament is an attempt to save a state, a society; the New Testament is salvation for sinners. But mark, it is personal salvation. Jesus Christ is a personal Saviour, and the sinner is personally saved. The union between himself and his disciples was a personal union; and when he had ascended, they went out calling upon men to repent of their sins and believe on him as a personal Saviour. To the agonizing question of the jailer Paul replied: "Believe on the Lord Jesus Christ and thou shalt be saved." What is meant by being saved also is made clear. Man is lost because he has lost the disposition to be right with God and to do right among his fellow-men. His heart is away from God, and being away, he is a lost man. He is not right for this world or for any other world. Jesus reconciles him to God by making him right.

[*Watchman.*]

Happiness is more securely based upon character than circumstances. This is independent of circumstances and is superior to them. The one legacy of Christ to his disciples was their inward peace of mind, or a tranquillity of thought which could not be disturbed by all that might be inflicted upon them. The Stoics found this basis and made themselves indifferent to the changes and reverses of fortune. Common wisdom and experience also find this basis and turn from the dissatisfactions of outward conditions to the state of mind which balances itself at all times.

[Rev. R. J. Campbell, M.A., in *Christian Commonwealth.*]

Nothing that Jesus ever said was intended to apply to this world only; his spiritual perspective always took in eternity. He had an eye for natural beauty; Solomon in all his glory, he declared, was not arrayed like the lilies of the field; but he viewed natural beauty as the expression of Spirit, the unfolding of the Word, or manifested being, of God—"If God so clothe the grass of the field, which today is and tomorrow is cast into the oven; shall he not much more clothe you, O ye of little faith?"

[*Christian World.*]

The strange, the revolutionary fact of our time is that Jesus Christ is actually, here and there, beginning to be taken seriously. Locked up for long in the metaphysics with which theology had swathed him, kept in the skies to be hymned and chanted at, he is now by growing multitudes being accepted as having something really to say about the social order, about the true way of living.

SPECIAL ANNOUNCEMENTS.

FROM THE PUBLISHER OF MRS. EDDY'S WORKS.

THE CHRISTIAN SCIENCE TEXT-BOOK, "SCIENCE AND HEALTH WITH KEY TO THE SCRIPTURES."—This work contains important changes and additions by the author.

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

ATTENTION IS CALLED to the new volume, "Poems by Mary Baker Eddy," now on sale. Specially bound; 79 pages.

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

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

FROM THE EDITOR.

All manuscripts submitted for publication in the *Sentinel, Journal,* and *Herold,* whether articles, poems, or testimonies, and all correspondence relating thereto, should be addressed to the EDITOR, and not to individuals.

FROM THE SOCIETY.

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Now on sale are four new pamphlets: "Seeking and Finding," "Prayer and Healing," "The Divine Nature," and "Upward Footsteps." Each pamphlet contains five to nine articles that have previously appeared in the *Journal, Sentinel,* or *Monitor;* and they are particularly suitable for handing and sending to inquirers or persons who are becoming interested in Christian Science.

Hereafter, the price of all pamphlets (except "What our Leader Says" and "Christian Science and Legislation") will be reduced to 5 cents a copy; 55 cents a dozen; $2.00 for fifty, and $3.50 for one hundred. Hereafter, also, the republication in the English language of single articles as "tracts" or "reprints" will be discontinued. It is believed that their place is better taken by the daily article on Christian Science in the *Monitor* and by these new pamphlets and others that may be issued.

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

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

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

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CHRISTIAN SCIENCE SENTINEL

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

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CONTENTS OF THIS NUMBER

ITEMS OF INTEREST. Brief Mention of Important Events. 402
THE CHRISTIAN SCIENTIST AND HIS CHURCH. . . . Samuel Greenwood. 403
THE RIGHT CONCEPT. . Ida Bogardus Zufelt. 404
THE CORRECTION OF MISTAKES. Walter Shaw. 404
"KNOW THYSELF." . . . . Samuel Davis. 405
"COMFORT YE MY PEOPLE." Clara A. Cowling. 405
APPRECIATION OF THE HEALING TRUTH. . . . . Henry Colborn Smith. 406
"THEY SHALL BE FILLED." Emma K. S. Sawyer. 406
"WE HAVE SEEN HIS STAR." (Poem.) Ella Clement Davies. 406
EXCERPTS FROM EDITORIAL COMMENTS. 407
EDITORIAL.
The Christianity of the Master. 410
Illumination. 410
The Redemptive Idea. 411
AMONG THE CHURCHES.
Wichita, Kan. 411
Bracknell, England. 411
THE LECTURES.
Iowa City, Ia. 412
York, Pa. 412
TESTIMONIES OF HEALING. 413
FROM OUR EXCHANGES. 417



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



A NOBLE TYPE OF GOOD HEROIC WOMANHOOD

THE CHRISTIAN SCIENCE PUBLISHING SOCIETY
FALMOUTH AND ST PAUL STREETS — BOSTON MASS USA

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ITEMS OF INTEREST.

National.

In an unusual address delivered before the New York County Lawyers' Association at the Hotel Astor recently, Samuel Untermyer advocated the absolute abolition of what he described as "the financial device known as 'the holding company,'" describing it as a "recent financial abomination" and one of the most prolific means of oppression of the investing public. He cited in detail what he called the "throttling" of the Kanawha & Michigan railroad by the six great trunk lines, the American Tobacco Company case, the Lehigh Valley case, and the cases of the New York Central in Vermont and the Union Pacific in Kansas and Missouri, as instances of holding company abuses, which, as he says, "have come under my observation during the last six months."

Restitution to the amount of one million three hundred thousand dollars and the surrender of warrants aggregating two hundred thousand dollars, upon which payment had been stopped, have been made by the men convicted or otherwise implicated by the state of Pennsylvania in the capitol frauds. In return the commonwealth agreed to drop all further criminal action against the defendants indicted. The new state capitol, a magnificent structure, with its rich furnishings, cost approximately thirteen million dollars. Of this sum the state alleged that it had been defrauded out of about five million dollars.

Activities of the geological survey in the classification and valuation of the Government's western coal lands, which were begun in 1908, have resulted in an increase of the price set upon the lands of more than four hundred million dollars, according to a statement issued by that bureau. Since the survey began its work it has appraised 14,682,839 acres, with values in some tracts ranging upward of four hundred dollars an acre. The work has been done on the basis of the actual tonnage under each forty-acre tract. The total price set upon the lands by the survey is $685,944,839.

The operator of the wireless telegraph station of the Mare Island navy yard on the Pacific coast recently picked up messages exchanged between Key West, Fla., and Norfolk, Va. The distance from the Mare Island station to Key West is nearly four thousand miles. The message was transmitted overland, and had to cross the Rocky mountains before reaching the antenna at Mare Island, and may therefore be considered a phenomenally long wireless transmission.

The United States circuit court of appeals has handed down a decision reversing a decision returned by United States Judge Hough on Sept. 15, 1909, and overthrowing the suit brought by the holders of the famous Selden automobile patent against a number of firms and individuals concerned in the automobile industry, which sought to enforce a claim of infringement against all the defendants.

The states of Oklahoma, Kansas, and Nebraska have laws which establish a system by which banks are forced to contribute to a fund which is used to guarantee bank deposits. The supreme court of the United States, in a unanimous decision, holds that such laws are not contrary to the United States constitution nor inconsistent with its principles.

The House has passed the Sulloway general pension bill, which grants pensions to all soldiers who served ninety days in the United States army in the civil war, or sixty days in the Mexican war, and who have reached the age of sixty-two years. It adds about forty-five million dollars to the pension bill.

Two resolutions have been introduced in the Senate declaring the election of Senator William Lorimer of Illinois fraudulent, and therefore void, and one speech was delivered and one detailed minority report was read in support of the same contention.

Of the 92,000,000 people in the United States, more than 28,500,000 reside in cities exceeding 25,000 in population. There are 228 of these cities, nineteen of which have a population exceeding 250,000, and fifty of which exceed 100,000.

Some fourteen hundred men in Adams county, Ohio, found guilty of selling their votes in recent elections, have been fined in various sums or disfranchised for a term of years or both.

Prosecution has been begun by the Government against the combination of transatlantic steamship companies under the Sherman anti-trust law.

The Longworth bill, providing for the creation of a permanent tariff commission, has been introduced into both houses of Congress.

Seven hundred thousand unleased acres of the Osage nation are to be thrown open to oil men.

The federal treasury has received $26,872,-270.26 from the corporation tax.

International.

The Chinese National Assembly, which met on Oct. 3, was dissolved Jan. 11, after a session that has been stormy and characterized by frequent clashes with the throne and the grand council, but which nevertheless has been productive of good in its special mission of preparing the way for a general Parliament in 1913. The throne has been made aware that the people are determined to have a voice in the government. On the other hand the radical element has been given to understand that ill-advised legislation by movements designed to undermine the central government will not be tolerated.

More than six hundred miles of track were added to the railways of Canada last year, bringing the total mileage to the twenty-five-thousand mark. Already a thousand miles of the Grand Trunk Pacific is in actual operation, and the Canadian Northern is now winding through the passes of British Columbia. The northern wilds of Ontario will shortly be traversed by the eastern divisions of these two roads, and branch lines will tap the mains from the older district to the south.

The Krupp works of Essen, Germany, declared a dividend of ten per cent last year. The gross profits were nine million dollars, half of which was written off and the rest devoted to surplus account and dividends, and to contributions to the invalid and pension fund for its seventy thousand employees.

A land tax bill has been introduced in the Australian legislative assembly by the state treasurer. A flat rate of three farthings in the pound on unimproved value is the most important feature of this bill.

The authorities in Pekin have sanctioned the construction of a telegraph line into Lhassa, the capital of Tibet, and to the residence of the Dalai Lama, the supreme head of the Tibetan hierarchy.

Australia is ready, according to her prime minister, to spend ten million pounds or any sum that may be required for the formation and maintenance of an efficient navy.

Industrial and Commercial.

The Pullman company has notified the interstate commerce commission that it is prepared to submit a sweeping revision of sleeping car rates calculated on the basis of the decision in the Loftus case. This was the case wherein the commission said that if the charge for a lower berth was two dollars, only one dollar and fifty cents should be charged for an upper.

After seven years' work on the part of the commissioners of inland fisheries of the state of Rhode Island at their Wickford experiment station, a scheme has been devised and put in operation which promises to save the lobster from extinction and revolutionize the methods employed in its artificial culture throughout the world.

A novel electric lamp is described in a recent British patent. It consists of a Geissler tube coated on the inside with phosphorescent sulphides. The tube is filled with rarefied gas, preferably helium. It is claimed that when a current traverses the tube it excites the phosphorescent coating, producing a white light of high efficiency.

Capitalists of Chicago and Butte have bought eleven hundred acres of cut-over timber land near Boyer, Idaho, for twenty-nine thousand dollars, and will expend two hundred thousand dollars in clearing the tract and setting it to apple and pear trees, making it the largest single orchard in the state.

A sugar refinery, to cost nearly a million dollars, is to be installed at Texas City, Tex. The establishment of the refinery means the importation of raw sugar and cane from the east coast of Mexico and Central America and will provide return freights for ships plying the Gulf.

A transaction has been put through in Kentucky involving an expenditure of more than fifty million dollars and the transfer of one million one hundred thousand acres of wood and coal land, the purchasers being B. F. P. Romer and Banker Boissevain of Amsterdam, Holland.

The Great Northern railroad, it is reported, is contemplating a departure from its past method of financing its needs by issuing stock, and hereafter will turn to bond issues for the new capital which is required for development. A similar policy may be adopted by other roads.

During the two hundred and eighty-seventh year of Gloucester, Mass., as a fisheries port, just closed, 121,984,355 pounds of fish were brought into the port.

Contracts have been given for the building of six large steamers to be used in the frozen meat trade between the Argentine, London, and European ports.

There is invested in municipal tramway undertakings in the United Kingdom $229,381,-280.

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CHRISTIAN SCIENCE SENTINEL

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

THE CHRISTIAN SCIENTIST AND HIS CHURCH.

SAMUEL GREENWOOD.

A STUDENT'S love for Christian Science can safely be measured by his love for The Mother Church and its branches, and this love will find natural expression and activity in the particular branch to which he belongs. Loyalty to Christian Science includes loyalty to the movement which represents it. Indeed, a disloyal Christian Scientist is a misnomer, for even a partial understanding of Christian Science precludes disloyalty to its teachings, to its Discoverer, or to the church which she has established to declare and to demonstrate the Science of Christian healing. We are members of the Church of Christ, Scientist, because we are Christian Scientists; and our fidelity to Truth, and our love for one another and for mankind, will decide the prosperity, harmony, and helpfulness of our church.

The design of church-membership is not only for the member's individual benefit, but also to support the organization and increase its capacity for usefulness; hence the best church-member is one who thinks least of himself and most of the cause he professes to serve. Working to promote personal interest, without regard for the general good, is unworthy of one who "has enlisted to lessen evil" (Science and Health, p. 450). St. Paul admonished the Christians at Philippi to "look not every man on his own things, but every man also on the things of others." We do not live to ourselves. Man, all being, is expressed by reflection, not absorption; he shares with all men the bounty of infinite good, but he cannot monopolize it. This spirit of unselfed Love is the life of the Christian Science church, and it cannot thrive or exist except as it is nourished therewith.

The Christian Science movement has for its purpose the redemption of mankind from all that is unlike God, and for the fulfilment of this purpose each individual Christian Scientist is, in the degree of his capability, responsible. If one fails to support his church in every way essential to its success, he fails in that measure to receive the reward of faithfulness. Whether a student can derive the same benefit from a private Sunday reading of the Lesson-Sermon, as if he were in his place at church, must depend largely upon his motive. One who permits his course to be dictated by selfish desire, is not in obedience to the divine will, and is not, therefore, in a position to be blessed. Love of ease and love of pleasure do not compensate in their indulgence for that love of God and man which ever prompts true Christian self-denial and activity. Love for others necessarily accompanies the true understanding of God, hence to omit church attendance because not in fellowship with any of its members, or from any unworthy motive, indicates a lack of discernment of the Principle of Christian Science. The remedy for such conditions is not to remain aloof from the church, but to love more, to forgive rather than to resent, and to lose sight of human personality in the desire to demonstrate divine Principle. If we love the spiritual idea upon which our church stands, we shall love all who are associated therewith, as well as all whom it is intended to bless.

The right or wrong of any course can usually be determined by considering its effect if all others should adopt it. How would the welfare of mankind be affected if every one did as we are doing? That is the decisive question. If our way is nearest right, all the world would surely be benefited to walk therein; and if our way is not nearest right, why adhere to it? Other things being equal, the demands upon all Christian Scientists are essentially the same. If it is profitable for one Christian Scientist to absent himself from church, it would be profitable for all to do likewise. If it is ever excusable for one Christian Scientist to be at variance with another, it is so for all, but would such a course help the Christian Science church or benefit mankind? Would it forward the cause of Truth and Love among men? The only desire Christian Scientists should ever cherish is to become as their Master, to have the love that "thinketh no evil," and the answer to this prayer will be seen in the surrender of selfish ends and in willing service for the common good.

It should go without saying that one's church merits at least equal consideration in the matter of regularity and punctuality as one's business or social affairs, and when Christianity becomes one's chief business and pleasure, these requirements will be complied with gladly. To be Christians first, and business men and employees afterward, means that our church relationships and duties will receive as careful attention as do temporal things; but if one is habitually late or irregular at church services, while prompt and punctual in secular affairs, then earthly matters are being given precedence over the things of Spirit, a condition which is not conducive to spiritual growth. The only successful rule for daily living is given us by Christ Jesus, in which the seeking of God's kingdom is given preeminence over all worldly duties or pleasures. To be sure of being guided aright, the first question should be, not what one personally wishes, but what God requires; for though the way self points out may seem attractive and pleasant, in the narrow way of Truth alone can joy be gained and retained.

The prosperity of the Christian Science church demands the loving and loyal support of each member, but this support is not confined to attendance at services or to financial contributions. It is true that "God loveth a cheerful giver," and we are enjoined in the Scripture not to give grudgingly, but it is an evident mistake to interpret these passages as applying only to almsgiving or to the financial support of religious organizations. God's cause on earth cannot be sustained by financial means alone, for that would spell spiritual starvation and barrenness. Our Leader defines the church as "that institution, which affords proof of its utility," and goes on to show that this proof consists in "casting out devils, or error, and healing the sick" (Science and Health, p. 583). A fine structure or an overflowing treasury does not prove a church's utility, nor that it is receiving the loyal support of its members. To support the church is to devote one's best service toward making it what Mrs. Eddy describes in the passage quoted from, and when church-members do this liberally and heartily, their treasury will not only be full, and their edifices appropriately fine,

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but they will "woo the weary wanderer to [their] door, win the pilgrim and stranger to [their] church, and find access to the heart of humanity" (Miscellaneous Writings, p. 155).

It is a libel on Christian fellowship to believe that church dissensions or divisions are unavoidable. The Christian Science church stands preeminently for love and unity,—love for God and one's neighbor, and the unity of divine Principle and idea,—and it is rightly demanded of Christian Scientists that they prove this before the world by so loving one another that all mankind shall feel the touch of Love's presence. Consecrated Christian Scientists, faithful to the rule of thought and action given them in their textbook, Science and Health, are indeed "the salt of the earth," and they will not only preserve the unity of their church, but will maintain its position in their community as a healing and uplifting power.

May all Christian Scientists be so moved by the desire to live worthily of their profession that the manifest disappearing of hatred and evil, and the incoming and radiation of love and goodness, will attract needy wayfarers into the fold of Christian Science. The beauty, harmony, and consistency of the lives of Christian Scientists, individually and collectively, must bear witness to the beauty, utility, and beneficence of the truth they espouse and the church they represent, if they would be approximately worthy of the use of that name which, in its true significance, implies that they have left "all for Christ" (Science and Health, p. 192).

THE RIGHT CONCEPT.

IDA BOGARDUS ZUFELT.

How often we hear a criticism of some so-called "doctrine" of Christian Science, and how often is the explanation given that Christian Scientists base their religion on the sayings and works of Jesus; that there is nothing in his whole life, throughout the years of his ministry, including his teaching and healing, which they do not accept. Christian Scientists know that the nearer they can come to the Christ-mind, in that degree is Truth manifested in their lives in the overcoming of error.

This plainly illustrates the fact that it is the spiritual concept of being which enables a student to demonstrate the Principle of Christian Science, and that there is a wide difference between this concept and mere belief. The lives of Jesus' disciples plainly show that under the same teaching one would reflect more of Truth than another, consequently that his consciousness was more open to the spiritual. This was especially true of the disciple John, who appears from the first to have won the special love and confidence of his Lord and Master, so that he was designated as the "disciple whom Jesus loved." If we contrast John with Thomas, who is sometimes called the doubting disciple, we shall see that the difference between them was due to John's greater spirituality.

For the records which we have of the Master's words and healing works, Christian Scientists give heartfelt thanks, and also for the exposition of them as given in our textbook, "Science and Health with Key to the Scriptures" by Mrs. Eddy, an exposition so clear that all can gain at least some understanding of the truth. We all pass through periods of darkness in our journey from materiality, and at these times we cannot think that there is anything wrong with the Principle, if the light does not manifest itself as we think it should. We may recall that we were once able to meet certain conditions, and inquire, What is the trouble now? We have used all the understanding we possess, and have been persistent in our declarations. Then it may dawn upon our consciousness that we cannot progress without drawing on the infinite intelligence for more understanding; that a higher state of realization is required; that our perception must be changed, and as our consciousness becomes a transparency for Truth, the illusions of mortal mind are dispelled.

A few years ago the writer spent some time in the beautiful western city of Tacoma, and was very eager to see Mount Tacoma, or Mount Rainier, as she had heard so much of its grandeur and had scarcely any conception of its wonderful impressiveness. She was told that the mountain was not always visible, as certain atmospheric conditions were required in order to have a clear view. The first few days she spent in Tacoma it was not visible at all, although she scanned the sky early and late in the direction where it should appear; indeed she was beginning to doubt if there really could be a mountain of such magnitude, when there was only a dull gray sky to be seen. One morning, however, she was told to go to the third story of the house and look out of the window. She did so, and there stood Mount Tacoma, a magnificent mass of snowy white from base to summit, looming up more than fourteen thousand feet. The dull gray sky had disappeared entirely, and certainly a marvelous change had taken place.

Since the writer has been studying Christian Science this experience has often come to her thought. She sees that as the mists of mortal belief disappear, the spiritual concept is revealed. The mountain was there all the time, though hidden by the heavy atmosphere. So it is with divine Truth. God is always present, always the same, but we allow material beliefs to darken our consciousness, thus shutting out the light. When this shines out, the spiritual concept never fails to appear in all its beauty and majesty.

THE CORRECTION OF MISTAKES.

WALTER SHAW.

SOME one has said that "a wise man profits by the mistakes of others, the less wise by his own, but fools profit not at all." It is sometimes helpful to review our experiences in Christian Science, when we are willing to learn wisdom by the detection of a mistake in our course, but the writer has found that the application of Christian Science to any problem must be truly exact, otherwise the desired result will not be successfully attained. To be very nearly right when applying Christian Science is not sufficient, any more than it is in mathematics. This may seem hard to realize and appear something less than the attitude of a loving Father, but we ultimately discover that it is not loving kindness to condone mistakes. True kindness reveals them, and then they are self-destroyed. Some of life's great lessons cost us much, but if we are wise enough to profit by these experiences, we learn how many phases in human consciousness need to be eliminated, and we shall be grateful even for the bitterness we may have suffered, if it has advanced our understanding of Truth. This thought is beautifully expressed in our Leader's "Miscellaneous Writings" (p. 389), where she says,—

> O make me glad for every scalding tear,
> For hope deferred, ingratitude, disdain!

The world expects Christian Scientists to be perfect, and any apparent failure on their part is immediately considered the fault of Christian Science. It is impossible that failure in demonstration can be the result of Truth; it must come from our lack in the true knowledge of Science. After long and careful dissection of thoughts and analysis of motives, I found that my course in the pursuit of an important business transaction had been prompted chiefly by sentiment,—a human affection for one who had passed away, and during whose lifetime certain opinions and wishes had been expressed. I now see that such thoughts were given undue weight, both consciously and unconsciously, and that they were possibly mingled with a superstitious belief that such a course might have an influence for good. This false reasoning interfered with a clear judgment of the condi-

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tions involved. Mixed with these thoughts was, however, a sincere desire to demonstrate Christian Science, and certain work in connection with it which came along seemed to indicate that a right course was being adopted. But the primal error was finally manifested in considerable financial loss. The subtlety of error which attempted to justify the course taken, merely because the motive was honest and the transaction fair, hid for a time the true cause of failure, namely, a consent that human sentiment take the place of business calculations.

We all have to learn, some time or other, the exactitude of Christian Science practice, which admits of no mistakes if success is to be achieved. Our text-book says (p. 167), "An error in the premises must appear in the conclusion," and this shows the great importance of careful and scientific reasoning from the start. The mesmerism of mere emotion has to be carefully avoided. True success, however, is not the attainment of financial gain, but of that exact knowledge of Truth which shall free us from the bondage of material sense, deliver us from all the varied phases of superstitious beliefs, and finally bring us to a clear realization of eternal life, which Jesus defined as the knowledge of God and His Christ. If we are ever disposed to indulge in grievous disappointment because of our temporary mistakes, we shall do well to remember the encouraging words on page 81 of Science and Health: "Though the inharmony resulting from material sense hides the harmony of Science, inharmony cannot destroy the divine Principle of Science." This is always absolute, unvarying, and true, so that, as we progress in our understanding of Principle, all errors will be effaced, and we shall realize man's God-given dominion.

Thus, with St. Paul, we may learn to "glory in tribulations also: knowing that tribulation worketh patience: and patience, experience: and experience, hope: and hope maketh not ashamed: because the love of God is shed abroad in our hearts by the Holy Ghost."

"KNOW THYSELF."

SAMUEL DAVIS.

THE philosophical injunction, "Know thyself," first met with in the school-day copy-books, always seemed particularly silly to me. Without understanding, I questioned in an unthinking way, Who knows as much about me as I myself? My likes and aversions, my hopes, ambitions, tastes, endeavors, defeats, victories, my unsuitable environment and the situation I would choose for myself had I control of my destiny,—how can any one not know more of himself than any other can know of him, no matter how wise?

Alas, how sure, how positive, how ignorant the uninstructed mortal thought can be! The things I could not possibly know of myself, until the light of self-examination should reveal them, were all important, while the absorbing acquaintance with personal desires, the never-ceasing study of means to gratify them, the continuous education in the line of pride of acquisition, and the development of artistic sensitiveness, all in a merely intellectual domain, were of little even relative value. Habits of invariable kindness, of scrupulous regard for the rights of others, the need of earning, and thus being rightly entitled to the possession of what we would have, consideration of one's position in the world and the duties arising from his place,—these important matters are not disclosed by the knowledge which is derived from self-centeredness; and it is clear that the supposed self-acquaintance which seems so obvious and certain is no knowledge at all, but ignorance,—ignorance so complete, so dense as to be quite unconscious and utterly unable upon its own initiative to seek enlightenment.

When the prophet Nathan related his parable about the misdoing of the rich man toward his poor neighbor, so far from recognizing himself as the offender, we are told that "David's anger was greatly kindled against the man; and he said to Nathan, As the Lord liveth, the man that hath done this thing shall surely die." Then, with Nathan's courageous "Thou art the man," came the awakening. In the beautiful language of the 51st Psalm, we see how comprehensive was the self-knowledge acquired at Nathan's hands. This prayer for the substitution of a rational self in place of the deformity which had been made plain to David, is a model for every mortal as he strives to escape from bondage to the carnally educated self. David's prayer, "Make me to hear joy and gladness; that the bones which thou hast broken may rejoice," was answered, for we read that he lived to "a good old age, full of days, riches, and honor."

Mrs. Eddy tells us that "anatomy, when conceived of spiritually, is mental self-knowledge, and consists in the dissection of thoughts to discover their quality, quantity, and origin" (Science and Health, p. 462). Again, she writes that "self-ignorance, self-will, self-righteousness, lust, covetousness, envy, revenge, are foes to grace, peace, and progress; they must be met manfully and overcome, or they will uproot all happiness" (Miscellaneous Writings, p. 118). In our quest of self-knowledge,—that we may uncover and destroy these foes so pernicious to our happiness and well-being,—we shall find much that demands faithful and persistent attention on our part before the victory is won, and we shall need to remind ourselves of the high incentive set forth by the apostle when he said: "Let every man prove his own work, . . . and let us not be weary in well doing: for in due season we shall reap, if we faint not."

"COMFORT YE MY PEOPLE."

CLARA A. COWLING.

FOR articles in the *Sentinel* which throw new light upon the deeper meaning of well-known words and passages in the Bible the writer has been especially grateful, and while studying recently the meaning of the word comfort, with Bible references and a dictionary, a much fuller sense was gained of the underlying meaning of many of the passages of Scripture which contain this word. To comfort is "to relieve from pain or distress; to cheer, to revive." Comfort means "ease, quiet enjoyment, freedom from annoyance; whatever gives ease." Isaiah is particularly given to the use of the word, and in the 61st chapter he declares that the mission of the Christ is "to comfort all that mourn." Again, we find that comfort means freedom, relief, cheerfulness, newness of life; to be revived, quickened; to experience peace, quietness, joy. Is not this what all mankind are seeking? The prophet well knew that God is the only source of such comfort, for he says, "The Lord shall comfort Zion; he will comfort [revive] all her waste places;" "I, even I, am he that comforteth you;" "For the Lord hath comforted his people;" "As one whom his mother comforteth, so will I comfort you."

Many more promises of a like nature may be found both in the Old and the New Testament, but to the writer the most helpful and practical reference is found in II. Corinthians, where Paul speaks of "the God of all comfort; who comforteth us in all our tribulation, that we may be able to comfort them which are in any trouble, by the comfort wherewith we ourselves are comforted of God," which gives such a clear sense of what Christian Science means to each one of us. Just as soon as we are "comforted of God," relieved from pain, distress, or sorrow, we begin to understand whence the comfort cometh, and then we can begin to comfort others with the comfort wherewith we have been comforted. Right where we are, while we ourselves are learning more of the "God of all comfort," can we help others to find comfort, and peace, and joy, and we help

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them to know more of the God w .o is all love and tenderness and compassion.

Mrs. Eddy has made this possible for all who are willing to take up the cross and follow Christ, for does she not say, "This Comforter I understand to be Divine Science" (Science and Health, p. 55)? We do not need to do great things in order to know that this is true, for by small beginnings we "prove all things" and hold fast to the good, and our text-book shows us clearly and unmistakably the way.

APPRECIATION OF THE HEALING TRUTH.

HENRY COLBORN SMITH.

ALL over the world, thousands of people gather together on Wednesday evening to testify as to the saving power of God through Christian Science,—"the law of Truth, which heals the sick on the basis of the one Mind, or God" (Science and Health, p. 482). Mortals who have been in bondage to sin are being redeemed from their wrong thinking, many people apparently sick and diseased beyond the help of *materia medica* are being healed, and now have a sense of health instead of its suppositional opposite. In every country, in every language, people are testifying to this great change of consciousness,—from error to truth, from disease to comfort, from sorrow to joy. Weary of their heavy burdens of materiality, they are turning to spiritual joys.

As we listen to the relation of victory after victory, our hearts are filled with great joy and exaltation. But do we fully realize or comprehend why we are enjoying such an age of blessedness, and so many privileges unknown a hundred years ago? We may well wonder what our forefathers would have said to Edison's electric light, as they lighted their tallow dips, or to Marconi's wireless telegraph, and Bell's telephone, when they were obliged to send their messages by stage-coach, or by mounted servants. These and many other great conveniences and blessings to humanity are possible today because of the discovery and power of the tireless inventors to give these things to the world.

If, for instance, Marconi had withheld his discovery, we should not now be able to communicate with a ship in mid-ocean. Although his announcement that he could telegraph without wires was met with laughter and incredulity, he undauntedly continued his researches and experiments, until the "wireless" had reached its present state of usefulness. A generation ago, no one would have believed that a ship in distress could by means of invisible electrical currents signal to another vessel many miles away, and thus almost immediately receive assistance. Nor would we believe it today, if we had not had an actual demonstration of it. Let us, therefore, render "unto Cæsar the things which are Cæsar's," and thus express our gratitude to these benefactors of mankind.

Great as have been the material blessings bestowed upon us, infinitely greater are those of Spirit. That we now enjoy these benefits is due to the fact that, many years ago, a delicate, refined woman made the discovery of Christian Science and was healed by it. In order to deliver her message to a skeptical world, however, she was obliged to climb the steep hill of difficulty, though the truth had been fully revealed to her consciousness. As the master Christian "came unto his own, and his own received him not," so was she received with opprobrium and scorn. If we thus stop to ponder for a moment, we shall realize that we have been healed, and that we are receiving the wonderful blessings of Life, Truth, and Love, because this woman was not only attuned to receive the divine message from God to His people, but was given courage to persevere in its delivery, and thus through her an inestimable blessing has been brought to men.

As a person saved from imminent peril finds it difficult adequately to express his gratitude to his rescuer, so does our love for and thankfulness to Mrs. Eddy flow out in abundant measure.

"THEY SHALL BE FILLED."

EMMA K. S. SAWYER.

ONE Sunday it was my privilege to listen to a scholarly lecture on Christian Science given at Los Angeles. I reached the auditorium (which holds between three and four thousand people) at a quarter before two, yet, although the hour of the lecture was three o'clock, several hundred people had already assembled there and others were coming from all directions, an hour and a quarter before the time, in order to get a seat!

As I looked about me, there were some people with crutches, some had sad and careworn faces, and there were many with happy countenances, but all were eager to have the doors opened—for what? To hear a great singer? No! To hear a great orator? No! The Master's words, "What went ye out for to see?" came to my mind, and I mentally questioned, What went ye out for to hear? All these people had gathered to listen to a messenger with a message, one who would tell of the omnipresent power of the word of God (rightly understood) to heal all our diseases, to bring, as did the heralds of old, "good tidings of great joy."

I recalled the promise spoken by the great Teacher, "Blessed are they which do hunger and thirst after righteousness: for they shall be filled;" and I felt, as I took my seat in that great auditorium, filled to the galleries, how literally, today, through the means of the Christian Science board of lectureship, the words of the prophet Isaiah are being fulfilled: "Ho, every one that thirsteth, come ye to the waters, and he that hath no money; come ye, buy, and eat; yea, come, buy wine and milk, without money and without price."

[Written for the *Sentinel*.]

"WE HAVE SEEN HIS STAR."

ELLA CLEMENT DAVIES.

DOES this same star today
Illume for thee life's way
With ever brightening ray?

Has light so touched thine eyes
That straight before thee lies
The gate of Paradise?

Has life become so sweet
That thou with unsoiled feet
Canst traverse e'en earth's street?

Has Truth unbarred its gate?
Dost thou, no longer late,
Upon its errands wait?

Does Love to thee unfold
Its treasures pure of gold,
To thee its secret told?

Then rise to greet the day
Now dawning on thy way,
For Love with love must pay.

So shall thy sick be healed,
For Science thus revealed
Will its rich harvest yield.

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EXCERPTS FROM EDITORIAL COMMENTS.

[*Overland China Mail*, Hongkong, China.]

Confirmation was received on the ninth in Hongkong, by private wire from Boston, of the death of Mrs. Eddy, Founder of Christian Science, which we announced on Monday. It was in 1875 that the first edition of Science and Health appeared, and Mrs. Eddy's followers now can be numbered by thousands in nearly every land. She was undoubtedly a wonderful woman, and one who won the unquestioning, whole-hearted support of those who believed in her teachings.

[*Morning Star*, Rockford, Ill.]

Mary Baker Eddy was a remarkable woman, one of the greatest the world has ever known. The daughter of plain New England parents, who were deeply religious and who bequeathed their stern religious views to her, she became the founder of a sect which in this country is estimated to have a membership of a million. This great following was built up within little more than three decades. Its corner-stone was "heal the sick," and that millions were healed is not gainsaid. She founded her faith on the Bible, on the teachings of the "great healer."

She knew the Bible as few knew it, indeed to her its meanings and teachings were as sure and understandable as the alphabet. From cover to cover it contained no doubt and not a line bore a misgiving. It was inspired and stood for the betterment of mankind. It not only healed the mind but the body. It was a sheet anchor, and clinging to it meant physical and spiritual safety. These were her teachings, and whether we believe in them or not, we must admit that she did measureless good. That she was actuated by good purposes and sought the ennoblement of her fellows cannot be denied

During all the years she wrought she was the subject of ridicule, denunciation, and obloquy. Yet she complained not, but calmly, confidingly, and confidently continued her mission. It may be said she was mistaken and was a zealot, but it can never be said that she was an impostor. She had faith in herself, faith in her teachings, and faith in the command to "heal the sick." That she built well is seen in the strength of her following. They are scattered throughout the land. They have an abiding-place in every community. They must be, from the teachings imposed, men and women of more than ordinary intelligence. They keep the faith, too, in well ordered lives and in living nearer the Saviour than ever before. Because of Mrs. Eddy they have opened the Book of books a thousand times, and each time they find solace and their faith in the lowly Nazarene renewed and strengthened.

Mrs. Eddy taught that life is beautiful as it becomes pure. She taught there is no death as the pagan saw it, but that to pass from this death was to pass into the land of the forever. Though she has gone, Truth, as she understood it, will never perish.

[*Arizona Sentinel*, Yuma, Ariz.]

Sunday there passed from the life of this world—not from its cares, for she had risen above them all—the greatest of all women—Mary Baker Eddy, the Founder of Christian Science. From the present day back to where disappear in the mists of tradition the initial mileposts of Aryan civilization, paralleling the achievement records of the world's super men, the pages of history are resplendent with the glory of earth's great women. Viewed from a broad perspective, however, they stand a sisterhood of similarity—all save one. Like her there was none.

Excepting her alone, the great women of history gained heritage to supremacy through lavish bestowals of nature in prodigal mood. Great beauty had they, or great wit, or overdominant will and mentality equal to masculinity. None of these had she. Notwithstanding the magnificence of Sheba's queen, the splendor of Semiramis, the passion of Cleopatra, the militant spirit of Maria Theresa, the brutality of Catherine, the grace of Marie Antoinette or the wit of Madam de Stael. Nothing was hers save the gentle force of love. Yet through it she founded a spiritual empire that shall live after her, shall grow after her, and whose not slaved, but freed, subjects shall revere her memory forever.

[*Peoria* (Ill.) *Journal*.]

The other day there passed away one of the most remarkable women of the past and present century. Her prototype has never been known in the history of the world.

She was the originator and the leader of a cult that is known all over the world, and that embraces in its membership some of the most intelligent people of this or any other nation. And therein it differs from any other cult of which we have any knowledge. Generally any movement like that of Christian Science takes in first the lower or at least the mediocre classes. The association of which Mrs. Eddy was the head took in the highest and the most intelligent.

Whatever may be said of Christian Science, there must be something about it to attract or such would not have been the case. There must have been something extraordinary about the head of that church, or she would not have attracted the clientage that she did. A few years ago there was an attempt made to "write down" Mrs. Eddy. It failed, and that was another demonstration of her great strength. The sincerity of Mrs. Eddy has been questioned, but we have never entertained the least doubt that she was perfectly sincere in all that she said or did.

[*Rockford* (Ill.) *Republic*.]

Mary Baker Eddy was a great woman. Living to a great age (she would have been ninety years old next July), she long outlived the ridicule her doctrines at first encountered, and she passed away the honored head of a great church, with a membership far up in the thousands, and churches of monumental architecture in many cities. There has been a growth of the religious body she founded seldom equaled in denominational history. It has attracted multitudes of believers, and they average high in character and intelligence. There must be something in the claims made for Christian Science, results accomplished by it for its professors, to attain for it the credence of the thousands, and probably millions, who secretly or openly are believers in the teachings of this wonderful woman.

[*Minneapolis* (Minn.) *Journal*.]

A leader to succeed Mrs. Eddy "never will be put forward," is the word unofficially emanating from the directors of The Mother Church in Boston. In this connection is recalled the fact that in 1895, Mrs. Eddy issued an order "ordaining" the Scriptures and her own Science and Health as "pastor" over The First Church of Christ, Scientist, in Boston, declaring that "they will continue to preach for this church and the world."

Higher criticism, so called, is supposed to have so far impeached for the majority of minds in this age the validity of a book as a medium through which God speaks, that the very props of the churches relying upon the book are considered by many to be broken. But here is a faith, new but as surely Christian in derivation and in sentiment as any Christian denomination or church, planting itself squarely on the written word, and considering that written word as so alive that it is spoken of as "pastor" and accepted as leader. A rather surprising commentary upon the alleged triumph of the higher criticism, to say the least! For Mrs. Eddy's own work is held not as in the

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nature of a study and critical interpretation of the Scriptures, but as an inspired interpretation. Her interpretation is no more analogous to modern rationalistic criticism than are the institutes of Calvin. As Calvin, by those who heard and read him, was deemed something more than religious scholar and thinker, was felt to be inspired by the Spirit, and his interpretation of the Scriptures to share in the spiritual quality of those Scriptures, so the followers of Mrs. Eddy have conceived of her and her writings.

We are not here discussing the authenticity of Mrs. Eddy's inspiration, but merely noting its claim and its kind. It would seem that rationalism and science have no chance ever to persuade mankind that the Scriptures are history, literature, and legend, and that their spiritual worth is a matter of value and not of letter. It would seem as if every age interprets the Scriptures according to its vision, but that the Scriptures remain for many in every generation the inspired literal word.

[*Steamboat Pilot*, Steam'oat Sprirgs, Col.]

Quietly, gently, with the halo and lovelight of a sublime faith that was triumphant over material ills, a noble woman has passed into new spheres of action, into a wider consciousness. Mary Baker Eddy is now being everywhere acclaimed as the most noble woman of history, and, as one paper says, through unnumbered generations and by countless millions of people she will be revered as the most inspired woman of all time.

When she first gave out her beautiful vision of the new faith which teaches the perfection of every living thing, of man made in the image and likeness of God, of a perfect creation, she was scoffed and ridiculed. She lived to be the leader of a million peaceful, happy souls and to be accorded a permanent place in the thought and action of the day by even those who do not accept her teachings. Through her message thousands of world-weary, pain-racked, and discouraged souls have been brought from darkness into light Her story, which has been eagerly grasped by men and women in all parts of the world, tells of no death fear, of no sin or suffering, but of man as deathless, perfect, and eternal, the child of an infinite God, good. She has taught and found believers to the doctrine that the kingdom of heaven is not in some far-distant and mysterious land, but begins here, when man comes into harmony with his creator and manifests divine Love.

Coming into a materialistic age, she preached the doctrine of Spirit. Her mission was to banish grief and suffering, and the load she has lifted from human hearts entitles her to all the loving affection that she has received from her followers, and she has justly attained a fame that will be deathless. The whole world is seeking after truth. Thousands and hundreds of thousands believe, and have demonstrated to their satisfaction, that through Mrs. Eddy the truth has been revealed, and she has contributed in a greater measure than any other man or woman since Calvary to the sum total of human happiness.

[*Fairbanks Daily Times*, Fairbanks, Alaska.]

The brief telegraphic announcement of the death of Mrs. Mary Baker Eddy, the Founder of Christian Science, will cause countless thousands to mourn. No woman ever lived who did more to strengthen faith and direct the footsteps of humanity toward the Master. Had Mrs. Eddy lived in the days when Jesus was on earth, she would have been a leader among the disciples, and like her Master would doubtless have been crucified. Living in later times, she has been crucified over and over again according to the modern method, which crucifies the spirit instead of the flesh. Openly reviled by the scoffers, she showed the same fortitude and forgiveness manifested by him, and like him, replied, "Father, forgive them; for they know not what they do."

The religion of Christian Science is so spiritual that many mortals are unable to follow it to all of its conclusions; but it is certain that all men can live and practise Christian Science in part, and they are benefited and uplifted in proportion as they are enabled to comprehend its Principle and apply it to the daily problems of life. Neither the Science nor the church will die with Mrs. Eddy, for it is founded on the rock. It may never become the universal religion, but it will go on and on, sustaining the faith and lifting millions of mortals up into a spiritual life that will benefit not only them but all mankind.

[*Knoxville* (Tenn.) *Sentinel.*]

Mrs. Eddy was in her ninetieth year. Her old age had been serene and beautiful. Whatever may be the final word about her creed, its favorable influence on her own life can hardly be disputed. Mrs. Eddy suffered much from ill health until past the average of life. Her life-work began in 1866, when she was forty-five years of age, but it was ten years before the first Christian Science association was founded.

Mrs. Eddy has been a center of many controversies. It may be too early now to see her without partiality or prejudice, but few will deny that here was a unique personality, a buoyant courage, and an indomitable will. Her life differed from that of most noteworthy women. Its failures were in her youth, its successes were in her riper years. She found herself when approaching fifty. It was twenty years longer before she made the world admit her success. She will have no successor, for her position was that of a "founder."

[*Denver* (Col.) *Republican.*]

In many respects a remarkable woman was Mrs. Eddy. She had tenacity of purpose, a genius for organization, and a belief in herself. She had a message to deliver, and that message has had a profound influence on the thought of today in this country. In her lifetime the Founder or revealer of this peculiarly woman's religion or dogma saw it grow to a numerical standard greater than any of this country's religious outgrowths, larger in membership and adherents than the Society of Friends or Quaker faith, with churches and practitioners in every civilized land. And it is not a militant religion; it wages no wars; it appeals to the average middle class more than to the extremist. It requires individual thought and study; to a considerable degree it is an individualistic religion.

Christian Science has brought a high standard in newspaper publication. It has demonstrated at least that there is a respectable minority abroad that relishes decent journalism. All in all, Mrs. Eddy has been a power for good. She inculcated gentleness in every-day life; she strove to abolish the "fear thought."

[*Decatur* (Ill.) *Herald.*]

Whatever may be the final estimate of the life of Mary Baker Eddy by those without the fold of the church which she established, it must be generally admitted that in many respects she was a remarkable woman. Relentlessly criticized and even persecuted as she was, assailed by the keenest minds and the sharpest intellects, her beliefs attacked and her theology condemned, she nevertheless maintained her prestige and saw her church grow from one small community of worshipers to thousands upon thousands. Today Christian Science churches are represented in nearly every city in the land by stately edifices and loyal and devoted members. Mrs. Eddy had to a remarkable degree that ability as an organizer which is essential in any great undertaking. Once her church was established, she remained the recognized head of it.

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She possessed a large amount of business acumen. This even her bitterest enemies stood willing to admit. Four years ago, when an attempt was being made to show that Mrs. Eddy was being unduly influenced by a "clique," a commission was sent to visit her at her Concord home. It was the report of this commission which largely influenced those behind the action to drop the case. Mrs. Eddy was then an elderly woman, who might have been expected to have lost touch with business matters, but her replies to questions as to how and why she invested her money, were worthy of the shrewdest banker. This is an age of tolerance, if not of the widest charity. Heretics no longer are burned, and we do not send to the rack those whose religious beliefs differ from our own. Mrs. Eddy's enemies have attacked her and attempted to riddle Science and Health, but beyond declaring that her followers were strangely deluded they have had little to say regarding those who accepted her beliefs. She drew to her not only women, but men—men of great intellect, business men, scholars, men prominent in the professions, and in everyone she found a defender.

It is probable that no leader or cause in history was ever more ably or systematically defended. Christian Science never antagonizes, but permits no statement against it to pass unquestioned. Its press system excites only admiration. It is altogether improbable that Mrs. Eddy's work will languish with her demise. It will be taken up by strong and willing hands and carried forward, and this the more easily for the reason that Mrs. Eddy had worked out her plans and left her house in order.

[*Beacon*, Cannon Falls, Minn.]

The tone of the press, as shown in editorial comments on the death of Mrs. Eddy, is a most encouraging indication of religious tolerance, as well as indicating the commanding position achieved by this teacher of righteousness. The attitude of the press in this instance shows plainly that any religious philosophy that has in it the elements of sincerity and of practical application to daily life, any religious belief or form that is helpful, is sure to be treated with toleration. It must, of course, stand the test of time to achieve permanent recognition as a distinct form, but toleration begins long before this point of recognition is reached. Mrs. Eddy's personality had perhaps something to do with the kindly expressions from every quarter of the globe on the occasion of her death, but the foundation of them was in nearly every instance the quality of her work. Mrs. Eddy's work and her philosophy of religion and of life is not as generally understood as we believe it should be, and we take pleasure in reproducing some of the many editorial comments that have come to hand touching her life and its influence on society. These excerpts are but samples of the wide-spread comment occasioned by the death of this great character, whom the world needs to know more intimately in order that she may meet with deserved appreciation.

[*Register-Gazette*, Rockford, Ill.]

The world has lost a remarkable woman in the passing on of Mrs. Mary Baker Eddy. Not lost her entirely, however, for an individuality so pronounced as to gather nearly a million followers in a devotion which left no room for doubt of its sincerity, cannot vanish with the mere opening and closing of the gates which to so many of us separate the known from the unknown. Whatever the judgment as to the foundations on which she built, the general verdict of Mrs. Eddy's life must be a kindly one, for she taught helpfulness, sacrifice, and the inspiration that comes from one's own efforts; in brief, a very human doctrine of happiness. She possessed to a great degree brilliance of mind, temperamental strength, and poise. She found her way unerringly over many rough places and through deep shadows, and her light seemed to glow with greater radiance because of them. The responsibility of right thinking would seem a very approachable ground for mankind indeed, and this Mrs. Eddy has urged with a gentle insistence which undoubtedly has contributed much to the sum of the world's happiness. It is not easy to believe at this time that the church risen on her discovery will crumble; it is far easier to believe its faith is sufficiently established to safeguard it against all the failings of jealousy and ambition.

[*Quincy* (Ill.) *Herald.*]

The clarified judgment of history will be that the world has been made better and purer by the ministrations and example of the sweet-faced woman who was the Founder of the Christian Science church. Those who scoff at some of her tenets must admit that her teachings and writings have made for higher and better living—for clean manhood and womanhood and for a better moral, mental, and physical status of humanity. She has been much misunderstood, sometimes maligned, but was always kindly, patient, and pure. Those who refuse to accept her doctrines cannot but admit the beauty and stateliness of the language in which they are clothed. Purely for the wholesome serenity of its diction, and the immaculate virtue of its thought, her life-work, Science and Health, will have an eternal place in English literature.

[*Cleveland* (O.) *Press.*]

Mrs. Eddy triumphed over death long before she passed away. Any person who gives to the world enduring good triumphs over death. Whatever objection any one can present to some of the particular or peculiar claims of Christian Science, it is truth that Mrs. Eddy turned the thought and lives of thousands of people toward the divine sunshine, taught thousands to turn from the gloom of past errors, to close the door upon remorse, regret, disappointment, and failure, and look upon God as all good, all merciful, all Love. To do such is surely to triumph over death, even before the immaterial material body goes to the tomb.

[*Washington* (D.C.) *Herald.*]

Mrs. Mary Baker Eddy was unquestionably one of the most remarkable women of her time. She must have possessed unusual qualities to inspire so large a body of followers as she controlled; she must have had a remarkable mind in order to formulate a new doctrine which should prove sufficiently powerful to cause Christian Science churches to be erected in practically every city in the United States. But we are quite sure that the great secret of Mrs. Eddy's success lay in the sanity and reasonableness of the doctrines she promulgated.

[*World's Crisis*, Boston, Mass.]

The death of Mary Baker Eddy at her home near Boston was a recent event attracting wide-spread attention. As head of the Christian Science church, the latter part of her career has identified her with what must be considered, in many respects, the most remarkable religious movement of modern times. However much criticism she may have suffered at the hands of those not favorable to her system, there can be no doubt as to the loyalty and devotion of her followers.

[*Herald*, City of Mexico, Mex.]

The general tone of the press in noticing the passing on of Mrs. Eddy is kindly and sympathetic. Many Jews have in the last few years become Christian Scientists, and the American Israelite, in noting the fact, praises Mrs. Eddy's tolerance toward non-believers in her teachings.

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CHRISTIAN SCIENCE SENTINEL

EDITORIAL

THE CHRISTIANITY OF THE MASTER.

SOME writers who pose as critics of Christian Science have sought to differentiate between Christianity and Christian Science, but in doing this they have utterly ignored the best dictionary definitions of Christianity and at the same time have shown their ignorance of Christian Science. Webster defines Christianity as "practical conformity of one's inward and outward life to the spirit of the Christian religion." The Century Dictionary, which is equally clear in its definition, has this additional definition of "vital Christianity," namely, "the spirit manifested by Jesus Christ in his life, and which he commanded his followers to imitate;" and the Standard in its interpretation of this most important word, "the state of being a Christian or of living in conformity with the teachings of Jesus Christ," is entirely in line with both of these.

No more accurate definition of Christian Science and what it teaches can be found than that contained in the "declaration of faith," if we may so call it, to which every Christian Scientist has subscribed, as given on page 497 of Science and Health. From these tenets we may cite the first, second, and fourth as being particularly pertinent to the question under discussion. They are as follows:—

"1. As adherents of Truth, we take the inspired Word of the Bible as our sufficient guide to eternal Life.

"2. We acknowledge and adore one supreme and infinite God. We acknowledge His Son, one Christ; the Holy Ghost or divine Comforter; and man in God's image and likeness.

"4. We acknowledge Jesus' atonement as the evidence of divine, efficacious Love, unfolding man's unity with God through Christ Jesus the Wayshower; and we acknowledge that man is saved through Christ, through Truth, Life, and Love as demonstrated by the Galilean Prophet in healing the sick and overcoming sin and death."

Surely there is nothing in these statements which is not in line with the accepted definitions of Christianity, and yet, strangely enough, it is the last twenty words of the fourth tenet above quoted which incline these critics to the belief that Christian Science is not Christianity; and still more strangely, they hold this belief in face of the fact that so large a part of the Gospel record of Jesus' ministry is given over to the healing work which he so evidently regarded as an important and inevitable result of his teachings.

Such being the status of the case, the most natural and certainly not unfair question arises, as to whether there can be any absolute Christianity without this healing work. That such a question has come home to many and is being answered in the negative, is proved not only by the large accessions to the Christian Science church, but also by the action which has been taken in other churches, with a view to the establishment of the healing work as an office of the clergy.

None other than the Master himself is responsible for the instruction to his disciples that they were to both preach the gospel and heal the sick, and his parting instruction, Matthew tells us, was that they were to teach, to hand down to his followers for all time, the observance of his commands. It is, therefore, in his endeavor to follow these instructions, that the Christian Scientist takes his stand as a Christian; and here again he is in accord with the definition given by the Standard, namely, "a disciple of Jesus Christ; one whose profession and life conform to the teaching and example of Christ."

We might rest our case here, but Mrs. Eddy tells us "we must prove our faith by demonstration" (Science and Health, p. 329), even as the Master's infallible test was the "signs" which should "follow them that believe." Just to the extent then, that we put into practice the healing work of Jesus are we following his example and thus proving ourselves worthy of the name Christian.

ARCHIBALD MCLELLAN.

ILLUMINATION.

ALL through the Scriptures light is presented as a symbol of the divine manifestation, from the fiat, "Let there be light," up to the statement in the Apocalypse that the city of God had no need of sun or moon, "for the glory of God did lighten it." Mrs. Eddy says, "Immortal and divine Mind presents the idea of God: *first*, in light; *second*, in reflection" (Science and Health, p. 503). Christ Jesus said, "I am the light of the world: he that followeth me shall not walk in darkness, but shall have the light of life."

Light and life have indeed seemed to be practically synonymous; nothing grows in darkness, hence light and life are seen to be inseparable. The awakening of spiritual consciousness has in many instances been signalized by a sense of light so vivid that even the physical senses acknowledged its presence, many such cases being recorded in the Bible and in the experiences of some men and women of modern times. In the case of St. Paul the light of Truth came to him with such power that he was blinded and "fell to the earth;" but his sense of Soul was "restored" by the ministrations of a faithful follower of Christ, and to him there came the light which "shineth more and more unto the perfect day."

Physical science has never been able to tell us what light is. The most that has been attempted by physicists is to describe some of the properties of light as cognized materially, modern discoveries having set aside many long-accepted theories; but all this is of little consequence to the one who understands that God is Life and the source of all light. The blind man does not see the objects around him, because he is not conscious of the light; yet it is there all the time. In the same way, one may be blind to spiritual realities and deem them absent because he cannot perceive them. One's greatest need may seem to be health, yet health in so far as it is real is the consciousness of life in God, or rather of God as the only real Life, and this Life can never be absent even for a moment, else would the universe become a dead thing.

It may indeed fill one with awe to think that his health is dependent upon the Life that gives life to all being, yet this glorious fact is the light which dispels all darkness and makes the sick whole. It is too often forgotten that the coming of the Christ-idea means the coming of a "great light" which reveals all that needs to be known as to present human conditions. The bringing of a light into a room reveals all that is in it, and as the light of Truth illumines human consciousness, everything will be made plain to us. Job says, "The thing that is hid bringeth he [God] forth to light." The wisdom of the wisest mortal is not equal to that of the divine Mind of God, who comprehends all there is.

It is not necessary to treat ourselves or others for material supply, but rather to declare for and seek spiritual illumination; then the lost will be found, and the unknown become the known, the illumination extending to the utmost limit of human consciousness, so that not only a way to do whatever is necessary and right will be shown, but the very best way. Paul must have seen this when he wrote, "O the depth of the riches both of the wisdom and knowledge of God!" Christ Jesus reflected this wisdom and knowledge, therefore he could say, "I am the light of the world," and the beloved disciple invites us to

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fellowship with God, who is light and in whom "is no darkness [sickness, sin, or death] at all," and with His Son, who cleanseth us from all sin.

Walk in the light, and thou shalt own
Thy darkness passed away,
Because that light hath on thee shone
In which is perfect day.

ANNIE M. KNOTT.

THE REDEMPTIVE IDEA.

NOTHING becomes more manifest, as one studies the Master's life, than that from the beginning he was entirely sure of the adequacy of the remedy he offered for the healing of the ills of humanity, and that the impress of his words and works upon the open-minded about him was such as to beget in them the same positive assurance.

He said, "I am come that they might have life, and that they might have it more abundantly;" and there can be no question that this word "life" embraced in his thought all real freedom and possessions, opportunity for the exercise of every noble faculty, the acquisition of all that is true, beautiful, and good. He did not fail to apprehend the situation, to perceive the extent of the desecration and disaster which to human sense sin had wrought, and yet he named himself as the possessor of that which would meet every demand, solve every worldly problem, and thus establish on earth and among men the kingdom of God, even "as it is in heaven."

With every phase of mortal enslavement and wretchedness he had become entirely familiar, the blind, the paralyzed, the leprous, those who were suffering from nameless sicknesses and sins—all had crowded upon his sight until there was no horror of despair, no depth of misery of which he was unaware, and yet he bore to the world, as he unreservedly declared, that which would banish every pain and purge away every sin. And what was this universal panacea? Simply a right idea, a true sense of God, His nature and allness—that truth the knowing of which he said would make men free. How wondrous it was and was to prove, all healing, all comforting, all saving; it was a divine idealism, a light for every man coming into the world, the truth that destroys every error!

The logic of the materialistic point of view which has been so generally adopted, even by Christian people, would have authorized and anticipated his promise of something to the effect that while acceptance of the truth he taught would save men from sin, many sicknesses would remain uncured, many diseases incurable, until in the course of centuries, and as the result of study and experimentation with material things, men should discover the remedies which the Father had provided from the foundation of the world. Meanwhile, however terrible the suffering, and however innocent the sufferers, these ills must be patiently borne as a part of that divinely arranged schooling which would eventuate in good! Had Christ Jesus so spoken, or in any way authorized this thought of God's plan, the present beliefs of many of his followers would seem warranted; but how utterly incongruous with the Messianic prophecy, with the Master's sovereign thought and doing, and with human need, does such a suggestion seem!

Christian Science affirms that our Lord's reference to and use of divine truth, as the cure of the world's ills, involves the necessary inference that every disharmony, including sin, sickness, and death, together with their so-called material basis, is of the nature of error; that the whole fact and philosophy of salvation inheres in the universality of God, Spirit, and His manifestation,—that all-inclusive reality which interdicts the possibility of its opposite,—and that the appearing of Christ registers the activity of divine law in human consciousness, casting out even the claim of anything that is unlike or apart from God. In Science and Health Mrs. Eddy writes, "We can, and ultimately shall, so rise as to avail ourselves in every direction of the supremacy of Truth over error, Life over death, and good over evil, and this growth will go on until we arrive at the fulness of God's idea" (p. 406). This is the simple but supreme idealism which is brought nigh in Christian Science, and it is, as St. Paul says, "the power of God unto salvation."

JOHN B. WILLIS.

AMONG THE CHURCHES.

WICHITA, KAN.

First and Second Churches of Christ, Scientist, have united. Beginning Christmas day the two congregations will meet as First Church of Christ, Scientist, in Philharmony Hall. Second Church gives up its charter, and its members are to be enrolled on First Church records at once, although their legal change will not take place until the second Sunday in January. By the terms of the agreement between the two churches, officers of both organizations are to resign, and on Jan. 9 an election is to be held at which all officers are to be elected for the united church. Members of First and Second churches are to vote at this election. New Readers also will be chosen at the election Jan. 9. It has been agreed that the Readers of both churches shall resign.

First church has been in existence many years. Second church, an outgrowth of First church, was organized two years ago. Both churches have maintained reading-rooms in which Christian Science literature is sold. For a time, at least, both reading-rooms will be maintained, but it is the plan to secure larger quarters in a more centrally located building and unite the two reading-rooms in one. It is the expectation of the united church to sell the First Church building and at the proper time construct a handsome edifice in some other location.

For the past year there has been an agitation to unite the two churches. The resolution favoring one church was adopted by Second Church shortly after the passing of Mrs. Eddy. The resolution was presented after consultations between members of both churches.—*Wichita Eagle.*

BRACKNELL, ENGLAND.

The Bracknell Christian Science Hall was opened on Dec. 14, and took the form of the Thanksgiving service. The hall was full, and many helpful testimonies were given. A plot of land on the main road was bought and paid for, early in this year, and since then the building has been erected, consisting of a hall in which to hold the services, library, silence room, and readers' room.—*Correspondence.*

SACRAMENTO, CAL.

Years of dreams and patient striving will be crowned tomorrow morning [Nov. 27] when First Church of Christ, Scientist, on Twenty-third street, between K and L, will be opened for services for the first time. Until this time the Christian Scientists have been worshiping in the Odd Fellows' Temple.—*Sacramento Bee.*

SPOKANE, WASH.

Plans for the construction of a church building will be made after Jan. 1 by the congregation of Second Church of Christ, Scientist. The building of the Pilgrim Congregational church is now being used for the Sunday audiences.—*Spokane Chronicle.*

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THE LECTURES.

IOWA CITY, IA.

Willis F. Gross lectured on Christian Science Sunday afternoon, Nov. 13, at the Coldren Opera House, before a large audience. He was introduced by S. K. Stevenson, formerly superintendent of Iowa City's public schools, who said in part,—

Whoever helps us to know what the truth is and to follow it, is a benefactor. Personally I know very little of the teaching of Christian Science, but this one thing I have observed, that its followers make daily and practical use of its teachings, and by so doing their lives are made more beautiful and more useful.

The Master said: "I am come that they might have life, and that they might have it more abundantly." This nation needs all the truth and light it can get, in order to solve aright the questions that are confronting it. A nation is made up of communities, and communities of individuals. That nation only can be great whose God is the Lord. As Christian Science leads the individual to study and apply the great truths laid down by the Master, thereby beautifying the individual life, so will it strengthen the community and the nation, and thus the life of the world.

Iowa City Press.

YORK, PA.

Frank H. Leonard of Brooklyn delivered a lecture on Christian Science before a large audience in the York Opera House, Dec. 1. He was introduced by Frank Bell, committee on publication for the Christian Science churches in Pennsylvania, who said in part,—

Doubtless you all remember the parable of the woman who recovered her lost treasure through lighting a candle and sweeping her house, and how her first impulse was to call in all her neighbors to rejoice with her. Thus Christian Scientists, having illumined their mental houses with a clearer understanding of Truth, and having swept away some of the accumulated rubbish of wrong thinking, are bringing to light again a long-obscured treasure, the Christianly scientific method for the healing of sickness and sin; and their natural impulse is to call in their neighbors, as we have been called here tonight, to hear the good news and to rejoice with them.—*Correspondence.*

ST. LOUIS, MO.

The Rev. William P. McKenzie lectured on Christian Science at Fourth Church, Dec. 2. He was introduced by Arthur T. Morey, who said:—

It is surely the great pleasure and privilege of the members of Fourth Church to welcome you to meet with them in this beautiful new edifice which has been erected as an expression of gratitude by those who have been healed and helped in Christian Science, and for the purpose of providing a meeting-place where others may also come to learn of the truth that Jesus said would make us free. All that Christian Science is, or professes to be, is simply that truth which Jesus taught. He himself gave us the test by which we should know his followers. He said, "By their fruits ye shall know them;" and that Christian Science is giving the Christly fruits of healing the sick, comforting the sorrowing, and uplifting the fallen, and doing those works he told us to do, is merely a matter of investigation—for those who have ears to hear and eyes to see.

Often have we thought of how wonderful it must have been two thousand years ago to stand on the shore of Galilee and see and hear Christ Jesus; to stand in the press about him and actually experience his healing presence; and how foolish and wicked and terrible it has seemed to us that they did not understand, that they rejected and crucified him! And when we have contemplated how we would have acted had we been participants in those scenes and that drama, we are confronted with the irresistible fact that God is "the same yesterday, and to day, and for ever;" that His law is eternal and changeth not, and that Jesus only taught God's truth, taught and demonstrated a Principle or law that Christian Science shows us to be as truly present and as truly operative today to heal and to save as it was in Jesus' time; and then we find ourselves in the very presence of the truth, just as the multitude were in its same presence in Galilee two thousand years ago, and we note that now as then some are touched by its healing presence, while others even now reject and would crucify the truth.

Correspondence.

VICTORIA, B. C.

Prof. Hermann S. Hering lectured on Christian Science to a large audience in the Victoria Theater Sunday afternoon, Dec. 4. He was introduced by Capt. Herbert J. N. de Salis, First Reader, who said in part,—

To Christian Scientists, their religion is demonstrably the religion of Christ, for in adhering to its teachings they are abiding in his word, following his instructions, so far as they individually understand them,—to heal the sick as well as preach the gospel; and in doing so they have the fulfilment of his promise, for the truth is indeed making them free from sickness and sin of all kinds; lifting them above the daily trials and troubles of this life; giving them a fuller, truer understanding of the Scriptures, and of God as an ever-present help at all times and under all circumstances.—*Correspondence.*

POTTSVILLE, PA.

The Academy of Music was well filled to hear a lecture on Christian Science yesterday afternoon [Dec. 4] by the Rev. Arthur R. Vosburgh. Senator C. A. Snyder introduced the lecturer, saying in part,—

I cannot express how much I appreciate the kind invitation of the good people who have asked us to be here this afternoon, and the privilege conferred upon me in introducing to you one who will tell you concerning the strength and beauty of an old faith, and plead with you to go with him "to Gilgal, and renew the kingdom" of that faith, to hear of its power to heal not only the soul, but the body of all mankind. I know the speaker will give you a new interpretation of that faith which helps men to struggle through the deeps of this life, as well as to bridge the gulf of death. I need no testimony to the Christian character of those who will bear witness to the things the speaker will tell you; their lives are the best proof of the truths spoken, and the number that have accepted them throughout the world are now a great host.

It is a rare privilege at this time to come and learn of sanctuaries from whose altars only the love of God, the love of good, the love of one's fellow-man is proclaimed; and where, in a renewed spiritual atmosphere, all may rise in the "unity of faith and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ." I know it will profit you to hear of this renewed faith which harks back to the early days of the followers of Christ, and which marches at the head of progress today. The wonderful story of the Founder of Christian Science forms part of the religion of this age. The magnificent church in Boston, and the many kindred churches throughout the land, the countless number of men and women who are seeking, living, and publishing this faith, is indicative of its sweetness, its harmony, and its peace.

I pray you this afternoon to note closely what falls from the lips of the speaker, and learn of the religion of Christian Science and the faith which is "the hand wherewith we take hold of everlasting life."—*Pottsville Republican.*

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STAMFORD, CONN.

An audience that filled the Casino to the doors, many people being compelled to stand, listened most appreciatively yesterday afternoon [Dec. 4] to a lecture on Christian Science by Bliss Knapp of Boston. The lecturer was introduced by Floyd Triggs of the *New York Press*, who is First Reader of the church. He said:—

I suppose none of us are so good we could not be better. I suppose none of us are so bad we do not want to be good. Now, this human desire to be and to do good—this restless, unsatisfied craving for something better in ourselves and our surroundings, this reaching out—seems to be a fairly constant and reliable trait of human character. Looking about us, we see men striving earnestly, giving up whatever they hold valuable, in the effort to earn the title "benefactor of mankind." Looking backward, we see that men have always done this. The desire to be and to do good, it appears, can never be quite suppressed. It crops up continually as a dominant trait, and I believe this desire has never been stronger than it is today.

Looking back, then, upon this sustained effort, extending through all time and in its entire effect nothing less than prodigious, why have we not succeeded? Why do we still stand in fear before sin, disease, and death? These constitute the immediate source of all sorrow and wretchedness,—sin, disease, and death. Is there no way to conquer them, or have we failed because we have not striven in the right way? There is a record—it is in the Bible—of one who gained a complete victory over sin, disease, and death, and on account of his work we call Christ Jesus the Wayshower. Is it possible, then, that in our own effort to accomplish good we have professed Christ's name and have not followed in his footsteps? Is it possible that we may begin today to direct our effort in the right channel and to lessen in Christ's way the power which sin, disease, and death seem to hold over mankind? With this thought in mind, I beg leave to introduce to you the lecturer on Christian Science.—*Advocate*.

LECTURES TO BE DELIVERED.

Unless otherwise stated in the notice, it is assumed that the lecture will be given at 8 p.m.

Albert Lea, Minn.—William D. McCrackan, M.A., Library Hall, Feb. 2.

Altrincham, Cheshire, Eng.—Bicknell Young, The Institute, Feb. 7.

Asbury Park, N. J.—Frank H. Leonard, Library Hall, Jan. 31.

Belfast, Ire.—Bicknell Young, Ulster Hall, 3:30 p.m., Jan. 29.

Binghamton, N. Y.—Rev. Arthur R. Vosburgh, Stone Opera House, 3 p.m., Feb. 5.

Burlington, Ia.—Willis F. Gross, Y. M. C. A. Auditorium, 3 p.m., Feb. 5.

Carbondale, Ill.—Prof. Hermann S. Hering, I. O. O. F. Hall, Feb. 3.

Galveston, Tex.—Prof. Hermann S. Hering, Scottish Rite Cathedral, Jan. 31.

Hamilton, Ont.—Rev. Arthur R. Vosburgh, Temple Theater, 3 p.m., Jan. 29.

London, Eng. (First Church).—Bicknell Young, Queen's Hall, Jan. 31.

Los Angeles, Cal. (Second Church).—Clarence C. Eaton, Shrine Auditorium, 3 p.m., Feb. 5.

Manhattan, Kan.—Bliss Knapp, Wareham Opera House, Feb. 3.

Moline, Ill.—Willis F. Gross, Barrymore Theater, 8:15 p.m., Feb. 2.

Salida, Col.—Bliss Knapp, Osos Grand Opera House, 2:30 p.m., Feb. 5.

Sedalia, Mo.—Hon. Clarence A. Buskirk, New Sedalia Theater, Feb. 2.

TESTIMONIES OF HEALING.

My attention was first directed to Christian Science while searching after that great desideratum,—health. I had enjoyed a fairly robust constitution with good health, and as I advanced in years it completely disturbed my equanimity when my medical adviser told me that in all probability I should ultimately lose completely the use of one hand and arm, and never again be able to discharge any duties of an arduous nature. Primarily, the attack, which was quite sudden, was apparently that of a stroke, and after diagnosis and medical attention my left hand and arm were in a semisensationless state, so that everything I took hold of fell from my grasp. At night the pain was so intense that it compelled me to pace my room, and rendered sleep an impossibility.

It was in this condition, and after I had completely exhausted all medical skill and remedies, that I first turned to Christian Science, through the instrumentality of a very kind Scientist friend, who graciously presented me with a copy of "Science and Health with Key to the Scriptures" by Mrs. Eddy. My efforts in this direction were, however, soon crowned with success, for a short time after, and while reading the text-book, the full use of my hand and arm was restored to me, and from that day (now three years ago) to this I have never had the slightest return in any shape or form of the old malady, and have never been prevented from discharging any duties that were required of me.

Words fail and are inadequate to express more particularly the spiritual regeneration that has taken place in my life. I had always been an ardent devotee of the orthodox church, but it remained for Christian Science to revitalize my whole being with wellsprings of divine Love and to help me to realize the inexhaustible source of supply for all our needs, which is meted out to each and every one of God's children; also to realize that we are all God's children, brothers and sisters in Christ. Christian Science has revealed to my consciousness the ever-present Father, Life, Truth, and Love, where before I had but a mythical image with a very vague sense of God. Daily I strive to realize how harmonious all things of God's creation are, when studied from a spiritual basis,—the rock, Christ Jesus, being the foundation stone. No reference of mine to our beloved Leader, Mrs. Eddy, could adequately convey my heart's overflowing gratitude. As in my case, so in countless thousands, it is solely due to her unswerving and Christlike attitude, in the face of a seething mass of worldliness, sin, and materialism, that this regeneration and healing has taken place.

I thank God that one should have been found so pure and so strong as to reflect these rays of divine Love to poor, suffering humanity, suffering from self-inflicted torture through turning away from the light of Life. It is my earnest prayer that I may be found worthy to engage in this daily harvesting, and thus express the gratitude I feel to God for having led me by such pleasant paths, while striving to realize that as God's idea I can reflect nothing but good to those with whom I come in daily contact, thus disseminating the gloom and darkness with the light of Love.—Mrs. M. Parkinson, Blackpool, England.

[Translated from the German.]

At the age of twenty-one I became ill, and at twenty-six severe asthma was added, which lasted up to the time when I became an adherent of the teachings of Christian Science. During this long period medical treatment as well as the water-cure were resorted to in vain. A physician declared that the trouble was incurable, but today I can state, with a heart filled with gratitude, that God has restored me to health through Christian Science. It has also brought me much comfort during the severe trials through which I have

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had to pass, especially during the last few years, and which I could not have endured without God's help.

FRAU AUGUSTE LINDEMANN, Hannover, Germany.

[Translated from the German.]

It is with a heart full of gratitude that I wish to tell what Christian Science has done for me. Since childhood I was said to be of a weak constitution. I was short-sighted, and my eyes were very weak. I also found walking difficult, and I would often stumble. A few years ago I heard of Christian Science and was told that it was the Christ-healing as practised nineteen hundred years ago. I then applied to a practitioner, who took up treatment and explained to me that I would get just as well as others were. My joy was great, especially as I have to support myself by my work. Now I feel well; my eyesight is much clearer, and I have found Christian Science to be not only a religion which satisfies my yearnings; but which also enables me to rise above all physical ills. When in my school-days we were told of Jesus' healing work, I used to think, "If it only were so in our day!" Little did I dream that the same healing was being performed again,—a fact which gives me an indescribable feeling of joy. I can hardly imagine what my life would be had I not found Christian Science. I have also begun to learn English, with the help only of a dictionary, and am able to understand the text-book. Thus I know that nothing is too difficult with God, and that we may take everything out of His abundance.

Next to God, I thank Mrs. Eddy with all my heart for the great truth which she was enabled to give to the world through her great discovery.

OTTO LICHTFUSS, Peterfitz b. Fritzow, Reg. Cöslin, Pommern, Germany.

Christian Science was first brought to my notice more than eighteen years ago, when I occasionally read a copy of the *Journal*. Not receiving much understanding, however, or seeking it, I remained a devotee to surgery and medicine for all physical ills, until after a severe illness some ten years ago, when I was given up as incurable. Specialists who were called in refused to operate, and evinced great surprise that I was living a week later. At that time my father's cousin, who heard of the decree that I was soon to pass on, gave me treatment in Christian Science, my husband knowing of it. To the surprise of all—doctors, nurses, and the household—I rallied. I was almost a skeleton from lack of nourishment, but I was told by the doctor on his next visit (the day but one after the above verdict was given by him) that he found my physical condition so improved that I could have a regular dinner. Again my husband had told the cousin above referred to of my condition, and she had seen me a few days before, when her presence and words of love uplifted me. She again gave me absent treatment, and I gained quickly at first, then more slowly, as conditions came up outside of my illness which seemed to affect me.

I had passed through the loss of two of my family friends, having the entire care of one and a great deal in the case of the other, and under conditions which were very adverse to the effective help I was endeavoring to give. This with other sorrow, in the form of grief, fright, and wrongs, continued after my recovery from the acute illness. I was still under the doctor's care, and he predicted an early passing on if I neglected to have the treatment ordered by the specialist, although he said it was very improbable that I could survive the ordeal. During this time I asked the Christian Scientist who had helped me, for literature, and received copies of the *Journal* and *Sentinel*. The reading of these uplifted me, and I wished to know what the references to the text-book, Science and Health, meant. Some time after, while visiting my mother in Jersey City, I sought out the Christian Science church, and was impressed by the happy and healthy look of those present. As I did not receive relief from my illness, I asked the loan of Science and Health and kept it so long that I had to be reminded. I finally secured a copy of my own, now over six years ago, and the *Quarterly* soon followed. I then sought out the nearest Christian Science services to my home,—which was Winsted,—where after a time I became a member, as also of The Mother Church.

I experienced during my study of the Lesson-Sermons many demonstrations of the power of divine Love. Let me here say that I was led to give up *materia medica* before I asked for Science and Health. When conditions came up which heretofore had confined me to bed with threatened recurrence of my previous severe illness, under the reading of our text-book and the little understanding which I had gained, relief speedily came. It was marked enough to make my husband take notice; and again, when he himself was almost instantaneously healed of a spasmodic attack of asthma, with which disease he had suffered from infancy, and which was supposedly inherited. During the study of Science and Health a condition of my feet which had necessitated the wearing of bandages since the severe illness above referred to, and when it seemed that I could not rest day or night from the severe pain,—this condition was healed entirely during the study of a Lesson-Sermon on "Life." The next morning I did not use the bandages, and have been free ever since. That was also noticed by my husband and the help in the household.

Many so-called minor ills have been overcome without calling a practitioner, and I have also been the means of helping others,—my husband in a case of fever and protracted cough, also of a small growth on his face. A physician had burned it, but he became very much depressed with dread of a hereditary disease. He feared he would not survive long, but under the influence of the truth as found in the Bible and Science and Health, I was able to help free him from that dreaded disease, and in ten days more not a scar remained to tell the story of fear and suffering. The truth also brought about the removal of a disfiguring and annoying growth on my face, which I had neglected at first, but which was removed in one night, to the utter astonishment even of my husband, as can be attested to by him and others who saw it the day but one before.

I have better health than since a child, strength for varied duties, the enjoyment of raising flowers in profusion, along with other work, mental and physical, and the reading of our loved *Journal*, *Sentinel*, and *Monitor*; above all, the study of the Lesson-Sermons and "Science and Health with Key to the Scriptures" by Mrs. Eddy, with whatever work I can do for the cause. All this makes the days pass happily and swiftly, where once was sorrow, weakness, grief, and suffering, the most of the time for years. This change is due to Christian Science, brought to us by the faithful work of our beloved Leader, who under God became the Founder of this great movement.

MRS. ALZARIA BURWELL CASE, Barkhamsted, Conn.

In March, 1906, I became interested in Christian Science, and for the first time attended a Sunday service. On my return to Taplow, Buckinghamshire, the next day, I decided to call upon a lady who is a Christian Scientist. I received a warm welcome and was given as much literature as I cared to take. From then till August, 1908, I went to her for help. At the time I took up Christian Science I was in a most miserable condition with a stomach disorder from which I had suffered all my life and for which I had taken every kind of medical treatment, including massage, severe dieting, and a course of health exercises. All this was given up from the day I called upon the Scientist, and I now eat what is set before me without fear, where previously my food had been a terror to me. The lady gave me treatment

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for some time, in which I gradually improved, and I would not return to old conditions for anything.

In August, 1908, we moved to London, and the following spring, a fresh trouble coming up, I asked help of a practitioner there, as I felt the need of present treatment. I am most grateful for the knowledge of Christian Science, and for the great kindness and help shown me at a time when I was unable to pay for treatment.

KATE MARY SARGENT, London, England.

I am much pleased to give a testimony of my healing in Christian Science. I had a very bad attack of cold, so that my ears became very much affected. I had a most unpleasant noise in my left ear, also pain, and my voice sounded unnatural to me. I was afraid to go to a doctor, fearing he would experiment and make things worse. Besides, I was convinced by what I had read in Science and Health that Christian Science could cure me. A Christian Science friend kindly said she would treat me, and I felt better two days after. The noises in my ear and the strange sounds seemed to leave me as by a miracle, and have not returned. This was in May, 1909. I am a singer, and am most grateful to God for what Christian Science has done for me.—FLORENCE SALTER, Glasgow, Scotland.

It is with a heart full of gratitude that I send this testimony to what Christian Science has done for me. Previous to my taking up the study of this truth, I was irritable and unhappy. I had suffered since childhood with severe headaches, which were supposed to be inherited, and I had no hope of ever being free from them. It is now about three years that I have been studying Christian Science, and the headaches have entirely disappeared and I am learning to be more patient and kind. I have been healed of severe colds, also of a bowel disorder, besides other ills that have presented themselves in that time.

I am very grateful to God, and to Mrs. Eddy for Christian Science. My only desire is to know more of this truth which frees us from all error.

MRS. CLAUDIA LINGEL, St. Louis, Mo.

Christian Science has been a great comfort and help to me for the past ten years. Among the blessings received, there was one very pronounced case of healing to which I have long desired to testify, in the hope that it might encourage others to try the same remedy. About three years ago I was taken sick one Monday morning, and continued to grow worse, so that by Wednesday morning I was forced to give up my office work. I feared to go home, because we had no telephone; so I went to the home of a cousin, who treated me that day. The symptoms, however, continued to grow worse, and as she saw that a fever had developed, she advised me to call an experienced practitioner. On Thursday I was extremely weak, suffered greatly, was unable to eat, and had all the suffering common to that form of disease.

The Scientist who took the case worked almost constantly for twenty-four hours, when I was able to get up, dress, go to her home for present treatment, walk about half a mile, and eat an ordinary meal. Saturday I was back at the office and attending to my regular duties, although weak. Surely no one who has seen friends or members of their family suffer from this disease for weeks, and sometimes months, under medical treatment, could fail to rejoice with me in the quick healing which I received through Christian Science.—MARY R. BROWN, Kansas City, Mo.

I wish to express my gratitude for what Christian Science has done for me. On Aug. 3, 1905, I had a stroke of apoplexy, and was under the care of one of the best physicians here for over two years. He did all that he could for me, but I seemed to grow worse. I was on crutches for over six months, and the doctor said that I would never be able to work again. The world looked very dark to me when, through the grace of God, I had a *Christian Science Sentinel* handed me to read. I read it all through, and although it was like Greek to me at first, for I had never heard of Christian Science before, I was willing to try anything, so I sent for a practitioner. She called on me, and in just four days from that time I laid the crutches away. I have not used them since, nor have I even used a cane. Since September, 1905, I had not been in a street-car, nor could I bear to stand near while one was passing, until the end of January, 1910, since which time I have had several rides. I thank God that I am now able to do a little work.

I wish to say that in April, 1909, my youngest son had his leg severely injured. After a doctor had set it, I called a Christian Science practitioner, with the result that he had no pain, and the swelling all went down. He got along fine, for which I am truly thankful. I am very thankful to God for all these blessings, and grateful to Mrs. Eddy for the God-bestowed power to give to humanity "Science and Health with Key to the Scriptures."

C. E. GLOYD, Toledo, Ohio.

For nearly six years my sincere desire has been to serve God and His dear children according to the teachings of Christian Science. During this time I have been able to depend absolutely upon divine Truth for my health, happiness, and supply. A proof of God's protection came to me when my boy, four and a half years old, fell out of the second-story window to the ground. I saw him go, but was unable to catch him. My thought turned directly to God for help, and by the time I reached the child I found him standing up, and crying a little. I could find no trace whatever of injury, and within an hour he was out at play as usual. I am glad to give this testimony, hoping it may help some other mother who is inclined to feel that her child is dependent upon her personally for his protection, instead of knowing that he is lovingly guided and protected by the true God revealed through Christian Science.

My gratitude goes out to God, and to Mrs. Eddy for the understanding which I am gaining each day through the study of our text-book, "Science and Health with Key to the Scriptures."—MRS. MABEL C. PHILLIPS, Dedham, Mass.

[Translated from the Swedish.]

I wish to give my testimony to the healing power of Truth. My son even as a little child was very nervous and weak; he caught cold easily, complained always of bad headaches, and never had a good appetite. He has through Christian Science been healed from all these sufferings and is now a most healthy boy, who takes great interest in his studies and gets along nicely with everything.

I am quite certain that Christian Science is not only a healer of the flesh, but it uplifts one spiritually, as I will tell in a few words. Since we became interested in Christian Science some years ago, our blessings have increased and daily we gain a clearer understanding of God as Love. I must express my thanks to God, and to our Leader, who has made plain to us the way out of all our difficulties.

SIGRID EWERLÖF, Rönneholm, Malmö, Sweden.

[Translated from the Swedish.]

It is now almost three years since I first heard about Christian Science and its wonderful healing power. From childhood I had suffered from several diseases, which had a depressing effect upon me mentally. Two years ago I had a very sudden and severe attack, said to be caused by

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stone in the kidneys. I visited a great many different physicians, went through many "cures," and took large quantities of medicine, but without any benefit. At the physician's advice I decided at last to submit to that which seemed unavoidable, namely, an operation.

All arrangements for this ordeal had been made, when I heard one day through a good friend about Christian Science. I felt instantly touched by the idea, and so convinced about the truth of this religion that I immediately decided to try Christian Science as a last resource. I was told that there was a practitioner very near, and I went to her at once and commenced to take treatment. After the first treatment I felt so wonderfully strengthened and helped that all the fear which I had carried during many years vanished. My recovery was slow in the beginning, but that was really of great benefit to me, because I was thus obliged to study more, and I gradually received a higher understanding of the true meaning of Christian Science. My lesser afflictions have also gradually disappeared, and I am indeed grateful in being able to say that I am an entirely "new creature."

MISS SONIA EWERLÖF, Rönneholm, Malmö, Sweden.

[Translated from the Swedish.]

After many years of delicate health, I was very ill in the summer of 1908. Sleep and appetite were poor, and after every meal I had more or less excruciating pain in the stomach, as I was said to be suffering from a very malignant abdominal disorder. Having consulted many physicians in vain, I decided to try Christian Science, as I knew about its wonderful healing power. I applied to a practitioner at Stockholm for help, and after taking treatment for a short time my state of health improved very much; the sleeplessness decreased and the appetite increased, while the pain and the abdominal disorder gradually disappeared.

Having since then industriously studied Christian Science, I have learned to understand the true import of this new or rather old religion, and my mental and physical condition has been quite healed, so that life now presents itself to me in a different way. I have been enabled to understand the spiritual teachings of the Bible, where I find the comfort and confidence for which I had before looked in vain. Especially am I grateful to Mrs. Eddy for the spiritual healing which she has brought to humanity through her writings.

MRS. SIGRID EWERLÖF, Rönneholm, Malmö, Sweden.

I have every reason to be grateful for Christian Science. I was not considered strong, and had a doctor attending me very often. He said my heart was weak, and I was obliged to take a great quantity of medicine, besides using other material remedies. After I began to study "Science and Health with Key to the Scriptures" by Mrs. Eddy, and to realize the truth of being, I was able to give up all medicines, and have had good health since. Not only for the physical healing am I grateful, but for the beautiful peace I have gained and the brighter outlook on life. Before I knew of Christian Science life to me seemed dark, but now it is quite different, believing as I do that nothing is real but good, and that evil has no power. Now I know, as Mrs. Eddy writes on page 6 of Science and Health, that "'God is Love.' More than this we cannot ask, higher we cannot look, farther we cannot go." I feel deeply grateful to our Leader for this healing truth.

MAY DICKSON, Uddingston, Scotland.

Over six years ago, while on a holiday in the north of Scotland, I first heard of Christian Science through a casual and unexpected meeting with some friends from London. They were not Christian Scientists, but said that Christian Science healing was being talked of in London at that time, and they advised my sister to try it as a possible remedy for long and trying suffering from chronic illness, to endure which meant constant recourse to material means, with only occasional and temporary relief. We followed up our friends' information, and got the book, "Science and Health with Key to the Scriptures" by Mrs. Eddy, and by its first perusal my sister was cured, while to me it brought the glad tidings that reason and revelation are reconcilable and that Christianity can really be a practical help.

We were of a family brought up in the so-called orthodox faith, with strict adherence to consistency in living, so far as seemed possible with our strange views of God, from whom we tried to accept with resignation the sufferings and trials of which we seemed to have a goodly share allotted to us, and which seemed only to be bearable because of the teaching that "whom the Lord loveth he chasteneth," and that we should be made "perfect through suffering." These statements we now understand in a very different way in the light of Christian Science. I had always taken an active part in church work, and was constantly saddened by the sight of the throngs of church-goers who seemed to get so little lasting satisfaction from it all, and no solution to the enigma of life. In trying to have "a reason" for the faith that was in me, I sympathized with the sincere questionings and reasonings of such thinkers as Huxley, Drummond, and others, to all of whom creed and dogma were but a hindrance to religious experience.

To find in the light of Christian Science that the theology and healing of Jesus were one, was to me the "pearl of great price," to gain which the world were "well lost." I have myself experienced the healing power of Truth in having had continued health all these years. I used to be subject to very severe headaches, and at intervals would get "run down," sometimes with the climax of an illness, when, according to *materia medica*, I had to be "built up" by strong tonics. But, along with my two sisters, I discarded the use of all such means from the time we accepted the teachings of Christian Science, and with the knowledge that Mind is the only remedy, I have been able to keep at my work as a teacher without missing a day. Recently I had proof of the painlessness of scientific healing in the case of a wounded finger and hand. To the senses it seemed as if it would be very painful, but I tried to keep constantly in thought what Mrs. Eddy says in "Miscellaneous Writings" (p. 268), "God's preparations for the sick are potions of His own qualities. His therapeutics are antidotes for the ailments of mortal mind and body." I thus overcame fear and my hand soon became normal.

Like many others, I am deeply grateful for the new light shed on the sacred Scriptures, which become, indeed, a chart to Life, if rightly followed with spiritual understanding. I long for a higher and deeper knowledge, and daily strive to gain it. Though many problems of different kinds appear to be in the way, we know that harmony does prevail and will be made manifest if we truly wait upon God and faint not. I desire to emphasize our deep appreciation of the literature issued by The Christian Science Publishing Society. With the Bible and Mrs. Eddy's writings it is our chief means of progress, as we live at some distance from the church center and reading-room. I am grateful to God for all this good, and glad indeed that Mrs. Eddy was enabled to hold fast this wonderful revelation for those who have eyes to see and ears to hear.

MARY DICKSON, Uddingston, Scotland.

For a long time I have been impressed with a desire to tell what Christian Science has done for me. Through reading Mrs. Eddy's book, "Science and Health with Key to the Scriptures," I received my healing. About six years ago I became ill, and immediately sought all medical means available, but without receiving relief. The doctors pronounced the disease kidney and spinal trouble, which affected me in such a way as to render me unable to walk. After

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several months' treatment with the various doctors, and not noticing any improvement, I became discouraged and gave them up.

Shortly after this, a friend brought me a copy of Science and Health, and after a time I was induced to read it, becoming more and more interested as I progressed. As the truth dawned upon me that physical suffering was due to mental conditions, I began to apply the truth in my daily life, and I grew, as it were, into peace and harmony. I realized with the psalmist, that "he that dwelleth in the secret place of the most High shall abide under the shadow of the Almighty." From that time I noticed a gradual improvement in my general health, and I am now able to do all my household work with ease and pleasure.

I cannot say too much for Science and Health and what it has done for me. It has restored my health and taught me how to keep well. I am grateful to God for all blessings, and to Mrs. Eddy for showing us the way out of mental bondage.—MRS. CARRIE PETERSON, Portland, Ore.

[Written for the *Sentinel*.]

"THE VINE."

BEN. HAWORTH-BOOTH.

BURDEN of beauty, joy of luscious leaves,
And purple fruits of rich caparison,
And honey scent and hum of honey thieves,
And sweet enchantment of the golden sun—
These are my dowry, and in every race
Men give me deference due, and pride of place.

They make them arbors of these boughs of mine,
And staves and stools and hundred household things:
My harvest horn of vintage nectarine
Is freely poured for peasants and for kings:
And men would drink, for better or for worse,
A boon or bane, a blessing or a curse.

My blood they bless in cups of burning gold,
And spill with incense on their paschal flame:
No marriage feast is made, nor tale is told,
Except they pledge me in good fortune's name:
But he who bade them live the life divine
Left them the loving cup of living wine.

. . . . . .

I am the vine, he cried, the branches ye:
My Father is the husbandman, and them
That bear good fruit He purgeth tenderly,
But fruitless boughs He breaketh from the stem:
If ye abide in me as branches true,
Ask what ye will, it shall be done for you.

And if He seek true grapes and findeth wild,
Thy branch He casteth in the cleansing flame,
Till thou shalt learn obedience as His child,
And bear great fruitage, as when Caleb came
With Joshua from the vales of Palestine,
And scarce could lift the load of Hebron's vine.

Then choose between the false wine and the true,*
The life of passion, or of inspiration:
The crystal cup of Christ contains for you
New wine of Spirit, Love's new consecration:†
Truth is revealed, and bids you pour aside
The dark material lees of lust and pride.

• Science and Health, p. 598. † Science and Health, p. 114.

FROM OUR EXCHANGES.

[Prof. George Cross, D.D., in *Watchman*.]

The astounding developments of modern science are sure to introduce, if they have not done so already, far-reaching changes in our theological view-point. Think for a moment how widely accepted are the ideas of the inner unity of man's whole nature, the unity of all existence, the competency of the human mind to arrive at valid judgments on all things. There is no part of our religious beliefs that is unaffected by these axioms of science. There is no part of our thinking that has not been invaded by them. It is not for me to say how far these ideas are valid, but their influence is unquestionable.

Please observe that I am not speaking of the worth of the conclusions people are drawing. The next generation will revise and correct many of the common notions of the present. Indeed it is to be expected that all our favorite theories will be superseded some day, and better ones take their place. I am not prepared to believe all the widely accepted current theories. I am not speaking of them. I am speaking of the method of reflection, the mental attitude they represent. Present methods may also be changed, but the important thing to remember is that the future will grow out of the present; and perhaps it is more important still to remember that the methods of dealing with problems in the universities and colleges are inculcated steadily in the minds of the children from the time that they enter the primary schools, and right on through their career. These methods are thoroughly ingrained in the minds of the rising generation. When the educated young people of our day approach a religious problem, it is simply impossible for them to reverse the whole course of their thinking. They will approach these questions from the point of view from which they have been trained to approach other questions.

[Rev. Minot Simons in *Christian Register*.]

For all the world, Jesus, the Son of man, shows how the individual life may be fulfilled. He was indeed far removed, we may almost say infinitely far removed, from summing up in his life all possible human experience. His experience was very limited. Countless human and social problems never appeared above his horizon. But this is the point: all that he could do, he did; all that he could be, he was. Hence, forever, he must be an inspiration for the moral and spiritual life of struggling humanity. Other lives have been fulfilled. All that they could be, they were; all they could do, they did. But I can think of no other historical figure that can ever be to the world such a permanent and adequate example of life's highest meaning; that is, of complete consecration to the divine will. Realize such an ideal among men, and the kingdom of God is realized. It is a universal and progressive ideal, because it challenges and inspires every human soul, in whatever time or circumstance.

[*Churchman*.]

The appropriation by the world of the Christmas festival shows how large, generous, and real can be the bond of union that grows out of the one primary fact that the Son of God appeared among men as a man, in all the conditions of human life and environment. There is a general response to the teaching of the incarnation, for the incarnation is itself the response of God to the aspirations of man's nature. The teaching of the incarnation answers directly, plainly, and simply the general demand of mankind that the power behind the laws of nature shall not be an enigma, an unknown quantity, but shall be related in familiar and expressible terms to the great human family which is ever anxious to show that its highest and best allegiance is owed to that which realizes on the largest scale the highest qualities and perfect capacities of man.

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[*Christian Commonwealth.*]

Jesus is represented as saying, "My kingdom is not of this world," but the contrast is not what we make it in our popular religious thought, between the present and the future. It is between the without and the within, between the sense and the soul, between the letter that kills and the spirit that makes alive. The real meaning of Scripture, New Testament as well as Old, is interior or hidden, spiritual or mystical. As the Christ of the fourth Gospel declares, "It is the spirit that quickeneth, the flesh profiteth nothing. The words that I speak unto you, they are spirit and they are life." Paul declares that certain narratives of Genesis are "an allegory," and that "the natural man receiveth not the things of the Spirit of God: . . . neither can he know them, because they are spiritually discerned."

[*Congregationalist and Christian World.*]

The true prophet never lacks a hearing. Men may listen in anger and hurry him to the prison and the stake, or they may hear with a continuing enthusiasm; but hear they will. For in these prophetic voices speaks ever something of the power of the teaching Spirit of God.

If Christ is at the center, in all our thought he must have precedence. Men who are preaching science, philosophy, literature, social ethics, as the substance of their message, and God's word of life and redemption only incidentally, are on the wrong track altogether. The deep-felt needs of the human soul are not along that way. The light that illumines all is the light of Christ. Until that shines in us and through us we are no guides for the darkness of the path.

[*Christian Work and Evangelist.*]

The happiness of the new year will mainly consist in our endeavor to make it a happy new year to all with whom we have to do, and, so far as our influence goes, a better year for all the world. If we live for self, if we avoid our share of hardship and sacrifice, if we are cowardly and grasping, unsocial, malignant, covetous, overbearing, we cannot be happy. The loving heart beholds the beauty and the promise of human nature. It sees the best in life and character. There is much that is splendid and heroic in the lives of average men and women, but selfish eyes cannot see it. The poet and the artist see the beauty of nature, the loving heart beholds the glory that is in men.

[*Universalist Leader.*]

There will be glory to God in the highest when there is peace on the earth and good will among men. And Christmas, with its recurring suggestion every year of peace and good will, is a minister of the glorious vision. Particularly is the day we are about to celebrate significant in the history of the world's life and progress, for never before was the outlook for peace so encouraging as it is at this present time. A few successful steps forward which the movement for universal peace has made, has disclosed to eager eyes the sublimity of the goal sought, and more than that, has enlisted new forces in the campaign for its attainment.

[*New York Observer.*]

A man's life consisteth not in the abundance of the things that he possesses, but in the substance of the truths that he believes, the faith that he feels, the good deeds that he does, and the spiritual experience to which he attains. A man is made by what he masters and appropriates of Christian truth, and what he expresses and confesses of religion in life and conduct. We live not by the calendar, but by heart-throbs; not by shams and follies, or even by lawful gains, but by enjoyment of a heavenly manna, and exercise of a strong and workable Christian faith.

SPECIAL ANNOUNCEMENTS.

FROM THE PUBLISHER OF MRS. EDDY'S WORKS.

THE CHRISTIAN SCIENCE TEXT-BOOK, "SCIENCE AND HEALTH WITH KEY TO THE SCRIPTURES."

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

ATTENTION IS CALLED to the new volume, "Poems by Mary Baker Eddy," now on sale. Specially bound; 79 pages.

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

FROM THE EDITOR.

All manuscripts submitted for publication in the *Sentinel*, *Journal*, and *Herold*, whether articles, poems, or testimonies, and all correspondence relating thereto, should be addressed to the EDITOR, and not to individuals.

FROM THE SOCIETY.

NEW PAMPHLETS.

Now on sale are four new pamphlets: "Seeking and Finding," "Prayer and Healing," "The Divine Nature," and "Upward Footsteps." Each pamphlet contains five to nine articles that have previously appeared in the *Journal*, *Sentinel*, or *Monitor;* and they are particularly suitable for handing and sending to inquirers or persons who are becoming interested in Christian Science.

Hereafter, the price of all pamphlets (except "What our Leader Says" and "Christian Science and Legislation") will be reduced to 5 cents a copy; 55 cents a dozen; $2.00 for fifty, and $3.50 for one hundred. Hereafter, also, the republication in the English language of single articles as "tracts" or "reprints" will be discontinued. It is believed that their place is better taken by the daily article on Christian Science in the *Monitor* and by these new pamphlets and others that may be issued.

NEW POST CARDS OF THE MOTHER CHURCH.

Post card photogravure, in sepia tint; an exact reproduction of the large photogravure of The Mother Church Buildings and Publishing House with parkway in foreground. Single copy, 5 cents; twenty-five copies, $1.15; one hundred copies, $4.25.

FROM THE CLERK OF THE MOTHER CHURCH.

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

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

FROM THE CHURCH TREASURER.

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

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THE CHRISTIAN SCIENCE JOURNAL

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

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

SUBSCRIPTION PRICE, PAYABLE IN ADVANCE, POSTPAID: For the United States, Canada, Mexico, and Cuba, single copy, one year, $2; six months, $1.20. Ten copies, ONE ADDRESS: each, one year, $1.90; six months, $1.15; 25 copies, each, one year, $1.80; six months, $1.10; 50 copies, each, one year, $1.60; six months, 95 cents. In all other countries additional postage at the rate of 40 cents yearly for each subscription is required.

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BOUND VOLUMES: Current and past year, cloth, $2.50; half calf or half morocco, $3. On earlier volumes write for prices.

THE CHRISTIAN SCIENCE MONITOR

Published every afternoon, except Sunday.

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

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The Christian Science Quarterly

Published January, April, July, and October.

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

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Subscriptions not accepted for less than one year. Subscriptions begin with current quarter unless otherwise designated, and terminate with the last of the month named on wrapper. X indicates the year 1910 and XI, 1911. Subscriptions and orders should reach us two months or more before *Quarterlies* are needed for use, and should specify the size desired.

Der Herold der Christian Science

Published Monthly.

A magazine printed in German. It contains original and translated articles bearing upon Christian Science, testimonies of healing, also the Lesson-Sermons which are read at the Sunday services in all the Christian Science Churches. Improved and enlarged for 1910.

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

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CHRISTIAN SCIENCE SENTINEL

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

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BOSTON, JANUARY 28, 1911

CONTENTS OF THIS NUMBER

ITEMS OF INTEREST. Brief Mention of Important Events. 422
THE DAY OF THE LORD. . Sue H. Mims. 423
A CITY SET ON A HILL. . Annie M. Payne. 423
"AWAKE THOU THAT SLEEPEST." Laura C. Conant. 425
"REVEALED . . . UNTO BABES." Adela LePage. 425
VICTORY THROUGH ENDEAVOR. Walter Lincoln Colby. 426
THE WELCOME GUEST. (Poem.) Violette Kimball Dunn. 426
EXCERPTS FROM EDITORIAL COMMENTS. 427
EDITORIAL.
A Living Faith. 430
Prejudgment. 430
"Guard the lips." 431
AMONG THE CHURCHES.
London, England. 431
Santa Barbara, Cal. 431
THE LECTURES.
Wagoner, Okla. 432
Sevenoaks, England. 432
TESTIMONIES OF HEALING. 433
THE CHORD AND THE FLOWER. (Poem.) Mary J. Elmendorf. 437
FROM OUR EXCHANGES. . . 437



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



A NOBLE TYPE OF GOOD HEROIC WOMANHOOD

THE CHRISTIAN SCIENCE PUBLISHING SOCIETY
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ITEMS OF INTEREST.

National.

An organization to be called the "Reserve Association of America," governed by forty-five directors, which will gradually absorb the privilege of issuing currency until it becomes the executive agency for that purpose, and have other large powers, is the plan of currency reform devised by Senator Nelson W. Aldrich, chairman of the national monetary commission, as made public recently for the first time. Features of the plan are: The authorized capital of the reserve association shall be approximately three hundred million dollars; its charter shall continue in force fifty years and the head office shall be Washington, D. C.; the country shall be divided into fifteen districts and a branch of the reserve association shall be in each district; the reserve association and its branches shall be exempt from state and local taxation, except in respect to taxes upon real estate owned by it. Three important features are: The Government of the United States and national banks owning stock in the reserve association shall be the sole depositors in the reserve association: the Government of the United States shall deposit its cash balance with the reserve association: the reserve association shall pay no interest on deposits.

Herbert Knox Smith, commissioner of corporations, in a report just issued, says: "The bureau of corporations ever since its creation has urged a broad federal system of corporate publicity, which shall give the public plainly the essential facts of our great businesses. The bureau itself has been steadily applying such publicity to interstate business though necessarily covering only a few corporations. If that work has given substantial benefit to the public and business, it has proved the case for a broader system. For the last seven years, with a staff of specially trained men, the bureau has collected complete information about certain selected corporations or industries; has stated plainly the meaning thereof, and published it in reports. This publicity has given surprising results for the limited number of industries and corporations which the bureau could cover with its small appropriation and is the best argument for corporate publicity."

Work in draining the Everglades of Florida has been carried on for four years by the state and about fifteen thousand acres have thus far been reclaimed. This reclaimed land is very fertile and is sold to corporations in large tracts at twenty dollars per acre. Over twelve thousand acres of it are now under cultivation. The entire section is at such an elevation that drainage can ultimately recover four million acres, more than five thousand square miles, an area more than half the size of Massachusetts. The productive soil lying upon a substratum of coraline limestone overlaid with sand and alluvial deposits, is from four to ten feet in depth, being formed of decayed vegetable matter. A complete drainage system will require about six hundred miles of outlet channels.

A bill drafted by Postmaster-General Hitchcock, after long consideration and discussion with officials of his department and other departments, and with members of Congress, provides that the postmaster-general shall furnish official postage stamps, stamped envelopes and wrappers for use by all officers of the United States and other persons authorized to transmit mail matter free of postage, and after July 1, 1911, no such office or person shall transmit any matter by mail without prepayment of postage by means of the proposed official stamps.

The first college in Connecticut for girls will be at New London and will be called Winthrop College in honor of John Winthrop, the founder of the city. The site chosen is north of the city, on a hill that overlooks Gales Ferry and the course on the Thames river over which the Yale-Harvard boat races are held. The land comprises an area of two hundred and forty acres and has been donated by the city at a cost of approximately one hundred thousand dollars. The city will also give an additional one hundred thousand dollars as an endowment.

As an alternative for the requirements now in force for admission to Harvard College, students of high schools and others may offer certificates showing the subjects pursued and their standing in them, and will be required to take examination on four subjects instead of eight as at present, one of which must be Latin, French, or German. This is a concession to the growing demand that high school curricula should be freer from the domination of the college requirements and allowed to shape their courses in more practical ways.

Physical valuation of all public utilities and the filing of rates and classifications at stipulated times are provided in a bill introduced in the Kansas House of Representatives and known as the "administration public utilities bill." The measure provides that one corporation may use another's equipment on paying reasonable rental under orders from the commission, and that all public utilities shall report accidents in which loss of life occurs.

The Providence board of trade says in regard to the proposed intracoastal canal: "The commercial value of the proposed intracoastal waterway in Rhode Island, by itself considered and also as a part of the great scheme of inland waterways, is indorsed by the manufacturers and merchants, and appreciated by those who are affiliated with the transportation companies doing business within the state."

The Massachusetts system of administering the construction and maintenance of state highways through an appointive commission, the members of which are named for terms of several years, is approved by the American Automobile Association and is urged as the model for other states.

William Cooper Proctor of Cincinnati, O., has made his gift of five hundred thousand dollars for the Princeton graduate school unconditional, withdrawing his stipulation that a like amount was to be raised toward the endowment of the preceptorial system before Jan. 1, 1911.

The interstate commerce commission has declared in a decision that small railroads with light business may properly exact larger earnings on shipments per ton per mile than their more important competitors.

International.

It is very difficult to start a war anywhere in the world today, says *Boston Transcript.* Peru and Ecuador concluded not to draw the sword after giving and receiving challenges. Now comes the news that Hayti and Santo Domingo have agreed to arbitrate. Great Powers hesitate to go to war because of the expense involved, and little nations must keep the peace because they are without funds to move their armies. The peppery Central Americans seem to be about the only people in the world who do not count the cost, and they are not important enough to give prestige to their bad example.

Prof. Dugald C. Jackson of the Institute of Technology, expert advisor of the Massachusetts highway commission in telephone matters and president of the American Institute of Electrical Engineers, has been retained by the British government to advise the postmaster-general in regard to the value of the great telephone property which the government is this year to purchase from the operating companies and make a part of the national post office organization.

Among the anniversaries to be observed this year in England are the tercentenary of the authorized version of the Bible, the tercentenary of the institution of baronetcy, the tercentenary of Charterhouse, the centenary of the birth of Thackeray and the establishment of the present mint, and the fiftieth anniversary of the introduction of tramways.

The ancient town of Richmond in Surrey, where the exiled King of Portugal is about to make his home, has long been intimately associated with royalty, and there has probably been no King or Queen of England who has not lived there.

The executive committee having in charge the plans in connection with the coronation of King George, have completed tentative arrangements, which will, if anything, be on a more extensive scale than at the time of King Edward's coronation.

The headmasters of the British secondary schools have asked the universities to remove Greek from the list of compulsory requirements for matriculation.

The Canadian forestry convention, called by Premier Laurier, opened on the 18th in Quebec, Que., under the auspices of the Canadian Forestry Association.

M. Urbain, in an address before the Academy of Science, announced the discovery of a new element which he calls celtium.

Algeria and Tunis are to adopt the method of "dry farming," so successfully practised in the United States.

Industrial and Commercial.

The Satsuma variety of orange trees successfully withstood the recent unusually severe cold spell that visited the Gulf coast and Rio Grande valley of Texas, and the tangerines and Marsh seedless grapefruit also passed through the cold period safely.

Maine is soon to see established within its borders, if present plans work out, a series of developments of water-power, for industrial purposes exclusively, involving an investment of ten million dollars and the ultimate development of one hundred thousand horse-power.

More than seven hundred thousand acres of land in the upper peninsula of Michigan have been acquired and will be placed on the market as farm lands.

The value of iron and steel products exported from the United States during 1910 amounted to over two hundred million dollars.

The Standard Oil Company has bought out the holdings of J. C. Trees Company of Caddo parish, La., for nine million dollars.

Cotton exports from the United States in 1910 aggregated five hundred and thirty million dollars in value.

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CHRISTIAN SCIENCE SENTINEL

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

THE DAY OF THE LORD.

SUE H. MIMS.

WHEN Isaiah cried, "And the Lord alone shall be exalted in that day," he must have had in mind the dawn of the Christ Science, for when the spiritual sense of the Scriptures is opened and illumined thereby, we are filled with joy and gratitude to see how gloriously optimistic is the chain of thought that runs throughout the inspired writings. It is the breaking of that glad day when all are to know God, good, when universal peace and love shall reign, when slavery shall cease and all men awake to their birthright of freedom as "the sons of God."

This beaconing light has shone throughout the centuries, and in a burst of joy Isaiah wrote of it, "The Lord alone shall be exalted in that day." So, too, Paul in even clearer vision declares that "now is the accepted time; behold, now is the day of salvation;" and this, he further implies, is hastened by "casting down imaginations, and every high thing that exalteth itself against the knowledge of God," the "bringing into captivity every thought to the obedience of Christ."

The Scriptures counsel us, "In all thy ways acknowledge him, and he shall direct thy paths." As we realize in Christian Science that God is the omnipotence, omnipresence, and omniscience that is good, the divine Mind, we are saved from the inconsistency of forgetting to acknowledge His power and presence at the moment when sorrow, pain, or disease tempts us to believe in His absence. The realization of God's love and power and presence is the foundation stone of Christianity, and the results of this honoring of ever-present Truth are seen in the healing of sin and disease. It is the exaltation of God, good, which must be the culmination of the Christian life, when all "principalities" and "powers" are put under the feet of the true idea of God, the right consciousness of being, whose coming marks "the day of the Lord" for each individual.

The whole world, these last forty years, since Mrs. Eddy sounded the key-note of spiritual freedom, has been gradually awakening to the power of right thought, to the perception that not matter but Mind is causative and creative. Hence it is not sick matter, but sick thought, that is to be watched and guarded against. Only when this is recognized shall we be able to control and eliminate disease, epidemics, and death itself. Mankind is awakening to the folly of trying to eradicate disease by any other than this Christly method of meeting and remedying the sad plight of humanity. As the poet says,—

> Think truly, and thy thought
> Shall the world's great famine feed.

Mrs. Eddy writes: "It breaks the dream of disease to understand that sickness is formed by the human mind, not by matter nor by the divine Mind" (Science and Health, p. 396). Of contagion she also says, "Since it is a law of mortal mind that certain diseases should be regarded as contagious, this law obtains credit through association,—calling up the fear that creates the image of disease and its consequent manifestation in the body" (*Ibid.*, p. 154). Here we can see the glorious effect of Christian Science, which enables us to enter upon the Lord's new day, to put away the seeming and dwell in the thought of God as divine Mind, as infinite, omnipresent, omnipotent consciousness, embracing all reality,—spiritual, harmonious, immortal: that divine consciousness in which "we live, and move, and have our being," and from which all beliefs or thoughts of discord and disease are excluded.

This true consciousness affords a sure and divine protection, and in proportion as one reflects or knows and thinks this truth, is all humanity helped and blessed. Some time mankind will be startled, shocked, that under any circumstances they could have deemed it wise or helpful to inoculate the minds of the young with mental pictures of disease, as is sometimes done. The harvest will be most deplorable unless in some way such false mental pictures are obliterated by a higher sense of things, the truth of God's presence and power, as expressed by the psalmist when he says, "Who forgiveth all thine iniquities; who healeth all thy diseases;" "Who is the health of my countenance and my God."

The day of the Lord is the day of life,—aye, "life eternal,"—the day in which God is known. This culmination of life in Christ, or full redemption, is reached only as we know even as we are known; when earth, or consciousness, is "filled with the knowledge of the glory of the Lord, as the waters cover the sea." Isaiah refers to this, surely, when he is a voice for Truth, saying, "For, behold, I create new heavens and a new earth; and the former shall not be remembered, nor come into mind." Only as the false testimony of the fleshly mind is laid off and the divine Mind "which was also in Christ Jesus" becomes enthroned in individual consciousness, can sin, disease, and death be understood as nothingness and disappear, and God, infinite, eternal good, be understood and demonstrated in health, longevity, and immortality. Jesus came to bring to light the Life and immortality that always were and are and ever shall be the All-in-all.

The day of the Lord is indeed at hand. To Mrs. Eddy, our beloved Leader, we owe endless gratitude for the courage and fidelity which enabled her from the watch-towers of Zion to sound the bugle-call to lift us from the slavery of the false human sense of being into the glorious light and liberty of Love and blessedness.

A CITY SET ON A HILL.

ANNIE M. PAYNE.

THERE are some who in accepting Christian Science have experienced a haunting doubt as to the benefit of organization in connection with so spiritual a faith. Caught up to heaven, they have wondered whether the jarring notes of earth might not vanish sooner were love to God and man expressed in daily deeds, which alone are the outcome and guarantee of a truly spiritual religion. The thought vaguely occurs that since churches and sects have in the past been

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responsible for much rivalry and persecution, this glorious Science should have a simpler setting; its healing work manifesting individual growth, and the pleasures of association being left to informality and intuition, or possibly to gather about a teacher's chair.

That this rebound from organized church life is not the voice of wisdom is surely provable, and in pointing to the following considerations the writer would testify anew to the God-inspired insight and energy of the Founder of this movement in organizing the Christian Science church. Glancing first at the relation of Christian Scientists as a body to the outside world, we may note that the present need of humanity is not so much the abolition of church organization as its existence as an emphatic expression of harmony and charity. Whatever discords the world may itself permit or foster, it insists that the church should carry out the Master's instructions in this regard. And here the Christian Science church should set an example that the world will not be slow to acknowledge. The Christian Science body leaves its neighbor Christians alone, except when it can do them a kindly service, and this is frequently commented upon by the press.

In fitting accord with the essential rule that our healing faith must not be forced upon those who have no desire for it, is the open invitation of the reading-room and the impersonal tone of the church service. These phenomena, to such as may not yet be ready to see a revelation behind them, often meet a special preparatory need: while to those "simple seekers for Truth," as our Leader calls them (Science and Health, p. 570), who, yearning for peace, are ready to accept all offered aid, these gracious means are as the very gate of heaven after long wanderings, it may be, in friendless paths of doubt and despair. Conceivably, a literature, reading-rooms, and lectures might proceed from some movement less than an organized church, but this would be a most misleading departure from the true historic sense and evolution, in which a strictly religious literature has always been connected with a church, the two affording to the world a guarantee of their mutual intent with which mankind is certainly not yet ready to dispense.

Within the pale of Christian Science there is the method of advance known as class instruction. This method, in various forms so natural and so dear to humanity, has a special and lofty mission in Christian Science, confirming the prepared thought in its scientific gains and carrying it forward to higher levels. Vitally connected in inception and continuity with The Mother Church, it finds itself, as it travels on its way over an ever-widening area, closely associated with the establishment of branch churches, and mutual benefit ensues to both institutions.

In the school, the pulpit, the lecture hall, wherever furtherance is sought in association with the human presence, lips, and voice, there is peril from the intrusion of personality. And the more spiritual the subject of instruction, the greater ofttimes is the danger to tyros, the emotions being ever too ready to pose as spirituality while playing their destructive part. To this tendency the impersonal pastor, democratic by-laws, and other methods of our church organization offer a continual foil most useful to class students, who generally form the basis and sometimes the bulk of its membership.

Here we reach the question of church organization as related to the individual Scientist, and may pursue the theme further. The enthusiastic beginner who fears loss to spirituality from continuance of organization, should note this, that even the desire to remain always in our best moments palls upon us, unless we have thoroughly worked up to its continuity. It is far from probable that any one of us, having but sipped of the diviner life, could cease at once to be dependent upon methods sanctified by the strivings and prayers of our fathers. "New wine into new bottles,"—yes, but still bottles! How few of us would make a true and firm advance by suddenly losing the anticipation, recollection, strengthening, rest, and peace of the Christian Science Sunday service, or midweek gathering for prayer and praise. And if we admit these as a present human need, we must also admit many accessories,—a building, managing body, rules, officers, and so on.

Involved in thoughts of the Sunday service is association with others of like mind with ourselves. Our true development demands not only the amenities and friction of family ties, business companions, or self-elected circle of friends, but also contact with those not of our choosing nor maybe of our choice, who are nevertheless also being led to the apprehension of Truth. Constant association, on the part of a beginner in Christian Science, with the members of his former church baffles rather than assists growth: and if one elects to remain outside church life altogether, he is probably at an equal disadvantage. To illustrate: Suppose a beginner, very strong in his enthusiasm for the discovery that God can and will heal disease without help from matter, yet at the same time weak in recognizing Him as Principle. If such a one should remain in his old church for want of a better, who is there to aid him in throwing off his anthropomorphism where all believe in it? On the other hand, if he stand outside the pale of church life altogether, his anthropomorphism may receive fresh impetus simply through the human need of association. It is indeed the shaping and polishing effected for each member of a Christian Science church, which in the nature of the case could be accomplished nowhere else, that sanctions a continuance of church organization.

On one occasion a Christian Scientist was witnessing the zeal of certain workers in seeking to safeguard the purity of their church as their dearest hope for its advancement. It caused her to reflect that her own sense of purity had been somewhat wanting; she remarked a danger of its being invested with something of a negative quality, like a snow-capped mountain, cold and aloof. But after that experience the word purity became to her a symbol of the most searching activity and alertness of saving love. The purity of a church was seen to be in proportion to each member's apprehension of the golden rule, in proportion to such Love-governed consciousness that error was handled naturally by the brotherly word and example, while Truth's unmistaking, yearning welcome passed continually to the outside to gather in every prepared thought.

In thus coming face to face with a higher meaning, the Scientist was ushered as it were into the presence of the Master, and could see much more clearly than before why purity is so especially ascribed to our Leader's life-experience, also why her followers in office in The Mother Church have shown themselves so patient and tender in rebuking sin. In thus unfolding her thought, what a service the church had rendered to the individual Scientist! Its further use in expressing Love's chastening and discipline cannot be overestimated. Those opposite forms of mentality, the sluggish and the too impetuous, receive plentiful correction from the mental friction which common work for a loved cause provides. In a scientific atmosphere the individual is constantly prompted either to greater alertness or a wiser waiting, as his case may require.

We have already alluded to the snare of personal egotism. Considered a tiresome but rather amusing characteristic, this trait will frequently remain unchecked by family, society, or even Christian church for a lifetime, scarcely interrupting the outwardly successful career. It is so subtle, so ready to pose as virtue, that the victim himself seems often unaware of its presence. Let it intrude, however, where the understanding obtains that personality, as the word implies, is but a mask and not the real man made in God's image, and its doom is certain. It is true it may, even in the Christian Science church, deceive for a time the victim and his friends, but it is certain from the beginning

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to prove a fruitful source of strife and woe until, through Truth's uncovering, it is seen as the swollen red dragon ripe for destruction.

For all the good received by the individual from the organization of the church, he will gladly make return. He will strive to keep his own consciousness so pure that he may always see himself and his fellow-members as God sees them; and while never watching for error, he will be so alert that he cannot be blinded by it. In this way, according to his purity of thought and reflection of Love, will his opportunity for service unfold, both as regards mental work and outward activity.

"AWAKE THOU THAT SLEEPEST."

LAURA C. CONANT.

ONE may believe in the efficacy of Christian Science as a remedial agent; he may prefer to trust himself in the hands of a practitioner of this faith rather than to employ a physician; he may enjoy attending the church services, and yet not be a Christian Scientist. Some one has tersely said, "When I first came into Christian Science, I thought only of how much I could get out of it; now I am trying to see how much error I can get rid of. I now see that the individual who is trying to rise spiritually while clinging to the errors of mortal mind, is like a balloon with too much ballast."

A true Christian Scientist is one who is daily striving to destroy error in his own thought, and who through self-immolation is rising each day into a holier and more spiritual consciousness. The desire to show his gratitude for the benefits received through Christian Science is best expressed by his constant endeavor to help his fellow-men and to be of service in his immediate environment. One method of accomplishing this is to accept a responsibility which certainly rests upon every Christian Scientist, namely, the responsibility of helping to make the services at his church a success. He should go to the meetings with the idea of giving as much help as possible, rather than with the thought of receiving only.

The real success of our meetings is not dependent upon good reading, good music, or good speaking. All these are contributory factors, but their influence for good may be greatly enhanced by harmony of thought among the members of the congregation. Few can be readers or musicians; not all feel themselves fitted to speak in public; but every one can keep his or her thought so filled with love that much impersonal healing will be done. In this way every member of the congregation may take a most important part in the services, for the Christian Science meetings are successful in proportion to the help which is given and to the healing which is accomplished.

In Mrs. Eddy's "Messages to The Mother Church" (p. 21), she says, "The right thinker and worker does his best, and does the thinking for the ages. No hand that feels not his help, no heart his comfort." In every congregation there are many who need this help and comfort, and much may be done toward the success of our cause by cultivating the helpful loving thought which tends to lift the burden from humanity. In contradistinction to this, there is a frequent temptation to criticize, especially the acts of those in authority, and if not repressed, the habit of criticizing others grows unconsciously. It should be recognized that criticism is often a surface indication of a subtle hidden evil, the evil which would separate one from his brother-man, destroy unity of thought and action, withdraw moral support from those who are serving our cause in any capacity, and thus tend to disrupt the various organizations. The thought which is filled with criticism can neither be helpful to others nor receive the good which divine Love has to give.

There is certainly no way in which our love, our gratitude, our reverence and obedience to our beloved Leader, can be better shown than by manifesting love to one another and to all mankind. Those who look for imperfections in others will find them, those who look for and expect good will find it. We are Christian Scientists only as we reflect love; not the love which expects an equivalent in return for what it gives, not the love which says, "I will love you if you love me," but the love which is a reflection of the divine—the love which "thinketh no evil," the love which never feels slighted or injured or hurt, which knows no resentment, which does not criticize or condemn, but which, like the Father's love, is kind "unto the unthankful and evil." Let each one examine his own consciousness and "dig up every seed of error's sowing" (Science and Health, p. 79).

Jesus said, "If thine eye offend thee, pluck it out and cast it from thee." Mrs. Eddy tells us in "Miscellaneous Writings" (p. 276), "In the dark hours, wise Christian Scientists stand firmer than ever in their allegiance to God." We should stand together now as never before, allowing nothing in our own consciousness to separate us from each other; then, standing shoulder to shoulder, we shall present a solid front to the attacks of evil. Nothing can resist the regenerating, sanctifying, mellowing influence of unselfed love, and when our hearts are filled with it, the sick will be healed, the sinner redeemed, those who mourn will be comforted, and our churches will be filled to overflowing.

"REVEALED . . . UNTO BABES."

ADELA LE PAGE.

THE lessons we learn from the children are often such as never to be forgotten, and frequently prove the turning-point in our decisions, uncovering in the consciousness of those years older in material wisdom, lurking errors and fears which would hinder demonstration. As the mother of two little boys who have never known any other religious teaching than Christian Science, I am deeply grateful for many a lesson learned from their childish lips.

At the age of three and a half years one child was smitten down with what seemed an alarming attack of illness. I called in a doctor, in accordance with the law of the land, to diagnose the case. He pronounced the trouble to be measles, and left certain directions to be followed, which, however, I ignored. All that night the child was delirious and the fever ran very high. I continually read Science and Health to quiet the fear which strove to assert itself, for I had been interested in Christian Science only a few months and hardly knew how to handle the case. Toward morning, however, he slept peacefully, and to my surprise awoke with no sign of rash or fever, and in the gayest spirits, hungry for his breakfast and ready to get up. While I was attending to his needs, he said to me: "Mother, dear, I talked to dear God last night all by myself." "Did you, darling?" I replied; "and what did you say?" "I told Him I knew He did not put me there." What wonder that the child was perfectly well, when such simple faith in God's loving care and goodness had been called up to defeat the lie that had attempted to fasten disease upon him!

At another time one of them was in great suffering, and again, in compliance with law, it seemed necessary to have a doctor's diagnosis, so I took the child to a neighboring physician, who gave a very serious verdict. Shortly after, a bottle arrived at my house, with imperative directions that frequent external applications be made. Tossed for a few moments by my mother-fear, between doubt as to how far I was bound to obey civil law and a desire to hold strictly to the truth I loved so dearly, I handled the bottle meditatively, when a small voice from the pillow said, "What are you going to do with that, mother?" I replied that the doctor had ordered me to use it for him, but that

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I did not want to do so. All hesitation was flung to the winds, however, when his trustful eyes looked straight into mine, and a voice full of sweet conviction said, "What's the good of putting that stuff on a thought, mother?" What, indeed! Needless to say that mother was rebuked, the bottle was thrown away with its contents, and a lesson learned from the pure faith and understanding of a little child. Well was it said by the psalmist, "Out of the mouth of babes and sucklings hast thou ordained strength."

VICTORY THROUGH ENDEAVOR.

WALTER LINCOLN COLBY.

CHRISTIAN SCIENCE offers to mankind the greatest of all blessings, not alone in the regeneration of depraved consciousness and the restoration of health to the hopeless invalid, but also in awakening a sense of responsibility to prevent wrong conditions; and this responsibility cannot be overlooked or ignored by those who wish to exemplify the teachings and practice of this religion. Carelessness or indifference concerning wrong conditions is never excusable in the true Scientist, and those who desire most earnestly to understand divine Science must make the endeavor requisite to acquire such knowledge.

The definition of the word "endeavor" suggests not only the putting forth of effort, and the striving to accomplish a certain end, but includes the thought of "duty," and the French word *devoir* doubtless could have been translated as meaning "on guard" or "at duty." The faithful sentinel who received orders to "allow no living creature to enter the camp without giving the password," little suspected that beneath the shaggy coat of the huge St. Bernard dog, the pet of the regiment, was concealed a spy, who, thus disguised, under cover of darkness tried to pass the guard. Remembering the specific order, the password was demanded, and the failure to give it resulted in the discovery of the spy and a great vantage.

Christian Scientists are reminded that they must be watchful and vigilant to prevent the encroachments of error; that they must not endeavor simply to make the greater demonstrations, but also to keep diligently on the lookout for the first appearance of even a suspicion of evil. Whenever this is done, good results will invariably follow. While many have been drawn to Christian Science because of remarkable cures wrought within themselves or witnessed in others, it is none the less true that as they advance they will talk less and less about "remarkable healing" in their own experience. In fact, as we attain greater understanding of divine power and demonstrate its efficacy, healing will no longer seem marvelous, but natural—a simple proof that we are doing our duty, living daily and hourly in accord with God's will.

The most desirable victory over sin and sickness is the instantaneous demonstration of Truth's power to vanquish them at sight; and this being true, we perceive the necessity of being alert every moment, of standing "porter at the door of thought" (Science and Health, p. 392). Many of our greatest and most satisfactory demonstrations are those of which very little can be said, especially in public, for the reason that the victory was gained as the result of patient and persistent watchfulness in excluding the besetting sins which once held us captive. The exclusion of any one error might signify little, but when all have been barred out, then Truth will demonstrate its power and save us from all unrighteousness.

It is sometimes difficult to testify convincingly, in the Wednesday evening meetings, to the healing power of Truth, because in the limited space of time allotted it is impossible to state the circumstances connected with the case, which were significant at the time of the healing. The early training and environment of the one healed, his temperament and beliefs, inherited and acquired tendencies, education or its lack,—these and many other conditions have much to do with the value of a testimony. To testify that Christian Science had healed one of a sickening fear of thunder-storms would signify very little to those who had never experienced such fear, but to one who was trained in childhood to close every window and pull down every shade in the house, then to light a lamp, so that a thunder-storm should not be so noticeable,—to him the knowledge that the apprehension of God's presence has destroyed this sense of fear carries with it a corresponding conviction which can hardly be expressed in words but which is the occasion for much rejoicing. This may explain why it is that Christian Scientists who are known to have made remarkable demonstrations over sin and sickness sometimes remain silent in our Wednesday evening meeting.

The more advanced one becomes in the understanding of Christian Science, the more readily and easily the claims of error and disease are met, and the less likely he is, perhaps, to refer in public to his overcoming. In fact, the true Scientist knows that he most effectively testifies by his daily living, though this does not relieve him of the duty of witnessing for Truth upon suitable occasion. There is scarcely a conscious moment when error would not enter and take possession of our mentality if we did not endeavor to prevent it by standing, as Mrs. Eddy says, "on guard," by placing ourselves in a position to "exclude from mortal mind the offending errors," by rising "in the strength of Spirit to resist all that is unlike good" (Science and Health, pp. 392, 393).

A constant warfare has to be waged against evil, and daily vigilance is required of the followers of Truth. Throughout the Bible this is emphasized, and the Discoverer of Christian Science, both by example and precept, has urged upon all her followers the necessity of that forethinking endeavor which will win the victory by preventing the enemy's approach. The inhabitants of our great cities would be amazed if they knew how many incipient fires occur every day. Indeed, they might be alarmed if the number were known. Neither do the insurance companies know of them, nor are they recorded by the fire department, for the reason that they are instantly extinguished by some prompt action or by the use of the fire-extinguishers now required in all large buildings and factories. Thus too is the student of Christian Science called to meet the incipient claims of error, to destroy them by the immediate realization and declaration of the truth, and it is by this means that we can forestall and prevent the experience of human ill.

[Written for the *Sentinel*.]

THE WELCOME GUEST.

VIOLETTE KIMBALL DUNN.

To one in prison-house of hate,
T'was whispered from above,
"Thyself thy chains hast forged, O child,
The world is filled with Love!"

The eyes of one by tempests rent,
With bitterness were wet;
When soft the whisper fell, "Rejoice,
Thy brother's need is met!"

One peered from out his prison-house,
One turned from wound and scar,
And looking up, each one beheld
The glory of a star.

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EXCERPTS FROM EDITORIAL COMMENTS.

[*Worcester* (Mass.) *Telegram.*]

Mrs. Mary Baker Eddy leaves the largest personal following of any woman in American history, and perhaps in the world history. She has been for many years a conspicuous figure in New England life, and today is the most illustrious dead awaiting the formalities of burial, in all the world of civilization. It is the claim of her followers in the distinct creed she established that she is revered by more human beings than any other known to modern life, and that her teachings and example have raised them to higher and more intelligent thought and method of living. It has never been disputed that her students have been enlisted from among the best products of civilization, and it is not at all improbable that they have improved by the tendency to concentrate their thoughts upon the new ideals. They have thus formed for themselves a new environment, and they have not been ungenerous in shedding their light among the people with whom they have come in contact in the activities of the world.

With all its faults as often mentioned in human converse and fought in various ways by opponents, it is to the credit of Christian Science that it has never used fear of a deity as one of its supporting pillars before the public. That at least gives it a high standing among the doctrines that have been spread before mankind in many ages, and in that one respect the highest. It may be said to have banished that condition of the mind from millions, and even with that accomplishment it has benefited the world. It may be the highest tribute that mankind can offer to the memory of one woman that she banished fear from their religions.

But the work that has been done among many people by the Christian Science organization is greater even than that. It has builded without fighting to destroy the good effects of other building. Nowhere has this Science taught or practised war, nowhere upheld war or any other form of slaughter of human life or character. Peace for all nations and conditions of people, and without sacrifice of principle or inherent right, is one of the tenets of the Science that formed the foundation for the organization, and it has thus far operated without making a class or pitting one existing class against another.

Its growth as a church, as a public order element, is noteworthy, and its growth as a beautifier of the living places of men is no less to its credit. And always as an organization it holds the strongest place, without having called forth public criticism because of methods of oppression in the monopoly of any article the people needed as an established necessity. It has presented a clean slate and a clean character, personal as well as in organization. It is an outgrowth of modern development, with less of the harking back to the dark ages than some others, and much if not all of that must be said to have been the result of mental efforts of Mrs. Eddy. Her long life was lived for a greater purpose than she has been given credit for in this materialistic age.

[*Springfield* (Mass.) *Republican.*]

Judged by her achievement, Mrs. Mary Baker Eddy was one of the extraordinary figures of the nineteenth century. It is difficult to present any estimate of her career without inviting controversy, and now that she is dead controversy will flame up again, as her work is freshly studied. For it is certain that her life was a marvel. It was a career from which every one may draw immense inspiration, furthermore. It is the inspiration that must come from the spectacle of astonishing achievement brought about by a woman whose whole life up to the age of fifty had been an utter failure, as the world viewed it and as many of her most intimate acquaintances estimated it. One may search history from the beginning and have difficulty in matching Mrs. Eddy's performance, between the ages of fifty and eighty, in making a million people accept her at her own valuation. No one can read the story of her career and say that a life which seems the dreariest of futilities in middle age may not contain the possibilities of large achievement in the remaining years. For the part played by circumstances in affording the requisite opportunity for the development of a remarkable personality was never more vividly shown than in this woman's late unfolding as the Leader of what is known as Christian Science.

Mrs. Eddy must be credited also with having done good. Whether or not the church she founded long survives her death, whether or not her system of healing the sick retains any considerable number of adherents, it must be said that she served a useful purpose in organizing an effective protest against the defective methods of the old schools of medicine and in forcing upon the attention of men of science as well as upon the multitude that careful consideration which the purely psychic element in disease so much deserves.

The criticism of Mrs. Eddy and of Christian Science, which is her monument, may be found in many books. At this time it is proper to recognize the dimensions of her practical achievement and the claims which her remarkably complex and subtle yet most forceful personality have upon the world's attention and regard.

[*La Crosse* (Wis.) *Leader-Press.*]

Mary Baker Eddy, Founder of the Christian Science church and its Leader from the days of its beginning, must be acknowledged as the most influential woman of her time, whether one agrees with her opinions or not. No queen in any land in the nineteenth and twentieth centuries exercised such sway over the minds of her people, and no other woman in her period, who led in other intellectual and spiritual movements, approached her in power. In about two score years she founded and built up an important church, one of which large numbers of the best people became members. It extended to all parts of the country and to other countries. Its members looked to her absolutely—her word was law.

Mrs. Eddy has been vigorously attacked by publications and by men not in sympathy with her movement, but one need not be a sympathizer with her to feel that her critics must have underrated her both as to ability and character, for no woman without the greatest force and sincerity could have won the number and kind of followers she did, and maintained herself unweakened through so long a course of time. No estimate of her which does not take account of her as a most extraordinary woman, one of the few who stand out through the centuries, is even approximately accurate.

With the death of Mrs. Eddy, clergymen of other denominations are expressing doubt that her church will last, or, at least, continue to grow. This is a question which time and the new authorities of her denomination will determine. There is reason to believe that authority has been left in strong hands. How they will exercise it none can yet know. But the Founder of Christian Science certainly did her part thoroughly, and she has left to those who come after her an organization which may be made a potent force for good.

[*Milwaukee* (Wis.) *Free Press.*]

Whatever may be the ultimate fate of Christian Science, whether it continues to wax in power and spiritual fruitage or eventually becomes absorbed or superseded in the religious evolution of mankind, Mrs. Eddy is assured of a permanent niche in that great gallery of seers and interpreters who have made clear the way of God to man. The most vital history of the human race is ever its religious history, and no chronicles of the epoch-making evolution

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that has taken place in the conception and attitude of man toward the divinity, during the past three decades, can possibly leave out of account the teachings and the ministry of Mrs. Eddy.

One need not be a believer in Christian Science, one need not even be an admirer of its Founder, to appreciate this and to acknowledge this. For, remarkable as has been the achievement of this remarkable woman in giving renewed and beneficent potency to an ancient revelation, remarkable as has been her administration in building up a powerful church, both materially and spiritually, her achievement does not stop there. The influence of Christian Science has extended far beyond the confines of its church or the bounds of its adherents; it has in its essential spirit proved a leavening force both in other churches and among masses who confess to no faith or creed. Mrs. Eddy was ready with her interpretation of the Scriptures when the desire for a more immanent and spiritual conception of the Christian God began to stir the heart and mind of America, and in the great liberating, spiritualizing movement in religious thought that grew out of this, Christian Science has played its unquestioned part. It profited from this movement, to be sure, but in turn it also proved a source of sustenance.

The man or woman who has been healed in body or soul through Christian Science will naturally cherish a peculiar devotion for the author of this faith and its practice. While the significance and beauty of this phase of Mrs. Eddy's work need not be underestimated, the chances are that with the larger understanding of psychic healing which is rapidly coming to pass, the author of Science and Health will be celebrated less because of the therapeutic element in her teachings than for their aid in bringing about a closer, more spiritual, and efficacious communion between man and his Maker.

[*New Haven* (Conn.) *Journal-Courier.*]

There will be three judgments entered with regard to the character and life of Mary Baker Eddy, the Founder of the Christian Science church. By her large following she will be worshiped as a saint. By another large group of open-minded men and women she will be viewed as an extraordinary person, who possessed great spiritual insight and executive genius. By a smaller and more intolerant group, she will be condemned.

It is of little interest to us what the attitude of this third class is or may be. We have found it difficult to accept at its full face value the leadership of this remarkable woman. We have found it easy to accept her in the light the second group has accepted her. She has built up a church which has shown marvelous growth, and she has welcomed into it thousands of people of the highest personal character and spiritual earnestness. Others in this free country are at liberty to make what use they like of the activities and convictions of their neighbors as they relate to Christian professions. The mysteries of life, the magic of the beginning and the pall of its close, have not so revealed themselves to our eyes that they appear easy of analysis when applied to any given religious faith. They are rather so profound in their elusiveness that that form of belief which brings peace of mind and contentment of soul to its followers, compels our respectful consideration, at least, by whatever title it is known.

[*Battle Creek* (Mich.) *Daily Moon.*]

If history makes clear any one fact, it is that contemporaneous judgments often are inaccurate. The perspective of time is necessary to a calm analysis of the influences which shape thought. Posterity more than once has rejected those acclaimed prophets in a bygone day, and crowned those who were overlooked by their fellows. The axiom will hold good in the case of Mrs. Mary Baker Eddy, Discoverer and Founder of Christian Science. The world is too close to her life and her work to give an unbiased decision as to her significance. On the one hand are her thousands of followers, scattered in almost every civilized land, who believe she has given to the world a real message of peace, hope, and ultimate freedom from the ills to which flesh so long has been heir. On the other hand are her many critics, some bitter, some mild, but all denying her doctrines.

The storm of controversy which has raged about Mrs. Eddy personally and as the Leader of a faith, is not likely to cease at her death. It is predicted on one side that the church which she has founded will topple and fall without the cohesive influence of her captaincy, and, on the other, that she put it on its feet long ago and that it will move forward on its own momentum. Whatever the future has to tell of Mrs. Eddy and her teaching, and aside from whatever opinion one may have as to the tenets she preached, it is certain that she has been a powerful factor in current thought. The growth of Christian Science as the sincere belief of men and women of varied classes, the hundreds of magnificent churches which have been reared by her disciples, and, most of all, the enormous circulation of her book, "Science and Health with Key to the Scriptures," proves this.

If any one influence which she exterted should be remembered, it is that she taught optimism. Christian Scientists are sunny, hopeful, cheerful. The Leader taught that brooding on the ills of life is a sin, and this wholesome doctrine has remade chronic grumblers and fretful invalids, loaded under a burden of imaginary ills, into bright, active, and helpful men and women.

[*Evening Journal,* Wilmington, Del.]

Mrs. Mary Baker Eddy may be regarded without exaggeration as the most remarkable woman of her time. Her hold upon her followers was indeed wonderful. In a day when all questions of a religious nature are subjected to the most critical tests, when some boast that the statements and influences of men of regular science have great weight and tend to demolish religious theories and principles of the past, Mrs. Eddy founded a religious denomination which has grown and prospered in a very remarkable manner. Her adherents have been and are of a type of high intelligence. She has never been strong among what may be called the masses of the people, and in this Christian Science differs from any of the other religious sects which have been founded but which have gained their first adherents among what are termed the more lowly. Indeed Christianity itself had such a beginning, as the disciples, nearly all of them, were not from the wealthy or the aristocratic or the ruling classes.

One thing evident about the true Christian Scientists, which shows the powerful and beneficial influence that Mrs. Eddy has exerted in the world, is that they are firm in the faith, energetic and relentless in upholding it, and to all outward appearances in their lives are most happy. The religion founded by Mrs. Eddy has brought peace to many a distressed soul. After all, what higher benefit could it confer?

[*Commercial News,* Danville, Ill.]

The passing of Mrs. Eddy removes from the world one of the most remarkable women of modern times. She was the Leader of a religious movement which has greatly impressed the world, and which attracted more than a million followers to her. For the past quarter of a century she was the Leader of the movement which revolutionized her followers, their thoughts, and their methods of living. She believed in healing and saving power by divine right. She never preached that there is no material death, although she has predicted the ultimate conquest of death in time to come. There need be no difficulty in the minds of Christian

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Scientists in reconciling the physical fact of her death with their disbelief in death itself.

Her work will continue. Her church will continue to live of its own momentum. She placed it on such an enduring basis that it can guide itself. She can have no successor, because no one can do the work she has done. Mrs. Eddy was a great leader. When there was dissension in her church, she proved what she was capable of by sweeping away all opposition. Her followers had faith in her which was almost sublime. When she has been dead a century men and women will better understand her work and her worth than they do at the present time. Her death removes one of the greatest figures of our day.

[*Rich Hill* (Mo.) *Daily Review.*]

By the "passing on" of Mrs Mary Baker Eddy there will be profound sorrow in the hearts of many thousands of good people on earth, but no mourning by her immediate followers, or at least no outward sign thereof. Whatever the opinion of those who could not accept Mrs. Eddy's theories either in a religious or rational sense, the fact remains that as the Discoverer and Founder of Christian Science, aside from all the rest of her life-work, she was one of the most remarkable and powerful women of the age.

To have possessed the will-power and ability to establish a cult or religion in a single generation that could beget the following of intelligent and cultured people which Christian Science has, not only in this country but in other lands, is a remarkable thing in itself, and in other ages would have been regarded as almost superhuman. Yet this achievement has been wrought by this woman from a very humble beginning, and today thousands of churches and schools have been established to teach and perpetuate this faith—and among them some of the finest religious edifices in the land—and hundreds of thousands of followers, embracing some of the best people morally, and some of the wealthiest citizens, are enlisted in the work begun by Mrs. Eddy.

The foundation upon which Mrs. Eddy based her structure, viz., that mind predominates matter, has been recognized among the philosophers of the past ages; but it was left to her, to systematize this vague truth and to develop and expand it, and to extend it far beyond any hitherto recognized limit. How well she has succeeded must be judged by the number, the character, and the fidelity of her followers. Whether her system has been fully perfected, whether there must be additions thereto or modifications thereof, still remains to be seen. Whether her theories appeal to us who are not among her votaries, or however irrational they may seem to us, Mrs. Eddy has made a wonderful demonstration in the last few decades of her lifetime, and all must accredit her with a wonderful force and power.

[*St. Louis* (Mo.) *Times.*]

It will be conceded very widely that with the death of Mrs. Eddy one of the most remarkable women of the age has passed away. A woman with the will and power to establish, in the period of a few decades, a religion, or cult, and place it upon an apparently unshakable foundation, must possess more than ordinary powers. The growth of the Christian Science movement, the establishment of churches in magnificent buildings, and the organization of hundreds of thousands of people in a faith which has become world-wide—this has been one of the extraordinary phenomena of the present and the past centuries.

Those of materialistic tendencies, and those who adhere to the simpler faiths, may withhold approval of what this woman achieved. But just as certainly there will be many thousands who will regard her as a genuine benefactor—a real healer.

[*Athens* (O.) *Daily Messenger.*]

Whatever one's theory about Christian Science, the career of Mrs. Eddy, who recently passed out in her ninetieth year, is without a parallel. At forty years of age, a confirmed invalid, she somehow came into possession of a power that made her into a healthy woman, and she so analyzed and systematized that power and set it forth in a wonderfully able book of philosophy on Christianity, that others are able to get her thought and use it for a broader life of health and happiness and freedom from dogmatism and creed, jealousies and hate. Her philosophy of life has been adopted by over a million followers in the civilized world, and Christian Science is today one of the most rapidly growing Christian organizations in the world.

The ideas of Christian Science are old, dating back before Christ, and the Founder maintained that the power of Jesus and his disciples to heal the sick is a living and universal power, everlasting and eternal, but for centuries lost to Christians. It remained for Mrs. Eddy to rediscover this power and reduce it to what she and her followers call a Science,—that is, a rational and demonstrable proposition.

[*Albert Lea* (Minn.) *Journal.*]

The death of Mrs. Mary Baker Eddy, the Christian Science Leader, removes from our midst one of the most remarkable figures of late years. A woman said to be possessed of the most lovable qualities, she exercised a tremendous influence upon the lives of thousands of people, not only in this country, but in different parts of the world. Whether we agree with her and accept her teachings or not, we must certainly admire those qualities about her which brought her to the forefront among the women and men of the day, and made her one of the leading persons of the world.

[*La Crosse* (Wis.) *Tribune.*]

It would be unwise for one not thoroughly conversant with Christian Science to attempt discourse upon the life-work of Mary Baker Eddy. Criticism of her creed has been bitter in some quarters, and she has been frequently denounced as an impostor. But no one now attempts to deny that she was one of the most powerful and most remarkable women in history. Her works are a monument to these things. She achieved wonderful success, and that she leaves behind her more than one hundred thousand followers whose confidence is implicit, is a fact calculated to rebuke sweeping accusations against her.

[*Jerseyman*, Morristown, N. J.]

Mary Baker Eddy, the Founder and Leader of the cult of Christian Scientists, was, in some respects, the most notable personage of the century. Whatever views may be held in regard to this belief, it cannot be disputed that its followers generally are of the cultured class, and they find in it that which gives serenity of mind and an optimistic spirit that suggests a life in that beatific land of the prophet's vision, the inhabitant of which shall not say, "I am sick."

[*Times*, San Juan, Porto Rico.]

The Christian Science church has lost its Founder in the death of Mary Baker Eddy—the most powerful religious leader of this age, and a woman who reached that position through a new interpretation of the Bible. Her appeal was made primarily to the sick and infirm, and "Life, Truth, and Love are all powerful and ever present" was her text. Regardless of the merits or demerits of Christian Science, the fact remains that it has a large and influential following, that its members are earnest and intelligent men and women, and that it has gained its following by appeal to the reason rather than through force and persecution. Never before in history has a woman founded so important a movement.

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CHRISTIAN SCIENCE SENTINEL

EDITORIAL

A LIVING FAITH.

THE one great question in which Christian Scientists are supremely interested, the one which should interest every professed follower of the Master, the one which, however long delayed or ignored, comes home at last to every thoughtful man and woman with the sharp thrust of fear or despair, is the one which was asked of Paul and Silas by the Roman jailer; namely, "What must I do to be saved?" Their answer was both direct and explicit: "Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house."

Every Christian will, of course, at once declare that he agrees with the disciples in their answer to this vital question, and that he fully endorses it: but this statement really means much or little, according to the individual viewpoint; that is, what he understands by the words "Believe on the Lord Jesus Christ." If to him they mean no more than the profession of a belief that Christ Jesus did live and labor in Palestine nineteen hundred years ago, and that he and his immediate followers did perform the works of healing with which they are accredited, but that these "mighty works" and this gift of healing were only for that time and generation,—if this constitutes his belief on the Lord Jesus Christ, it is not sufficient to save him from the evils which the Master promised should not hurt "them that believe."

Jesus' own words, as recorded by Mark, are perfectly clear on this point. Certain specific "signs" were to "follow," in token of the genuineness of their belief. Not only did he declare that in his name they should cast out devils (the sinning sense), and heal the sick, but they were to handle without harm the poisonous viper (as Paul did, not many years after), and if it happened that they drank some "deadly thing," nevertheless no hurt should come to them. "Them that believe"—not only in that day, but throughout all time! But theirs must be no passive belief, no mere acceptance of the Christ as the Son of God come down to earth for the redemption of mankind, but an active, living faith that should enable them to do the same healing works which he had performed, and the "greater works than these" which he had promised.

It is in their acceptance of the test thus imposed by the Master that the line of distinction is sharply drawn between Christian Scientists and other professing Christians. To him who takes "the inspired Word of the Bible" to be his "guide to eternal Life" (Science and Health, p. 497), to "believe on the Lord Jesus Christ" means much more than simply to profess loyalty to him, and he does not understand that the salvation desired by the jailer and promised him by Paul and his companion was something to be obtained after death; he believes that he gains the much desired salvation,—that he is "saved,"—only as he follows in the footsteps of the Master, doing the works which he did and that he commended to his followers. Through the wonderful discovery made by Mrs. Eddy forty-five years ago, a discovery which she verified and ratified by repeated demonstrations of the efficacy of the healing truth, he has learned that these works are possible now and in all time to come, and he too demonstrates his intelligent belief in the Lord Jesus Christ, not only that he may himself win salvation, but also that all who know him and who wish to be saved may thereby come to a knowledge of the truth which makes free.

One cannot become a Christian Scientist without experiencing in some measure the healing touch of Christ, and it is incumbent on each and every one to share with others the good news he has received. "Freely ye have received," said the Master; "freely give"—give, as did Paul and Silas, who shared their good news even with the one who had "thrust them into the inner prison,"—the captivity imposed by erring human sense, but from which they were delivered in answer to their prayers.

That which most concerns us, then, as Christian Scientists, is whether or no our belief on the Lord Jesus Christ is based on the true foundation, the whole gospel of the Master, for naught else will avail us in the time of stress. And our Leader shows us how we may gain the assurance of the truth of our faith, when she bids us put to ourselves the solemn questions: "Am I living the life which approaches the supreme good? Am I demonstrating the healing power of Truth and Love?" And she assures us that if we are doing these commands of the Master, then "the way will grow brighter 'unto the perfect day.' Your fruits will prove what the understanding of God brings to man" (*Ibid.*, p. 496).

ARCHIBALD MCLELLAN.

PREJUDGMENT.

WHEN one thinks of the unspeakable wrong which in all the ages has attended judgments that have been formed and expressed "without due examination," he no longer wonders at the abrupt, unqualified finality of the ninth commandment. Its positive "Thou shalt not" warns us not only against wilful misrepresentation and evil speaking, but against those exhibitions of prejudice which are the fruitage of hearsay or hasty assumption.

No plane of life and no realm of experience has escaped the blight of that false witnessing which is ofttimes as far removed from any ill purpose as it is from the truth. This unpremeditated offense calls for healing, however, no less than does malicious misrepresentation, and it is only as the Master's just law, "By their fruits ye shall know them," is permitted to govern not only our words, but our thought respecting every person and thing, that we begin to maintain an unprejudiced attitude and live a genuinely fraternal life. Even the predisposition that leads us to refuse to recognize the faults of those we love, wrongs in the end both them and us. The simple truth is that the prejudices which are born of human kinship and love are more likely to work injury than those which are born of jealousy and dislike, and for the reason that they are less easily detected and more difficult to eradicate. How frequently are unwise parents led to do their children a grievous wrong because of a seeming inability or indisposition to see their faults, while friends and lovers sometimes remain blind to weaknesses which, if but recognized and pointed out in a wise way, would be speedily overcome.

Christian Science places the strongest emphasis upon the Master's declaration that both teacher and teaching, men and methods, propositions and plans, friends and so-called foes, are all to be judged in the light of "the truth, the whole truth, and nothing but the truth." Eschewing no fair criticism, Mrs. Eddy unhesitatingly submitted her statements and her life-work to this test. In the integrity of her purpose she shrank not from the logic of her premises and performance, but asked only that she be understood and that Christian Science be judged in the light of its influence upon the health and morals of those who faithfully try to conform to its Principle and rule. This candid and creditable attitude on her part, together with the fact that Christian Science honors the Master and that its worthy exponents are seeking to be so conformed to the law of his life that they may fulfil his command to heal the sick, bespeaks for this movement the kindly

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and sympathetic interest of all Christian people, since all that is asked for it is that it have a fair chance to prove again the richer meanings of the gospel.

The broad-minded and appreciative references to Christian Science and its Leader which have recently appeared in the secular press, prove beyond question that the great body of people regard as final the Master's test for truth and truth-seekers. The fact that Christian Science brings conquest over sickness and sin, that it is a great and growing beneficence in the world, is accepted as a satisfactory proof of its worth and right to recognition, and this registers a Christian advance which is a "sign of the times," and in which every free man will certainly rejoice.

Prejudgment is always unfair, hence unkind. It is always inconsiderate of some of the facts, hence unjudicial. It judges according to appearances, hence is unreliable. It is at war with the spirit of brotherhood, hence unchristian. Jesus prayed "that they all may be one, even as we are one," but apart from that common apprehension of demonstrable truth which disarms prejudice, this oneness cannot be realized among men. Knowledge of demonstrable truth is the only Christian basis of judgment, and Christian Science stands for this, and this alone.

JOHN B. WILLIS.

"GUARD THE LIPS."

THE psalmist prayed, "Set a watch, O Lord, before my mouth; keep the door of my lips," and surely without divine aid no mortal can avoid doing himself harm through unguarded utterance. Christian Science has come to teach humanity the power of Truth declared, otherwise the power of the word of God; and as this is recognized, the belief so long entertained by mankind, that evil is power, begins to disappear, with the ill effects which attend the belief. In Christian Science great emphasis is laid upon the potency of silent prayer, which means communion with God and the declaration, on our own behalf or that of others, of the might and majesty of God's law. These silent utterances of truth bring our thoughts and all their activities into conscious harmony with good, and establish health where it seemed to be absent because unrecognized. We cannot too often remind ourselves that "the Lord he is God; there is none else beside him," a sweet assurance often quoted by our beloved Leader.

Students of Christian Science should never forget that the only true foundation is the understanding of the divine allness, and the necessity of building thereupon: not the "wood, hay, stubble" of mortal opinion, but the enduring facts which represent divine Principle and its harmonious activities. To know these is of more importance than all the wisdom of this world, and to declare the truth of being, when thought is prepared to receive it, calls for "the wisdom which is from above." Christ Jesus warned his followers against casting pearls before swine, a warning which is too often unheeded at the present day, while our text-book tells us that "no loss can occur from trusting God with our desires, that they may be molded and exalted before they take form in words and in deeds" (Science and Health, p. 1).

Even in respect to the voicing of good undiscriminatingly, we need to guard our lips; but when it comes to the voicing of evil, no one is supposed to be in doubt as to what is the right thing, yet how few there are who could boldly face an enlightened conscience and plead innocence in this respect. How few there are who are actuated by the sentiment which Arnold so beautifully expresses when he says,—

Guard the lips as they were palace doors
The King within.

It is very evident that error must first find access to unguarded thought, be entertained as a guest (gossip is the fitter word); then, borrowing the guise of our personality, slip out through the unguarded doors to work havoc, to deny the forever truth that God is all and that there is none else.

We can never watch too closely against the belief that error is either person, place, or thing, and we should never admit any belief of evil to our mentality, whatever its plea. Mrs. Eddy was once counseling some students on this subject, and said that she refused to open the door even long enough to see what error wanted, as she knew without being told; and this would surely apply to every sincere student of Christian Science. What if the storm roar without, and beat upon our walls? They cannot be shaken if they rest upon the rock of Truth, and the belief in evil be denied the right either to enter or go out from our mental abode; but if error can secure the services of any one as its mouthpiece, then it need ask no more of him.

It is seldom indeed that an assault of ill cannot be quickly overcome if we go at once to God for aid and refuse to open the door. Christ Jesus said, "Watch ye and pray, lest ye enter into temptation;" and he also said, "Let your communication be, Yea, yea; Nay, nay: for whatsoever is more than these cometh of evil." Let us begin each day with a holy resolve to permit only messages of Truth and Love to go forth from us, that "the fruit of our lips" may become a perpetual sacrifice to God.

ANNIE M. KNOTT.

AMONG THE CHURCHES.

LONDON, ENGLAND.

On Sunday, Jan. 1, Third Church of Christ, Scientist, held the first service in the auditorium of their new church building in Curzon street, Mayfair. The auditorium, with a seating capacity of about fourteen hundred, is nearly completed, and the rest of the building, containing reading-room, etc., is in course of construction.

There was a large congregation, and many visitors and friends from the other London churches and from all parts of England attended both the morning and evening services. At the commencement of the service the First Reader read Mrs. Eddy's letter to Third Church on its formation, printed in the *Sentinel* May 13, 1905, and spoke as follows:—

"Out of full hearts we offer fervent thanks, that yet another 'structure of Truth and Love' is made manifest. May this Third Church of Christ, Scientist, London, builded of patient prayer and free-flowing love-offerings, built on the rock of Christ, in obedience to divine Principle and in loyalty to our Leader's teachings,—may this church be a beacon of light in the land, a haven of hope for those who, hungering and thirsting after righteousness, seek here the 'still waters' of peace and understanding."—*Correspondence.*

SANTA BARBARA, CAL.

The Christian Science church, since the renovations and additions made both inside and out, is exemplary of the beauty that artistic simplicity can impart to a sacred building. Two wings have been built on, one on either side of the old frame of the building, the pillars supporting the side porches matching those of the original edifice, which has been so enlarged within that more than twice as many can be seated in the assembly room as formerly.

Santa Barbara Independent.

DENVER, COL.

The corner-stone of the edifice of Second Church of Christ, Scientist, at East Bayaud and Grant streets, was laid Saturday, Dec. 31, at 9 a.m., in the presence of the Readers and board of directors.—*Correspondence.*

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THE LECTURES.

WAGONER, OKLA.

Francis J. Fluno, M.D., delivered a lecture on Christian Science Dec. 4 at the Court House. He was introduced by Attorney W. W. Gresham, who said in part,—

The history of Christianity reveals a succession of errors, one fallacious theory abandoned for another, yet each succeeding system approximating more nearly the truth. But, amid all the confusion and conflicting opinions, this thing we know: that God is true and that His Word is a correct revelation of the truth. It is the part of wisdom to hear every one who comes to us with a message of truth. The speaker of the evening comes to us in the name of that God to speak of that truth. Shall we not hear him gladly?

Correspondence.

SEVENOAKS, ENGLAND.

Sevenoaks has received a visit from Bicknell Young, who lectured [Nov. 1] on the subject of Christian Science. Walter Wilding, M.R.C.S., L.R.C.P., in introducing the lecturer, said,—

My attention was called to Christian Science nearly eleven years ago, when my father, then living abroad, was healed by its means of serious organic disease. At that time I was a doctor, practising medicine in Lancashire, and was very skeptical of this new method of healing. But when, a few months later, I witnessed some very marvelous healing by Christian Science of so-called incurable organic disease among patients in my medical practice, and among members of my own family, I became convinced that the medical attitude of declaring and believing any disease incurable, was a mistake. I also realized that there was a higher healing power than medicine—that this power of the healing Christ was present today, and was doing healing work for the children of men along spiritual lines. My next step was to make a careful study of the Christian Science textbook, and to investigate the cases of Christian Science healing as I had opportunity. Gradually I became convinced of the truth of its teaching, and after nearly two years ceased to practise medicine.—*Kent Messenger.*

TOLEDO, O.

Willis F. Gross lectured at First Church of Christ, Scientist, last evening [Nov. 15], to a large audience, upon the subject, "Christian Science: The Gospel of Salvation." The speaker was introduced by Col. George P. Waldorf, who said:—

The growth of spiritual understanding is making it more and more clear that Christianity is the most profound knowledge or science that has been revealed to man. From Genesis to Revelation, the Bible teaches the absolute reliability of the promises of God and His Son, Christ Jesus. That their availability is certain and sure is being proved by the fast accumulating experience of those who sincerely seek to sound the breadth, and length, and depth, and height of God's love. Man is coming into the knowledge that he is a spiritual being; that real life is spiritual life, in the reflection of his creator; that other semblance or belief of life is error and needs to be overcome.

The life of Christ Jesus plainly proved that his mission was to reconcile man to God. He healed the sick as well as the sinful. He showed the way to eternal life in a manner that forcibly appeals to mankind. He plainly delegated his followers to exercise the same healing works. All honor and praise are due Mrs. Eddy for the beneficent work she has inaugurated, which brings the spiritual uplift of humanity through the healing of mind and body. I am rejoiced that it was a woman who searched out anew and revived the manifestation of divine healing power, inherited by man through the Master. The Christian church would have cut a sorry figure during the past nineteen centuries without the deathless zeal and fidelity of woman for and to the cause of Christ.

Christian Science teaches how the false testimony, or error, of mortal sense may be successfully denied, through the reflection of the truth of Spirit. It teaches that God is Truth, Life, and Love, the divine Principle that governs the universe; and that man, the real spiritual man, is in the image and likeness of God.—*Toledo Times.*

PITTSBURG, PA.

A lecture on Christian Science, under the auspices of First Church, was delivered yesterday afternoon [Dec. 11] in Memorial Hall by the Rev. William P. McKenzie. The hall accommodates twenty-five hundred persons, and fully twenty-two hundred assembled to hear Mr. McKenzie, who was introduced by James E. Patton, Jr., as follows:—

One of the remarkable signs of the times is the broadening scope of public educational work. Everywhere we hear of public lectures being given by those who have specialized in the various branches of learning. There is probably no subject of such general public comment, or about which prevails so little correct information, as the subject of Christian Science.

The world, in recent years, has seen in Christian Science the most wonderful religious movement since the days of Jesus the Christ. So efficacious have been its ministrations that hopeless invalids and sufferers have been healed by the tens of thousands, and hundreds of beautiful churches have sprung up all over the world, giving substantial evidence of a boundless gratitude. No wonder, with this record, that the subject is of great public interest, and that it is desirable for all to have a correct understanding of this healing ministry.—*Gazette Times.*

SHELBYVILLE, ILL.

A large audience heard the lecture on Christian Science, given by the Rev. Arthur R. Vosburgh at the Unitarian Church on Monday evening [Dec. 12]. The speaker was introduced by the Rev. J. L. Douthit, who said in part,—

We cannot afford to refuse such a movement a fair hearing, especially when judged by the Master's rule, that is, "by their fruits." By this rule Christian Scientists make a fairly good showing with other Christians; and may I not say, as to the special fact of healing the afflicted, that they also compare favorably in efficiency with some older and more fashionable schools of treatment. When Jesus walked the earth, some of his disciples once said with indignation: "Master, we saw one casting out devils in thy name; and we forbade him, because he followeth not with us." But Jesus said: "Forbid him not, for he that is not against us is for us."

When we see people brought to their right mind, and diseases healed by those who do not follow us, we must not forbid them. Rather, we must welcome them and accord them the same just judgment we would like them to give us. In simple justice, I am bound to say that the adherents of Mrs. Eddy have been more courteous to the views of others than the others have been to the views of Christian Scientists. It is true that many intelligent and good people think they see in the theory and some of the practice of Christian Scientists what they regard as "mortal errors." But in this respect most of us live more or less in glass houses, and should not be too ready to throw stones at others. Anyhow, it is always safest to get our information

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from headquarters, and know what and whom we are condemning before we throw stones.

I would to God that all professing Christians possessed as happy and hopeful spirits as some faithful Christian Scientists I know. Like many we know in all other churches, they are bearers of "sweetness and light" to those who walk in darkness, sick and despairing. Would that all church-members were as faithful in attendance upon the church services of their choice as are Christian Scientists. Really, I would be willing that several of my friends and members of my parish were Christian Scientists, if it would make as favorable change in their lives and conduct as I have witnessed in some new converts to that faith.

I do not believe in all of Mrs. Eddy's doctrines, though I have studied the subject on all sides, and am ready to think it may be because of what existing churches have lacked that this wonderful movement has come. I believe Mrs. Eddy was a sincere and pure woman, and I believe that God has given health and new life to many bodies and souls through her. She and those who believe with her have cast out devils, and done good that I and others have failed to do.

Shelbyville Union.

LECTURES TO BE DELIVERED.

Unless otherwise stated in the notice, it is assumed that the lecture will be given at 8 p.m.

Auburn, N. Y.—Frank H. Leonard, Burtis Grand, 3 p.m., Feb. 5.
Chicago, Ill. (Nine Churches).—Frank H. Leonard, Orchestra Hall, Feb. 6, 7, and 9.
Derby, Conn.—Frank H. Leonard, Library Hall, Feb. 2.
Edinburgh, Scot.—Bicknell Young, Synod Hall, 3 p.m., Feb. 18.
Exira, Ia.—Frank H. Leonard, Christian Church, Feb. 10.
Fairfield, Ia.—Willis F. Gross, Fairfield Public Library, Feb. 6.
Galesburg, Ill.—Willis F. Gross, Universalist Church, Feb. 3.
Girard, Kan.—William D. McCrackan, M.A., Court House, Feb. 7.
Glasgow, Scot.—Bicknell Young, Queen's Rooms, Feb. 13.
Hackensack, N. J.—Frank H. Leonard, Oritani Hall, Main and Salem streets, 8:15 p.m., Feb. 3.
Massillon, Ohio.—Willis F. Gross, City Hall, Feb. 9.
Montgomery, Ala.—Prof. Hermann S. Hering, Church Edifice, 14 High street, 3:30 p.m., Feb. 5
Provo, Utah.—William D. McCrackan, M.A., Opera House, Feb. 10.
Pueblo, Col.—Bliss Knapp, Grand Opera House, Feb. 7.
Richmond, Surrey, Eng.—Bicknell Young, Castle Assembly Rooms, Feb. 10.
Tampa, Fla.—Prof. Hermann S. Hering, Greeson Theater, Feb. 9.
Salt Lake City, Utah.—William D. McCrackan, M.A., Salt Lake Theater, Feb. 12.
Shellman, Ga.—Prof. Hermann S. Hering, Auditorium, 7:30 p.m., Feb. 6.
St. Louis, Mo. (Third Church).—Prof. Hermann S. Hering, Temple B'Nai El, Spring and Flad avenues, Feb. 2.
Wausau, Wis.—Willis F. Gross, Church Edifice, 8:15 p.m., Jan. 31.

"THE MOTHER CHURCH."

A new edition of Joseph Armstrong's book, "The Mother Church," is now on sale. In addition to the matter heretofore published, it contains two letters from Mrs. Eddy to Mr. Armstrong, in which she refers with approval to this book; also twelve photographs, illustrating the building of the extension to the church edifice.

TESTIMONIES OF HEALING.

[Translated from the German.]

I wish to testify to all the good which I have experienced during the last four years through the study of Christian Science, not only in the healing of disease, but in a spiritual uplift and the blessed sense of security in the bosom of our Father-Mother God. In August, 1906, I was suffering with a complication of diseases,—with heart and lung trouble, hay-fever, and incessant coughing which was so bad that my dear husband could stand it no longer, as he said. We had had the advice of four physicians, who did all they could in order to bring me relief; but it all was of no avail, and I had apparently been hovering between life and death for three weeks.

On or about the tenth of August a dear friend reminded me of the fact that my life was in God's hands, and that Christian Science could help me. This friend had called my attention to Christian Science a few years prior to this, and had given me a few copies of the *Sentinel* to read; but after having looked through one, I laid them aside with the remark that it had too much religion for me and was too good to be true, although I put all my trust in God (medicine included). We, however, now asked for the address of a Christian Science practitioner, and he was so kind as to call on the same day. He talked with me, and I accepted his statements readily. Within an hour I sat up in bed and had a talk with my husband. I told him that I knew I was healed. He said, "Be careful, don't be rash;" to which I answered that he need not worry, that I should be all right. On the following day I had another treatment, and immediately after it I got up, had a hearty supper, and went to bed at eight. On the following day I got up at half-past five and did not retire until ten o'clock in the evening. The practitioner came to see me only four times. Since that time I have been well.

I would also like to relate a few incidents connected with my healing. When I came into the kitchen I made the remark, "I am down here now, but how shall I manage to get upstairs again?" But I at once gave the answer myself: "I shall get upstairs just as I got downstairs,—with God's help." And so it was. The second incident was as follows: The practitioner came to see me on Thursday, and on the following day, just after he had gone, one of the physicians came to see whether I was still alive. I was in the kitchen just then, and my daughter went to open the door while I walked upstairs. I entered the hall at the moment when the physician stepped in through the center door, and he was so struck that he became speechless, then he said: "Oh, my patient!" He then asked me who the man was who had just left the house, to which I replied that he was the one who had saved me from death; whereupon the physician went away and never called again, nor even sent his bill. When my dear husband came home in the evening the neighbors called to him that I had been taken to the hospital on that same afternoon. He was very much distressed at this report, and entered the house in very low spirits, but as soon as he opened the door my daughter called to him that some one wished to see him. He stepped in, but stood with eyes wide open, unable to utter a word. When he recovered from his surprise, he took me into his arms and wept tears of joy, and we all thanked God, whose great love and goodness we had experienced. The following week I went to church with a heart overflowing with gratitude to God, and to Mrs. Eddy, who has given us understanding through her book, "Science and Health with Key to the Scriptures."

We have seen many demonstrations of the truth among our friends. I did not intend to give such a lengthy account of my own healing, but it was so wonderful that I could not help doing so. My friends still say that I was

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practically raised from the dead at that time. I have been entirely well since, have gained in weight, and look much younger than I did four years ago; and all this I owe to God, and to Mrs. Eddy. I daily pray to God for more light, that I may walk in the path that Jesus trod.

MRS. BARBARA C. BECHTEL, Milwaukee, Wis.

In August of 1908, I was healed in Christian Science of a stomach trouble which had made life a burden to me for eight years. I had medical treatment without avail during this entire period, yet I grew steadily worse, and for six months before trying Christian Science I suffered very much after eating even the lightest food. I was in such distress that I feared to sleep at night, but after taking the third treatment in Christian Science I was entirely healed. Since that time, I have had many beautiful demonstrations in overcoming all that is unlike good. One I should like to mention was the birth of our last child, which was very different from former experiences,—no fear or suffering, but only a sense of great joy, although at that time I had very little understanding of Christian Science.

Words fail to express my deep love and gratitude for what Christian Science has done for me.

MRS. HATTIE WATSON, Indianapolis, Ind.

It is now four years since I became interested in Christian Science and was healed of what had been diagnosed as tubercular glands. For nearly a year I had been taking X-ray treatments of a specialist, but this had failed to heal or help me. My general health was impaired, and life did not seem to offer me much at that time. I had been prejudiced against Christian Science, but finally a dear friend persuaded me to try it, as it seemed to be the only thing left.

When I first called on the practitioner, she asked what she could do for me. I told her I thought she could do a great deal, and through her understanding of God as all-power and man perfect and eternal, she patiently led me out of the shadows into the light of Truth. I was relieved of pain with the first treatment, and in two weeks was entirely free of the pain in my head, and an enlargement under my ear had disappeared. One month after taking my first Christian Science treatment I went back to the doctor, and after he had examined my neck and shoulder he said I was well, that there was no trace left of the former trouble: nor has it since returned. At this time I was wearing glasses and had done so for over twelve years. I broke them one day, and when I told the Christian Science practitioner she gave me a few treatments for my sight. I have never felt the need of glasses since, or suffered from headache as I did while wearing them. One of my eyes was said to be defective, but through knowing what it means to be God's child my eye has become almost normal. I have also been freed from rheumatism and a weak back.

For eight years I was a member of an orthodox church, but since I began to read "Science and Health with Key to the Scriptures" and to study it in connection with the Bible, I have truly found health and happiness. I find I am gaining a little each day in the overcoming of error, and I try to follow our blessed Master's teaching. I am truly grateful to our dear Leader for all she has done for me and for the world through her writings, especially Science and Health. The light which has come to this world through her teachings is fast dispelling the shadows of sin, disease, and death.—VALERA I. KNOX, Ventura, Cal.

During the two years or more that I have been interested in Christian Science I have received numerous blessings, physical, moral, and financial. Taken singly, these might not excite much attention or thought, but taken collectively they constitute a mass of evidence that is to my mind conclusive of the truth of this great movement. I did not come to Christian Science for help, physical or otherwise, but because I desired to know more of the religion which had healed my wife of the ills from which she had suffered. After investigating Christian Science for about two years, I am firmly convinced that it is the only practical religion, because all that it teaches can be and is being demonstrated daily.—CLAY G. KNOX, Ventura, Cal.

I send my testimonial to what Christian Science has done for our son, that others who are suffering may know where they can get help from God through Christian Science. It makes me tremble to think what would have happened if we had not found the truth. In February, 1909, our son, thirteen years old, was taken with severe pains over the eyes and in the back of the neck. We took him to several eye specialists, but without help. He continued to get worse instead of better, until he became completely paralyzed and totally blind. We had several physicians, and finally decided to take him to a hospital. He was in the hospital twenty-two weeks, when the doctor told us he would be just as well off at home, so we brought the boy home. He improved somewhat physically, but he was mentally in a very bad condition. He had been at home about two weeks when he was taken with spasms so that it took two men to keep him on the bed. We had been told many times that it was a hopeless case, when a friend advised Christian Science treatment. We had tried everything else and this seemed to us like a line thrown out to a drowning person who is about to go down for the last time.

We at once sent for a practitioner and took up Christian Science with our whole heart, and in a little more than two weeks our boy was healed,—perfectly well. I cannot express my thankfulness for Christian Science, which has helped me and my family so much. I have often wished that I could go out into the world and bring all the suffering ones to God and Christian Science for help. I know that it has helped us not only in sickness but in other troubles. Before taking up Christian Science it seemed to be nothing but trouble. I was in the hospital myself while the boy was there, and my husband, who is a teamster, had lots of trouble, losing four valuable horses inside of a year; but since taking up Christian Science everything goes on all right. I shall always be thankful to God for the help we have all received, and I wish to learn more of this truth every day, that I may look to God in time of trouble.

MRS. NAPOLEON CASTINE, Brattleboro, Vt.

[Translated from the German.]

I, too, wish to give thanks for the good that has come to me through Christian Science. In November, 1909, I became very ill. I suffered severe pain in the abdomen, and lost much blood from the bowels. Being unable to sleep, my condition was a most distressing one. I was advised to have medical treatment at once, but as I was very much afraid of being sent to a hospital, I asked whether I might not be relieved in some other way; for I clung to the thought that God would help me, and my trust in Him led me aright. As I refused to have medical treatment, I was asked if I wanted help in Christian Science—if I wanted to be healed in the way that Christ Jesus healed. I immediately agreed, and a practitioner was requested to take up treatment for me. At first she declared the truth for me silently, and then said that God who is Love does not send disease to His children, that it is His will that they all should be well and happy; that we should bear this in mind, in order to be healthy and remain so. I felt as if all the disease had dropped from me; I immediately felt a change, and soon was able to sleep for several hours, but as I had taken no nourishment during all these days, I felt a sense of great

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weakness on the following morning, although I had had a good sleep that night for the first time since I had been taken ill.

On account of the firm where I am employed, we had to conform to the law and call in a physician. When he came he stated that it was a severe case of appendicitis, and said that I must go to the hospital the next day. I trusted God, however, feeling that He was my physician and my only help, and that the disease would be destroyed through Christian Science. On that day I applied myself to the reading of the *Herold* and other Christian Science literature, and the last symptoms of physical discomfort gradually disappeared. When the physician came in the next day, I joyfully told him that I was well. He was very much surprised, and would not believe that I was well, but made an examination, as he deemed it absolutely necessary for me to go to the hospital and have an operation performed. He was astonished that this disease should have been completely healed within a few days. However, as he believed such quick healing to be impossible, he said that he would come again in a couple of days, and then decide as to whether I should go to the hospital or not.

I know that the work done for me in Christian Science freed me from the disease and kept me from being operated upon, and as the Bible says, "the prayer of faith shall save the sick, . . . The effectual fervent prayer of a righteous man availeth much." The physician was called only to conform to the law, and when he came again after a couple of days he could not help being convinced that I was absolutely well. During this time I had again read Christian Science literature assiduously, which gave me strength and courage and was my only medicine. I had not followed the prescriptions of the physician, neither had I taken the medicine nor applied the poultices. I took just one dose of the medicine after my condition had already improved, not with the expectation of being benefited thereby, but only in order to be able to give the physician an answer which would not embarrass me, in case he should ask me if I had taken the medicine. I know now that this fear of the physician was also an error, and today I would not take medicine for a similar reason.

Because of the help received in Christian Science through the work of a practitioner in Dresden, the gloomy prophecies of the physician as to the long illness which I should expect did not come true. Contrary to human expectations, divine Love healed me quickly, thoroughly, and permanently, without medical means or the surgeon's knife having been resorted to. About a year has elapsed since, and I now feel more healthy and vigorous than ever before. Through this experience of healing I have become a firm adherent of Christian Science, and it affords me the greatest joy to attend the German services and meetings regularly. During the past five years I would awake with headaches almost every day; but this trouble has entirely disappeared since coming into Science, and I am happy and grateful for having been freed from it. I thank God with all my heart for the help which I have received through the truth. A complete change has taken place within me, through attending the services and reading the *Herold*, and I am much happier and more contented than formerly. I therefore wish to give special thanks to God that our dear Leader, Mrs. Eddy, has shown us so lovingly the way to Truth, and also would express my sincere gratitude for the help received through the Christian Science church here, which helps me faithfully to walk in the way of Truth which I found through my healing.

EMMA SCHELLER, Dresden, Germany.

One has so much to be grateful for in Christian Science, that I find it difficult to begin to tell of what it has done for my little son and myself during the last six years. We have seen fever, measles, croup, etc., quickly disappear under Christian Science treatment.

One day a door suddenly slammed and caught my little boy's hand. His fingers were firmly held, and he could not get them out until I opened the door. He cried at first, and I at once took him to his room. I wrapped his hand in a handkerchief, and together we repeated the scientific statement of being from our text-book (Science and Health, p. 468). Harmony was soon restored, and we were able to go downstairs. About an hour and a half afterward his nurse put him to bed, not knowing what had happened. When I told her later, she said she had scrubbed his fingers in his bath, and he never mentioned that they had been hurt. The next day there was only the skin broken on one finger to show that anything had happened.

At the beginning of 1910 I did not seem able to overcome for myself what, speaking from former experience, looked like a bad attack of cold. I asked a Christian Science friend here to give me treatment, and I was quickly well, being able to do my usual work all the time. At the same time my friend helped me to get rid of a fear of croup which I was holding over my son.

Above all the physical healing is the spiritual quickening which one gets in Christian Science. At a time of great trouble, when everything seemed very dark, the small understanding of Truth which I have gained gave me "beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness." It is my one wish now to be able to help others and to show forth my gratitude in my life. I feel that I could join with Mary in her hymn of praise, "My soul doth magnify the Lord, and my spirit hath rejoiced in God my Saviour. . . . For he that is mighty hath done to me great things; and holy is his name." My feelings to Mrs. Eddy are of the deepest love and reverence.

It is my privilege to belong to the Christian Science society here. As a body we have much to be grateful for, as we have had many manifestations of divine Love. We are endeavoring to express our loyalty by following implicitly the Manual of The Mother Church in all our work.

BLANCHE E. LESTER, Reading, Eng.

It is with the sincerest gratitude that I subscribe to the following in behalf of what Christian Science did for me in time of need. Having come out of collegiate courses in nursing and *materia medica*, my path in Christian Science has occasionally taken me to serious bedside work in surgical and obstetrical service. After these experiences the success with the patient is most gratifying, but I would be the one to pay the price in a sense of overwork, anxiety, and doubt, and would be days and sometimes weeks in getting rested and back to a mental calm so that I could resume my usual duties.

Quite recently I have had three successive problems come up for solution, which were most insistent and meant days and nights of continuous service. I called on a Christian Science practitioner for support through these trials, and the answer came gently, quickly, and completely,—that God's work is done, and that I was only an avenue for the expression of that work; that I was taking the light of Truth into these places, and not body, nor past memories of hospital and college events. The result was such a complete realization of the omnipresence of God that I have been able to continue, without a break, all of my regular work, social obligations, also new work which has come daily, and all this without giving an extra hour of time to recuperation. This freedom, coming after eight years of struggle to hold my own after such experiences, has brought a joy and gladness and spiritual sense which I never dreamed of as possible to me.

I therefore most gratefully subscribe to this wonderful healing, and thank God for the infinite possibilities revealed to us by Mrs. Eddy's noble work in giving us the revelation of Truth, Christian Science.

ALTHA M. SMITH, Chicago, Ill.

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[Translated from the German.]

I consider it a duty to tell my experience in Christian Science to others. Before I came to this truth I prayed that I might die, but now I thank God that I live, and for the recognition that God is our Life.

After an accident in 1904, I was ill for two years. The physician said I had suffered an injury to the brain and spine, also a shock to the nervous system. I could scarcely sleep without opiates; and sight, hearing, and memory seemed to be failing. In this sad state I could communicate little with others and could not continue my profession of nurse: but since I have been in Christian Science I have not taken a drop of medicine, and after a few treatments I was able to eat and sleep, and awoke feeling as it were newborn. Some troubles are not yet overcome, but I can partially practise as a nurse, and I hope by learning to know God better that these ailments also will leave me. I cannot express in words my thankfulness to God and my gratitude to our dear Leader.—BARBARA BOOZ, Stuttgart, Germany.

I am exceedingly grateful for the many benefits received from the understanding of Christian Science and the satisfactory results obtained through the application of its definite rules. Recently I was bitten by a strange cat while stroking its head. The hand and arm very soon began to swell and were very painful. I thought it wise to have help, so called a practitioner, and in two days the hand was normal. I have found Christian Science to be a great comfort in sorrow, and have applied it to all the discords that have appeared in my life for the past thirty years, and it has never failed to do its work.

For all these blessings, and for the spiritual understanding obtained through the study of the Bible, with our textbook, Science and Health, and for our Leader's faithfulness and loving care, I am profoundly grateful.

ANGELINE E. COLBY, Charlestown, Mass.

With a heart full of gratitude I wish to testify to Truth's healing power, as demonstrated in our home. Over two and a half years ago, our three-year-old boy was taken suddenly ill with convulsions, and after about a month's treatment by a physician, we were told it was a form of epilepsy and considered incurable, but that the child's age was in his favor and he might outgrow it. During the next year and a half we consulted first one physician and then another, including three months' treatment under an osteopath, at last placing the child in a hospital at Ann Arbor, Mich., where he remained six months under treatment. At the end of that time the physician in attendance told me he considered it a hopeless case. The child might, he said, live for years, but would eventually become helpless and probably an imbecile. In fact, at this time the child was apparently losing the use of both hands and feet.

It was then, through the suggestion of a friend, that we decided to try Christian Science, and placed the child in the hands of a practitioner. Today our boy is a strong, healthy child, mentally and physically. The healing was slow, but for this I am now grateful, for through the study thus called for I have myself gained much. Christian Science has given me a knowledge of God, whom I had never before known. I am very grateful to God, and to Mrs. Eddy, through whom this healing truth was revealed.

MRS. LUELLA F. CHAPMAN, Jackson, Mich.

In June, 1907, Christian Science came to me as a light that shineth in darkness. About one year before that time I had been taken sick, and my physician advised a change. For a while I was seemingly benefited, but after four months I had a complete collapse. Then for nine months I was in bed, being able to be up but little. My physician and two others did what they could, but I grew weaker each day, and was almost in despair.

Christian Science was then advised, and in our extremity, and as a last resort, we decided to try it. As there was no practitioner near us, we were directed to one in the adjoining county. She came, and brought "good tidings of great joy." She spent one week with me, and when she went away I was eating anything I wanted, and the extreme nervousness and a chronic bowel trouble had been overcome. Now I can truthfully say I am well and happy. I am indeed grateful to God for Christian Science.

LAURA F. WEST, Thompson, Ga.

In the summer of 1907 I became afflicted with throat and lung trouble. I visited a throat specialist, who informed me that the disease extended into the lung and was spreading. I began to take medical treatment, but grew worse all the time. A year later I visited another specialist, and received further treatment. He informed me that my case was incurable and advised change of climate.

About this time my sister was healed in Christian Science, and she advised me to try it. I finally concluded to do so, and called on a practitioner of this city. After one week's treatment the disease in my throat and lung had disappeared, and I have never been afflicted in any way since. It is far beyond my ability to express in words my gratitude for this healing. Christian Science has been a great blessing to me and mine, and I shall always endeavor to live its teachings.—MRS. HARRIET ISRAEL, Anderson, Ind.

I am glad to tell what Christian Science has done for me, if what I have to say can benefit any one who is suffering as I was. In the latter part of the summer of 1907 I suddenly found myself intensely nervous and depressed. In addition to the above-named troubles, I suffered from headaches, sleeplessness, rheumatism, kidney and bowel disease, and a heart affection. I was in untold misery when Christian Science found me, but through the efforts of a kind and patient practitioner I am now well, and no one has more reason than I to be thankful to God, and to Mrs. Eddy, whose teachings have made this healing possible.

MRS. JEANNETTE LOWREY, Neodesha, Kan.

Having received so much benefit from reading the testimonials in the Christian Science publications, I wish to express my gratitude for these, because, when all else had failed, these statements led me to this truth for physical healing. After a few weeks' treatment I found myself perfectly free from mental trouble, nervous exhaustion, and the effects of an operation which medical skill, in years, had failed even to relieve. Words cannot express my gratitude for the physical healing, but I am much more thankful for the spiritual illumination which is enabling me to perceive that the dear old Bible is filled with rich treasures for me here and now. This understanding is bringing me peace, joy, and happiness. I am truly grateful to God for leading me to find Christian Science, and to Mrs. Eddy for revealing it to this age.

MRS. K. J. DUNN, Medford, Mass.

I find it difficult to express what Christian Science has done for me,—indeed, no words are wholly adequate to express my gratitude. For five years I had been subject to colds, ending in acute lung and bronchial trouble, also sleeplessness, loss of appetite, and great weakness. I also had a throat affection, which in the opinion of two doctors demanded an operation, as I coughed incessantly.

At this time a dear friend brought me two copies of the *Sentinel* (the first I had ever seen). After reading them I went out, though with great difficulty, as I had to walk.

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(I had received an injury in being thrown from a horse, which caused such pain in my neck that I did not ride on the street-cars any more than I could possibly help.) I bought a copy of "Science and Health with Key to the Scriptures" by Mrs. Eddy, and read it with no prejudice, but with no hope that it would heal me. I simply wanted to know what Christian Science was. When I had gone through the book once I knew very little about it; at a second perusal I was scarcely any wiser, but I read it five times in as many months. I also studied the Lesson-Sermon every day and attended the services.

At the end of that time I found myself completely healed, —strong, hearty, able to work and to walk a greater number of miles than I had been able to walk blocks before. (I should add that I had one treatment for the throat difficulty, as it did not yield readily.) Since then I have been able to keep well by making a practical use of our Leader's words in Science and Health, p. 418, lines 20-25. I hardly know what it is to feel fatigue. It is about six years since my healing, in which time I have not been laid up five days. I also laid aside my glasses at the time of my healing in July, 1904, and have not used them since, after having worn them about twenty years. The reading of the Bible in connection with Science and Health has become a source of strength to me. I have been helped in many other ways, —financially, in case of accidents, even where it was said that bones could not be set by a surgeon because so long a time had intervened before they were attended to.

For all the healing I am most thankful, and rejoice that God raised up our Leader to give this truth to the world.

MRS. E. AUGUSTA MCLENNAN, Vancouver, B. C.

[Written for the *Sentinel.*]

THE CHORD AND THE FLOWER.

MARY J. ELMENDORF.

THE gray mists rose from the river,
The white mists rose from the sea,
And, inland swirling in silence,
They swallowed the shore and the lea
Till they isled in their hungry billows
The lonely heart of me.

But a little white chord of music
And a little white flower of prayer
Came forth from my heart—from the garden
That God had planted there;
And they spilled their sweets like the roses
On the cold and somber air.

"Ye cannot stay," said the music,
"O mists, where the warm winds start!"
"Ye cannot blur," said the flower,
"The light that of love is part!"
And, lo, the wind, like a message,
And the sun uprose in my heart!

"Go back to your dearth and your silence,
O mists!" said the little white chord;
"Go back," said the prayer, "to your darkness!
Go back, ye powerless horde!"
And, lo, in my heart an angel
Stood guard with a flaming sword!

So the mists went back to the river,
The mists went back to the sea,
The blue unlocked the morning
With a turn of its golden key,
And the little white chord of music
And the prayer came home to me.

FROM OUR EXCHANGES.

[*Christian World.*]

Religion is immortal, because it represents the world's highest life. But its immortality does not mean the immortality of its forms. Their successive decay and disappearance are simply the preparation for newer ones which shall more adequately express its ever-growing vitality. Observe, as one illustration of this, what has been happening to the Bible. No instructed person now believes in its infallibility, in its verbal inspiration. It offers itself to us now as a human product, and thereby has opened for itself a fresh career full of new interests. Taken so, it comes to us as more than ever divine, because it is the deepest product of that humanity in which God seeks ever to incarnate Himself.

And what is true of the Bible is true also of the church. We have here, going on before our eyes, a change vaster in its character and consequences than that of the Reformation, or than any that has taken place in its previous history; changes of which it is impossible to forecast the issue. When we try to estimate what has happened in our own lifetime, the revolution in doctrine, in the general conception of life, we are staggered at the conception of what, in this sphere, is to happen within the next hundred years. Of this, however, we may be well assured. The movement will be not toward death but to a larger life. The church will be occupied with new applications of its central energy. In the loss of some of its old interests it will have gained new ones.

[*British Congregationalist.*]

God's opportunity lies in every thought and emotion that expresses holy discontent, that confesses ends unrealized and life unsatisfied. To the student who takes all his knowledge humbly, who is ill content with it as an imperfect thing, who carries it without arrogance, ready to lay down his most cherished presuppositions if the truth demands it, the glory of the Lord will come by the eastward gate to which his face is set. To the man who is dissatisfied with the attainment of his work, be it handicraft or braincraft, who sets forward saying, "I can do better yet," who is anxious to learn the finer play of the tools, the nobler use of mind and tongue and hand, God, the great artificer of perfect things, will come on the wings of the morning. Best of all, to the one who is dissatisfied with himself, who searches his whole character, who tries the springs of thought and action, to confess how far short he is of what he wills to be, who faces the new year with yearning desire for larger life,—to him the glory of the Lord will surely come, and its form will be like unto the Son of man. If you want God in any of the ways in which He cares to be wanted, as truth, as purity, or beauty, or righteousness, you will not miss Him. That is the great promise of life.

[Rev. George Batchelor in *Christian Register.*]

Paul standing there, overwhelmed by a sense of gratitude to Jesus, which in him became a commanding sense of obligation to other men, shows the proper attitude of the Christian church and of modern society today, and is a clear illustration of that lesson which, more than any other, we need to take home to ourselves,—the lesson that the great gifts which we have received from the past should in our hands become still greater things to be given to the future. We are bought with a price. We are not our own. We have no gifts which other men have not paid for. We have no rights which other men have not fought for. We have no privileges which other men have not won for us by toil and trouble and fidelity.

The new, the modern element which Christianity has brought into common life is a great respect for man and a profound gratitude to man as the giver of gifts. The Hebrew system exalted God, and did well. The Christian

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system exalts man as the minister of God, and does better. What we have under God received from man, that under God is due to man and must by us be given.

[Rev. F. C. Aldinger in *Universalist Leader*.]

In a very real sense we create our own God just as we make our own heaven. God exists for us the moment we act upon the supposition that He is, and that He is a rewarder of them who diligently seek Him. He has no vital reality for us until we thus make Him our personal possession. When I say there is a God, stated as an intellectual proposition, it has but little meaning to me. But when I can say, "my God!" then He becomes vitally related to me alone. He comes into my conscious existence, as it were, in response to the yearning and outreaching of my own nature. My very craving for a personal God, for the ideal life that God represents, and the willing advance I make on the assumption that such an object is within my reach, are at the same time the creative activities that make such a satisfaction real and possible for me. God becomes real and vital to me only as I appropriate Him; He responds only to the will and the heart that trusts Him and believes it wide for His incoming. He reveals and verifies Himself only to the will and the heart that trusts Him and believes that He is.

[Joseph D. Wilson, D.D., in *Christian Intelligencer*.]

The moralists felt that wrong-doing must meet a requital, and they looked to see that requital in this world. Experience had taught them so to look. Nemesis was not a fancy, but a fact. When they saw punishment falling upon the wrong-doer, no matter how fully he had been forewarned or how carefully he was guarded,—punishment coming from unexpected quarters and coming relentless and resistless,—they saw that in the constitution of the universe was the principle of retribution, and that fundamentally justice ruled. Their conclusions must have been founded on experience. It was not simply that it ought to be so, but that it was so. The acts of a man come back upon himself.

[Rev. K. C. Anderson, D.D., in *Hibbert Journal*.]

True religion is the soul's increasing desire to realize the highest unity with its source, aspiration in every direction toward that sublime end. And the height of spiritual experience is to know and feel the real and true and perfect in every realm of existence. It is to enter the inner sanctuary, the sacred chamber of the soul, the beautiful world of peace and joy, the inner realm where all is well, that secret place where dwells the soul serene. It is the fulfilment of all the hopes of human life, the attainment of the peace that passeth all understanding, the joy unspeakable and full of glory. It is the attainment of Christhood, the finding of the universal self, which is our real self.

[*Christian Work and Evangelist*.]

The great majority of Protestant ministers are feeling more strongly than ever that to confine God to any ordinance, or denomination, or even church itself, is to belittle Him, and it is a dangerous thing for any church to try to confine the grace of God to its own channel. The grace of God is a great flood, and no church or sect is great enough to contain it. It will burst through any one sect and run through a hundred other channels. If anything is manifest in our day, it is this very fact. The grace of God is flowing through every consecrated group of men.

[Woodrow Wilson in *Congregationalist*.]

To my thinking, the Christian church stands at the center not only of philanthropy, but at the center of education, at the center of science, at the center of philosophy, at the center of politics; in short, at the center of sentient and thinking life. And the business of the Christian church, of the Christian minister, is to show the spiritual relations of men to great world-processes, whether they be physical or spiritual. It is nothing less than to show the plan of life and men's relation to the plan of life.

SPECIAL ANNOUNCEMENTS.

FROM THE PUBLISHER OF MRS. EDDY'S WORKS.

THE CHRISTIAN SCIENCE TEXT-BOOK, "SCIENCE AND HEALTH WITH KEY TO THE SCRIPTURES."

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

ATTENTION IS CALLED to the new volume, "Poems by Mary Baker Eddy," now on sale. Specially bound; 79 pages.

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

FROM THE EDITOR.

All manuscripts submitted for publication in the *Sentinel*, *Journal*, and *Herold*, whether articles, poems, or testimonies, and all correspondence relating thereto, should be addressed to the EDITOR, and not to individuals.

FROM THE SOCIETY.

NEW PAMPHLETS.

Attention is called to a new pamphlet, "Causation: Viewed in the Light of Christian Science," by Frederick Dixon.

Also on sale are four new pamphlets: "Seeking and Finding," "Prayer and Healing," "The Divine Nature," and "Upward Footsteps." Each pamphlet contains five to nine articles that have previously appeared in the *Journal*, *Sentinel*, or *Monitor*; and they are particularly suitable for handing and sending to inquirers or persons who are becoming interested in Christian Science.

Hereafter, the price of all pamphlets (except "What our Leader Says" and "Christian Science and Legislation") will be reduced to 5 cents a copy; 55 cents a dozen; $2.00 for fifty, and $3.50 for one hundred. Hereafter, also, the republication in the English language of single articles as "tracts" or "reprints" will be discontinued. It is believed that their place is better taken by the daily article on Christian Science in the *Monitor* and by these new pamphlets and others that may be issued.

NEW POST CARDS OF THE MOTHER CHURCH.

Post card photogravure, in sepia tint; an exact reproduction of the large photogravure of The Mother Church Buildings and Publishing House with parkway in foreground. Single copy, 5 cents; twenty-five copies, $1.15; one hundred copies, $4.25.

FROM THE CLERK OF THE MOTHER CHURCH.

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"WHAT·I·SAY·UNTO·YOU, I·SAY·UNTO·ALL _ *WATCH*" JESUS

Vol. XIII. No. 23.

BOSTON, FEBRUARY 4, 1911

CONTENTS OF THIS NUMBER

ITEMS OF INTEREST. Brief Mention of Important Events. 442

THE LAW OF RIGHT DESIRE. W. D. McCrackan, M.A. 443

GOD'S SEERS. . . . Jeanie C. E. Andrews. 444

WISDOM AND LOVE. . . W. A. Bonshor. 445

EVER PRESENT. . . . . Mary Louise Geer. 446

LOVE'S ANSWER. (Poem.) . Laura Gerahty. 446

EXCERPTS FROM EDITORIAL COMMENTS. 447

EDITORIAL.

Obey the Law. . . . . Mary Baker Eddy. 450
[Reprinted from the Sentinel of Feb. 21, 1901.]

Wherefore? . . Mary Baker Eddy. 450
[Reprinted from the Sentinel of Nov. 27, 1902.]

The Demands of Truth. 450

The Contradictions of Belief. 451

AMONG THE CHURCHES.

Ventura, Cal. 451

Medford, Ore. 451

THE LECTURES.

Springfield, Mass. 452

Alhambra, Cal. 452

Brookline, Mass. 452

Winthrop, Mass. 453

TESTIMONIES OF HEALING. 453

FROM OUR EXCHANGES. 457



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



A NOBLE TYPE OF GOOD HEROIC WOMANHOOD

THE CHRISTIAN SCIENCE PUBLISHING SOCIETY
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ITEMS OF INTEREST.

National.

An additional endowment of ten million dollars to the Carnegie Institution of Washington has been donated by Andrew Carnegie, the founder. This brings his gifts to the institution up to a total of twenty-five million dollars. Coupled with the formal announcement was a declaration by Mr. Carnegie that the work of the institution had cleared from blame the captain of a British ship who ran his vessel upon the rocks, by proving that the British admiralty charts by which the captain was guided were two or three degrees astray. The discovery of sixty thousand new stars by Professor Hale at the observatory on Mt. Wilson, Cal., was also announced. This observatory, established by the institution, is to have a new telescope with a lens of one hundred inches diameter.

A special ruling permitting railroads to reduce rates on one day's notice, in cases of violations of the long and short haul clause of the railroad law, has been made by the interstate commerce commission. Hundreds of complaints have been made, and in many cases the railroads admit their justice, being willing to cut the rates. Heretofore, however, the changes have all been suspended pending investigation, and in some instances were held up for months. As the commission has repeatedly granted shippers reparation, the railroads wish to act quickly.

A knotty point of American bankrupt law has been settled by the United States supreme court, which holds that a secured creditor is not entitled to apply the proceeds from the sale of his securities first to interest on his principal accrued since the filing of the petition in bankruptcy, and then to the principal, and to prove a claim in a bankruptcy court for the balance of the principal. The rule, following the English usage, fixes the moment when the affairs of the bankrupt are supposed to be wound up, at the time the petition in bankruptcy was filed.

Based on the great discrepancy between the percentage of wrapper to filler and binder used in the manufacture of pure Havana cigars, and the percentage of actual Cuban importations on which duty has been paid as "wrapper," the treasury department has started an investigation of the tobacco importations from Cuba into the United States, which promises to unearth a larger loss to the Government's customs revenue than was disclosed by the frauds of the sugar trade in the recent investigations of that industry.

Organization of the Republican Progressive League by progressive Republican senators, representatives, governors, and others—an organization which will seek to "fight for the establishment of popular government"—was effected in Washington last week. Plans of the new league, which have been under way since the assembling of Congress, have been concluded, a declaration of principles signed, a constitution adopted, and officers elected.

The cruiser Detroit, which twenty years ago cost the Government $1,233,039, was sold as junk a few days ago for twenty thousand dollars. In the United States navy it is estimated that at the present time vessels that cost between one hundred and forty and one hundred and fifty million dollars are either in reserve, dismantled in navy yards, or admittedly of no further fighting value, and so soon destined for the scrap-heap.

In a quarter of a century the number of members enrolled in the national college fraternities has risen from seventy-two thousand to almost two hundred and seventy thousand, of whom thirty thousand are women. Of the more than seventeen hundred chapters of these societies, eleven hundred own or rent houses, which at a conservative estimate are valued at more than eight million dollars.

By a vote of nine to six the House committee on industrial arts and expositions decided to report favorably the Estopinal bill designating New Orleans, instead of San Francisco, as the city in which the commemoration of the opening of the Panama Canal should be held, and to appropriate one million dollars for a Government exhibit. When brought to a vote in the House, San Francisco was chosen by a vote of 259 to 43.

A joint resolution against the "trusts," providing an amendment to the Constitution enlarging the powers of Congress, has been introduced in the House and reads as follows: "Article 16—The Congress shall have power to prevent and suppress monopolies throughout the United States by appropriate legislation."

Retrials in federal, civil, and criminal cases, based on technicalities, will not be allowed, unless the technicalities are of such a character as to change the verdict, if a bill reported by the House committee on judiciary becomes a law. The bill is favored by President Taft and the American Bar Association.

The United States reclamation service has dealt with nearly four hundred million acres of land. This is being divided into small farms and is creating a class of independent citizens. The work is being paid for by the returns from the farmers to the reclamation fund.

The principal express companies of the United States have come to an agreement for reductions in rates. When two companies handle a package hereafter, the charge will be the same as if one company had carried the package from shipping point to destination.

A bill has been introduced in the Michigan Legislature which, if it becomes a law, will abolish all fraternities, sororities, and similar societies in the public schools of Michigan. Pupils who do not obey the law are to be expelled from school.

A jury in the United States circuit court at New Orleans returned a verdict of guilty against members of the New Orleans dock and cotton council, charged with conspiracy to interfere with foreign commerce through a strike.

The public service commission of New York has received a proposition from the Bradley Construction Company to build and operate the Triborough subway.

A postal card three by five inches and decorated with a profile of Lincoln in red ink, is to be put into circulation. It is intended for use in indexes.

A law has been passed by the House making it compulsory for the railroads to furnish steel cars for the railway mail service after 1916.

International.

The new labor movement which has recently assumed power in New South Wales, is strongly in favor of nationalizing the large primary industries. One of the first moves in this direction will probably be the making of bricks and tiles for the public works, which will result in an annual saving to the government of one hundred thousand dollars.

It appears that Professor Reisner, who has been carrying on the excavations for an American society on the site of the Israelitish capital in Samaria, has unearthed a hundred clay tables covered with inscriptions, which are believed to form a portion of the archives of King Ahab, a contemporary of the prophet Elijah.

Premier Katsura, in introducing the budget for 1911-12 in the Japanese lower house, congratulated the country on the greatly increased business reported during the past year. To the gain of two hundred and forty million dollars, the manufacturing industries alone contributed seventy million dollars.

The question of preserving intact numerous beauty spots of New Zealand has occupied the attention of the government for some time, and with this object in view it is expected that a new bill will shortly be passed forbidding the sale of geysers.

An extraordinary credit of eleven million dollars as a first instalment toward the construction of new war-ships appears in the Austro-Hungarian budget, which has been presented to the delegations by the minister of finance.

The land embracing part of Tara's hill, which is intimately associated with early Irish history, as it was in olden days the seat of the kings of Ireland, has been sold by auction in Dublin for $23,550.

The Egyptian cotton crop for 1910 is expected to exceed seven hundred million pounds.

Industrial and Commercial.

George Westinghouse has completed an invention by which, it is said, the danger to ships at sea in fog or darkness or under other unfavorable conditions will be greatly minimized. By means of the invention the officer on watch by simply turning a lever in an emergency can reverse all engines though running at full speed. The invention is designed specifically for use in vessels that are equipped with turbine engines.

Coal and coke exports from the United States in 1910 aggregated forty-five million dollars in value, and in addition to this more than twenty million dollars' worth was supplied to vessels engaged in the foreign trade, making a total of sixty-five million dollars' worth of coal passing out of the United States in the calendar year 1910.

Under normal conditions Lynn (Mass.) manufactures about forty million dollars' worth of shoes a year, employing in round numbers thirteen thousand workers in its one hundred and ten boot and shoe manufacturing concerns. To this should be added the manufacture of leather and other products allied to the shoe business.

If the consent of the Government can be obtained the Chelsea docks of New York will be extended one hundred feet farther into the harbor, in order to accommodate the increased length of new ocean liners. The docks now measure eight hundred feet.

According to the forthcoming Census Bulletin No. 110, giving cotton statistics for the year ending Aug. 31, 1910, the number of active cotton spindles in the world has increased from 105,681,000 in 1900 to 134,526,000 in 1910, or 27.3 per cent.

American sales to Argentina last year amounted to about forty-two million dollars. Sales in 1900 were $11,095,538.

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CHRISTIAN SCIENCE SENTINEL

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

THE LAW OF RIGHT DESIRE.

W. D. MCCRACKAN, M.A.

THE desire of the human race to have dominion over all the earth is very pronounced in our own day. In this connection the term "earth" may well be used in its broadest sense, as including also the sea and the air, as well as the associated concepts of time and space. Within comparatively few years the last blank spaces on the map have begun to be rapidly filled in, the loftiest mountain-peaks to be scaled, the greatest ocean depths to be fathomed, and the once mysterious forest areas to be finally explored. The aspiring desire of mankind to conquer the air is being fulfilled, that desire which has pursued the ages from the semimythological Icarus down to our own time. There seems to be a general consensus of opinion that material obstacles must no longer be permitted to impede the progress of mankind toward freedom and power, or to limit legitimate capacities. Materialism and so-called material laws must not be conceded the right of riding roughshod over man's mental and spiritual requirements.

Coincident with the conquest of "the earth," with the apparent reduction of time and space by means of fast trains, fast steamships, and flying machines, there is observable also a keen desire to improve political, social, and economic conditions. This is the age of the acknowledgment of the rights of woman; of a growing love of beauty in city and country; of prison reform and of the proper protection of dumb animals. It is an age which demands an improved newspaper, better roads and better homes as consistent with the eternal fitness of man's dominion over all the earth. Such conquests and reforms, whether already completed or merely anticipated, repose upon desire, and in so far as they tend to break down the limitations which the human consciousness tries to place upon man's capabilities for good, they proceed from right desire. The overcoming of material obstacles in order to establish man's mental and spiritual ascendency is according to law,—the law of right desire. It is in agreement with the prayer of righteousness or right thinking which makes for the revelation of the kingdom of heaven on earth. In the chapter on Prayer in Science and Health, Mrs. Eddy makes the statement that "desire is prayer; and no loss can occur from trusting God with our desires, that they may be molded and exalted before they take form in words and in deeds (p. 1).

Christian Science teaches how this "trusting God with our desires" is to be accomplished, how to bring them into consonance with His will, how to measure them by His standard. Thus Christian Science points out the law of right desire, the method of true prayer which does not remain fruitless, but leads to the demonstration of God's omnipotence over every material obstacle. Christ Jesus gave profoundly metaphysical advice concerning prayer when he said: "What things soever ye desire, when ye pray, believe that ye receive them, and ye shall have them." He points out that desire lies at the basis of prayer and that prayer is more than a mere supplication. He who prays cannot simply address a request to the Almighty and expect an answer, without himself doing his duty; and his duty is first of all to desire. If he prays in a perfunctory manner, what right has he to expect that he will receive? Moreover, he must believe that he receives, he must know and understand the possibility of that good thing which he desires, it must be a metaphysical reality to him. He must apply the law of right desire which will produce the right result, namely, that conquest over so-called material error which leads to mental and spiritual victory.

It is of course needless to ask God for some evil thing, *i.e.*, to pray from the basis of wrong desire; for God has no supply of evil to dispense and takes no cognizance of false prayers. To pray ignorantly for evil under the impression that one is praying for good, can bring no divine response. Here Christian Science points out the infallible distinction between good and evil, traces a line of demarcation, and sets in operation the law of right desire which brings true happiness, prosperity, health, capacity, and dominion over all the earth. In its broadest sense spiritual healing means the attainment of this dominion, because man's divine rights are thereby established in the face of sin, sickness, and death.

To believe that adverse material laws have power over man, and then to pray God to rescue him from their operation and control, is to pray ignorantly and falsely. So, also, to believe that the human mind controls man, debars one from recognizing the supreme government of God, the divine Mind. There can be no compromise in Science. There is but one real power governing the universe, including man, and that power is neither material nor mortal, but is God, Spirit, Love, as defined in the Scriptures. Acting upon this basis, working from the understanding of God as Principle, Christian Science is proving to the modern world that the law of right desire is as truly operative today as it was when Jesus, his disciples and apostles, and the early Christians healed sin and sickness centuries ago. There is no warrant in the Scriptures for assuming that God no longer hears the prayer proceeding from right desire. It is not reasonable to suppose that the science of spiritual healing has visited the earth only once, or that God has left mankind today with no spiritual salvation from the ills of mind and body.

We do not gather from Jesus' own words that he expected the works which he did and commanded others to do were to be confined to the particular period in which he lived. Whoever will turn to his sayings as found in John xiv. 12 and in Mark xvi. 17, 18, will acquire the certainty that spiritual healing was to be for all time, for all men, and in all places. Christian Science, by explaining the nature of right desire, showing it as the true prayer and demonstrating its beneficent results, is fulfilling the promises made and the injunctions given by Christ Jesus in regard to healing both sin and sickness. According to their understanding, modern men and women are today carrying out his commands in this regard. They are eschewing material means as well as the exercise of human will-power, and following prayerfully the law of right desire to its inevitable victory over evil in all its forms.

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GOD'S SEERS.

JEANIE C. E. ANDREWS.

IN the experience of all who have learned through Mrs. Eddy's teachings to ponder lovingly the records of the Scriptures, there are moments when some well-known Bible story is suddenly illumined with the glow and radiance of divine Science. With this illumination great lessons and a great joy pour into the waiting consciousness, and gratitude stirs an earnest longing to share this joy with others. Such was the writer's experience not long ago, while reading in the second book of Kings the record of the parting of Elijah from Elisha; and it is with the desire that it may help others as it helped her, that she offers the lessons gained.

Briefly the story is this. The aged prophet, after many experiences of strenuous work, of faithful conflict against the beliefs in false powers, false laws, false gods, had attained a time of comparative peace, had seen the false prophets and kings overcome, famine turned into plenty, and schools for sons of the prophets established in many towns. Realizing more and more his nearness to the Father, seeing that the younger students would be stirred and uplifted to greater individual activity when left to rely on God alone, he felt the time of his departure was at hand. He told Elisha, his student and companion, that God had called him to Bethel, and suggested that Elisha should stay behind. Elisha refused, wishing to accompany and serve his master to the last. On their arrival at Bethel, sons of the prophets came out and warned Elisha that God would take away his master; but, still unmoved, he journeyed on, though Elijah repeated his offer to leave him behind. At Jericho the same scene took place, with the same results. At Jordan, the sons of the prophets stood afar off, and Elijah and Elisha were left alone. Then Elijah asked his companion what good thing he should give him, and Elisha requested that he might receive a double portion of his master's spirit.

We know the rest. To the material sense of the sons of the prophets, a whirlwind arose which seemed to carry Elijah up with it, and to the spiritual sense of Elisha appeared a chariot of fire, from which fell the mantle of inspiration. Next we read the natural outcome of what each seemed to see. The students hastened out to seek a material body, and Elisha awoke to a great life-work. After three days' search, the former returned with their eyes opened to the barrenness of the land (the material state of consciousness) in which they were dwelling, and they requested Elisha to purify the waters which had made it so. This Elisha declared done, using salt as the symbol of purification. The Bible story is brief indeed, but illumined by divine Science its teaching is profound and full of hope and inspiration.

First we note the patient tenderness and wisdom of the aged seer. There was no stern requirement, no desire to force the unprepared thought into experiences too hard for it, into positions it was not ready to take. Gently he bade his student see whether he was ready to share with him Bethel, Jericho, Jordan.

Bethel! The scene of Jacob's lonely, weary sorrow, where he was brought face to face with the results of the sinful sense which had made him a homeless outcast, where he learned so to know himself that through repentance he could see a ladder of thought ascending to the Father. Was Elisha ready for such self-knowledge and ascension?

Jericho! The scene of the great trial of the Jews' capacity for humble obedience and unity, when for seven days they were bidden to march in steady order in the face of their enemies, without striking one blow for what they wanted, and finally to shout united praise and thanksgiving before the victory was outwardly theirs. Was Elisha ready for such obedient humility, thanksgiving, unity?

Jordan! To the Jews forever typical of the separation of the real from the unreal, of the necessity of consecration and purification. Was Elisha ready to stand in the midst of the waters (as the priests of old had stood), his trust consecrated to the unseen power of Spirit, the one God? Would Elisha dare to accompany his master through all these stages of ascending experience? Unfalteringly he answered, "Yes," and in his reason lay the certainty of success. "As the Lord liveth," he said, "and as thy soul [spiritual sense] liveth, I will not leave thee." Elijah knew this reason was all sufficient, "and they two went on."

The next lesson we notice is in Elisha's answer to the sons of the prophets, when they suggested to him that God would take away his master. He answered, "Yea, I know it; hold ye your peace. Elisha knew,—knew that what had led him and drawn his willing and obedient service was not the personality they saw, but the spiritual insight of Elijah; that it was the right thinking of the seer and not his bodily presence he had followed, and therefore no loss or separation was possible. Elijah would always go on thinking, and all right thinking blesses universally and eternally, and so he bade them, "Hold ye your peace." The belief in and fear of loss could not enter his heaven of Soul.

The third lesson comes after Elisha had proved his willingness and ability to share all these experiences. It was then that Elijah asked him what he could do for him. And Elisha answered, "I pray thee, let a double portion of thy spirit be upon me." What a lesson here for all of us,—a lesson in the understanding and unity of love that is real! Elisha knew that his desire was a right one, knew the limitless resources of good and God's law of progress. He had no fear of being misunderstood, of being rebuked for presumption or accused of rivalry. He knew that for them both there was one interest, one longing—to serve the Father. What a lesson in high hope and courage and brotherly love; and in Elijah's response there is no rebuff, no holding down, for he, too, knew no limit to the power and liberality of God. He showed nothing but the gentleness of the merciful teacher; he did not want his student to be discouraged or disappointed, and he admitted freely that the goal he had in view was difficult to attain, but he wanted Elisha to attain it, and so told him the way. "Thou hast asked a hard thing: nevertheless, if thou see me when I am taken from thee, it shall be so unto thee: but if not, it shall not be so."

How this action comes home to us and searches our desires and motives! It is not easy always to want those we have helped to receive a double portion. It is easy to want them to get on, but do not many of us want them to stay just a little bit behind us? Only the great-hearted have done or can do what Elijah did. The loving, generous shepherd-king could joyfully prepare what Solomon was to build, Elijah could show Elisha the way to surpass him, Christ Jesus could pray, "Father, I will that they also, whom thou hast given me, be with me where I am;" and promise, "Greater works than these shall he do." Our beloved Leader could write, "I long to see the consummation of my hope, namely, the student's higher attainments in this line of light" (Science and Health, p. 367).

It is only the great, loving hearts that can find their own in another's good, and so Elijah told Elisha the way. "If thou see me, . . . it shall be so." "See me"—not the flesh and blood of the corporeal Elijah, but the very essence of the man, his purpose and life-work, the meaning of that noble striving, watching, praying. Elisha knew that he could see. The man whose reason for following was "as the Lord liveth, and as thy soul liveth," could not know failure. As Elijah was parted from him, he saw his master's life-experiences as a chariot and horses of fire,—the fire of God which exalts and purifies; saw its meaning for his race,—that its example should be a mighty force, drawing all men with the swift strong power of thought ascend-

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ing to the Father, and in a great burst of joy and thanksgiving he exclaimed, "My father, my father, the chariot of Israel, and the horsemen thereof."

As he thus cried, the mantle of Elijah, the holy spiritual thoughts which had clothed his master's consciousness, fell upon him. He too divided the waters, and so radiant was the joy and power and consecration he reflected, that the sons of the prophets with one accord recognized it as the power of Spirit, God, and bowed before it. This, then, to the spiritual insight of Elisha, was the meaning of the experience he had shared; but how different the same events seemed to the less awakened thought! The recorder says simply that Elijah was carried up into heaven by a whirlwind, expressing, no doubt, the general thought of that day, which was, probably, that Elijah had lost his life in a whirlwind.

The sons of the prophets saw beyond that. They felt that with such spiritual understanding as Elijah possessed there must be some other explanation. They were not cognizant of the fact that it is because God lives that there is no death; and so they wanted to see it proved in matter; they wanted to assure themselves, in their own particular way, that Elijah had not died, and they thought and they felt that the way in which they could be convinced would be by finding a matter body. That was their idea of the demonstration Elijah ought to make of immortality, and so we find them asking Elisha to let them go and look for one. At first Elisha refused, but as they urged him he gave in to their desire.

Perhaps he felt that if obedience was not willing, not the result of understanding, it was worthless; felt, too, that he ought to show something of the patience Elijah had shown him, and so he let them go and waited three days while they vainly sought. Those days of fruitless seeking, however, uncovered their error to them, and they gained so greatly in understanding through the experience that they were no longer satisfied with materiality. They recognized that, though they had been placed in a pleasant land, they were barren because the springs of their thought were tainted. Elisha saw the spiritual uprising taking place through this recognition of the fruitlessness of looking for spirit and life in matter, knew that the purification of the waters of human thought had begun, and calling for salt (the symbol of purification), he threw it on the water, declaring with prophetic insight, "Thus saith the Lord, I have healed these waters; there shall not be from thence any more death or barren land."

In this new-old story of two of God's seers, we see an example of the patient and gentle guidance we should give to those who seek our help in their journey from sense to Soul,—the consecration of thought along every step of the way, demanding of us the generosity and unity of those who truly love. We find that what we see materially is the phenomena of what we believe and nothing else, but that what we discern spiritually is the manifestation of what God thinks. We learn, too, not to be discouraged over our seeming mistakes. The error that made the sons of the prophets wish to seek a corporeal Elijah led, through its reversal, to a desire for more fruitful labor and consequent purification. The great Master has said to all his students, "Ye are the salt of the earth." Each one of us, then, can cast the salt of our thought, purified and strengthened by experience, on the waters of mortal mind; and if we do so in the daily ascension of consecrated, united, grateful obedience, the time will surely come when we too shall declare, "Thus saith the Lord, I have healed these waters; there shall not be from thence any more death or barren land."

This story of the prophets has a parallel in our experience today. In deepest gratitude we recognize that one of God's seers has been living and working among us, in tender patience pointing out the way of Bethel, Jericho, Jordan, and we are longing that a double portion of that pure, brave, loving spirit may rest on us. The mistake of the sons of the prophets teaches us that what helps us is not personality, but righteous thinking, and that in eternal Mind's infinite circle right thinking and great loving never cease. Let us seek to see our Leader as Elisha sought to see Elijah, and even as we are bidden: "In hope and faith, where heart meets heart reciprocally blest, drink with me the living waters of the spirit of my life-purpose,—to impress humanity with the genuine recognition of practical, operative Christian Science" (Miscellaneous Writings, p. 207). So shall we receive the mantle of inspiration as did Elisha and go forth radiant with love and joy and power, to help and heal.

WISDOM AND LOVE.

W. A. BONSHOR.

In one of Jesus' parables we read: "And I say unto you, Make to yourselves friends of the mammon of unrighteousness; that, when ye fail, they may receive you into everlasting habitations." For quite twelve months from the commencement of his study of Christian Science, the writer fought every step of the way; passages of Scripture would seem so shrouded in mystery that the feeling would come to give it all up. The verse above quoted was such a one, and an incident of recent date has brought him a much clearer understanding of its meaning.

A young man was sent to call on another with reference to a money affair, and on making his business known he was promptly shown the door and told not to call there again, which caused others who heard it to smile at the visitor's expense. Having learned something of the sermon on the mount, however, he "held his peace" and came away. A little resentment which tried hard to creep in was completely destroyed, and the visit did its work without any trouble whatever. The incident was almost forgotten, until some weeks afterward, when the young man was again passing that house. It was at a time when he was unable to realize fully that God was his strength; the day was cold and the roads were heavy with the passing winter, and there seemed nowhere that he could rest. At this moment he noticed he was close to the house, and the suggestion presented itself that had he not quarreled with its occupant he could have asked to rest there. He knew there had been no quarrel on his part, and instantly banishing the error, he stepped into the house. His former friend recognized him, and at once asked what was wanted, to which he replied that he would like to rest, and in response a welcome was given him to stay as long as he wanted to.

The one who called at the house made daily effort to serve God; the other served mammon. The writer drew from this incident the lesson that the passage above quoted was identical with the admonition to "love your enemies." Would the same result have followed had resentment been manifested instead of overcome, at the first visit? Would it have left the consciousness of good uppermost in the man's thoughts, had he been reviled again? No; and the seeming failure of the visit would have been complete, had the good done to another been withheld. He saw too that the "everlasting habitations" referred to in the parable meant much more than any material structure, and when the door was opened to him that cold day he realized that the goodness of God is indeed an everlasting shelter.

This presented another thought on the same passage: One does not have to accept the same views in order to be a friend; the schoolmaster who is teaching the older scholars Euclid does not have to depart from the principle of mathematics when he stops to teach the little one that two and two make four. He is lifting the child out of the bondage of ignorance, which is unrighteousness, into the true sense; and as the child advances step by step, by putting into practice what he has been taught he forever appreciates the good he has gained at his master's hands, though he may never see him again.

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Jesus taught his disciples all he could possibly teach them in this world, but his difficulty was in lifting them to do what our Leader has been continually striving to do, viz., to make all students look to Principle. Jesus said, "The Father that dwelleth in me, he doeth the works." He also said, "I have yet many things to say unto you, but ye cannot bear them now." He had called the unrighteous to repentance, he had shown them the way of salvation; he made to himself "friends of the mammon of unrighteousness" by showing them the way out of their sinning sense; condemning none, healing all that came to him, not once departing from Principle, God. When his earthly mission was completed, the same thoughts which had prompted his life-work carried him above the material senses into the "eternal habitations" of Truth and Love. He said, "The works that I do shall he do also." We know, as we journey on the road he has mapped out for us, that we may meet obstacles and sometimes seem to fail, but the truth which found us while in sin, and lifted us above it, will eventually carry us into the realm of divine Love. We fail to find any relief from believing that life is in matter, but the true sense of life comes when we can say with our Master, "I and my Father are one."

EVER PRESENT.

MARY LOUISE GEER.

THESE comforting, sustaining words of the Master, "Lo, I am with you alway," a strong-tower in time of trouble to many a Christian throughout the years since they were spoken, have recently been unfolding in the writer's thought. As the light of Christian Science is thrown on the gospel story, we learn to know Christ as "the power of God, and the wisdom of God," as the perfect, spiritual idea of God and man, ever present in human consciousness, awaiting recognition. We learn also that to every mortal, be it soon or late, no matter what phase of belief in a life apart from God he is now manifesting, this recognition of the right idea, or Truth, will surely come.

Believing himself to be free, all unconscious that he is shut away from the light of Life by barriers of his own making, mortal man works and plays, laughs and cries, fears or admiringly studies his prison-house, making its walls grave or gay according to his own changing concept. But, whether it seems to be a gilded cage of sinful pleasure or dark with dread disease or mental anguish; whether a sleepy or lively satisfaction in physical and material well-being or in intellectual or moral self-righteousness, the realization will dawn that it is a prison, and the bars will become unbearable in some direction, and for this moment of awakening the radiant Christ has been waiting since the beginning of time. As the prison walls are really nothing, the final result is inevitable—even salvation, absolute and eternal, from all the mortal beliefs, fears, and suffering; and from this salvation there is no escape, though the prisoner is sometimes beguiled into believing that it is the prison from which escape is impossible.

Not infrequently, from some one of the dungeons of sense comes the cry, "I see it all, but I cannot grasp it! This wonderful Truth is the Christ, and I believe, but I cannot break down the walls." Jesus exemplified for all time the transcendent power to manifest the Christ, the unfailing ability to understand and demonstrate in human terms the truth about God, man, and the universe. This power is with us always, and as we recognize that it is within and not without, the first of the forbidding walls fades into nothingness, and we find that we are already one with the waiting Christ; that nothing ever has or can separate us.

From the darkness of another prison cell may come the suggestion that the walls, if not too unyielding, are yet too beautiful to be destroyed. We hear Peter saying, "Be it far from thee, Lord: this shall not be unto thee," only to be met by the instantaneous, "Get thee behind me, Satan: thou art and offense unto me: for thou savorest not the things that be of God, but those that be of men;" and again Jesus, the highest human concept, is Master, the walls vanish and the Christ is revealed.

Not only is this thought a help in dealing with the first feeble turning toward the light, when the mortal begins to loathe the husks and long for the Father's house, but it emphasizes again the daily lesson that we, as Christian Scientists, are all learning with gladness; that, no matter what the present problem presents, the sole limitations are of our own making and of "such stuff as dreams are made of," for ever in the sanctuary of right thinking stands the Christ, saying with loving assurance, "Lo, I am with you alway."

[Written for the *Sentinel*.]

LOVE'S ANSWER.

LAURA GERAHTY.

A WOMAN trod the outskirts of the city,
Hungry and lone, weary of want and stress;
And some who passed her cast a glance of pity,
Or checked their laughter at her loneliness.

She prayed for more—to satisfy the craving
Of hungry children waiting her return;
She prayed for less—of stint and pinch and saving,
The forced endurance of things, hard to learn.

She did not pray for death. No terror bound her;
No coward-sickness seized her hungry soul;
She longed to live, to work like others round her
With hope her anchor and success her goal.

Long thus she stood, while the soft breeze caressed her
And gently played around her brow and hair.
An all-absorbing heart-desire possessed her
To gain God's ear and pour within her prayer.

. . . . . .

Time was when Jesus came where one was sleeping,
And all around believed that she was dead;
"Arise," he said. Dispelled were woe and weeping
When at his word she rose and left her bed.

The lame man leaped with joy, all anguish fleeing;
"Take up thy bed, and walk," the Master said;
The light came at his word to eyes unseeing;
He brake the loaf and multitudes were fed.

Ah! she would close her eyes, and see Christ walking
Along the crowded streets by men unseen;
E'en through the clamor she would hear him talking
And catch his accents with the love between.

. . . . . .

The day-dream vanished; but the prayer rose, falling
Upon a heart wherein Love's image dwelt.
And there, while waiting for the Master's calling,
The knowledge of a sister's need was felt.

Then through the city, bent on comfort giving,
She hastened to that home of want and stress,
With work enough to make each day worth living,
And loving words that held the power to bless.

Next morn the sun rose on a plenteous table,
On busy fingers, children at their play;
And one glad heart from want secure and able
To prove the Christ is present here today.

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EXCERPTS FROM EDITORIAL COMMENTS.

[*Denver (Col.) Post.*]

Mrs. Mary Baker Eddy, Founder and Leader of the Christian Science church, has gone to her reward. She needs no tears, no sobs, no grief. Her spirit has earned eternal rest, and has departed to claim its wage. This woman stood behind a new church, a new belief, a new creed. By her teachings she brought ease and quiet to many a tired, worn-out body, contentment to many a weary heart, and peace to many a soul in distress. If that be all she ever did, then her work was well done; but there was more, oh, so much more! She started out alone. She gathered around her a little circle. They believed—with her. The enthusiasm spread, until finally thousands—millions—were ready to embrace the teaching that brought joy and happiness, and nothing else.

Mrs. Eddy raised up an institution—and supported it—which promulgates the beautiful thought that every human being is graven in the image of its God, and that there is no evil in the world except that which has grown into the hearts of the people of the earth. Cast out that evil—according to her—and nothing but bliss remains. Take away the bickerings and revilings which have been the Christian Scientist's lot; forget the attacks to which he has been subjected, and you still have left a Principle that has aided a world to higher and better things. It teaches of a glorious world to come, where tired souls will find a safe haven. It tells of a hereafter where spirits worn from the world's strife will find eternal happiness. It depicts another existence that we should all be glad to go to. It whispers of no death fear; it voices no sick-bed alarm; it dismisses belief in bodily ailments; it cries that the world is good, that all is beautiful, that there is no wrong or evil except that which we ourselves create. Without argument, without defense, taken merely as an abstract proposition, the thought is exquisite. It has brought the smile to many a worn face, ease to many a body in pain, and contentment to many a sore-tried heart.

The church this woman reared will live on. Others will rise up to take her place. Many will continue the work which one had done before. But, remember, just as she taught there should be no grief in the world, she wants none now that she is gone. It came her time to go, and she went with the knowledge she was but journeying to the things she had laid up for herself in another world. If she could speak today, she would say to all her followers: "Let there be no heartaches."

[*Herald-Democrat*, Leadville, Col.]

It is not every generation that is permitted to witness the passing of the founder of a religion, nor is it every generation that produces such a unique character. In fact, the history of the world furnishes comparatively few individuals with the peculiar qualifications needed to lead a great movement of a spiritual character, and away from the orthodox standards of the period in which they lived.

Mrs. Eddy will probably stand alone in some respects. There have been great woman teachers and leaders, women notable in every walk of life, but no woman has ever before actually founded and established a powerful religious sect, and has so guided and directed its energies that its adherents are now numbered by the hundreds of thousands and its material wealth counted by the millions, and which is recognized by students of religious phenomena as one of the most remarkable manifestations of the kind the world has ever seen.

Mrs. Eddy makes the Bible the basis of her teachings. Herself an educated woman and a student of what science calls ultimate problems, or as it is termed metaphysics, she evolved that remarkable combination, the uniting of a difficult metaphysical abstraction, namely, the non-existence of matter and the reality of mind, with deep religious feeling. The philosophers had been disputing for centuries about mind and matter, good and evil, pain and pleasure. Mrs. Eddy boldly seized on a single proposition—God is all good, therefore there can be no evil, hence the things called evil are figments and imaginings of mortal mind—and a new religion appeared.

It appealed to thousands in the midst of the American civilization of the nineteenth century, because it offered to accomplish a definite purpose in this world, namely, the healing of disease. It won its converts, as all religions have won theirs, by demonstrations of its ability to cure, for no one can deny the fact that there have been cures accomplished.

It is not our purpose to discuss the arguments for or against Christian Science. It is not how the cures were made which Christian Science claims are made through the agency of its creed. The point is that the faith of this remarkable woman spread and grew, and it is now one of the recognized forms of religious belief. It has all the outward trappings and insignia of the church militant,—established churches, its governing bodies, its ritual, its missionaries, all things that form the fabric of the organized religious society.

Another interesting feature of the rise of Christian Science is that it is probably the only example of a religion coming into being about whose early beginnings there can be discerned none of the smoke from the fires of martyrdom. It is a religion that has never been persecuted. It was born into the world at a time when this method of exterminating heresy had happily gone out of fashion, and in a country where church and state were absolutely separated. Whatever fights Christian Science has had to wage have been the purely intellectual battles of theological controversy.

[*Lebanon (O.) Western Star.*]

Mrs. Mary Baker Eddy, the organizer of the Christian Science church, is dead, or—as the adherents of that faith more beautifully say—has passed from among us. In leaving this world, she leaves it the richer because of her life and her teachings.

We are not a member of that church, but for it we have words of commendation, just as we have for all branches of the church and all organizations, under whatever title they are living, that seek to alleviate pain and sorrow, whether physical, mental, or spiritual, and thus make this old world better. It is our pleasure to know many members of the Christian Science church, and it is also a great pleasure to say that—judged by the standards by which the world judges Christians—every one of them is leading a more worthy life than was led before accepting that belief. This might have been true had they united with any other church—we are not seeking an argument, simply stating a fact.

[*Current Literature.*]

The column on column of news despatches and editorial comment evoked by the death of Mary Baker Eddy, the Founder of Christian Science, may be said to reveal an important change in the psychology of this country. America, it is clear, is beginning to take Mrs. Eddy and her doctrines seriously. Where in past years bitter intolerance and a disposition to regard her as a charlatan have existed, the prevailing spirit is now one of interested inquiry. "Whatever the degree of faith or unfaith with which the individual may look upon what she taught and what was accomplished by or through her teachings," says the *Chicago Tribune*, in a mood that is almost universal, she was "one of the most remarkable women of her time." The *New York World* goes farther in characterizing her as "perhaps the most extraordinary woman of her century."

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[*Seattle* (Wash.) *Daily Times.*]

Mary Baker Eddy is dead—and in her death one of the most interesting characters of modern times has passed away. Even an "unbeliever" must pay tribute to the force and influence of this wonderful woman. There are those who scoff at her death—claiming that she taught the doctrine that there was no such thing as death; but it will be remembered that there have been those in all times who have scoffed at those who could not verify in realism the theories of an ideal. This is not intended as a discussion of Christian Science in any of its phases. We are treating of the woman herself, rather than of anything which she taught or sought to teach.

Christian Science today is known all over the world, and it is safe to say that this fact is due almost entirely to the work of this wonderful woman. There are at least only two or three persons in a century of the history of the world who have developed such a following as this aged woman commanded. Most women, in similar conditions, would have arrogated to themselves a sort of regal authority and regal splendor. But this woman lived simply and quietly—not in poverty—not in luxury—but in comfort. Her pleasures were few and her wants—not many. Offered almost idolatry by some of her followers, she accepted little in the way of homage, and what she did accept she accepted rather as a vindication of her teachings than as a tribute to her personality. And yet it will be as a "personality" that at least the "unbelieving" world will remember her at the present. She was a wonderful woman!

[*Lima* (O.) *Times-Democrat.*]

Whatever may have been said in opposition to the teachings of Mrs. Mary Baker Eddy, by authorities in other religious denominations, it must be admitted that her followers are the cheeriest lot of optimists, as a whole, there are in the world today. They look upon the bright side of everything, and they see and know no evil. There is no room in them or among them for the man or woman who thinks evil. For that, if for nothing else, the Founder of The Mother Church should be and will be called blessed. It isn't a bad sort of a religion that, which makes people look on the bright side always, and forever and continuously instils the doctrine of love.

There is something more than ordinary in a life that by example and teaching has remade many chronic grumblers and fretful invalids into bright, active, and helpful men and women. There is something in a life which, in the face of a constant storm of controversy, such as has raged about Mrs. Eddy, can bring to it growing thousands of devotees of all classes, each with sincere belief in the truth of Christian Science. There is some wonderful force behind a life that can cause the building of hundreds of magnificent places for worship.

At this near view of the work of Mrs. Eddy it is certain she has given to thousands upon thousands a message of peace, hope, and ultimate freedom from the ills that have been their lot. What the future judgment may be, only the perspective of time as a calm analyst of the influences which shape thought can determine. Anyhow, the world is better, much better, that Mrs. Eddy lived.

[*Lowell* (Mass.) *Courier-Citizen.*]

The death—for let us speak as the world's people do—of Mrs. Mary Baker Eddy, head of the Christian Science church and Leader of that sect, will receive wide notice in due proportion to the importance of the position of this remarkable woman in the world of affairs. Of all the variants on the theme of the Christian religion, hers is the only one of very recent years which has attained to world-wide magnitude. Differing from other denominations of Christians in its attitude toward the visitations of disease and frequently misunderstood even there, it has achieved an uncommon degree of attention. Judged by the purely pragmatic theory, it must be acknowledged to have made its way and to have assured its position, at least for the present generation. That which, in its day, actually gives to its adherents comfort and joy in this world and a hope of the life everlasting in the world to come, is entitled on those merits alone to share in making up the "true" religion of mankind. All that helps has its place.

Whether one follow Mrs. Eddy's peculiar teachings or not as they affect certain details of her faith, it must be admitted that she set before men and women of the materialistic nineteenth and twentieth centuries a system of belief that has afforded to many hundred thousand much practical comfort and hope. Whether or not the practices of Christian Science, in the healing of the thousand natural shocks the flesh is heir to, or its maintenance of a belief as to the non-existence of pain and suffering for one in whom a proper frame of mind is induced by faith, are justifiable on the basis of actual science, the fact must remain undisputed that for such as do believe in them there has been a remarkable force.

[*Tuscaloosa* (Ala.) *News.*]

The passing of Mrs. Mary Baker Eddy removes from the world one of the most remarkable women of the last and present century, if not of all time. Practically all other religions or sects of religions have had at their head men, although women have always played a large part in upholding them and spreading their influence. Mrs. Eddy stands alone among women as a great religious teacher.

Regardless of the sanity of the doctrines of Mrs. Eddy, one cannot but acknowledge the power of mind and personality that enabled her to build up a powerful church. From a very simple beginning, Mrs. Eddy worked and studied constantly until today her followers are numbered by thousands and the property which the church owns is valued at millions. But Mrs. Eddy was not merely a religious worker in the narrow sense of the word. She not only gave her best thought to what she considered the spiritual and bodily needs of the world, but also contributed generously in money to philanthropic movements and to civic improvements. All in all, the ninety years of her life were well spent, for she no doubt brought both spiritual satisfaction and bodily comfort into many homes.

[*Telegraph,* New London, Conn.]

It is not our province to dwell upon the significance to Christian Scientists of the passing of their beloved Leader. Suffice it to say that while her departure is felt in sorrow and regret, her followers have no fear that the loss of her physical presence is to deprive them of the fruits of her life-work, nor will there be any attempt or tendency upon their part to deify her human personality, understanding her teaching to forever condemn idolatry. As a religious leader Mrs. Eddy is unique. History affords no parallel. The world accords to her the distinction of having been the most remarkable woman of her time, and for the most part is content that the truth or falsity of her teaching shall be tested by time and by its fruits rather than by the rules of logic or of orthodoxy.

[*Day,* New London, Conn.]

Mrs. Eddy certainly was a remarkable woman. She had the faculty of leading others, and the success of the movement that she originated is the greatest monument that could be reared to her memory. The growth of Christian Science has been one of the wonders of recent times, and the fact that it prospered in spite of the most violent opposition and abuse shows that there was something about it that appealed to the intelligence of its devotees, for it has attracted men and women of notable intellectual ability.

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[*Times-Record*, Fort Smith, Ark.]

Whatever one's views as to Mrs. Eddy's teachings, she must be accorded rank as one of the greatest intellectual forces of the world's history. She won this distinction through the usual adverse influences which must be overcome by any one who advances a thought out of the beaten, well-trodden path—namely, ridicule, slander, calumny, and a persecution no less cruel for that it was not physical. Beginning with a handful of student followers, today the principle which she advanced is taught in approximately a thousand churches in this and other lands, many of them of the most costly and beautiful architecture. To have accomplished this in the span of one life, to see the humble beginning and the wonderful spread of one's thought, is something given to few mortals. Besides this, Mrs. Eddy had the satisfaction of knowing that the acceptance of her thought and interpretation of the Word of God had brought the blessing of health to many thousands sick in mind, heart, and body. This reapplication of the divine injunction to heal the sick through the teachings of Christ, although for many years it subjected her and her followers to ridicule and opposition, has at last, by its demonstration of truth, aroused the emulation of the older established sects so that they are seriously considering the formal recognition of a long neglected practice of the early Christian faith.

[*Phœnix* (Ariz.) *Democrat.*]

Probably no person during this century was subjected to a greater degree of criticism than was this patient, silent woman. While we are not wholly familiar with the teachings of Mrs. Eddy, yet we realize that she has accomplished a great work in her lifetime; and today probably not another individual in all this great country will be more sincerely mourned.

The charge that Mrs. Eddy was rich—that her gifts were utilized for the accumulation of wealth—is not well taken. Her wealth came from a grateful people; came from a grand army of men and women who loved their teacher for the benefits that came to them through her teachings. During the last forty years Mrs. Eddy has probably brought more sunshine into the homes of the poor—instilled more hope into the sinking, tired hearts of ailing humanity—than any one person in the last century. Her life was devoted to the uplifting of humanity; and, be her teachings as they may, hundreds of thousands of intelligent men and women will today drop a tear in kind and loving remembrance.

[*Portland* (Me.) *Express and Advertiser.*]

Through years of misunderstanding and misrepresentation, Mary Baker Eddy, the Discoverer and Founder of Christian Science, went serenely and confidently on with the work she believed herself called to do. She lived to see her faith adopted in many lands, to see beautiful and costly church edifices erected in many cities, both in America and abroad, lovingly dedicated to her and to her teachings. Only forty years have passed since she stood alone, the only exponent of her faith in all the world. Today thousands rise up to call her blessed, and in the Wednesday evening meetings of the denomination, clouds of witnesses testify weekly to the power of divine Love, as she taught of it, to heal from sickness and from sin. These followers constitute the monument to her memory which must most have contributed to her joy. Mrs. Eddy's place in history is secure. Her adherents are living examples of a vital faith. The church she founded holds an important place in the religious world. The voice of detraction should now be forever silenced.

[*News-Democrat*, Canton, O.]

The death of Mary Baker Eddy, the Founder of Christian Science, has closed the earthly career of one of the most marvelous women of modern times, if not of all time. That she was a profoundly good woman, teaching a gospel of truth and love, will be universally admitted. That the influence of her teachings—the philosophy she preached and practised—has been tremendous, must be acknowledged. Measured by the results it has accomplished for the thousands and tens of thousands of men and women who, understanding it and believing it, have made it a rule of their life, its potentiality cannot be doubted.

While the passing away of Mrs. Eddy has brought a sense of sorrow to her devoted followers, they insist that the church will not perish, but continue its growth, and the philosophy of Christian Science will be as enduring as time itself. Be that as it may, the death of Mary Baker Eddy removes from earth a woman of whom it can be said, The world has been made immeasurably better because she lived in it.

[*Coshocton* (O.) *Daily Age.*]

The passing of Mrs. Mary Baker Eddy removes one of the world's great women, no matter whether one agreed with her teachings or not. She filled her place in the world and filled it well. Her teachings, no matter what else they may maintain, worked for purity, honesty, and temporal concord, as well as the ever betterment of self. She held undoubted power over those who followed her faith, but mature study of conditions leads an outsider to believe it was the power of love rather than the power of fear. With a wonderful equanimity she withstood the bitterest assaults, and was an embodiment of the Biblical adage that "a soft answer turneth away wrath."

[*Pueblo* (Col.) *Indicator.*]

Mrs. Eddy is dead, but Christian Science did not die with her, and thereby is unfolded a tale of more stability than many supposed the cult possessed, for this remarkable woman was its originator, its Founder, and for long years one of its chiefest supporters. And now that she is gone, that the gospel which she expounded still remains is to be taken as one of the proofs that Christian Science is based upon something substantial. It must be that it affords great spiritual comfort and consolation, else so many men and women of high intelligence and well known good citizenship would not belong to that sect.

[*The Farmers Voice*, Chicago, Ill.]

Not merely one of the world's great women—one of the world's great personages passed away when Mary Baker Eddy died in Boston. She must be adjudged great if measured only by the extent of the influence she exerted over the minds and lives of men and women over all the earth. That influence was world-wide and strongly potent in its workings, guiding and controlling the views of hundreds upon hundreds of thousands of exceptionally intelligent disciples.

[*Temple* (Tex.) *Daily Telegram.*]

In the day in which a religion is born but few people realize it, and it takes generations usually to develop a following for great teachers. In Mrs. Eddy's case she lived to see her church and her doctrines adopted by millions, and who knows but that in the distant future those who knew her and were her companions will be held in the same veneration as are today the disciples of Christ, whose teachings she illuminated?

[*Yorkshire Evening Post*, Leeds, England.]

No one (says a writer in the *Outlook*) ever entered Mrs. Eddy's study who did not leave it not only a braver but a better man.

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CHRISTIAN SCIENCE SENTINEL

EDITORIAL

[Reprinted from the *Sentinel* of Feb. 21, 1901.]

OBEY THE LAW.

THE following, from the pen of the Rev. Mary Baker Eddy, appeared in the *Boston Herald* on the 17th inst.:—

To the Editor of the *Herald:*

On the subject of reporting contagion I have this to say: I have always believed that Christian Scientists should be law-abiding; and, actuated by this conviction, I authorized the following statement, which appeared in the *Boston Herald* about one year ago:—

"Rather than quarrel over vaccination, I recommend that if the law demand an individual to submit to this process, he obey the law; and then appeal to the gospel to save him from any bad results. Whatever changes belong to this century, or any epoch, we may safely submit to the providence of God, to common justice, individual rights, and governmental usages."

This statement should be so interpreted as to apply, on the basis of Christian Science, to the reporting of contagion to the proper authorities when the law so requires. When Jesus was questioned about obeying the human law, he declared: "Render unto Cæsar the things that are Cæsar's," even while you "render unto God the things that are God's."

MARY BAKER EDDY.

Concord, N. H., Feb. 17, 1901.

[Reprinted from the *Sentinel* of Nov. 27, 1902.]

WHEREFORE?

MARY BAKER EDDY.

OUR faithful laborers in the field of Science have been told, through the alert editor-in-chief of the *Christian Science Sentinel* and *Journal,* that "Mrs. Eddy advises, until the public thought becomes better acquainted with Christian Science, that Christian Scientists decline to doctor infectious or contagious diseases."

The great Master said, "For which of these works do ye stone me?" He said this to satisfy himself whereof he spake as God's representative—as one who never weakened in his own personal sense of righteousness because of another's wickedness, or the minifying of his own goodness. Charity is quite as rare as wisdom, but when it does appear it is known by its patience and endurance.

When, under the protection of State or United States laws, good citizens are arrested for manslaughter because one out of three of their patients, having the same disease and in the same family, dies while the others recover, we naturally turn to divine justice for support, and wait on God. Christian Scientists should be influenced by their own judgment in the taking of a case of malignant disease, they should consider well as to their ability to cope with the case—and not overlook the fact that there are those lying in wait to catch them in their sayings; neither should they forget that, in their practice, whether successful or not, they are not specially protected by law. The above quotation stands for this: Inherent justice, constitutional individual rights, self-preservation, and the gospel injunction, "Cast not your pearls before swine, lest they trample them under foot and turn again and rend you."

And it stands side by side with Christ's command, "Whosoever shall smite thee on thy right cheek, turn to him the other also." I abide by this rule and triumph by it. The sinner may sneer at this beatitude, for "the fool hath said in his heart, No God." It is known that the good young student, Mr. Lathrop, after he was prosecuted for practising Christian Science, finished healing the cases of diphtheria that he had on hand. Statistics show that this Science cures a larger per cent of malignant diseases than does *materia medica.*

I call disease by its name, and have cured it thus; so there is nothing new on this score. My book Science and Health names disease, and thousands are healed by reading its name and learning that so-called disease is a sensation of mind, not matter. Evil minds signally blunder in divine metaphysics; hence I am always saying the unexpected to them. The evil mind calls it "skulking," when to me it is wisdom to "overcome evil with good." I fail to know how one can be a Christian, and yet depart from Christ's teachings.

THE DEMANDS OF TRUTH.

THERE are many who have a peculiar and quite unwarranted concept of Christ Jesus' moral teachings. They apparently believe that he manifested an easy toleration for wrong-doing, and differed from the Pharisees mainly by holding a more flexible standard than theirs,—an opinion which is indeed wide of the fact. It is true that the standard of the master Christian was different from that of the religious leaders of his time, but the difference was due to the greater spirituality of his ideals and teachings, which of necessity made a greater demand for righteousness than did their material requirements. Christ Jesus said that he had not come "to destroy the law, or the prophets: . . . but to fulfil;" and throughout all his teachings we find the demand for obedience to God's law in thought, word, and deed.

There is something almost startling about the test which the Master gave in his sermon on the mount, already quoted, when he said, "Except your righteousness shall exceed the righteousness of the scribes and Pharisees, ye shall in no case enter into the kingdom of heaven." He then proceeded to press the absolute demands of Principle for that righteousness which alone can meet the requirements of spiritual law. He declared that the indulgence of hatred is a violation of the command, "Thou shalt not kill," and that lustful looks and desires constitute adultery. At this point some one may ask, "What about the sinful woman brought to Jesus for judgment?" to which it may be answered that in this case the sin was admitted by the woman and condemned by her accusers; but the Master's condemnation of the sin went deeper than did theirs, for he pointed to its utter annihilation when he bade the woman "sin no more." No mere surface morality did he teach or live, but that which expresses in ceaseless endeavor the perfection of our Father-Mother God, and no lower standard than his can find any place in Christian Science.

Any plea for error, however disguised, is but the "thief" which the Master declared comes "to steal, and to kill, and to destroy." Any phase of error which would rob us of our sense of true and complete obedience to divine law would next rob us of health and even life, whereas obedience brings health, happiness, and long life. Our revered Leader declares that "chastity is the cement of civilization and progress" (Science and Health, p. 57), and this applies to married and single, and is above, not beneath, the moral standards of the scribes and Pharisees of our time. It does not trifle with temptation under the guise of "platonic friendship," or anything else which leads from the straight and narrow path of duty. The poet's note of warning may well awaken thought:—

Where lives the man that has not tried,
How mirth can into folly glide
And folly into sin!

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We read that Jesus made such a demand for purity in the marriage relation that his disciples said it were good in such a case not to marry. Mrs. Eddy says "matrimony should never be entered into without a full recognition of its enduring obligations on both sides" (*Ibid.*, p. 59). Human affection at its best is not sufficient to meet our deepest needs, yet this is not an argument that we should love less, but rather that we should love more unselfishly, hence more divinely. Temptation usually assails mortals through the weakness of vanity and self-seeking. As Christian Scientists we surely desire to lessen the world's misery, and to do this we must make it better; which we cannot do unless we ourselves are better and ever aspiring for the best, the Godlike.

The "pure in heart" see God, and thus they see goodness and beauty everywhere; and they find joy, not sadness, in meeting the requirements of God's law. Nothing is more stupefying than the delusion that any one can trifle with the demand for spiritual purity, and there is nothing that gives such strength and elevation to character as the moral purity which results from whole-hearted obedience to the demands of Truth.

ANNIE M. KNOTT.

THE CONTRADICTIONS OF BELIEF.

SELF-EXTENUATING excuses never seem more out of keeping than when offered by Christian apologists, in an attempted justification of those educated opinions which are at variance with the plain statements of the Master and which are fully accounted for by the abiding disposition of mortal thought to adjust its philosophy to its acquired habits. There are those who have been taught to think of a miracle as involving the violation or annulment of cosmic law (an event which they rightly deem impossible), and consequently who do not accept the gospel narratives of physical healing, the raising of the dead, etc., as portraying actual experiences. These people are entirely consistent in maintaining that the dethronement of divine law would end in universal chaos, and until their understanding of the meaning of the word miracle is corrected, one can thoroughly respect their position. When, however, those who accept the New Testament miracles as veritable events in fulfilment of divine law, undertake to make it appear that there is no possibility of their recurrence, they make a striking exhibition of their inconsistency.

A notable example of this last has recently appeared in a prominent monthly magazine. The writer is an avowed Christian and unreservedly asserts his belief in the verity of the Master's healing works and those of his disciples. Nevertheless, he as unreservedly denies the possibility of the doing of these works today, and for a reason which awakens doubt as to whether he really wishes to be taken seriously. After arguing for the genuineness of the New Testament miracles, he avers that miracles cannot occur "now," since "God would not be the just judge of all the earth if He permitted one in our times"!

In support of this contention he argues that, since scientific demonstration is convincing and so compels belief, the veritable healing of an "incurable," or the raising of one from the dead, would render it impossible for any one not to believe, and thus interfere with the exercise of one's divinely given "freedom of the will." Men, he declares, "could not be praised or blamed for admitting what they could not help admitting, and God never compels a human being to be good"! In other words, the use of the means which it is conceded Jesus and his disciples employed to convince, heal, and save men is no longer advisable, since it would make us so sure about the truth that we would not be entirely free to go to the bad if we wanted to!

Jesus said that the knowing of the truth would set men free; but this writer declares, on the contrary, that to be fully convinced of spiritual truth through scientific demonstration would rob men of their freedom! Surely we have come upon strange times, and it is well that there appeared in our day one who dared to declare again the gospel of an ever-present and healing Christ, the law of God made manifest to prove that the freedom to do evil is a false belief and is no more a part of the true man's nature than it is a part of the divine nature of which he is the image and likeness. Christian Science teaches that the demonstration of spiritual truth is just as essential to its acceptance and authority as is the demonstration of mathematical truth, and as necessary to the advance of Christian faith today as it was in the first century; that all truth is one and that the highest freedom pertains to its perfect apprehension.

All this contradiction and confusion of thought upon the part of would-be apologists for a non-healing faith emphasizes yet more and more the value, the significance to all the world, of the teaching and demonstration of Christian Science, that the truth which Jesus taught and lived is scientific: that his kingdom expresses the rule of an unvarying and universal law, that law of God which is forever available for the world's healing and salvation in the measure of our spiritual understanding.

JOHN B. WILLIS.

NO LINCOLN DAY SERVICE.

In response to various inquiries which have come to this office, the general announcement is made that there will be no Lincoln day service held at The Mother Church

AMONG THE CHURCHES.

VENTURA, CAL.

First Church of Christ, Scientist, of Ventura, Cal., has recently purchased and entirely paid for a building lot in a very central and desirable part of the city. A building fund was started some time ago, before the little band of workers here had been organized into a church; but the major portion of the amount required to pay for the lot was raised by voluntary offerings to the building fund on the first Sunday in each of the months of October, November, and December, 1910, without the individual solicitation of a single cent. Our beloved Leader's words: "Progress is the law of God" (Science and Health, p. 233), are being demonstrated daily by this branch of the Mother Vine.

Correspondence.

MEDFORD, ORE.

The new church erected by the Christian Scientists of Medford will be used for the first time Sunday morning [Jan. 15]. The church, of bungalow architecture, stands on North Oakdale, and is an attractive building. The church building is the first erected by Scientists in the valley. The auditorium is furnished with two hundred mahogany opera chairs.—*Medford Sun.*

ADMISSION TO MEMBERSHIP IN THE MOTHER CHURCH.

The next admission of candidates will be June 2, 1911. Application blanks may be obtained by addressing the Clerk of The Mother Church, and should be returned to him on or before May 10, 1911.

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

Those who have made application for membership prior to Nov. 4, 1910, and have not received notice of election, may communicate with the Clerk if they so desire, and are especially requested to do so before sending in a second application.

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

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THE LECTURES.

SPRINGFIELD, MASS.

In a lecture on the subject "Christian Science: The Gospel of Salvation," the tenets of Christian Science were ably set forth to a large audience in Court Square Theater last evening [Nov. 21] by Willis F. Gross. The speaker was introduced by Stewart Anderson, who spoke as follows:—

That Christian Science is neither Christian nor scientific is a common charge. That Christian Science is a marvelously successful mental, moral, physical, and financial reformative agency, is a frequent and increasingly frequent admission. Foes and friendly critics alike make and maintain the charge; foes and friendly critics alike make the admission. The Church of Christ, Scientist, however, asserts that its doctrine is of God, and that the fruits of the doctrine prove that derivation. Other branches of the Christian church, together with many men and women who adhere to no creed whatever, ascribe some of those fruits to what they call "natural causes," and they deny the actuality of other of those fruits. But among all who dissent and all who oppose, comparatively few deny that Christian Scientists are a healthy, a prosperous, a happy, and a good people. And this phenomenon is visible to everybody, that Christian Science has in a few short years planted its churches everywhere in this country and has made disciples in almost all lands as far as the farthest seas.

The sudden and gigantic growth of such an apparent power for good should command the study of all whose hopes are fixed upon a happier mankind, of all whose lives are incurable by human remedy, of all who are seeking for truth. Truth may or may not be made apparent to them, the divine healing may or may not touch them, and the lover of mankind may or may not find in this phenomenon the elements of permanent betterment. Yet such is the asserted virtue of this doctrine, so plenteous are its reputed proofs, and so insistently does it claim to be both divine and scientific—scientific because divine—that it deserves a hearing before an open and a patient mind. And so, although I am not of this fold nor of any other, I account it a privilege to introduce to an open-minded Springfield audience an authoritative and eloquent voice of the new church, and to join you in listening to his statement of the doctrine, his display of the fruits, and his exposition of the logic of Christian Science.—*Springfield Union.*

ALHAMBRA, CAL.

Prof. Hermann S. Hering delivered a lecture on Christian Science last night [Dec. 15] before an audience that practically filled the High School Auditorium. The lecturer was introduced by William S. Deyo, First Reader of the local church, who said:—

Men throughout countless ages have been willing to endure almost inconceivable privation and hardship to secure what they supposed would bring them happiness. Some thought that real happiness would be won if they were able to find gold in sufficient quantities. Others supposed that happiness would be theirs if they discovered a fountain whose waters would increase their longevity; others that fame would bring them happiness.

But, through the study and application of Christian Science, a rapidly increasing multitude are coming into a realization of the fact that true happiness is only attainable through a right understanding of God and our relationship to Him. As the source of this understanding must be infinite intelligence, the supply is unlimited; consequently, instead of hoarding this treasure, those who have in a measure come into possession of this pearl of great price are willing to share it with you.—*Alhambra Advocate.*

BROOKLINE, MASS.

Under the auspices of The First Church of Christ, Scientist, of Boston, Mass., a lecture on Christian Science was delivered Jan. 16 in the Beacon Universalist Church, Brookline, by William D. McCrackan, M.A. He was introduced as follows by the Rev. George L. Perin:—

Ladies and gentlemen,—perhaps I may say, brothers and sisters,—there are several reasons why it is a pleasure to me to have been called upon to introduce the speaker of the evening. In the first place I have all my life been associated with a band of religious heretics, and naturally got used to the association and came to be fond of it; but in these later years the old orthodoxy has come so near my heresy, that it has given me the uncomfortable feeling that one of these days somebody might be calling me orthodox. And so, to be momentarily associated in this way with a later heresy carries me back to the good old days and makes me feel at home.

And then there is the pleasure that comes to every lover of freedom and truth who is big enough to say "God speed" to any honest man whom he doesn't wholly understand or agree with. It wouldn't mean anything or prove anything, except perhaps that I am stupid, if I were to say that I do not understand the terminology of your revered Leader, nor agree with her philosophy so far as I do understand it; for I recall that Pilate did not understand Jesus, Calvin would not have agreed with Channing, nor Jonathan Edwards with Hosea Ballou, nor Jefferson Davis with Abraham Lincoln. Now we all of us join in saying, "So much the worse for Pilate and Calvin, Jonathan Edwards and Jefferson Davis."

Moreover, there is a higher and better reason for my pleasure. It is that I have witnessed some of the splendid fruits of your work. I have seen the miserable, broken-down invalid of a quarter of a century brought back to life and health; I have seen the timorous, shrinking victim of fear, hovering on that border-land between sanity and insanity, clothed again and in his right mind. I have seen the smile of hope replace the shadow of fear and apprehension. I have seen a multitude of misanthropic, self-centered, ill-natured people, forgetting that they were ill,—in spite of all the doctors could do to make them remember it,—transformed by the gospel of good cheer and the contagion of health. But, more wonderful than even this, I have witnessed the reluctant concession on the part of the medical fraternity that there may perhaps be a soul of man bigger than the body and all its ills, and a God bigger than the soul. I suspect that you have had something to do with that concession.

Then again, I have been tremendously interested in a church that could hold a very large week-day evening meeting because the people seemed to like it, instead of a very small prayer meeting because somebody thought the people ought to like it. And as a clergyman I have been interested in a church that could successfully compete, without a preacher, with the automobile and the Sunday newspaper, when mine and my neighbors' churches couldn't do it with a preacher.

And finally, you have made us all your debtors, by calling us back to the most fundamental doctrine of the Christian faith, which all of us said we believed, but had forgotten to preach, namely, the great doctrine of the immanence of God. I may not be able to understand your terminology nor all of your philosophy, but you have so challenged my admiration by your definite achievements and by your cheerful mood, that I feel honored in having been asked to open this meeting of highly hopeful heretics. I have the pleasure of presenting one who needs no introduction, William D. McCrackan, a member of the board of lectureship of The First Church of Christ, Scientist, Boston.

Correspondence.

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WINTHROP, MASS.

A lecture on Christian Science was given by William D. McCrackan, M.A., Jan. 17 in Knights of Columbus Hall, Winthrop Center. He was introduced by Walter E. Smith, who said:—

It is my privilege to welcome you here this evening, as guests of The First Church of Christ, Scientist, in Boston, under whose auspices this lecture is given. The size of this gathering is a fair example of the way in which these lectures are attended wherever given, and shows the great interest that is taken in the subject of Christian Science.

There are at this time, and the number is steadily increasing, over twelve hundred Christian Science churches and societies throughout the world, all branches of The Mother Church. The membership of these churches and societies ranges from a few to several hundred persons, and each one of these persons stands for at least one statement of Christian Science proved. It may be the healing of disease, it may be the overcoming of the drug or liquor habit, it may be the coming out of a sense of deficiency or poverty, it may be the healing of a great sorrow, or it may be the finding through Christian Science of a God who is Love,—not a God who sends sickness, sin, and death on His children, but one who delivers them from these discords; for Christian Science does heal disease, it does deliver us from discord of every nature.

A fair question to ask at this juncture is: Why, if Christian Science is all that is claimed for it by Christian Scientists, is it criticized? The fact is that the truth of Christian Science is never criticized. Those who attempt to criticize Christian Science do so either maliciously or ignorantly. Those who do so maliciously would not tell the truth about it even if they knew it, and those who criticize through ignorance criticize simply their false conception of what Christian Science is.

Correspondence.

LECTURES TO BE DELIVERED.

Unless otherwise stated in the notice, it is assumed that the lecture will be given at 8 p.m.

Albany, N. Y. (Second Church).—Willis F. Gross, Harmanus Bleeker Hall, 3 p.m., Feb. 19.
Champaign, Ill. (Society).—Frank H. Leonard, Walker Opera House, 3 p.m., Feb. 12.
Cocoanut Grove, Fla. (At Miami).—Prof. Hermann S. Hering, Fair Building, Feb. 13.
Key West, Fla.—Prof. Hermann S. Hering, San Carlos Opera House, 4 p.m., Feb. 12.
Mason City, Ia.—William D. McCrackan, M.A., Wilson Theater, Feb. 5.
McAlester, Okla.—Hon. Clarence A. Buskirk, Feb. 5.
Modesto, Cal.—Clarence C. Eaton, Rogers Hall, Feb. 10.
Palm Beach (West), Fla.—Prof. Hermann S. Hering, Feb. 16.
Redlands, Cal.—Bliss Knapp, Contemporary Club House, Feb. 14.
Santa Cruz, Cal.—Bliss Knapp, Knight's Opera House, Feb. 16.
Stockton, Cal.—Clarence C. Eaton, Yosemite Theater, Feb. 9.
University of California, Berkeley, Cal.—Bliss Knapp, High School Auditorium, Allston way, Feb. 18.
Vallejo, Cal.—Bliss Knapp, Samoset Hall, Georgia street, Feb. 17.

NEW MUSIC.

Two of our Leader's poems, "Shepherd, show me how to go," and "Love," set to music by Frederic W. Root, are now on sale by the Society, and attention is called to the advertisement on the inside back cover page of this week's *Sentinel* for description and price.

TESTIMONIES OF HEALING.

I feel it a pleasant duty to write a partial list of the many blessings which Christian Science has brought to me, through kind practitioners and the understanding of God gained by the study of the Bible with Science and Health, and the reading of our periodicals. From childhood I had not been considered very strong; and about five years ago moved to a suburban town, because I believed I could no longer live in the city; but instead of deriving benefit from the change I grew gradually worse. I tried everything that promised any help, but without receiving more than temporary relief. I was suffering from a stomach disorder, and in consequence was very weak at times. Coupled with this was a great fear of the future and of everything in general.

Eight months before receiving treatment in Christian Science, I went to a sanitarium, and the doctor prescribed a course of dieting, which I followed faithfully all summer, without any other effect than to add a few more articles to the list of foods which I feared. At the time I went to the sanitarium I decided to have my nose operated on, it having been injured when I was a boy. One nostril was almost closed, and a number of doctors had told me that it would aid in the overcoming of a catarrhal condition if it were opened. It required two very trying operations to accomplish this end, and while breathing was easier after the nose had healed, still it did not help me in other ways.

During the summer that followed I lost a great deal of time from business, and looked for relief in a two-weeks vacation. Later, I went to the Adirondacks for another two weeks. Before going to the mountains I had been urged to try Christian Science, but I was reluctant and concluded that I would try it only as a last resort. I received some physical benefit from the mountain trip, but shortly after my return my mental condition, which at times had been almost unbearable, slipped back into the old rut, and I concluded that if Christian Science could not help me I should be left to choose between insanity and the grave. Once I had determined to try Christian Science, I lost no time in going to a practitioner. I had treatment for one week, the healing of the stomach trouble being practically instantaneous, and I soon learned that if I trusted God I had nothing to fear.

On my first reading of Science and Health I could scarcely read fast enough, and my condition changed for the better as fast as I read. I never had any religion before I became acquainted with Christian Science, and knew very little of the Bible, and when I learned that this truth is founded on the teachings in the Bible and that these teachings are of actual use to mankind here and now, it was indeed a revelation! For one who had been handicapped nearly all his life by a wrong mental and physical condition, this has indeed proved a blessing. Since my first experience I have had much help when needed and have enjoyed a degree of health and strength unknown to me before I found the truth.

I have both experienced and witnessed many wonderful demonstrations of the omnipotence and ever-presence of divine Love, and I wish to express my deep gratitude to God, also to our Leader, for all that I am today. As my understanding of Christian Science broadens, I marvel more and more at Mrs. Eddy's life and work.

H. E. Goan, La Grange, Ill.

I desire to add my expression of gratitude for Christian Science to that of my husband. I became interested in Christian Science through reading the text-book, "Science and Health with Key to the Scriptures" by Mrs. Eddy, from a desire to aid in the healing of my husband, as I had been told that harmony of thought in the home would expedite his recovery. I became so interested in the book

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that, as we had only one copy at first, it seemed impossible to read it enough. I felt it was the truth, and proceeded to follow the teaching as soon as I assimilated the meaning. I threw out the contents of our medicine-case, which was becoming too small to hold what we had thought necessary, and we have proved since that Truth can be absolutely relied upon to make us free.

After having read the entire book, I realized that I had not worn my glasses during the time, and that the headaches for which I had used them had not menaced me. Christian Science has healed me of acute and chronic ills, and whereas I had never enjoyed an outing of any kind without returning home exhausted by headache, now if one threatens I can help myself with the understanding I have obtained from our text-book. Recently I was taken ill with what seemed a combination of acute lung and heart trouble. At the beginning of this difficulty I was lifted out of a condition of delirium, with chills and fever, within an hour after the practitioner whom we called reached our home.

Before becoming interested in Christian Science, the Bible was a closed book to me. With the aid of Science and Health, it is now a daily study, a comfort, and a very present help. Christian Science has destroyed fear to a great extent, and is daily helping me to overcome sin and disease to the degree that I understand and follow the teaching. I am grateful to live at this time when the truth is again brought to mankind in its entirety. The literature we are privileged to read in connection with Christian Science is a great blessing and help in the spiritual understanding of God. My desire is to show my gratitude to God, and to Mrs. Eddy, for these blessings, by faithfulness in the study and practice of this truth.

BLANCHE W. GOAN, La Grange, Ill.

A little over three years ago a dear gray-haired lady invited me to the Wednesday evening meeting of a small Christian Science society. I had for years been a victim of stomach and nervous troubles, also of sleeplessness, and I was miserable in body and stunned by a sudden turn in my affairs, as I had just suffered the loss of the mother of my two boys. I had been a successful business man for a number of years, but how had this success come about? By blind will-power and by rudely riding over everybody and everything that came in my way. I had grown morose and disagreeable to a degree that meant unhappiness for myself and others. There was no God in my thoughts except my own will. Mere words cannot describe my mental condition at the time when I attended this testimonial meeting. Surely it was "man's extremity," and now as I look back on it I see that this was indeed "God's opportunity."

For the first time in my life, the divine influence made a lasting impress on my thought, and I began to feel the impulse for better things, for the "deep things of God." A few days after this meeting I visited a practitioner, and this visit marked the beginning of my thirst for good. The stomach trouble left after a very few treatments, and I ate what and when I pleased. The sleeplessness began to give way to natural rest and sleep at the proper times. I literally devoured my copy of Science and Health; and gradually the Bible was opened up to me. From the first I studied the Lesson-Sermons. Faithful and wise Leader! How wonderfully every avenue of supply has been provided to meet our human need of means through which to understand the truth.

I am gradually learning what Jesus meant when he said, "Thy will, not mine, be done." In the past three years I have had many proofs that our God is "a God at hand, and not a God afar off." Christian Science is all in all to my boys and myself, not alone in my household but also in my business. That awful combination, worry and fear, has been displaced, and hope and confidence in God have come. We have had many healings from colds, asthma, bruises, etc., through our understanding of the truth as taught us in Christian Science. Some—yes, all—have been wonderful, and it has been my joy to tell of many of these at our Wednesday evening meetings.

On page 167 of Science and Health Mrs. Eddy has shown us the "Choose ye" that comes to each one who has named the name of Christ, and her summing up is splendidly expressed as follows: "Only through radical reliance on Truth can scientific healing power be realized." No half-hearted, half-way measures in that sentence! I have found this to be true, that when I have faltered, clinging to the old gods, I have had many weary hours of working out; but when I have accepted the demands of Truth, although the struggle may have been strenuous, what peace has come, following the right choosing!

I am grateful to our Leader; I am grateful to her wise and loving helpers in the Publishing Society, and I am glad to be known as a Christian Scientist.

J. C. BRAINARD, Pasadena, Cal.

I owe such a depth of gratitude for Christian Science, that I scarcely know how to express myself in words. It is over three years since I first heard of it. Up to this time my work had been mostly in a sick-room, doing all I could to help and comfort those who were in my care. I had not been in the company of a family of Christian Scientists many days before I knew that these people had a Principle in their religion, and I soon began to long to know what it was that seemed to lift them above anxiety, even when I thought they had great cause to be troubled.

I think the first thing that impressed me was an accident to one of the children. A little boy fell down and cut his face very badly—in fact, it rather resented its not being bound up. All that happened was that the child was taken into the house, the dirt was sponged off his face, and he was left with his father. To my astonishment, a short time afterward I saw him playing in the garden with the other children. The following day the place was quite dry, and two days later there was not even a scar left. It seemed a miracle to me, and I said so to one of the parents, and asked how the work was done. A copy of "Science and Health with Key to the Scriptures" by Mrs. Eddy was lent to me, and I began to study it. I cannot express my gratitude and pleasure when I began to prove for myself a little of the truth it taught me. My first demonstration was over a bee-sting on the baby's hand. The back of the little hand was like a purple egg, but I sought to realize that if God created insects, He created them good, and that no evil effect could come from anything that was good; that man is not matter, but the spiritual reflection of divine Love, protected and governed by God. In about half an hour, all the swelling had entirely disappeared, and words cannot express the joy and encouragement this gave me. Since then I have had many proofs of the power of Truth in physical healing.

When I first heard of Christian Science, I was suffering from varicose veins. My legs were very bad, and three different doctors had advised me to wear elastic stockings. The trouble being considered hereditary, and the stockings not having proved successful, my mother persuaded me not to wear them, but to take as much rest as I possibly could. After studying Science and Health for about eight months, I discovered that I was perfectly healed, and I have remained so ever since. I had no treatment for this, as the work was done simply by trying to understand what God really is, and what man as His image and likeness does represent. My desire now is to prove my love and gratitude to God, and to our dear Leader, by trying to demonstrate more fully the power of Love, and thus to prove myself worthy the name of Christian Scientist.

ADA M. STARLING, Park Lodge, Binfield, England.

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I feel as though it is my duty to express my gratitude to God for my healing in Christian Science, which has been marvelous indeed. In 1900 the doctor said I would not live a year, and I was thin, worn, and sickly; but after being treated by a Christian Science practitioner I improved rapidly, until in 1905 I was the best lightweight wrestler in the state, having sent out numerous challenges, but none were accepted. I also developed lung power enough to fill any auditorium with my voice.

My gratitude to God is inexpressible, for instead of a brief existence of one year, marred by illness, I have had over ten years of health and strength and have a good chance of staying longer than many others, provided I make the most of my understanding of this truth.

LEE ROY HENRY, Asheville, N. C.

I wish to express my gratitude for Christian Science, for what it has done and is doing for me every day. When it was presented to me I had been an invalid for more than a year. I had never seen a copy of Science and Health, although I had heard of the healing, but I grasped at it as one would who was beyond human aid, and I was helped at once. During the course of the last ten years I have seen many different diseases cured and discordant conditions overcome, by the understanding of Christian Science, and the spiritual uplifting which I have experienced helps me to realize that God is with me always.

My mother also had great trouble with her eyes, and twice in her life had been blind. She had suffered intensely, and asked for help in Christian Science at the same time I did. She was quickly helped and has been reading without glasses for over six years. For these and many other helpful experiences I am intensely grateful. I hope so to live as to prove the truth of Christian Science in my daily life, that others who are afflicted may be led to know the God who healeth all our diseases.

MISS ETTA HOFFMAN, Springfield, Mo.

My husband's father had what seemed to be a felon come on his finger in July, 1909. It broke some time in August, and continued to discharge, showing no sign of healing. Late in October, while visiting in a neighboring state, he had it examined by a physician, who told him it would never heal until a piece of dead bone was removed. He returned home soon after, and I wrote for him to a Christian Science practitioner, who immediately commenced treatment. In about three weeks the finger was entirely healed.

Our little girl had what seemed to be a serious attack of illness,—severe pain in her head, with gatherings and discharges from both ears, attended by high fever. I wrote to the same practitioner, and the child was healed in a few days. For these cases of healing and many other blessings we are most grateful, and I hope this may lead some other needy one to go for help to the one true source.

HATTIE WEBSTER, Whiting, Vt.

We desire to express our deep gratitude and appreciation for what Christian Science has done and is doing in our home. This healing truth has reached all three of our children and ourselves. One little girl, three and a half years old, was entirely healed of curvature of the spine, which without Christian Science would have left her a cripple for life. This same child, and also our oldest girl of six years, have been healed in a few hours of measles, fever, and other diseases to which children are said to be subject. Our little boy, fifteen months old, has been healed of acute lung trouble and minor diseases. The children have never taken any medicine, all ills being overcome scientifically through the understanding of God and man as taught in Christian Science.

We have both been healed of physical ailments, and the moral regeneration and spiritual uplift which comes with Christian Science healing is ours in abundance. The appetite for intoxicating liquors and the tobacco habit of fourteen years' standing entirely disappeared over five years ago. Why should we not be more than thankful? Our love for God, and our gratitude to Mrs. Eddy, for being able and willing to give us this truth in such a way that we can understand it, overflows continually. We also appreciate greatly all that has helped to lead us in the right path.

ELIAS T. SMITH, MAMIE B. SMITH, Kansas City, Mo.

I wish to tell of a very interesting case of healing under Christian Science treatment that I have recently experienced. I had a severe fall while roller-skating and sustained a serious injury to a tendon in my leg. I managed to walk home (which fortunately was near by), but very slowly, as it caused intense pain if I even attempted to bend the leg. As soon as I could get away alone I began to treat myself in Christian Science. I had such a clear realization of the truth that I at once felt relieved. As I was the only Scientist in the house, I thought it wise to get some one to help me, and I telephoned to London for a friend to treat me, with the marvelous result that in forty-eight hours the tendon was healed and I went out for an hour's walk! Although the demonstration was made, I received treatment for a few days longer, as the leg was somewhat weak, but my walking was not interfered with any more. All in the house were much impressed by the rapid healing, for only a few months before a brother had had exactly the same accident while playing cricket, he being under the care of doctors. His leg was in splints for over three weeks. He suffered much pain at first, and even after the splints were removed he suffered much from stiffness.

Aside from the above-mentioned healing, I have endless cause to be thankful for Christian Science. I have been cured of lifelong anemia, and before I came into Christian Science, some eight years ago, I had lived on tonics, the doctors putting the law upon me that I could never get on without them. I have never touched a drop of medicine since coming into Science, and instead of being dead, as in the old thought I should have been, the disease has vanished, and I have proved that my life is in God and not in tonics. I have also been healed of a sensitive condition of the lungs. I always dreaded the winter, as it invariably meant at least one bad attack. Though I now occasionally have colds, they are not severe and I do not trouble about them.

My little girl was healed in a few hours of concussion of the brain after a bad fall. I was frightened at the shivering, the sickness, and the pain in the head, and she could not see; so I put her to bed, and wired to London for help. Soon after the telegram was received the child fell asleep, and woke up in two hours, saying she was quite well and wanted something to eat. She was quite well, and only a mother can know the thankfulness that flooded my consciousness and how I thanked God for His ever-presence! A doctor to whom I related the occurrence said that the rapid healing was, without doubt, "none other than the hand of God." I quote his own words.

I have also discarded glasses since I have been in Science. When I began to wear them the doctor told me I could never be without them, and in a year's time I had to go to him again for stronger glasses. After a short treatment in Christian Science, I lost them, but I never thought of looking for them, and I have never used them since. But, in spite of all these benefits, it was not the physical healing that brought me to Christian Science; it was the hungering for a substantial, practical, every-day religion that made me look into it. I "tasted" and was satisfied. But I did not accept its truths easily. Mortal mind fought hard to have

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its own way, and kept whispering that I was being deceived by a new doctrine. I went through deep waters of doubt, but thanks to the patience and love of my teacher I began to see my way out of the mist of wrong thinking and my footsteps began to get firmer. I knew it was the truth.

I wish to express my deep gratitude to Mrs. Eddy, our devoted Leader, for her love and courage in braving the world to bring to us this long-forgotten and deeply buried truth. She did not invent for us a new religion, as some think, but found again the oldest of the old, even the truth that was "in the beginning."

AGNES H. S. HARRISSON, Canterbury, England.

[Translated from the German.]

About four years ago a friend of my husband came to see us, and as he used to be silent and self-contained, I was very much surprised to find him so completely changed,—radiating joy, so to speak. He seemed to have become a new man, and I thought he must have had an indescribably beautiful experience. I could not help expressing my surprise, and he finally said that he had become an adherent of the teachings of Christian Science, and that this was what had produced such a change in him. I had never before heard of Christian Science, and was interested in what he had to say, but as we saw him only occasionally, the thought did not at first take root. Then came years of great sorrow, years of care, work, and need, which robbed me of my former strength. I felt I had reached the limit of my mental and physical endurance, and was utterly tired in mind and body; but I had to live on, for many duties held me.

One day I looked among my books for the copy of the *Herold* which our friend had given us years before. So far it had lain unnoticed, but now I read it through attentively; then with a heavy heart and in a state of great discouragement I asked for help in Christian Science. The practitioner who kindly took up treatment gave me a psalm to read while she was treating me. Had I not read it often before? "Yea, though I walk through the valley of the shadow of death, I will fear no evil: for thou art with me; thy rod and thy staff they comfort me;" I felt as if a bandage had been loosened from my eyes; and as if a strong hand had taken mine. Now I had found the true way which I had sought for so long, and I went home a new woman. Although the waves of earthly cares would often rage around me, I knew that no evil could befall me. All sense of unrest and worry had left me and was replaced by courage and buoyancy. Can I describe the blessings Christian Science has brought to me? Can I describe how God has firmly guided me as I walked, trusting that He would lead me over all rough and dark places?

On one occasion fear sought to confound me. I suddenly experienced a sense of great distress about my eldest boy, who is going through a practical course of farming far from home; but I realized that my child was in God's protecting arms even in that far-off place, that evil could not come upon him, and the words, "Fear not: for I am with thee," illumined the darkness of my sense, and I regained my tranquillity. A few days later I had a letter from my son in which he wrote that two days before he had been in great danger. The horses which he was driving suddenly became startled and ran away. He held the reins, but one of these gave way and the horses galloped all the faster. He believed himself lost, when the thought suddenly came to him, "No, I am in God's hand; He will protect me." The horses stopped running, and he was able to jump off the wagon safely. He added, "I thanked God for my wonderful escape." This is what my child wrote to me, and I gave thanks, for I knew it was the hour when I had been overcome by a sense of fear for him, but had regained strength by the words, "Fear not, I am with thee."

This is one of the many blessings which I have received during the short time I have been an adherent of Christian Science. I thank God for having led me to find the way which brings rest to all "that labor and are heavy laden," and I thank our revered Leader, Mrs. Eddy, through whom it has been revealed to us.

FRAU HEDWIG SCHWENK, Loschwitz b. Dresden, Germany.

I would like to express briefly my deep gratitude for all the blessings that Christian Science has brought into my life since I first became interested, fourteen years ago. I was living in America at the time, with a dear friend; but duty called me here, and it was perfectly right that I should respond to the call, yet when I came here a great struggle began and the work that lay before me was to adjust myself to environment. We all ought to know that environment is only a condition of thought, and as we think about it so it will be to us. I worked faithfully, as I then thought, in this direction; but it was not until two years ago that a complete demonstration was made, and then "the divine law of loving our neighbor as ourselves" (Science and Health, p. 205), was fully revealed to me. The awakening came gradually but surely. We have to do our part of the work, and reflect love in all we do and say, then there can be no inharmonies in our environment or anywhere else.

Today I am a happy, contented Christian Scientist, and with no desire to leave an environment which is becoming so harmonious. Above all, my heart is full of gratitude for our dear Leader, Mrs. Eddy, who has shown us the way to this blessed truth.

ANNA E. FREY, Heidelberg, Germany.

[Translated from the German.]

I wish to tell something of my experiences in Christian Science, which has been a great blessing to me in times of affliction. After having been for three years unable to work or to sleep, and obliged to spend many hours a day on my couch on account of severe heart trouble, for which I had used many remedies and consulted several doctors without avail, divine Love has restored me, so that I can work without fatigue and sleep well. In the winter my little daughter and I suffered much from catarrh and its attendant ills; but now that the fear of this has been overcome, the symptoms have disappeared. When this ailment seems to show itself, it has no longer any power in our consciousness, for we know that we are governed by God, divine Mind, and that there is no power besides God, good.

I have also had many proofs in my family that the truth rightly understood and applied always helps. In my domestic affairs I have much to be thankful for, as even when error seemed to assert itself very strongly and no way of escape was to be seen, the truth that as spiritual beings we reflect God's image and likeness triumphed at last. I am grateful for all that has helped me forward in Christian Science, and especially grateful to our faithful Leader, Mrs. Eddy. I am convinced that divine Love will continue to lead me and mine.

FRAU HELENE BENZ, Stuttgart, Germany.

I wish to tell others what Christian Science has done for me. When I called a practitioner, two years ago, to treat my child, I could not see to read or write without glasses. She advised me to study Science and Health, which I did, and in a short time my eyes were very much improved. When she advised me to take off my glasses, I laid them aside, after having worn them for three years. I can now see to read and write without them. I feel that I cannot be thankful enough to God for this truth, and I am grateful to Mrs. Eddy for what I know of Christian Science.—MRS. JESSIE BALL, Eureka, Cal.

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I knew nothing of Christian Science until about two years ago, when a sister-in-law came to stay with us. I was very distressed on account of bad eyesight, and she persuaded me to try Christian Science treatment, though she herself knew very little about it. As the oculists had told me that nothing could be done for my sight, and that if I used my eyes too much I should go blind, I was indeed glad to avail myself of any chance of being healed. I went to a practitioner, and I cannot tell the joy I felt as little by little my sight became better, and I was able to use my eyes all day. I did not need to wear blue glasses to protect my eyes when I went out, and I am sure that as my spiritual understanding becomes greater I shall have my sight perfectly restored. With the returning sight has come wonderful spiritual healing. I had never cared to read the Bible, but by degrees the wonders of it have been revealed, and I see that God is indeed "a very present help in trouble," and that in every little difficulty as well as in greater troubles we have only to turn to Truth and we are helped.

I have also been healed of a stomach disorder. I used to be afraid of fruits and vegetables, but now I can eat anything, and I have been able to overcome great irritability, also the fear of being out alone in the dark, which had troubled me since childhood. We live five miles from a town, and if any one had told me that I should ever bicycle those five miles alone after dark I should have said it was impossible; but I do this now without the least fear, for I have realized that "perfect love casteth out fear." Another demonstration for which I am most grateful is the overcoming of seasickness. I had always suffered so much in this way that my husband used to say he was sure that if I went a long voyage I would die. In the summer of 1909, on going to the Isle of Man, I went out on the boat and was ill, but before my return I wrote to a Christian Scientist, who very kindly gave me absent treatment, so that during the journey I was perfectly well and had no fear; also in crossing to France and back again. Although the former passage was very rough and nearly every one was ill, I kept quite well.

My husband and I are very grateful that there is a service in Reading, our nearest town, and more so now that we are a society. We have five miles to bicycle, and people say sometimes what a dreadful ride we must have in the rain and cold; but we do not think of that when we know what it means to listen to the truth, the truth that makes us free from sin, disease, and death. Is any distance too far to go for that? It has been our privilege to have a lecture quite recently, which was well attended and the utmost attention was paid to the subject. Words cannot tell how deeply grateful I am to God for having given us Christian Science through Mrs. Eddy. It has made the world a new place for me,—a happy, beautiful world,—and I hope to be able to help others as I have been helped by loving and loyal Christian Science friends.

FANNY ETHEL GREATWOOD, Reading, England.

Every day is a golden day,
With golden blossoms along the way,—
  Sunshine kisses everything,—
  Music pours from bird on wing,
  The air with liquid gold doth ring
  (Blessings on his caroling!)—
And it's oh, to the winds all care I'll fling,
And it's blithe and gay that my heart doth sing,
  For all the world is created new,
  And all is good, and the good is true—
  There is gold for me and gold for you;
Friend, Love is gold and fills all space—
Surely, the Lord is in this place!

LAURA B. DOORLY.

FROM OUR EXCHANGES.

[From a sermon by Rev. H. C. Ledyard in *Everybody's Journal*, Newport, N. Y.]

"The kingdom of heaven is at hand. Heal the sick, cleanse the lepers, raise the dead, cast out devils: freely ye have received, freely give." These were the words spoken by Jesus, in commissioning his disciples to go forth and preach the gospel. We cannot help but notice that everything said to have been performed by Jesus is here also expected of his followers. Jesus has never drawn a line which can in any way separate him from the rest of humanity. The same power nursed and developed by him lies dormant within each one of us, only waiting for us to arouse ourselves and realize our own divinity.

This power of healing which was so potent a factor in the ministry of the Galilean, and which he impressed upon the minds of his disciples as being of paramount importance, the church in general has allowed to pass outside of its jurisdiction. For some years the early Christians maintained this healing work, but gradually, with the spiritual decline of the church owing to the growth of the desire for commercial power, this great light seemed to be moving farther and farther away, until there seemed to be an impassable gulf separating humanity from Deity. This condition continued for years. Then there came a desire on the part of some to return to the Father and enter into the inheritance which belongs to man. These leaders were, as are all leaders in the search for truth, vilely slandered and abused. But recently, and especially today, there is a great desire on the part of man to come into full realization of a real God,—one who is tangible, one who is able to be a real source of help in this present life. Man today desires a God to whom he may go in complete confidence and trust.

[Rev. David Walters in *British Congregationalist.*]

Hesitation is never inspiring. I believe that we shall get out of this period of uncertainty, and that God will raise up in His own time, when the conditions are favorable, another Paul or Augustine or Calvin, who will interpret for us our great gospel in terms that will be real and convincing to the modern mind. It will be a newer theology than anything we have yet had, and yet it will be recognized as the old. The hearts of men will leap up in response to it, and will say: "This is true. This is what we have been waiting for," and we shall all preach it with a consciousness that we are in line with all the faithful preachers of the past, and yet that we preach in language that is understood by the present generation.

By a new theology I do not mean a new gospel, but a new interpretation, which shall take account of the new world into which we have passed. We have been trying to commend our religion to the people by emptying it of all that offends and perplexes the modern mind. But the people pass by on the other side of an emasculated religion, stripped of the supernatural and the mysterious. We want all the elements that made the old an inspiration to worship and prayer, a message of hope and healing to the sinful.

[*Living Church.*]

Humane people, those in whom the spirit of Christ has been a reality, have always been appalled by the horrors of war, but have been reconciled to war itself as being something so inevitable as to be a necessity of society in certain contingencies. While the growth of humane sentiment and the spread of a truly international public opinion has made the actual recurrence of war more and more difficult, there has, until recently, been nothing that seemed to make it a practical impossibility. No sentiment, however lofty, will prevent those who are prepared to fight from fighting, if sorely provoked. But there is a practical argument that

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bids fair before long to make wars cease from necessity. The fearful waste of accumulated capital involved in war, and the increasing burden of taxation involved in being prepared for war, are fast breaking down the ability of nations to carry the double burden. When governments become bankrupt wars will have to cease.

[*Christian Work and Evangelist.*]

So long as this horrible specter of militarism, with its emphasis upon iron instead of good will, upon force instead of love, upon nationalism instead of human brotherhood, upon destruction instead of justice, overshadows all sweeter, finer things, all science, culture, and ideals, all happy, joyous life, in the Christian countries of the world, laying intolerable burdens upon peoples who have no enemies in the world, keeping hatreds, strifes, and jealousies alive, Christianity is not Christian. Think of so-called Christian nations going on today piling up huge warships by the half dozen or more a year, with which to destroy each other. What most impresses a Japanese or Chinese in his tour through Christian Europe as the most conspicuous product of our Christianity? Big guns. And all this the church could stop immediately were it Christian.

[*Universalist Leader.*]

Fortunate is he who can see the star of Bethlehem. It is shining just as clearly today as ever it did over the hills of Palestine, but we are mostly blind. The daylight which the light of the world has created has hidden but not destroyed the gleaming star. It is shining just as truly as those other stars are shining when the sunlight hides them. We need the right kind of instrumentality to see these every-day stars, and all we need to see the star of Bethlehem is that purity of heart which sees not only the star, but the God who is behind it.

[*Churchman.*]

The stern and at the same time hopeful examination by churches of their claims, their privileges, and their performances, is producing everywhere a readiness to acknowledge that the work of divided Christianity, even at its best, can only be successful if, and when, it leads to a common campaign done in behalf of a common Lord. The evils of division, even if they are not allowed to be paralyzing, are acknowledged to be obstructive to the richest development and diffusion of Christianity.

[*New-Church Messenger.*]

No one now of accredited sanity in spiritual matters expects the Lord ever to come in person upon the earth. Such a doctrine no longer has any power in Christian preaching. So far as there is any belief in the second coming of the Lord, it seems to be in believing that his second coming is into the hearts and minds of mankind, whereby we are entering into greater light, more perfect liberty, more righteous living.

[Rev. George Batchelor in *Christian Register.*]

That cry of liberty which rings all through the epistles of Paul is the exultant spirit of a man who has seen the moral possibility which wise men and good women had cherished in secret with fear and trembling, and had seen it suddenly brought out into the light and made the open law of life.

[*Continent.*]

It is a modern habit to talk about the salvation of society, but society will be saved in no wise except as individual men get enough of the understanding of God's will to do that will themselves toward all they touch.

SPECIAL ANNOUNCEMENTS.

FROM THE PUBLISHER OF MRS. EDDY'S WORKS.

THE CHRISTIAN SCIENCE TEXT-BOOK, "SCIENCE AND HEALTH WITH KEY TO THE SCRIPTURES."

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

ATTENTION IS CALLED to the new volume, "Poems by Mary Baker Eddy," now on sale. Specially bound; 79 pages.

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

FROM THE EDITOR.

All manuscripts submitted for publication in the *Sentinel, Journal,* and *Herold,* whether articles, poems, or testimonies, and all correspondence relating thereto, should be addressed to the EDITOR, and not to individuals.

FROM THE SOCIETY.

NEW PAMPHLETS.

Attention is called to a new pamphlet, "Causation: Viewed in the Light of Christian Science," by Frederick Dixon.

Also on sale are four new pamphlets: "Seeking and Finding," "Prayer and Healing," "The Divine Nature," and "Upward Footsteps." Each pamphlet contains five to nine articles that have previously appeared in the *Journal, Sentinel,* or *Monitor;* and they are particularly suitable for handing and sending to inquirers or persons who are becoming interested in Christian Science.

Hereafter, the price of all pamphlets (except "What our Leader Says" and "Christian Science and Legislation") will be reduced to 5 cents a copy; 55 cents a dozen; $2.00 for fifty, and $3.50 for one hundred. Hereafter, also, the republication in the English language of single articles as "tracts" or "reprints" will be discontinued. It is believed that their place is better taken by the daily article on Christian Science in the *Monitor* and by these new pamphlets and others that may be issued.

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FROM THE CHURCH TREASURER.

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CHRISTIAN SCIENCE SENTINEL

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

Vol. XIII. No. 24.

BOSTON, FEBRUARY 11, 1911

CONTENTS OF THIS NUMBER

ITEMS OF INTEREST. Brief Mention of Important Events. 462
MENTAL SELF-KNOWLEDGE. Judge Clifford P. Smith. 463
SCIENCE IN BUSINESS. . Carl Horton Pierce. 464
A WORLD MOVEMENT. . Mercy M. Gage. 465
THE ONE AIM. . . . . Clara A. Cowling. 465
"FOR SUCH A TIME AS THIS." Charles A. Blake. 465
STONES FOR THE TEMPLE. . Carl Bredell. 466
COMPASSION. . . . . Joseph B. Baker. 466
I SAW IN THE EAST A STAR. (Poem.) Mary J. Elmendorf. 466
EXCERPTS FROM EDITORIAL COMMENTS. 467
EDITORIAL.
"Lives of great men." 470
Love's Ministry. 470
AMONG THE CHURCHES.
Salem, Mass. 471
Akron, O. 471
THE LECTURES.
Amarillo, Tex. 472
Paris, Tex. 472
TESTIMONIES OF HEALING. 473
ABRAHAM LINCOLN. (Poem.) Minna Mathison. 477
FROM OUR EXCHANGES. . . . 477



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



A NOBLE TYPE OF GOOD HEROIC WOMANHOOD

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ITEMS OF INTEREST.

National.

At least two hundred and eighty-two railroads throughout the country, representing 208,526 miles of track, have joined in the movement for better compensation for carrying mail. The tendency of the Government has been to reduce this compensation, and these railroads say now, through a committee which has just completed its investigation, that they are carrying the mail at a loss. There are three points in particular that these railroads recommend, namely: That authority be given the postmaster-general to allow compensation for apartment cars; that relief be given for performing messenger service between the railroad station and the post-offices on short-line routes; that adjustments be made annually of the weight of mail carried per day and payments made accordingly.

The executive committees of the Union Pacific and Southern Pacific lines have voted to complete the double-tracking of the lines from the Missouri river to San Francisco. They also voted to double-track the Oregon Short Line from the junction with the Union Pacific main line at Granger, Wyo., to Huntington, Ore.; also the line along Columbia river in Oregon to Portland, a total of sixteen hundred and seventy-three miles. The cost of the double-tracking will aggregate upward of seventy-five million dollars, which will be distributed over a period of five years. In a statement accompanying the announcement of the double-tracking project, President Lovett declared the belief of himself and his associates that present conditions considered unfavorable to the railroads were but temporary.

The movement to conserve the flood waters in the semiarid parts of Texas and to provide a water supply for reclaiming vast tracts of land now comparatively worthless, owing to the lack of natural moisture, has taken definite shape in the Legislature in the form of a proposition to issue fifty million dollars worth of bonds by the state for the purpose of carrying on the conservation and reclamation works. It is purposed that these water storage reservoirs shall in some instances also be available for the use of municipalities. It is conservatively estimated that there are not less than twenty million acres of land in the state which could be embraced in a reclamation service of the kind proposed.

At the request of the American Civic Association, Representative Davidson of Wisconsin has introduced in the House a bill for the establishment of a bureau of national parks. A similar bill has been introduced in the Senate by Senator Smoot. The purpose of this bill is to place the control and management of the several national parks and monuments, and reservations of like character, under one bureau, instead of having them controlled by various bureaus in different departments. President Taft, in his annual message recommended the creation of a bureau for this purpose.

Five of President Taft's appointments of United States circuit court judges have been confirmed by the Senate. They include William H. Hunt of Montana, Robert W. Archibald of Pennsylvania, Julian W. Mack of Illinois, and John Emmett Carland of South Dakota, who were named as additional judges to serve on the new commerce court. Representative Walter I. Smith of Iowa was confirmed to succeed Judge Willis Van Devanter, who was promoted to the supreme court. Frank Ruckin was confirmed as United States judge for the eastern district of Washington.

More public service commissions, with greater powers, enabling them to deal justly with corporations and by the people, were urged by President W. G. McAdoo of the Hudson & Manhattan railroad at the second annual dinner of the Boston Chamber of Commerce. Rudolph Spreckels of California, the man whose efforts were responsible, in the main, for the conviction of Abraham Ruef, asked for support in his life-work, which is that lawbreakers be punished, no matter how wealthy or influential they may be.

The rivers and harbors appropriation bill, reported out of committee to the Senate, carries all the appropriations and authorizations made by the House of Representatives, aggregating $29,202,978, and in addition appropriations in cash, $1,795,461; authorizations for continuing contract, $3,389,282. These are the chief increases made by the Senate committee: Connecticut river, in Connecticut, cash, $77,000; continuing contract, $100,000; Potomac river, near Alexandria, $50,000; St. Johns river, Florida, $500,000, continuing contract.

A bill has been introduced in the Maine Legislature for a public utilities commission, to consist of five, of whom the term of one shall expire each year, the chairman to be paid four thousand dollars and the others thirty-five hundred dollars per year. The commission is to have all the power of the present railroad commission and similar powers over other public service corporations, including the right to regulate capitalization, service, and rates.

A petition and bill from the district attorney of Suffolk county, to the Massachusetts Legislature would regulate the sale of firearms. The bill provides, among other things, that the sale of firearms shall be forbidden by any except licensed dealers, that every purchaser of a firearm must give his full name, residence, and occupation and that each dealer must make a detailed record of each sale and send a copy to the local chief of police.

J. A. D. McCurdy, the Canadian aviator, who attempted to fly from Key West, Fla., to Havana, Cuba, a distance of about one hundred and fifteen miles over water, reached a point within ten miles of his goal, when he was obliged to descend to the water because his supply of lubricating oil gave out.

A suit has been begun to have the ten thousand shares of common stock of the National Sugar Refining Company held by the late H. O. Havemeyer, returned on the ground that they were illegally issued as a gratuity at the time of the formation of the American Sugar Refining Company.

After considering the matter for more than seven hours under a special rule, the House, by a vote of 186 to 93, passed the bill providing for a permanent tariff board of five members.

International.

While several changes have taken place in the representation of constituencies, the results of the late election leave the various groups in the House of Commons much as they were last November. Before the dissolution the Unionists held 273 seats, in the new House of Commons they number 272. The coalition supporting the government is made up of 272 Liberals, 42 Labor members, and 76 Irish Nationalists. The Independent Nationalists, upon whose vote neither the government nor the opposition can rely, number eight; and leaving them out of account the government will have a majority of 118 in the new Parliament. Measures are in consideration which, if passed, will have the following effect: The House of Lords will have no word in the control of national finance; as regards legislative measures opposed by the House of Lords, the wishes of the House of Commons will prevail after a delay of two years; the maximum duration of a Parliament will be five instead of seven years.

No change in the Chinese empire within the next hundred years will be more complete than that which is being effected now by the extension of railway, steamship, and steam launch transportation, according to United States Consul-General George E. Anderson at Hongkong. Discussing Chinese railroads, he writes: "In some respects the Sunning railway, constructed with capital raised very largely from Chinese in the United States, is the most promising line in all China. It was capitalized, planned, engineered, and constructed by Chinese without any foreign help whatever. It is a standing example of what Chinese effort and Chinese talent will accomplish in China in the near future."

The government of Portugal has decided to pay a monthly pension of thirty-three hundred dollars to the deposed King Manuel. A check for the months of October, November, and December has already been sent to the former ruler, who is now living with the queen mother, Amelie, at Wood Norton, Faversham, England, where he was obliged to accept the hospitality of the Duke of Orleans.

Dr. Max Richter, who recently announced the discovery of the most ancient shrine of Aphrodite, or Astarte, at Rantidi, island of Cyprus, having continued his investigations in that neighborhood announces further important finds, of which he says: "I am perfectly justified in declaring this the greatest archeological and epigraphical discovery hitherto made."

The committee on foreign affairs of the Austrian delegations has adopted a resolution in favor of President Taft's disarmament proposal.

At the recent civic elections at Victoria, B. C., it was voted to adopt the single tax system and abolish all taxation on improvements.

According to the government census report, Mexico has a total population of 15,303,717, an increase of 1,696,458 in the last ten years.

Industrial and Commercial.

According to the report for the year 1909, steady and systematic progress has been made in the cultivation of rubber in the Straits Settlements. In 1908 the export amounted to 3,661,839 pounds, and in 1909 it had increased to 4,507,675 pounds. According to the report of W. Evans, acting colonial secretary, the increase of Para rubber in Singapore during the year has been phenomenal.

Preliminary statistics compiled by the director of the mint indicate that in 1910 the value of the total production of gold in the United States (including Alaska and the insular possessions) was $96,055,214, a decrease of $3,618,186 from the value of the output in 1909.

The annual report of the Hamburg-American Steamship Company shows gross profits for 1910 of ten million dollars. The directors propose a dividend of eight per cent.

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THE ONE AIM.

CLARA A. COWLING.

SOME time ago the writer was most grateful for a quickened sense of duty which came to her during a conversation with a dear helpful friend. Seeming to have had much to overcome and to struggle with in the past, the remark was made that, but for the thought of loved ones who needed her, the struggle could not have been endured. Then came the quiet answer, "But it is our duty to reflect God, and to overcome all which is unlike Him." Nothing more was said, but since then thought has been filled with a much higher sense of duty, a fuller concept of what life really ought to be, and must be if we wish to grow into the likeness of the one "altogether lovely."

Human desires, affections, and aims, however unselfish they may be, are not sufficient; and Mrs. Eddy truly tells us that "not mere personal attachment should impel the motives or acts of the Christian Scientist" (Manual, p. 40). Our aim must be higher. We must know and understand that it is our privilege, our highest duty, our birthright, to manifest the Christ, our life-work to reflect God, to know without doubt or question that the one thing which we desire is to "dwell in the house of the Lord for ever," and to "enquire in his temple." If we have this uplifted ideal it will make us do our duty more lovingly than ever before, more faithfully, more patiently. In whatever position we may be placed, our light will "shine," we shall be truer friends, better citizens, kinder and more loving in our family relations; if we are employers we shall give better service; if servants, our work will be done to the glory of God, and not merely to win human love or approval; and each simple task will gain an added glory if brought into line with this uplifted ideal.

In Science and Health (p. 265), we read that it is imperative that our "affections and aims grow spiritual," we "must near the broader interpretations of being." If our motive is to win the "well done" of our Father, we cannot then fail to do our duty to our fellow-men; and as we follow this desire to be about our Father's business, we shall find that the painful struggles will cease, our heavy burdens will drop away, and we shall daily prove that His yoke is easy and His burden light.

A WORLD MOVEMENT.

MERCY M. GAGE.

CHRISTIAN SCIENCE has already encompassed the globe, has found its way among all civilized nations. The contemplation of this great world movement carried the writer back to her schooldays and the lessons in natural philosophy, and with this came the thought that Mrs. Eddy has been more successful in her researches in the realms of metaphysical science than was Archimedes in the realm of physics or mechanical science.

Archimedes is quoted as having said, "Give me a fulcrum on which to rest my lever, and I will move the world." Mrs. Eddy has thus moved the world, and it is still moving! She discovered the truth of being, and she found that it was a sufficient fulcrum on which to rest all the leverage that we can bring to bear upon it. She also found that divine Love reflected is the all-sufficient power that never fails to do its part in the operation of this metaphysical mechanism. The lever is the only conditional element. It must be of the right metal; no dross of mortal beliefs may enter into its composition. It must be like a bar of pure steel, wrought in the mills of understanding. Thus the real man, made in God's image and reflecting Mind, is the only agent or transmitter of the power of divine Love, while the weight that is to be removed is the mortal belief concerning substance, Life.

As already stated, Mrs. Eddy has moved the world—not all at once, but with untiring efforts, supported by her certain knowledge of the truth gained through demonstration as well as inspiration, she has enabled men to profit by their spiritual leverage—each one on his own plane of attainment adding his "lift," though it be only a pound's weight.

The chief agencies employed in this great enterprise are the Christian Science text-book, "Science and Health with Key to the Scriptures;" the lectures, which are personally addressed to large audiences wherever the English language is understood; the Lesson-Sermons, that are read to a thousand or more congregations every Sunday, and the periodicals which are being sent broadcast through the entire field. Taken as a whole, these agencies of Truth form a cumulative efficiency which is lifting thought out of that mire of materialistic belief in which it has for so many centuries been embedded, and it will continue to lift until human sense and its activities swing fair and free in the atmosphere of spiritual discernment, where no clouds of belief in sin, disease, or poverty can dim its vision. Was it not to this liberated world that Jesus referred when he said, "I go to prepare a place for you"?

"FOR SUCH A TIME AS THIS."

CHARLES A. BLAKE.

IN the book of Esther we read, "Who knoweth whether thou art come unto the kingdom for such a time as this?" Shortly after I came to Christian Science for help, I found employment on the railroad as a locomotive fireman. This position came in direct answer to prayer, and as such I gladly took up the work, performing the duties to the best of my ability. As I gained understanding, I applied Christian Science to the problems which came up in connection with my work, and many striking proofs of God's power were shown in demonstration.

Often I was enabled to prove the omnipotence of Mind, when confronted with adverse conditions due to defective motive power or a poor grade of fuel. Many times I was able to make the demonstration and bring my train in on time when it was seemingly impossible to do so; and in working with engineers who held the reputation of being ill-tempered and disagreeable I often realized the truth that Mrs. Eddy so beautifully expresses on page 389 of "Miscellaneous Writings,"—

> Wait, and love more for every hate, and fear
> No ill,—since God is good, and loss is gain,—

thus bringing out harmony. The understanding of God as the source of supply enabled me to meet the claim of lack of work in a time of panic, so that I had more work

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and better pay than in all the rest of my railroad experience, although I was on the spare list.

In spite, however, of these proofs of God's watchful care, little by little I allowed discontent to come in and tempt me to leave the railroad and seek other employment; but, recognizing this as error, I worked on until at last it was destroyed. The consciousness that all work is God's work, and gives us opportunity of "doing service, as to the Lord, and not to men," gradually displaced the discordant thought, and instead of discontent there came a joy which I had never known before. Since that time the way has opened for me to enter the larger service of Christian Science, and thus I know from my own experience that God is "a rewarder of them that diligently seek him."

STONES FOR THE TEMPLE.

CARL BREDELL.

ONE day, while on the property where the building of our new church edifice, viz., First Church of Christ, Scientist, Johannesburg, South Africa, is in progress, I watched the masons as they chiseled the rough stones of different shapes into proper square blocks fit to be used in the construction of the building. Many of these stones were of very awkward shapes, and ever so much had to be chiseled away before they got dressed into a proper form of usefulness; while others were of better shape, and hence it took much less time to prepare them.

It then struck me how this process applies symbolically to ourselves. The grand architect of the universe, the eternal builder and unchangeable God, enables us through the recognition of divine Love to purify our modes of thought from erroneous or mortal beliefs into the understanding of divine Truth, though the progress may sometimes appear slow to our impatient sense. Some of us have many rough edges to be chiseled away, others are sooner ready to comprehend or grasp the truth; but ultimately we become fit stones as God's perfect idea, to serve in the construction of the main building, not made with hands, "the structure of Truth and Love; whatever rests upon and proceeds from divine Principle" (Science and Health, p. 583).

I am thankful to God for the knowledge of Christian Science, and the blessings and benefits that have come to me; also that I have been led to strive to obey the Master's command. I feel deeply grateful to our beloved Leader, Mrs. Eddy, as the great metaphysical architect and "wise master builder" of this age, to whom belongs the credit for having again made known to mankind that indestructible house, "whose builder and maker is God."

COMPASSION.

JOSEPH B. BAKER.

COMPASSION ever accompanies Love's mighty work, for it is an expression of Love, and the understanding and demonstration of this quality distinguishes the spirit of Christian Science from the mere letter. Mrs. Eddy says that she gave her discovered Science the name Christian because it is compassionate. Let us therefore entertain nothing that would stand in the way of the Christ-mind or obstruct its healing work. Compassion holds in check the argument spoken out of season. It is revealed in the tender word, the glance of sympathy. In its calm presence error is uncovered to be destroyed, and in its golden silences we displace personality and stand aside, permitting the good seed of the kingdom of heaven to take root.

It is better to demonstrate Christian Science than to talk it. People are not always disposed to listen, though social convention may cause them to appear to do so; they are not often ready to understand before they seek information of

[redacted]

of this manifestation of God. The very waymarks of Christian Science are in that splendid chapter. Love must be sought for, and compassion will evidence the finding. Who that has thirsted to do God's work has not felt the light breaking in on his consciousness in compassion for his brother? A mortal visiting another in sickness often brings no help, but a real visit of a child of God is a healing treatment: for whoso stands in the light must reflect of its glory, and where two or three are gathered together in Christ's name, there divine Love is in their midst, and there will prayer be answered.

[Written for the *Sentinel*.]

I SAW IN THE EAST A STAR.

MARY J. ELMENDORF.

I SAW in the east a star,
Faint, golden-fair, and far,—
Like a tremulant torch on an upland trail,—
And my heart to its Maytide sprang,
While the mist of its whitening branches rang
With the voice of the nightingale.

I made me a little prayer,
Honest and fervent and rare;
I robed it in meekness, I filled it with love,
I winged it with faith for its flight
Through the lonely reach of the velvet night
To the sentinel-beacon above.

Swift it arose and strong
As the meteor-notes of a song,
Beckoned by many a scintillant spark
From the star's great garden of flame,
Drawn by the primal power of its aim—
The light beyond the dark.

When the quiet was prescient of day
And the purple paling to gray,
My prayer came back, like a luminous dart,
And sank with its message of gold,
With its billows of radiance, fold upon fold,
Into my longing heart;

Sank with its limitless lease
Of promise and healing and peace,
With its guerdon of glory no shadow can mar
Into the hush of my heart,
Into its depths where, anchored, apart,
It burns—a Bethlehem star.

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EXCERPTS FROM EDITORIAL COMMENTS.

[*News-Signal*, Middletown, O.]

One of the remarkable characters not well understood by the world at large was Mary Baker Eddy. Her religious zeal, her claims, and her work would make a good subject for a sermon. In the first place, she built up a larger following than any other woman who has ever lived has built up. It has been given only to men in the past to become leaders of large classes of people, the organizations founded upon the teachings of women having always been limited in numbers.

In the next place, it is doubtful if any other person has lived in modern times who has had a more loyal following, those professing the doctrines she taught not only making those doctrines a part of their daily lives, but passing to eternity without fear of the future while embracing them. In other words, they have found Christian Science not only a religion by which to live, but also a religion which comforted in the last hours. In no other church today is there more implicit faith than in the Christian Science church, and that faith is centered in the words of this one woman and her interpretation of the Scriptures.

[*Arizona Journal-Miner*, Prescott, Ariz.]

The average intelligence of Christian Scientists ranks far ahead of the intelligence of any other creedal membership, and in its ranks are found many talented and intellectual people. It is only the uninformed who attempt to deny these facts. To have founded such a faith, whether it last ten or a thousand years after her death, is a wonderful and glorious work. They who did not know Mrs. Eddy personally have no means of judging her save by her work, and this was only good. She found a large body of intelligent, broad-minded, unorthodox men and women, who still demanded a set and limited religious belief, and she gave them one the like of which the history of the world has never seen. She found ailing, nervous, and diseased men and women who, being unable to cure their own ills, were as unsuccessful in securing health from orthodox sources, and she healed them—thousands of them. Only the uninformed will care to deny it. Mrs. Eddy was in many respects the most remarkable figure in all the nineteenth century and in the first decade of the twentieth.

[*Index-Republican*, Bellefontaine, O.]

One of the most remarkable women of the age, or of any age, has ended her career in the death of the Founder of Christian Science. The most bitter hostility to Mrs. Eddy and the most complete rejection of her doctrines and her church organization cannot, if honest and intelligent, deny that she has been a far-reaching and vital force in the thought and life of her times. The religion which she founded and completely dominated has more or less colored and permeated very important phases of existence for a multitude of men and women who do not call themselves Christian Scientists and are not, in fact, connected with the Christian Science organization.

[*Westmount* (Que.) *News*.]

The world has had many women of great deeds, and among the modern women of achievement and fame not one has stood with us and approached nearer the zenith of her hopes than Mrs. Mary Baker Eddy. We in Westmount do not know as much as we should of the Christian Science movement, but although it has hardly passed its thirtieth mile-stone its power and influence is being greatly felt. Across the border, from The Mother Church in Boston, have gone forward crusaders with stout hearts, and today there are over one thousand branches, scattered across two continents.

[*News Scimitar*, Memphis, Tenn.]

Mrs. Eddy's text-book, "Science and Health with Key to the Scriptures," accepted the statements of the Bible that God made all, and all He made was good; that He was Spirit; and then concluded that, being Spirit, He could create nothing so unlike Himself as matter, and further, He being Spirit, man made in His likeness and image must be spiritual. She also rested her case on the other statement that God, while all wise, all powerful, and all present, was of purer vision than to behold evil, and she contended that evil was only a lie from the father of lies, a negation, the absence or denial of good, or maybe ignorance of good.

Mrs. Eddy's church, in the forty years of her ministry and leadership, probably grew faster than any other religious body in the same time, and it is a monument to her that its membership embraces people of culture and of the best type of citizenship, in the ordinary affairs of life. As to her doctrine or her interpretation of the Scriptures, it is difficult to see how her carrying the inconsequence of the material to the ultimate of its actual non-existence, could be other than helpful to civilization, as all wars, large or small, between different nations, or the frictions of individuals, are over the possession and enjoyment of the material, because in the world of Spirit there is no limitation or lack. One man's unlimited possessions in the field of Spirit in no sense diminish any other man's possessions. On the material plane, every man's holdings in some degree diminish other men's holdings.

Mrs. Eddy finally won her way to the respect of the country, of the world, among believers and non-believers particularly, so far as this could be learned from expressions of the press. As to the attitude of her following, probably no other leader has attained such distinction of unqualified deference and influence, not only on their professions and outer conduct, but on their lives.

[*Daily Times*, Leavenworth, Kan.]

Whatever condemnation or praise may be accorded the creed of Christian Science—and it receives its meed of both—Mary Baker Eddy in giving it to the world performed a worthy service. Christian Science, putting aside any discussion of its specific tenets, teaches right living, and any instruction which encourages us to live wholesome lives, even according to lay judgments is good. The creed, enlisting some of the best minds in the country, must by that very evidence, have a preponderance of virtue in it, a quality which Mrs. Eddy supplied.

[*Ottawa* (Kan.) *Daily Republic*.]

The death of Mrs. Mary Baker Eddy removes from the arena of human activity one of the brightest and strongest minds that the world has produced. Believers in the doctrines of Christian Science revere Mrs. Eddy as almost divine, while unbelievers are compelled to acknowledge the force of her wonderful personality. The Founder of a new religious system who can in a single generation mold the thought and win the allegiance of nearly a million intelligent people must be accorded credit for exceptional genius. This Mrs. Eddy did. She established a religious society noted the world over for its sincerity and zeal, and one which, in all probability, will be a monument to her name for many generations to come.

[*Marshalltown* (Ia.) *Daily Herald*.]

The death of Mrs. Mary Baker Eddy has removed from life perhaps the most unique woman character known to history. This much may be truthfully said, and there are none who are familiar with the church she founded who will question this, whether her doctrines appeal to them or not. The fact stands out clearly that her teachings have taken hold in a most remarkable way on the lives of many thousands of people, and these people are among the very best of the country.

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[*Success Magazine.*]

The Christian Science church has lost its Founder and Leader in the death of Mary Baker Eddy—the most powerful religious leader of this age, and a woman who reached that position through a new interpretation of the Bible. Regardless of the merits or demerits of Christian Science, the fact remains that it has a large and influential following, that its members are earnest and intelligent men and women, and that it has gained its following by appeal to the reason rather than through force and persecution. Never before in history has a woman founded so important a movement.

[*Parsons* (Kan.) *Sun.*]

The death of Mrs. Mary Baker Eddy removes from life one who has blessed life in the living. She gave to the world a new creed and a new guide of action, and whether you believe that creed or follow that guide, no one will doubt but that each has been for the betterment of humanity. The Church of Christ, Scientist, which she established, has grown in less than a half century to one of the great organizations of the world, embracing millions within its membership. Few founders of a sect have witnessed within their own life so great a growth of the organization of which they were the founder. Her death, while regretted, will cause no break in that growth nor take from her followers any of their faith and loyalty to the creed she gave them. One of the wonderful statements she has made was that her followers were to forget personality and work for the cause of Christian Science.

[*Daily Colonist*, Victoria, B. C.]

Mrs. Mary Baker Eddy was a remarkable woman. While she was the Founder of what is known as Christian Science, she made no claim to be its originator, for the fundamental Principle of it is as old as the human race. This is not the time to discuss the tenets held by those persons who looked to her as their Leader; but it may not be out of place to express the hope that what is best in her teachings will survive. And there was much that was good in those teachings; more possibly than many of us are prepared to admit. A storm of controversy has raged around Christian Science and Mrs. Eddy. She was the victim of many bitter attacks and much misrepresentation. Shafts of ridicule were discharged against her and those who held as she did; but no one who knows the facts will venture to deny that what she taught has been a source of hope and comfort to thousands.

[*Calgary* (Can.) *Herald.*]

With the death of Mary Baker Eddy, one of the most remarkable figures of this or any age passes from the world's stage. To have been for half a century the head of a great movement is a lot conferred on few. To have been for the same length of time the center of heated controversies, of bitter attacks, of religious and philosophical arguments, is a record that few would have survived. To die at the age of ninety, leaving a devoted following that numbers millions of souls, with their churches scattered throughout the world, is but the climax of a wonderful career.

That Mrs. Eddy's death will have any marked effect on the Christian Science church is unlikely. Her work was done. To her, and to her alone, is due the foundation of the faith she taught, and during its earlier history her presence and her personality were no doubt essential to its progress, if not to its very life. In recent years, however, she relegated to others many of her former activities, though she had not altogether retired from work. Today her church is so fully organized as to be independent even of her personality, and it may be assumed that the machinery of the organization will continue uninterruptedly.

[*Republican Picket*, Red Lodge, Mont.]

Mary Baker Eddy, Founder of Christian Science, author of a book which has had a phenomenal sale during the last two decades, scholar, teacher, and a genuine Christian, has passed away. Death brought to her no sting, the grave claims no victory. The life of this great and noble woman was as nearly Christlike as that of any person of modern times. Her severest and harshest critics must admit that she was a good woman and that her teachings were not calculated to harm any one. Mrs. Eddy, by her work, her expression of religious thought, her writings, and her life's devotion to the cause she believed to be a just and good cause, attracted the attention of the civilized world, and that world today is better because she lived in it. It would be a difficult task to find one who has analyzed the Scriptures as thoroughly as she, and brought them into plainer view, into a clearer light and meaning.

Putting aside all considerations of the healing power said to have been held by this remarkable woman, the plain fact that she taught people how to understand many things in the Bible, which contains so very, very many which the average mind is unable to comprehend—the fact that she accomplished even so much commends her life-work to the earnest, pious consideration of all thinking peoples.

The fact that a mighty army of Christians, intelligent, thinking, practical, conservative men and women in all parts of the world, followed her, respected her, even revered her, should, it seems, be accepted as competent material evidence of the woman's influence for universal good. Unfortunately there is no one to take Mrs. Eddy's place, although the well established, firmly planted church of Christian Scientists is bound to grow—it is and will continue to be a tremendous force for good.

[*London* (Ont.) *Free Press.*]

To the long list of women who have been leaders in religious movements of the world, death has added the name of Mary Baker Eddy, Founder of the Christian Science church in America. Born in a farmhouse overlooking the beautiful Merrimac valley, she is described as having been "a very delicate and a very religious little girl." Yet that delicate little girl was destined to become the Founder of a sect which in her own country alone has well on to one hundred thousand communicants, and that has spread all over the world.

There has been a tendency to joke about the teachings of this woman, but a movement that has spread as has Christian Science, including in its ranks men who are leaders in all walks of life, must be viewed as of importance. Particularly is this so when it is considered that it has all been brought to pass in a period of thirty-five years, and that during all of that period the teachings have been criticized and in many quarters strongly denounced.

The world has seen the rise and fall of many new religious movements, but it does not seem as if a better test has ever been devised by man than that which Gamaliel proposed nearly nineteen hundred years ago, when Christianity was first on trial: "If this counsel or this work be of men, it will come to naught; but if it be of God, ye cannot overthrow it."

[*Madisonian*, Virginia City, Mont.]

Mrs. Mary Baker Eddy, Discoverer and Founder of Christian Science, is dead. That announcement carries grief to thousands of people who have been her followers and who have been her pupils throughout the civilized world. There have been scoffers at the belief she taught and the principles she followed, but there are tens of thousands who have benefited by following the lesson of life as she gave it, and there are better men and women today than there would have been had she not lived her allotted span of life upon this earth. The world is better for her having lived in it.

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[*Cedar Rapids* (Ia.) *Evening Times.*]

Mrs. Eddy is the Founder of a society that has its followers in every part of the world. They have gathered themselves together in all the cities of America, and many of the finest edifices for religious purposes have been erected by the Christian Scientists. Whatever some may think of Mrs. Eddy, or of the nature of the influence she has exerted, it must be admitted by all that that influence has been wonderful as well as far-reaching. She touched many of the springs of human activity, and she must have reached the heartstrings of humanity, satisfied some of the quests of the human soul, or she would not have gathered such a world-wide following. It is also to be noted that her followers have not been among the ignorant, but among the great middle class of American intellectual life. Christian Science has flourished most among those classes which are able to think for themselves.

The effect of Mrs. Eddy's death upon the church will not be momentous. That great body is well disciplined, and Mrs. Eddy has provided for the continuation of the organization, as well as she did for its founding. We are told there will be no successor in the church. She will stand alone.

[*Butte* (Mont.) *Tribune-Review.*]

With the passing of Mrs. Eddy, at the age of ninety, the world has lost one of its remarkable women. Her writings and her teachings will continue to live. This truly wonderful woman really commenced the work of her life when the average woman is about to give up. No one can charge that Mrs. Eddy used her great powers to further her own personal interests—and her powers for organization were remarkable. As an observer of human nature she possessed great insight, and had the faculty of gathering around her men and women who carried out her wishes to the letter.

If Mrs. Eddy had accomplished nothing more, she did a great work when she founded *The Christian Science Monitor*, which in a very short space of time has risen to tremendous proportions in the journalistic field. By this alone her influence for good is difficult to estimate. All other things were as nothing compared to her life-work of founding the new thought of Christian Science, and it will not be found wanting in the elevation of the human family to a higher plane. It is now exercising a world-wide influence, and her followers have been recruited from every avenue of life. The most learned and cultured have accepted her teachings, while the humble and unlettered have found comfort therein. Her teachings were the very extreme of some of our other Christian churches, and might be summed up in one word—repose. Her life was a shining example of her own doctrine. No matter from what point of view her life may be judged, her success must be counted as one of the wonders of the age.

[*Davenport* (Ia.) *Democrat and Leader.*]

The death of Mary Baker Eddy, Founder of Christian Science, is the most notable event of the past few days. To her followers, she has simply passed on a little way ahead. They declare her presence with them as much as ever, and it is officially announced that she will have no successor as the head of the church.

It is a remarkable career that has closed. In a third of a century the church that she founded has increased until its services draw together weekly the members of more than a thousand churches, and the church is estimated to have a million adherents. There is no more remarkable fact in the past thirty-five years than this, and it was Mrs. Eddy who gave the movement its original inspiration, and who guided it to its present status. Now, say the members of the church, it has become so well established that her going will affect it not at all. "Science" will go on just as if she were still visibly at its head.

[*Manitowoc* (Wis.) *Daily Herald.*]

The passing of Mary Baker Eddy, head of the Christian Science church, is an event of more than ordinary moment, and many are the predictions as to the future of the faith which is now professed by over a million people in all lands of the earth. These, and there are many in this city, believe that she has given a real peace message to the world, hope, and ultimate freedom from the ills that flesh is heir to. On the other hand are bitter critics, who deny all her doctrines. The storm of controversy that has raged about Mrs. Eddy and her faith will not cease with her death. It is predicted on one side that the church will topple and fall without the cohesive influence of her captaincy, and on the other that she put the church on its feet long ago and that it will move forward of its own momentum.

Whatever the future of the church—and we are inclined to think that it will flourish and propagate—the tenets Mrs. Eddy preached and taught have had a powerful influence on current thought. Through her, thousands believe they have found the way to health. Whatever it is, there are many, even in Manitowoc, who are sincere in their belief of Science healing and have their own experience to convince the doubting. It should be remembered even by her severest critics that Mrs. Eddy at least taught optimism. Scientists (take those in our midst for example) are sunny, hopeful, and cheerful. The Leader taught that brooding on the ills of life is a sin, and this wholesome doctrine has made chronic grumblers, fretful invalids loaded under a burden of imaginary ills, into bright, active, and better men and women.

[*Daily Tribune*, Chanute, Kan.]

Whatever one may think of the teachings of Mary Baker Eddy, there is no one but who must concede that she was one of the most remarkable women this country, or any other country, has produced. The growth of the organization of which she was the Founder is one of the remarkable happenings of the last fifty years, and it has given her a place in history at least as enduring as that held by Brahma, Confucius, Mohammed, or any of the other historical founders of religious cults.

In addition to her wonderful powers of organization, Mrs. Eddy was a woman of remarkable sweetness and purity of character, because of which she has been greatly admired and respected by thousands of others than her immediate followers.

[*Keystone* (Ia.) *Bulletin.*]

The passing away of Mrs. Mary Baker Eddy brings to a close the earthly existence of one of the greatest women, if not the greatest woman, that has been known to history. Surrounded as it were by opposition on every side, and having had heaped upon her head calumny and ridicule, she kept steadily onward, until today the adherents of the Christian Science faith are to the million mark. We may not all agree as to the teachings of Mrs. Eddy, but all broad-minded people are willing to admit that hers was a pure, noble, and lofty life. We can say of Christian Scientists that they are pure, honest, and a happy people. The good that Mrs. Eddy has accomplished can never be estimated.

[*Hamilton* (Can.) *Times.*]

Mrs. Mary Baker Eddy, Founder and Leader of the Christian Science church, is dead, in her ninetieth year. Mrs. Eddy was a remarkable woman, and the influence which she exercised over the hundreds of thousands of her followers make her a unique figure in religious history. She was more than priestess and prophetess. She was an administrator of great power and capacity, and she possessed to a remarkable degree the gift of dealing with men and women in individuals and in the mass, and winning and retaining their respect and devotion.

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CHRISTIAN SCIENCE SENTINEL

EDITORIAL

"LIVES OF GREAT MEN."

It is scarcely possible to overestimate the influence upon others of the records of great characters, whether these records are found in Holy Writ or in secular history. No man was every truly great who did not at least attempt to right some wrong; and to do this effectively one must go against the current of popular opinion, which permits if it does not actually sanction the wrong. It may be that after many years have gone by we can see that the highest results might have been achieved by reformers without the great sacrifices made by them and sometimes demanded by them of others, but this does not in the least alter the fact that the truly great have always done better than any of their contemporaries could have done, else would some other one have carried the burden and brought to men the light of freedom.

Longfellow's beautiful lines,—

> Lives of great men all remind us
> We can make our lives sublime;

readily suggest themselves as we read the Lincoln day proclamation recently issued by the Governor of Massachusetts. He says, respecting Lincoln:—

> It is right that one day should be thus dedicated to that well-loved name. And the best use we can make of that day is to draw from the exalted character of Lincoln an inspiration to help us, each and all, in the discharge of duty. . . . We cannot honor such a man by public proclamation or by firing cannon to his memory, but on the day we honor his name, let every one take measure of his own citizenship by those ideals which grew to form and substance in the personality of Lincoln. . . . I also urge that every one within this commonwealth take earnest thought of Lincoln as a man and citizen, so that we all may learn from him how best to meet the obligation which, as citizens, we owe to town and state and nation.

These sentiments are wonderfully in accord with the teaching of Christian Science that the sense of personality must give place to the recognition of Principle, which means so much as understood in Christian Science. In so far as one is truly great, he expresses Principle, the source and foundation of all righteousness, law, order, and justice; hence he is vitally related to all that makes for human progress, and he lives on in the hearts of men because the truth for which he contended is an eternal fact. A reformer may seem to be striving for personal recognition and power, when, instead, he is contending for the demands of Principle, as he understands them, and for this reason he is ready to sacrifice all personal considerations, so that wrongs may be righted and justice prevail. It is, however, undeniable that the truly great are so closely linked with the cause for which they labor that the future does not separate them, but identifies them, as cause and effect are forever related; but no man ennobles a great cause, rather does it make his life "sublime," give him a place among the immortals.

Our revered Leader says, "The history of our country, like all history, illustrates the might of Mind, and shows human power to be proportionate to its embodiment of right thinking." To this she adds, "The despotic tendencies, inherent in mortal mind and always germinating in new forms of tyranny, must be rooted out through the action of the divine Mind" (Science and Health, p. 225). Every freer breath that we draw has been dearly bought, and it rests upon each one of us to maintain and pass on to posterity the liberty which we enjoy today because others were great enough to sacrifice all that we might be free. In the very nature of things we can do little or nothing for those to whom we owe most, but we can all show our gratitude by doing the one thing which they would consider a fitting meed for their achievements.

ANNIE M. KNOTT.

LOVE'S MINISTRY.

ONE'S experience with men leads him speedily to divide them into two classes, those who are ever planning to get and those who are ever planning to give. The one class may be defined as radiant, the other as absorbent. One gains his chief joy in distribution, the other in accretion. One has an impelling sense of abundance, the other an anxious expectation of want. The life of one is endogenous, it wells up from within; the life of the other is exogenous, it is never increased save from without.

With an appeal to his every follower that is the more touching because of its indirectness, Christ Jesus said, "The Son of man came not to be ministered unto, but to minister;" and the beautiful interpretation which his daily life gave to these words brings a rebuke not only to the grosser, more repulsive forms of indolent and unfeeling selfishness, but to those habits of personal requirement, of imposition, and of indifference to others, which so frequently come to dominate a large part of conduct, when perchance the individual is planning and working for some one thing or cause in an altogether unselfish way.

Some men are very large-minded and kindly in their home relations, but narrow and exacting in their business; some are very zealous for their church, but leave the care of city and state, the communal interests, wholly to others; some are uniformly courteous to their clubmates, but cruelly inconsiderate of their help; some are kind and thoughtful of everybody save those nearest to them, and it may be a long time after one has consecrated his life to something very much nobler than the mere saving of his own soul before he comes to know his human self well enough even to undertake to bring every word and act into subjection to the spirit of Christ. His sense of Love has measured but a little arc of duty's full circle, and though a vision of the sweetness of a ministering life has sometimes appeared to him, he has not known how to attain unto it. To all such Christian Science comes as a great revelation of the eternal fact that Love alone can fulfil the law of right living, and "uncover," as Mrs. Eddy has said, "the myriad illusions of sin" (Science and Health, p. 572).

The world is full of unlovable persons and things, and the possibility of loving all and of loving where and when we are unloved, dawns upon one only as he begins to see and to think God's perfect kingdom and man. Then all unlovableness is reduced to what it is, an impersonal falsity, and the saddening aspects of the human tragedy begin to awaken and enlarge that spirit of true compassion which is the human handmaid of divine Love. The blessedness of thus loving all is realized in a conscious impulsion to minister to all, and it is just here that one begins to understand and experience something of the joy of him who came "not to be ministered unto, but to minister." He who lovingly remembers these words "to do them," begins at once to experience a sense of separation from the exactions of personality, the weakening demands for human sympathy, and to realize the passing of those unideal impulses which in the hours of honest self-inventory have so often stared him into a consciousness of his own unchristlikeness.

To an unfailing, all-inclusive ministry of right and true loving, every Christian Scientist is called today, and in so far as he responds to it in the spirit of one who has received a legacy of good, and enters upon it as a great, lifelong privilege, in so far is he assured the experience of an unfailing joy.

JOHN B. WILLIS.

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TWENTIETH CENTURY MAGAZINE.

OUR readers will be interested to note that, beginning with the February number, the *Twentieth Century Magazine* is to publish a series of articles on the life and work of Mrs. Mary Baker Eddy, under the title, "The Founder of Christian Science." The trend and purpose of the articles is fully set forth in the following editorial note by the writer, B. O. Flower, which accompanies Part I. in the February number:

"In this outline sketch of the Founder of Christian Science, it is the purpose of the writer merely to give the American people a brief, fair, and trustworthy account of the life of one of the most remarkable women of modern times; a sketch that shall be free from the slander and calumny born of prejudice, the sinister constructions placed upon perfectly natural incidents, and the distorted and exaggerated statements introduced for the purpose of pandering to popular prejudice, which have marked so many of the sensational articles dealing with the Founder of Christian Science which have appeared during the past twenty-five years.

"The writer is not himself a Christian Scientist, and before making any personal investigations he had shared much of the general prejudice due to the long and persistent attacks against Mrs. Eddy and her teachings. But having many friends who had been cured by Christian Science, after failure to receive relief through orthodox medical channels, he was led to make a study of both the life and teachings of Mrs. Eddy, and though prepared to find such gross exaggerations and misrepresentations as are the common lot of all pioneers and reformers who promulgate religious thought that is at variance with the conventional ideas of the time, he was not prepared for the amazing exhibitions of slander, calumny, and gross distortion of facts which he encountered in this investigation.

"It has always been the boast of the American people that they were big enough and fair enough to hear both sides of a question; and in the presence of a religious movement that during a quarter of a century has grown from a few score members to a following probably numbering a million, and a following conspicuously characterized by the high grade of intelligence of its members, no fair-minded or intelligent citizen can afford to allow preconceived opinions or personal prejudice to destroy that judicial spirit and intellectual hospitality which are essential to a knowledge of the life and movements of any age."

AMONG THE CHURCHES.

SALEM, MASS.

First Church of Christ, Scientist, Lynde street, was dedicated yesterday [Jan. 1] with impressive services. The church was crowded to the doors. George P. Bonney, First Reader of the local society, gave an historical sketch of the church, in which he said in part,—

The first Christian Science service in Salem was held in Charles F. Whitney's studio, March 12, 1896, eleven persons being present. The First Reader was Mrs. Sarah W. Shepard, and the Second Reader was Miss M. Frances Allen. These two ladies were the pioneers of the work in Salem. It is interesting to know that to these ladies came the idea of starting a church in Salem without their having talked to one another about it, and while they were in different localities from one another, this exemplifying the working of the one divine Mind, which in all ages and in every clime speaks to the listening ear of man. The interest steadily increased, and Sept. 25, 1898, we removed to the First Unitarian Church chapel on Lynde street, the attendance on that day being thirty-one.

The inauguration of the Wednesday evening meetings as well as the establishment of our Sunday services in the quiet and beautiful quarters at the chapel were occasions of great rejoicing and thanksgiving in our little band. The church was regularly incorporated Nov. 29, 1898, with seven charter members. The first lecture on Christian Science under the auspices of this church was delivered Tuesday evening, April 25, 1899. A most notable case of instantaneous healing from depraved appetite was one of the many blessings of that occasion. Our first reading-room was opened Monday, Jan. 22, 1900. June 7, 1901, we began to raise a building fund. During this past year, 1910, blessings have fallen thick and fast upon us, for in June our entire church debt was liquidated through the loving-kindness of one of our church attendants, and in July a fine pipe-organ was presented to us by the same party and by another member of the family.

In reading the records of this church one notes with pleasure the expressions of gratitude for every service rendered. Her bountiful giving is a thing of mark. The gifts of the Sunday School are worthy of note. Ofttimes the first suggestion that the church give to some special object has emanated from the Sunday School, which was eager to give where it had sensed a need. The church, including the Sunday School, has given largely to the building funds of The Mother Church and of The Christian Science Publishing Society, the church having sent her own building fund in a time of need, besides taking numerous collections for that purpose, and also a large sum from her treasury. She has realized that the branch certainly cannot flourish and bear fruit except it abide in the vine, recognizing the interests of The Mother Church to be the interests of her branch churches as well.

May it be recorded of our beloved church that her works are known; that she has been found faithful before God; that before her is set the "open door which no man can shut;" that she has not been lukewarm, but ardent for the truth, and that to her, through her overcoming, has been given power over the nations—over mortal belief, the testimony of material sense.

May she be "terrible as an army with banners" to all error; may she see that "the vine flourish and that the tender grape appear," and may she ever, as a member of the church universal, "be holy and without blemish," "feed among the lilies" of pure thought and see good.

AKRON, O.

First Church of Christ, Scientist, has purchased of the Commins Homestead estate a building lot, situated on the northeast corner of Buchtel avenue and Fir street, on which will be erected a Christian Science church edifice. This property has a Fir street frontage of one hundred and thirty-three feet and a Buchtel avenue frontage of one hundred and seventy-eight feet, and is bordered with stately elms and maples. It is located in the most beautiful and improved residential section of Akron.—*Akron Times.*

ADMISSION TO MEMBERSHIP IN THE MOTHER CHURCH.

The next admission of candidates will be June 2, 1911. Application blanks may be obtained by addressing the Clerk of The Mother Church, and should be returned to him on or before May 10, 1911.

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

Those who have made application for membership prior to Nov. 4, 1910, and have not received notice of election, may communicate with the Clerk if they so desire, and are especially requested to do so before sending in a second application.

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

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THE LECTURES.

AMARILLO, TEX.

Frank H. Leonard gave a lecture on Christian Science in the Grand Opera House, to a large audience, Sunday afternoon, Oct. 16. He was introduced by Judge J. L. Penry, who said in part,—

The mission of Christian Science is to call men out of material darkness into the marvelous light of the spiritual realm, demonstrating the truth of the Master's promise that a restoration of the race from sin, disease, and death should follow his teaching; thereby bringing immortality to light. Our purpose today is to discuss this most important question that is demanding the attention of the leading thinkers of this age, and the heretofore deaf ear has been turned toward the "star in the east," to catch the refrain, "Whosoever will, let him take the water of life freely."

Correspondence.

PARIS, TEX.

Francis J. Fluno, M.D., delivered a lecture on Christian Science Nov. 22. He was introduced by Judge W. S. Moor, who said in part,—

Some may ask why I, well known by many of you to be a stanch churchman, or, as we are more frequently called, Episcopalians, render this service. To such inquirers, if any, I reply that I am neither the champion nor the critic of Christian Science, for I do not understand it, and know but little if anything about its teachings. And yet, this might be a good reason for criticism, for persons who understand least and know least often set themselves up as the boldest critics; but this great movement has made too much progress, and too many good men and women believe in it, to be met by ridicule or treated with disrespect. We can only say that the least we can do is to let it be, as Gamaliel advised of old, for "if it be of men, it will come to naught: but if it be of God, ye cannot overthrow it." And I would further reply, that I believe it is the duty of all good citizens to assist and encourage, in every possible manner, any and all organizations, sectarian and non-sectarian, religious and non-religious, that are trying to make this world better, and I believe that the Christian Science church is making better and happier men and women of thousands of the people of this great land of ours, and doing much to make this a better world for all of us to live in.

I know that some professed Christians and Christian ministers criticize most harshly and cruelly the teachings and practices of this noble body of Christian workers. To such critics I would say, that if they but emulated the example and practised the doctrine of saying something good, which must be a part of the Christian Science creed, both they and the world would be the better for it. I say the doctrine of saying something good must be a part of the Christian Science creed, for I have noticed that the members of this church seem to be looking always for the best in others, for the good in life. They are optimists; and if there is anything we need more of in this world, it is people who are blessed with the optimism which helps us over the hard places, which not only sees the silver lining to every cloud, but helps one's neighbor to see it.

I am a lover of sunshine, of happy thoughts, of kindly words, and of smiling faces. Nothing can give me greater pleasure than to be in the company of those who put forth their best endeavors to banish unkind words, critical speeches, and rasping tones from daily life. Many of my friends and acquaintances are Christian Scientists, and I have been greatly impressed by the fact that without exception they seem to be happy, contented, generous, and hopeful. I do not now call to mind one of them who, like the old farmer, "enjoyed being miserable." I do not remember one of them who ever bored me with long stories of his aches and pains, or of any of the ills of the flesh that man thinks he is heir to.—*Correspondence.*

MARQUETTE, MICH.

In introducing Prof. Hermann S. Hering at the Marquette Opera House on Friday evening, Jan. 13, Prof. John E. Lautner of the Northern State Normal School said:—

From the earliest ages man has been face to face with problems which demanded some sort of solution. Among these problems which are perennial in the history of our race are, What is life? Whence are we and whither are we going? What is the purpose of this life? What is the nature of God, who created and governs this universe? What is the nature of man and his relation to God and the world? How did sin and suffering enter this life and how can they best be overcome? What is the relation between mind and matter, the soul and the body? What is the right road to real happiness? These and similar questions haunt man until he has found some kind of an answer to them, and the nature of this answer determines very largely the happiness or misery he experiences in this life.

Many and varied are the answers given to these questions by both great and small. The most satisfactory answer yet presented is the one given by Christ Jesus. This is also the solution of life's problems accepted by the Christian Scientists; for Christian Science is only a new-old religion. In essence it is only a logically systematized, spiritually scientific restatement of primitive Christianity. It accepts the whole Christ and maintains that his words and his deeds are inseparable. By demonstrating his teachings, Christ proved that life in this world may be made whole and harmonious.

A misguided theology has often assisted man to build for himself a paradise in the past and another one in the distant future, but Christian Science attempts to realize this paradise on this earth, here and now. The real Christian Scientist knows that man can never be more in the presence of God than he is this very moment, for "in him we live, and move, and have our being." Just as the magnetic needle feels the attraction of the magnetic pole in the north, so the human soul, no matter how far it seems to stray, can feel the attraction of God's love; and just as the magnetic needle comes to rest only when it points to the center of its attraction, so the human soul trembles and quivers, sways from one experience to another, sometimes is even seemingly lost in the giddy whirl of worldly pleasure, and finds its peace only when it turns to God. And God, according to the Christian Science view, is good. He is Life, Truth, Love, and man is His image and likeness. God, therefore, is no more the author of evil and suffering than He is of sin. Hence the Christian Scientist can labor with added joy and renewed courage for the establishment upon this earth of the kingdom of God, which is "on earth peace, good will toward men."—*Correspondence.*

SEATTLE, WASH.

A lecture on Christian Science, under the auspices of Fourth Church of Christ, Scientist, was delivered by Clarence C. Eaton at the Moore Theater Sunday afternoon, Jan. 15, and was attentively listened to by an audience which taxed the seating capacity of the theater. A feature of the occasion was the free distribution of twelve hundred copies of the *Sentinel* of the issue of Dec. 17, and a like number of *Monitors* of the issue of Jan. 9. The speaker was introduced by William K. Sheldon, who said in part,—

Six weeks ago, there passed forever from mortal view a woman to the record of whose life-work, a record of un-

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exampled, benevolent, beneficent achievement, there was paid such a tribute by the public press as has never been accorded to the work of any private individual at the close of an earthly career; and pulpits which do not accept her system of theology, and individuals who do not accept her system of therapeutics, unite with the press in saying that this is a better world today because Mary Baker Eddy lived and labored and loved.

After having, through the spiritual illumination of her consciousness, perceived and experienced the underlying Principle of the Science of being; after having studied and tested and demonstrated this Principle for nine years and then embodied a statement of it and its practice in the Christian Science text-book, "Science and Health with Key to the Scriptures," for thirty-five years Mrs. Eddy, with unfaltering faith, with unflagging energy, with patient persistence, with loving insistence, with unerring because God-given wisdom, directed the activities of the great religious system known to the world as Christian Science,—Christian because it is of the Christ, the truth; Science because it is demonstrable knowledge; and as the result of her discovery and of her labors, throughout the entire world today unnumbered thousands rise up and call her blessed.

Correspondence.

LECTURES TO BE DELIVERED.

Unless otherwise stated in the notice, it is assumed that the lecture will be given at 8 p.m.

Abilene, Tex.—Bliss Knapp, Lyceum Theater, 8:30 p.m., Feb. 24.

Austin, Tex.—William D. McCrackan, M.A., Opera House, West 6th street, Feb. 16.

Bakersfield, Cal.—Bliss Knapp, Bakersfield Opera House, Feb. 20.

Cheltenham, Eng.—Bicknell Young, Town Hall, 3 p.m., March 4.

Cornell University, Ithaca, N. Y.—Frank H. Leonard, Barnes Hall, Feb. 17.

Jacksonville, Fla.—Prof. Hermann S. Hering, Duval Theater, 3 p.m., Feb. 19.

Mexico, City of, Mex.—William D. McCrackan, M.A., Stilwell Building, Ave. Cinco de Mayo 6, 8:30 p.m., Feb. 24.

New Britain, Conn.—Frank H. Leonard, Ruswin Lyceum, 3 p.m., Feb. 26.

New York, N. Y. (Fourth Church).—Willis F. Gross, Church Edifice, West 82d street, between Broadway and West End avenue, Feb. 25.

Parkersburg, W. Va.—Frank H. Leonard, Y. M. C. A. Building, Eighth street, 8:15 p.m., Feb. 24.

Ridgewood, N. J.—Willis F. Gross, Opera House, 8:15 p.m., Feb. 27.

San Antonio, Tex.—William D. McCrackan, M.A., Beethoven Hall, 3:30 p.m., Feb. 19.

Sault Ste. Marie, Mich.—Frank H. Leonard, Soo Opera House, Feb. 20.

St. Augustine, Fla.—Prof. Hermann S. Hering, Jefferson Theater, 5 p.m., Feb. 20.

Tallahassee, Fla.—Prof. Hermann S. Hering, Munro Opera House, Feb. 24.

Toronto, Ont.—Frank H. Leonard, Royal Alexandra Theater, 3 p.m., Feb. 19.

"THE MOTHER CHURCH."

A new edition of Joseph Armstrong's book, "The Mother Church," is now on sale. In addition to the matter heretofore published, it contains two letters from Mrs. Eddy to Mr. Armstrong, in which she refers with approval to this book; also twelve photographs, illustrating the building of the extension to the church edifice.

TESTIMONIES OF HEALING.

In September of 1900 I was suddenly and unexpectedly healed by Christian Science, through the reading of not more than three chapters of "Science and Health with Key to the Scriptures" by Mrs. Eddy. From childhood I had been an invalid, and my troubles gradually increased until, just before this healing occurred, my family had almost given up hope. The last physician I had diagnosed my case as a chronic disease of the stomach, which was supposed to have been inherited. I was obliged to diet, and at times could scarcely eat anything; and in addition to this disorder of the stomach, I was subject to catarrh and rheumatism. For years my physician was of the allopathic school, but as I was growing worse under this treatment I went to a homeopathic physician, and up to the time I commenced to read Science and Health I was taking his medicine regularly.

I was advised to try Christian Science by a woman who was merely an acquaintance, and not a Scientist, though her mother had been healed and she knew what Christian Science would do. I knew absolutely nothing about it, but she told me that Scientists believe that God is ever present, all powerful, and good. I had heard these words from childhood, but they took on a new meaning as I heard them at this time. The following Sunday I attended my first Christian Science service. I was greatly impressed by what I heard, and especially by this quotation on the wall, from Science and Health: "Divine Love always has met and always will meet every human need" (p. 494). I was visiting my aunt in Chicago at the time, and when I announced my intention of buying a copy of the text-book she told me she had had one in the house for years.

The next morning I commenced to read the book, but I then thought I could not adopt Christian Science, for I understood that I would be obliged to reject medicine, and I fancied I could not do without it for a day. I did not read a great deal, but I thought almost constantly of what I read. Thursday of the same week I stopped taking medicine and ate whatever was on the table. I gave up medicine when I saw that it was merely my faith in it which had affected me. The truth dawned on my consciousness that God is Love, is All, and I saw that a realization of this was all that was necessary. I changed so rapidly in appearance, growing so much healthier and stronger, that at times I was compelled to meet a feeling of its strangeness. For a short time, however, I would waken in the morning early, with the old feeling of depression and weariness, but I would persistently think upon this, to me, newly discovered truth, until the feeling disappeared; and I nearly always arose and went to the window to watch the sunrise, for to me it typified the change that was taking place in my own consciousness; in the words of the prophet, "Unto you that fear my name shall the Sun of righteousness arise with healing in his wings."

The physical healing, however, was as nothing compared to the spiritual quickening. I saw everything with new eyes, as indeed I was a new person, both mentally and physically. With this healing came also the spiritual interpretation of the Scriptures, and since then the Bible has been a new book to me. I have never been tempted, during these ten years, to use any material remedy, my sole reliance having been on God, and my health and happiness have steadily increased. Returning home, shortly after my healing, I found my mother in an unusually distressing condition on account of a chronic stomach affection, similar to the illness from which I had suffered. When she saw my improvement, she too studied Science and Health faithfully, had some treatment, and in a very short time was greatly benefited. She has taken no medicine since then and her improvement has been as great as mine. This truth has

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revolutionized our family of seven, each and every one of whom has been directly benefited. My deep gratitude and love to God, and to our beloved Leader, Mrs. Eddy, can be expressed only in daily striving to be of more service in the truth.—GERTRUDE M. BARNES, Lafayette, Ind.

It is with a deep sense of gratitude that I send the following testimony, coupled with the hope that it may help others who are struggling to free themselves from the fetters of sickness and sin. It is some six years ago that I first entered a Christian Science church, not daring to hope for healing, but thinking possibly that Christian Science might bring me a little peace of mind, a thing I had not known for years. I was suffering from an illness contracted over twenty years ago and for which *materia medica* admits that it can offer no remedy. This illness was accompanied by a badly ulcerated tongue, from which I often suffered a great deal of pain and discomfort, together with other symptoms which it is unnecessary to describe in detail.

I had been under the care of many doctors, including one of the best specialists in London, and had gone through the various treatments prescribed without getting any real benefit. When I found that they practically admitted their inability even to afford me any relief, I gave up medicine and practised various systems of hygiene, exercises, etc. Then, in desperation, I tried what was known as a "starvation cure." For two years I lived on one meal a day and during that time made several very long fasts, on one occasion abstaining from food entirely for thirty days. This drastic treatment seemed to bring me some relief, but it was only of a temporary nature, and when I recommenced to take nourishment all the old symptoms returned.

It was about this time that, although I was in no sense what one would call a religious man, I began to pray for help—to a God who seemed only an enigma. I could never understand why such a dreadful punishment should be meted out to me, a punishment that no human father would inflict on the most disobedient child. And then, as if in answer to my prayer, Christian Science was first brought to my notice. I went alone to a Wednesday evening meeting and heard several testimonies of healing given by people of an intelligence and education that commanded respect. After the service I obtained an introduction to a practitioner and decided to take treatment.

It is unnecessary to go closely into the following months. My healing was by no means instantaneous, and I am now glad that it was not. Since that day, now six years ago, I have taken no medicine of any description. I have been able to resume all my regular habits, and all the symptoms that caused me so much distress have disappeared. But far greater than the physical healing is the knowledge that I can again look out upon the world without that awful fear of dishonor hanging over me. No words of mine can express my debt to Christian Science, or the gratitude that I feel to our Leader, who rediscovered the underlying reality of all true being.

If I may add one word more, it would be one of encouragement to those who find the way long and difficult. Since commencing the study of Christian Science, I have had to go through many severe temptations and trials, but I have always found that a sincere and honest effort to adhere absolutely to the truth of being has never failed to bring me through them unharmed.

S. A. HARDING, Ewell, England.

With the kindly assurance that "God is no respecter of persons," the truth of Christian Science was presented to me about four years ago, at a time when I was in great need, mentally, financially, and spiritually. Through a dependency on material things for success and happiness, my condition had become one of great sorrow and discouragement, and I was penniless after years of hard work. With the coming of the gospel of Christian Science, a new but old way was opened up to me, and gladly did I turn to God, whom I had never known aright. With earnest application to the study of the Bible and the Christian Science text-book, the discordant conditions of material thought were slowly but surely overcome, and I gained the spiritual realization that God is Love and Truth,—an ever-present help in trouble. I have proved this over and over again, with the grain of understanding which I have of the truth. I was long afflicted with severe headaches, always keeping at hand a supply of material remedies for the same; but, since knowing God's way, I have never had to resort to any other. My work requires long hours of mental and physical exertion, but often I have gone two days and a night with perhaps only an hour's rest, knowing that I was sustained by divine Love, and that I could do this without exhaustion.

At the end of a year, after having received many physical blessings, I still carried the burden of belief in limitation. I was trying to work out my problem as I thought it should be done, but one day, while reading some of the Christian Science literature, I was shown where I was unconsciously using mortal methods to get rid of this burden. Was I resigned to the will of God? Was I rightfully seeking the rest Jesus promised to the heavy laden? With this awakening, which proved another appearing of the truth, I resigned myself to God's will, and in a short time all was changed for the better, and in a few months all the debts of years of adverse circumstances were paid.

Words cannot express my gratitude for this wonderful truth, but I earnestly desire to live the life of a Christian Scientist. My little boy was beautifully healed from the effects of a very severe accident, and I am indeed thankful to God for His never-failing help to all who turn to Him. I am also grateful to our dear Leader, who has shown us how to know God aright.

HENRY L. LORION, Worcester, Mass.

I wish to acknowledge what Christian Science has done for me, and I am sending this testimonial with a prayer that some who read it may be led to investigate the marvelous truths found in "Science and Health with Key to the Scriptures" by Mrs. Eddy. For many years I was a church member, but my concept of God was that of an anthropomorphic being whom I feared more than I loved. In this inharmonious mental condition I drifted away from the church and wandered through the labyrinth of many isms, honestly, earnestly seeking for the truth. I took up philanthropic work, and was crying "Peace, peace," when there was no peace. To a casual observer our home was a happy one, but within all was mental discord, until at last I cried out from the depths of my soul to know God aright. About two years ago I was most graciously led to the study of Christian Science, and as the search-light of Truth began to beam upon me, I discovered in my own thought many errors which had kept me from knowing God aright. Almost in despair, I asked where I could find God, and my eyes fell upon these words in Mrs. Eddy's "No and Yes" (p. 11), "Revelation shows this Principle, and will rescue reason from the thrall of error." Through the study of the Christian Science text-book and Mrs. Eddy's other works, with our periodicals, and from the excellent help which I have had from a practitioner, my teacher, and others, I am learning that "the essence of this Science is right thinking and right acting" (*Ibid.*, p. 12).

I was formerly governed by fear of sickness, poverty, disaster, sorrow, and failure of every kind; but today my heart goes out in a deep sense of gratitude to God, and to our beloved Leader for what she has given us in her life-work of a practical, demonstrable understanding of Principle, whereby we may gain the truth and know that fear

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cannot govern in our lives. I did not come to Christian Science for the physical healing, but have had many beautiful demonstrations of Truth's power. A bowel disorder of over twenty years' standing has been completely met; liver complaint, female trouble, rheumatism, neuralgia of long standing,—all these ills have disappeared through Christian Science. For this I am indeed grateful, but these physical healings seem small compared with the overcoming of discordant conditions that could not be related in detail. For these overcomings, and especially for the spiritual uplift and understanding of omnipresent Love which is being gained each day through the study of Christian Science, words fail me to express the gratitude I feel.

MARY A. HOYT, Los Angeles, Cal.

I have been positively cured of rheumatism and a skin disease, of ten and six years' standing respectively, through the truth of Christian Science teaching. I had been treated by some of the best medical men in the state, at a great deal of expense to me, but without success. Hearing of Christian Science, I asked a practitioner of this city for treatment, and although I was not a believer at the time, I gladly say that I am one now. What better proof can one ask of the loving-kindness of God and the divine power to heal than to be delivered as I was, brought back to health and strength from bondage to disease that was making life a torture?

The course of treatment in Christian Science covered only about four weeks, and today I am sound and well. If any one doubts this statement, I can and will, gladly, furnish abundant proof to all who ask.

DAVID KIRKWOOD, Youngstown, Ohio.

In the hope of helping some one in a similar case, and also as an expression of gratitude for what Christian Science has done for me, I send this testimony for publication. When about seventeen I was vaccinated, and later, perhaps a year, an eruption appeared on my hands. I went to a doctor, who said it had come from the vaccination. He gave me a remedy to use, but it had no good effect, and from that time on I was constantly trying other remedies. As they were applied, the disease moved from one place to another, and appeared in different forms. At last it came out on my forehead, about ten years ago, so that I could not wear a hat without great discomfort.

In the winter of 1908 a Christian Science friend came here from Chicago to visit her parents, and I asked her if she would try to help me. She said she would do all she could, but in a short time she returned to Chicago, so that the treatments were nearly all absent. There is no trace of the disease left, and now I am seventy-three years old. I would also say that my husband's health was very poor, but he has been treated by a Christian Science practitioner and is so much improved that he can work a good deal and the swelling has gone out of his limbs so that he wears shoes, something he had not done for years. He also sleeps and eats well.

We surely have reason to be thankful to God for Christian Science, and to our dear Leader, Mrs. Eddy, for making clear to us that God heals our diseases. I am very grateful for this understanding of God and the Christ-healing.

MRS. GEORGE MANN, Independence, Ia.

Sincere gratitude for all the good that I have received through Christian Science prompts the writing of this testimony. I can truly say it would be impossible for me to tell all that it has done for me, spiritually and physically. Five years ago I was taken ill without a moment's warning. I lay down on the couch, thinking I had a malarial chill, and that was the last I remembered. During the night my condition seemed so serious that my son called a physician, who pronounced the attack acute lung trouble in its worst form, and said that my age was against me. The following morning he said I was so low that nothing more could be done for me.

At this time complications had also developed. My son knew that if I could speak I would not call upon *materia medica*, for my trust was in Christian Science. So he went in haste to get a practitioner, and she so promptly responded to his call that it gave him some courage. I knew nothing of her first visit, but the next day I recognized her. Within a few days I could raise myself in bed, and in two weeks I was up in a chair. Words are inadequate to express my thanks to God, also my gratitude to Mrs. Eddy.

Since then, I have been able many times in my own family to prove the power of Truth. I shall cite one instance. According to the physician, my son had three fistulas which were very serious and which required an operation. He was entirely cured through Christian Science.

MRS. LUCINA ODELL, Bridgeport, Conn.

It is with the hope that my experience in Christian Science may be of some benefit to others that I cheerfully give it. It is now over two years since I first witnessed the power of Truth in my own family, in the healing of my three-year-old son of a fever in a few hours. I was also greatly helped at the birth of a baby two years ago. Though baby has been sick several times, all his ailments, including a rupture, have been healed through Christian Science, and now he is a large, healthy child.

My husband and I are also gradually getting over severe headaches, supposed to be hereditary, the attacks becoming less frequent and less severe. For all this help, and much more, we are grateful to Mrs. Eddy, whose teachings have made it possible for a sinning, sick, and sorrowing world to understand the true import of the Master's life, and to know that his teachings were not only for the benefit of the age in which he lived, but for all ages. He himself said, "Heaven and earth shall pass away, but my words shall not pass away."

KATHERINE G. TIEGS, High River, Alta, Can.

Gratitude for the many blessings that have come to me through the knowledge of Christian Science, as given to the world by Mrs. Eddy in her book, "Science and Health with Key to the Scriptures," is my reason for sending this testimony. All I have today I owe to Christian Science, and mentally, physically, and morally it has been my regeneration. Fear of all kinds has been overcome; severe headaches, rheumatic gout, and many other ills; but, above and beyond all this, I rejoice in the knowledge of God, of Life, Truth, and Love, thus given to me.

At the time Christian Science was presented to me by a friend, I had no God and the Bible was a sealed book to me; in fact, I never read it, and all was darkness and loneliness. When I remember the untold blessings that have been mine during the past seven years, I can indeed say, There is no God like unto ours,—He who forgives all our iniquities and heals all our diseases.

I rejoice that I am living in this age which has witnessed the revelation of the healing truth to the world through Mrs. Eddy, whose ceaseless devotion, unfailing energy, and selfless love have given to us the opportunity of learning and living the golden rule, and of demonstrating the healing power of Truth and Love.

MOLLY T. ALLCRED, London, England.

Myself and family are not Christian Scientists and know very little of its teachings, but a gentleman in the employ of the same firm as myself had told me of some of its cures. What follows will tell others how I proved its power to heal. My youngest child had a hard attack of whooping

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cough, and one day while in a paroxysm of coughing he fell over backward in such a way that a doctor said he had dislocated his neck, or that one of the ligaments was broken. The child lay in a state of coma for five hours, and having tried all physical means without any effect, the doctor gave him up and said he would pass away in a few hours.

I then telephoned to my friend, and appealed to him to have a Christian Science practitioner take the case. He did so, and a lady with whom he was acquainted gave the child absent treatment. In twenty minutes he came to, and in a few hours he seemed to be his natural self. I must say that no one was more astonished than ourselves, unless it was the physicians.—G. W. HIZER, Detroit, Mich.

The following statement was sent us in verification of Mr. Hizer's testimony, and we gladly publish it because of the light which it throws upon this remarkable case of healing—EDITOR.

Quite recently the three-year-old child of a fellow-employee, William Hizer, fell backward to the floor and lost consciousness. The family physician was summoned, but owing to his absence from his office a neighboring physician was called. This physician examined the child, but was non-committal as to his condition. At this juncture the family physician appeared, and the case was given into his charge. He made a careful examination, but advised the family of his inability to make diagnosis at that time, saying that he would await developments and return in the near future. On his second visit he refrained from making a diagnosis, but on leaving promised to return in one hour. On his third visit he assured the family, after carefully examining the child, that the spinal vertebræ had been dislocated and that final dissolution was a matter of but a few hours; that while the heart and respiratory organs were still functionating and might continue to do so for several hours, that the child was "practically dead;" and to further assure them he pricked the body and limbs of the child with a needle and rubbed his finger over the eyeball; but the child did not evidence any pain in response to either of these so-called "tests."

At this time the father telephoned me, asking if, in my opinion, Christian Science could be of any service; but having received a report of the child's death, I asked if this report was correct. On receiving a negative answer, I offered to secure the services of a Christian Science practitioner, and tendered my personal services, if of any value. On communicating with a Christian Science practitioner I was assured that she would take up the work at once, and I drove hastily to the child's home, to find him still unconscious and surrounded by the sorrowing family and friends. While intently watching him, I noted evidences of returning consciousness. I telephoned the practitioner to that effect, and requested her to continue the work to the fullest of her ability. Within the next half hour consciousness returned, the child sat up in bed, spoke several times, and was clasped in the arms of his joyful mother.

I then returned to my work, and gave the matter no further thought till late in the evening, when in answer to my inquiry I was assured that the little fellow was quite well. The following morning, meeting the father, I again inquired of his condition, and was advised that the child was quite well and was at play out of doors. The prompt recovery of this child was to me a most conclusive evidence of the healing power of infinite Love.

CLARK E. COLTON, Detroit, Mich.

I am truly grateful for Christian Science, because of what it has done and is doing for me and mine. The first time I ever saw a copy of Science and Health, by Mrs. Eddy, was at my brother's, a few years ago. After reading only a few pages I remarked, "Why did I not know of this before?" In the one evening's reading I had found something intensely interesting, but I was not quite ready to accept the healing. In a few days, however, a carbuncle appeared on my face, and after using all the remedies that a doctor prescribed, to no avail, I was asked by my brother to try Christian Science. After thinking it over seriously, I gave my consent, and called on a practitioner. My face was badly swollen, but after one treatment the pain ceased, and in a very short time every trace of the trouble was gone. I immediately became a student of Science and Health, and as I studied I gained an understanding of the Bible, a love for all mankind, and a peace never before possessed. I knew I had found the truth!

About this time a dear nephew was seriously ill with what the doctors pronounced an incurable kidney disease, and after they had done all in their power his parents were asked to try Christian Science. The little fellow's father bought a copy of the text-book and gave it to him. He was delighted; it seemed as if the book gave the boy a perfect assurance of his healing, and he said, "I am going to get well now." A practitioner was called to take the case, and after a struggle with the belief in medical laws about the fatality of the disease, the healing came. It was about four months; but from the day the practitioner came into the home the fear of death was destroyed. I am sure that her patience and her love for us (I was a member of the household during this time) was our great stay.

The error was not overcome instantly, but had it been instantaneous, possibly we should never have taken time to investigate Christian Science. Now, my sister and family, my brother and family, my husband and myself are all students; and how I do rejoice in this understanding of God as an ever-present help! Every day I realize that by seeking to know more of this blessed truth I find the way of Love, and I am so thankful for all the blessings that come to me with this study,—a spiritual uplift, such as I had never known; perfect health, unfailing supply, joy,—all this the right understanding of God gives to me. My heart continually goes out in gratitude to our dear Leader, Mrs. Eddy, for her help to us at all times; for having given us an understanding of Principle by which to work out our own life-problems,—our own salvation. In applying this understanding we find health, happiness, and all the good that belongs to God's children. I have not words to express my gratitude for this practical religion,—a religion that stands all tests. That my daily life may be spent in striving to know and demonstrate more and more of this truth, is my prayer. My thankfulness to God is beyond expression.—MRS. ENNA B. SMITH, Bridgeport, Conn.

I wish to express my gratitude for Christian Science and what it has done for me. Throat trouble, in almost all its forms, and many other inharmonious conditions, have all been overcome by the power of divine Love. I am realizing more clearly every day that our enemies are the inharmonious thoughts admitted to our consciousness, and that it is necessary to keep our mental world a place of purity where Love will reign supreme. In a business life, thoughts of criticism and condemnation at times creep into consciousness. Such was a recent experience of mine. The mental disorder stirred up an old physical ailment, which was, however, quickly met as soon as the obstructing thought was removed. This lesson proved to me, more clearly than ever before, that to live in an atmosphere of peace and love we must free our thought of all discordant elements.

I am thankful to God for the physical healing, and also for the purifying and elevating thoughts which come through the study of the Bible and our text-book, "Science and Health with Key to the Scriptures" by Mrs. Eddy.

MAUDE A. NICHOLS, Somerville, Mass.

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We feel that we owe a debt of gratitude for the light, comfort, and help that have come to us through Christian Science. In 1905 our little boy of five years seemed to lose the use of one arm and leg, which caused us much alarm. A consultation with the family physician proved unsatisfactory, but in time the trouble wore away. In 1906 he was attacked with nervousness which completely prostrated him, and for three winters consecutively we were heartbroken on account of his serious condition. No pains were spared in the effort to get relief, but everything the physician advised proved a failure. When Christian Science was brought to our attention we hesitated, but at last resolved to try it, and we were speedily relieved of our anguish, as the boy was able to go to school after two treatments and was completely healed in the fourth.

This is God's way of healing. God bless the Founder of Christian Science, Mrs. Eddy, through whose teachings healing has come to our son.

J. W. HENSON and LIDA HENSON, Terre Haute, Ind.

The words of the wise woman in II. Samuel, "Yet doth he [God] devise means, that his banished be not expelled from him," express what Christian Science teaching is to me. It is over three years since this beautiful exposition of truth raised me out of the deepest darkness and despair, and as my understanding of it grows clearer, my gratitude to the eternal Father for bringing me into the way of it goes out to Him more and more abundantly. Daily, too, my love and thanks flow out to Mrs. Eddy for that fidelity to the inner vision which has enabled her to restore to mankind the true meaning—in all its healing loveliness—of the one and only doctrine, the doctrine of Christ Jesus.

CLEMENTINA BLAKISTON, London, England.

I am very thankful to testify to what divine Love has done for me through Christian Science. I had been suffering with a stomach disorder for three months. It became so bad that I could not eat anything without its giving me great pain, so I went to see a physician, who gave me several different kinds of medicine. A week after I started to take medical treatment I commenced to vomit, and for two weeks I could not retain anything. I suffered terribly and was getting worse every day, when I decided at last to call a Christian Science practitioner. I did so, and improved wonderfully from the first treatment. I went to work in ten days after I began to take treatment in Christian Science, a stronger and happier man that I had been for months.—JOHN J. THOMAS, Youngstown, Ohio.

[Written for the *Sentinel.*]

ABRAHAM LINCOLN.

MINNA MATHISON.

HE loved much. From his rugged heart
A stream of warm compassion flowed;
He paid the debt his greatness owed,
And nobly played his hero-part.

To those in bondage and oppressed
He heralded bright freedom's day;
Followed the light in humble way,
And left to God and Truth the rest.

Now those from whom the shackles fell
Publish his praises through the land,
And those who knew him—touched his hand—
With reverent lips his virtues tell.

He loved much. Aye, and much is loved;
The memory he left behind,
Of loving heart and dauntless mind,
The years have tested and approved.

FROM OUR EXCHANGES.

[*Christian Register.*]

Brotherly love and loving-kindness has done more than we suspect to modify old creeds, expunge their harsh doctrines, so repugnant to upright minds, and bring in a reign of love which, still only in embryo, is growing and spreading everywhere by the contagion of example. And it seems not a Utopian and unreasonable belief that this reign of love, this kingdom of kindness and good will, shall accelerate its movement; and, as the spirit of democracy has spread to remote corners of the earth, so it, too, shall quicken its pace until the kingdom of God is no longer a vague and impossible dream, a vision of worlds unrealized, but an actual, tangible fact, a positive creation of the divine in the human. We await this manifestation of the sons of God in the world, not through miracle, not through new revelation or a new Messiah, but through the simplest yet noblest instincts of the heart of man. Here and now, just where we stand, in lowly place, in humble guise, we may begin to establish this kingdom, and to build the palace of the great king; and every act of unselfishness, every deed of true kindness, every thoughtful impulse for the good, the happiness, the delight of others, shall be as a shining stone in that palace, not builded by hands, but by that loving service to God that is self-forgetfulness, consecration, love, and obedience.

[Rev. Henry A. Atkinson in *Advance.*]

What can the church do? Books and lecturers on social science deal sparingly, not to say disparagingly, with the church as a factor in social reconstruction. Other agencies are gladly accepted. The church's work is conceded to be limited and its attempts are patronized or tolerated. Of course it is a good thing to have a church. It gives men's wives something to think about outside of the home, and it is not so expensive as bridge. The church offers an attractive service to those who want it. What a travesty! And the trouble is that it is too true to sound like comfortable doctrine. The absurdity of the church using its dynamic to keep its own wheels going is only matched by its lack of appreciation of the great power for righteousness it could wield if it would. The work of the church is not to save itself, but to save humanity. Its only just claim to sacredness is founded in the sacredness of its task—the establishment of the kingdom of God. The church saves not because it is an institution, but because it has at its command the forces which, when properly applied, will save men and the society which men form. There ought to be no good grounds for considering the church amateurish when it approaches social questions.

[From a sermon by Rev. H. C. Ledyard in *Everybody's Journal,* Newport, N. Y.]

There are a great many thoughtful people who really believe in the principles found in Science and Health, but because of prejudice are almost afraid to accept these principles as truths unless they be able to find them also recorded somewhere else. Because of this feeling which in many places is so prevalent, we shall not refer to books published in the defense of these movements to find our basis for believing the truths they furnish, nor are they the only evidence at hand. . . . Christian Science is only asking the professed followers of the Christ today to do that which he commanded the disciples of his own day to do; so, if these things are absurd, it is Jesus the Christ whom they are charging with absurdity. Remember, we are discussing the things which only Jesus himself did, but those which he bade his followers do, and these things were—what? To heal the sick, raise the dead, cleanse the lepers, cast out demons, for freely they had received and freely they were to give. Christian Science asks no more of a man than that.

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[A. Lyle De Jarnette in *Christian Work and Evangelist.*]

The world is growing better, despite the complaint that the church is losing its grip on the popular mind. We are beginning to see that a man may be religious without being a member of an organized church. I am sure the church would lose nothing of value in recognizing this as a fact. It is often true that men who dislike that crystallization of conventional theology that is sometimes called "churchianity" love God, Christ, and their fellow-men. There never was a time like the present, when a cry for help from any part of the earth found such liberal and cheerful response; when men, regardless of church relationships, were so courageous in promoting political and social reform. Men are learning that God is as easily found in the sanctum of the editor, the counting-house, the office of public service, as He is in the congregation of worshipers; and from their hearts they cry unto Him daily for the courage that will enable them to bring to all the world the reign of right. As a churchman myself, I believe the church must be willing to surrender many of its conventional forms, its denominational lines, and awaken to the fact that the institution is not the end, but only the means, through which humanity may realize universal brotherhood and sonship to God.

[Rev. R. J. Campbell, M.A., in *Christian Commonwealth.*]

If your fidelity to the ideal costs you the loss of your outer garment of self-protection, do not grudge the sacrifice; let the inner go with it, the coat follow the cloak, if need be. If your labor for God compels you to go one mile because of human ignorance and wrong, go two if two be required to gain your end. Life is such that no impersonal good is ever gained except at the sacrifice of the personal. If you serve, you must suffer; if you would overcome evil you must be prepared to endure its stings and arrows. And you must not be merely passive; you have to go to meet them, to carry the war into the enemy's camp, to demonstrate your mastery by accepting the worst that evil can inflict without swerving from your purpose. If you can do this, you will prove how puny and ineffectual after all are the odds against which faith has to strive.

[*British Congregationalist.*]

It is one thing to remove all that is merely formal, all tricks of speech which belong to an older day—to retranslate the doctrines of Christianity into the living tongue. This is a duty long overdue. It is quite another thing to modify the demands of Christ, as an ambassador might alter the commission of his king; to tone down prayer till it becomes only a season of meditation; to make of the church a society of men and women interested in religion, or, worse still, interested in theology; to regard the sacrament of the Lord's Supper as an hour of emotional introspection and nothing more. This is to betray the church and to win nothing by the betrayal.

[*Universalist Leader.*]

If there is one thing clearer than any other to all really modern religious thinkers, it is that the most stupendous failure in Christian history is the efforts which have been made to put the living spirit of the gospel of Jesus Christ into any creed. The human spirit has passed out of that stage in its religious evolution. Religion is the life of God in the soul of man. Christianity is the life of God in the soul of a man. That life is more than any creed.

[Rev. George Batchelor in *Christian Register.*]

The real wealth of the world consists in capacity, in culture, in social influence, in power to turn money and other material advantages into thought, into executive power, into social pleasure, into right living, into permanent institutions that shall secure the prosperity, happiness, and moral progress of mankind.

SPECIAL ANNOUNCEMENTS.

FROM THE PUBLISHER OF MRS. EDDY'S WORKS.

THE CHRISTIAN SCIENCE TEXT-BOOK, "SCIENCE AND HEALTH WITH KEY TO THE SCRIPTURES."

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

ATTENTION IS CALLED to the new volume, "Poems by Mary Baker Eddy," now on sale. Specially bound; 79 pages.

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

FROM THE EDITOR.

All manuscripts submitted for publication in the *Sentinel, Journal,* and *Herald,* whether articles, poems, or testimonies, and all correspondence relating thereto, should be addressed to the EDITOR, and not to individuals.

FROM THE SOCIETY.

NEW PAMPHLETS.

Attention is called to a new pamphlet, "Causation: Viewed in the Light of Christian Science," by Frederick Dixon.

Also on sale are four new pamphlets: "Seeking and Finding," "Prayer and Healing," "The Divine Nature," and "Upward Footsteps." Each pamphlet contains five to nine articles that have previously appeared in the *Journal, Sentinel,* or *Monitor;* and they are particularly suitable for handing and sending to inquirers or persons who are becoming interested in Christian Science.

Hereafter, the price of all pamphlets (except "What our Leader Says" and "Christian Science and Legislation") will be reduced to 5 cents a copy; 55 cents a dozen; $2.00 for fifty, and $3.50 for one hundred. Hereafter, also, the republication in the English language of single articles as "tracts" or "reprints" will be discontinued. It is believed that their place is better taken by the daily article on Christian Science in the *Monitor* and by these new pamphlets and others that may be issued.

NEW POST CARDS OF THE MOTHER CHURCH.

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FROM THE CLERK OF THE MOTHER CHURCH.

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

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

FROM THE CHURCH TREASURER.

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THE CHRISTIAN SCIENCE JOURNAL

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

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

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THE CHRISTIAN SCIENCE MONITOR

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The Christian Science Quarterly

Published January, April, July, and October.

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ANSWERS TO QUESTIONS CONCERNING CHRISTIAN SCIENCE. By EDWARD A. KIMBALL. Also printed in German.

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CHRISTIAN SCIENCE SENTINEL

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

Vol. XIII. No. 25.

BOSTON, FEBRUARY 18, 1911

CONTENTS OF THIS NUMBER

ITEMS OF INTEREST. Brief Mention of Important Events. 482
THE FUNCTION OF A TEXT-BOOK. M. G. Kains, M.S. 483
THE CHEERFUL GIVER. The Hon. Mabel Rowley. 484
CHRISTIAN SCIENCE AND INDIVIDUALITY . . . . . Charles H. S. King. 484
IS GOD ABLE TO DELIVER US? Emma Julia North. 485
THE UNFOLDMENT OF TRUTH. William Hart Spencer. 485
OUR DAILY BREAD: THE MANUAL. Grace Keeler Burke. 486
UNITY. (Poem.) . . Agnes Florida Chalmers. 486
EXCERPTS FROM EDITORIAL COMMENTS. 487
EDITORIAL.
The Omnipotence of Good. 490
The Philosophy of Healing. 490
"The baggage of stern resolve." 491
AMONG THE CHURCHES.
Winsted, Conn. 491
Biloxi, Miss. 491
THE LECTURES.
Altus, Okla 492
London, England. 492
TESTIMONIES OF HEALING. 493
FROM OUR EXCHANGES. 497



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



A NOBLE TYPE OF GOOD HEROIC WOMANHOOD

THE CHRISTIAN SCIENCE PUBLISHING SOCIETY
FALMOUTH AND ST PAUL STREETS — BOSTON MASS USA

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ITEMS OF INTEREST.

National.

President Taft has approved a plan for the leasing by the Government of water-power sites on public lands. The principal points of this plan are that legislative authority be sought for issuing term leases for periods not to exceed fifty years; that these leases should contain stipulations to protect the public against the limitation of output of power through delayed or partial development; a yearly rental charge to be based on the amount of power available. There is provision that violation of the contract condition or persistency in charging consumers a rate declared excessive by a state supreme court shall be ground for the cancellation of the lease. The necessity for the framing of such a policy arose from the fact that power sites in the West are largely on public lands which at present can neither be taken up by power companies nor occupied except under a revocable permit.

The amount we have expended in preparation for war during the last ten years, including the current fiscal year, says the *Journal of Commerce*, is almost within four hundred million dollars as much as was the bonded debt of the United States on the 15th of August, 1865, at the close of the Civil War. It is four times the aggregate loss to the people of the United States and Canada on account of all the great fires between 1820 and 1905, or during a period of eighty-five years. Further, the amount we have expended during the last ten years in preparation for war alone would build more than five Panama Canals, and equals four times the amount expended on account of the Spanish-American War. The sum total reaches the imposing figure of $2,192,036,580, of which $1,105,586,807 is accounted for by naval appropriations and $978,254,973 for the support of the army.

A bill authorizing the Government to purchase or erect its own embassy buildings abroad was passed by the House under suspension of the rules, by a vote of 141 to 39. No trouble is expected in getting the bill through the Senate. The bill provides that the secretary of state shall proceed to purchase or erect suitable buildings for the use of American diplomatic representatives, not more than five hundred thousand dollars to be expended upon such buildings in any one year. It also provides that the limit of cost of any one embassy, including site, repairs, and furnishings, shall not exceed one hundred and fifty thousand dollars. The selection of buildings and plans is left to the discretion of the secretary of state. It is estimated that it will eventually require five million dollars to carry out the provisions of the bill.

Country boys make better students than their city cousins, according to an analysis of the fellowships and scholarships recently awarded by the Harrison foundation of the University of Pennsylvania. Out of thirty-one men holding these honors sixteen came from towns of less than six thousand population, four from towns of less than fifteen thousand, three from cities of less than fifty thousand, four from cities of more than one hundred thousand. Dean Fisher of the College of the University, in discussing this, declared that "men from the country are more observant than those from the city, and besides they realize and appreciate their opportunities more than their city cousins."

The plan of the Aluminum Company of America to dam the St. Lawrence river at Long Sault rapids and erect a forty-million-dollar plant in New York state at that point, was defeated when the House voted, 65 to 84, against the bill for this purpose, which had been unanimously reported from the rivers and harbors committee, on the ground that it did not conform to the new policy of the United States for the conservation of water-power and that it granted a ninety-nine-year lease when the general dam act fixes the limit in such cases at fifty years. It is estimated that five hundred thousand horse-power can be developed from the fall of the water.

Meetings on Washington's birthday in the large cities and towns are urged by the Postal Progress League, to consider the possibilities of a "United States of the World." Circulars ask that "representatives of the different nationalities, together with our own citizens," meet to consider the forming of such a brotherhood, with "all barriers to human intercourse between the nations—tariff laws, navigation laws, and immigration laws—abolished and the whole world bound together by a system of international postal cables, postal transports, and postal service covering the entire business of public transportation and transmission."

"To us, as to Henry Clay sixty years ago, there should be 'no South, no North, no East, no West,'" said Franklin W. Hobbs of Massachusetts, representing the National Association of Cotton Manufacturers, at a special conference held recently at Washington, D. C., by growers and users of cotton. The meeting brought together a large number of men identified with the National Association, also members of the American Association of Cotton Manufacturers, the Arkwright Club, and the Farmers Educational and Cooperative Union. New England cotton interests were represented by twenty-five delegates.

"If the necessary appropriation were available, I would establish postal savings banks at once in five hundred additional cities and towns of the United States," said Postmaster-General Hitchcock, as a sequel to his perusal of reports thus far received concerning the first month's operation of the postal savings system, which are very satisfactory and are regarded as conclusive evidence that the new system has passed the experimental stage. He therefore asks Congress for an appropriation of one million dollars for the purpose.

On Feb. 2, for the first time in the history of the Government, the Vice-President of the United States exercised his constitutional prerogative of casting a vote to break ties after three successive roll-calls in the Senate. By his first vote he saved from defeat the ocean mail bill, and by the third he forced an adjournment of the Senate on a vote having direct bearing on the resolution looking to the election of Senators by direct vote of the people.

The army appropriation bill just passed by the Senate carries an aggregate of $93,678,586.

International.

The drainage scheme recently carried out in the neighborhood of Diamond Harbor, some thirty miles to the south of Calcutta, took in hand an area of about one hundred square miles, consisting partly of swamp and partly of land which had formerly produced no crops. By the construction of a sluice it has been possible to cover the area with rice cultivation, and the crop obtained for the year was valued at Rs.3,850,000. It is said that the value to the tenantry of the crops on the reclaimed land in only one year approximated to twice the cost of the scheme.

The Australian land tax has now become law. The main object of the tax is to insure the land being turned to profitable use, that is, opened up for settlers, and not held for speculation. The process has already begun; three great land-owning companies, whose shares are mostly held in England, are engaged on schemes of subdivision that ought shortly to add thousands of families to the population.

Professor Sayce, who is engaged in digging on the site of Meroe in the Sudan, has just made a most important discovery. Many of the ancient inscriptions in the Sudan are written in a language that has hitherto resisted identification. He writes that he has obtained some Egyptian translations of Meroitic words and has thus found the key to these inscriptions.

The Russian Douma has adopted the government's financial proposals for obligatory elementary education. The new plans, it is announced, will involve an expenditure of five million dollars annually for ten years.

M. Lemartin, the French aviator, has broken the world's passenger-carrying record. Piloting a monoplane, he carried up seven passengers for a five-minute flight.

Industrial and Commercial.

By the introduction of a reduction gear it is hoped to operate steam-driven marine turbine engines at an economical speed which is not now possible. The new features of the invention are its rotor blades, which are flexible and easily removable, and a reduction gear giving at least thirty per cent greater efficiency for the same coal supply. The new machine can be installed with one half the propelling machinery weight now given to the direct connected turbine or reciprocating engine. With the turbines used in the British navy, ten hours is necessary to heat the machinery and enable it to start, while this engine starts immediately on the application of steam, even when cold. One of the merits of the machine is the perfect control possible from the bridge; by the use of electric-pneumatic apparatus, the engine can be started and stopped by the steersman.

The New York, New Haven & Hartford railroad and the Boston & Maine railroad, if satisfactory legislation is secured, propose to build and equip a double-track tunnel under Boston harbor, connecting the eastern branch of the Boston & Maine and the Revere Beach road with the South station, thus giving the North Shore, the country's most attractive and desirable summer resort, a most satisfactory service, as well as through service between New York and points north of Boston, so that through trains can be run to the Massachusetts and New Hampshire beaches, White Mountains, resorts of the state of Maine, and St. John, N. B.

Shipments during the past year of anthracite coal from the eastern producing territory amounted to 64,905,726 long tons. Almost one fourth of the total shipped was handled in and around New York for shipment to New York city proper, or to other Atlantic ports. The bituminous coal movement in the East, as reported by eight leading coal-carrying roads, totaled 120,214,819 short tons, and the 1910 coastwise shipments from the five principal Atlantic ports totaled 26,121,224 long tons. The coal tonnage originating during the year in the southwestern field, Missouri, Kansas, Arkansas, and Oklahoma, was in the neighborhood of 8,800,000 tons.

Reports show that the Michigan bean crop last year was 6,150,000 bushels.

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CHRISTIAN SCIENCE SENTINEL

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

THE FUNCTION OF A TEXT-BOOK.

M. G. KAINS, M.S.

MANY persons, when they attend a Christian Science testimony meeting for the first time, are startled on hearing some one say, "I was healed by reading Science and Health." Such a statement is so foreign to the limited experience of these people that they often ridicule the idea and misjudge both Christian Science and the one who gave the testimony. I am free to confess that I was once much disturbed in this way, and very skeptical. While such hasty criticisms reveal an attitude of mind more or less distorted by former training and experience, if not by egotism, they do not arouse any antagonistic thoughts on the part of Christian Scientists to whom they may be uttered. They are the result of misunderstanding, and Scientists are quick to make allowances and correction whenever this is possible, because they understand the doubter's attitude. If corrections are not made, are not understood, or are not accepted, only those who hold the erroneous positions can be affected disadvantageously; for it is always to the disadvantage of any person to hold a prejudice either for or against anything whatsoever. Such an attitude prevents the holder from enjoying the freedom of the truth.

There should be nothing strange about the statement that reading Science and Health or other Christian Science literature has healed some one. That is exactly what it was written to do, and such statements prove the effectiveness of its mission; but some people seem to think that the text-book is regarded by Scientists as a sort of fetish or charm, though nothing is farther from the truth. Science and Health is the text-book of Christian Science, and contains an explanation of spiritual healing as taught and demonstrated by Christ Jesus. It shows how that healing was done; and when some sufferer reads these things and is healed, it is because he has apprehended the teachings and applied them so effectively that his ailment has disappeared.

There is nothing more remarkable about such results than about results secured by applying the rules laid down in other text-books, when once the reader understands the meaning of the terms used. We do not think it strange that the beginner in geometry should study a text-book and acquire thereby a demonstrable knowledge of the subject; it is necessary for him to do so in order to solve even the simplest problem. We do not think it strange that our mothers, wives, or daughters should read the cook-book in order to master culinary matters. Thus it is in every realm of effort; each has its rules and its basic laws, by following which definite results may be secured. Without due observance of these rules it is impossible to make advancement in geometry, physics, chemistry, or any other line of effort. We do not think it strange that one who studies the Master's moral precepts should overcome evil tendencies and sin, but few look for like results when it comes to the healing of disease.

The function of Science and Health is not to exploit some ancient or modern hypothesis, some speculative untried theory. It is to explain by precept and example the Principle whereby Jesus' healing mission was made effective. More than that, it is to make the rule, the *modus operandi*, so plain that every one may put it in practice, not only to heal his own diseases and the ailments of others; not only to prevent the occurrence of these maladies by eliminating their causes; but to establish and render practical in daily experience the code of ethics which Jesus of Nazareth laid down, a code which the intervening centuries have warped and twisted out of shape, a code which, as Jesus stated, has for its object man's perfection and the establishment of the kingdom of heaven on earth, though this seems to be a stupendous if not impossible task. The fact, however, that the work is left for the individual to do, coupled with the further fact that thousands who have made the beginning and obtained satisfactory results still continue to advance, is proof positive that the Christian Science text-book is actually accomplishing what is declared to be its mission.

In this day and age as perhaps in no other, the sovereign gage by which things are judged is achievement. So far as the individual is concerned, mere figures and statements count for far less than personal experience; for this reason, therefore, Christian Science offers through its text-book a mode of thinking that the individual may prove for himself to be good. It is often claimed by beginners that Science and Health is hard to read, hard to understand. This was the writer's own case. His training and experience had been very largely along the lines of the physical sciences, which had completely destroyed the conception of God as a far-away manlike being, as taught by the church of our fathers. The "great out of doors" and the laboratory taught him that there must be some "great First Cause" or Principle, whatever that might be named; but he was mentally at sea when he first began to read Science and Health, and page after page meant absolutely nothing to him.

He was fortunate, however, in being able to follow the advice of a friend, who suggested that even though he did not understand all or even perhaps any of what he read, it would be to his ultimate advantage to persist. On reaching the end of the book, he was advised to start at the beginning and read to the end once more. The book played havoc with many of his pet theories and flung the fragments to the winds; but this much must be said, it did not destroy one iota of truth which he had gleaned from any source whatever. On the contrary, it added and is continuing to add wealth to the store of knowledge, the knowledge that is really worth while. Compared to even a limited but working knowledge of truth, what is the value of all the speculative theories that the world has formulated?

The beginner, therefore, need not feel disturbed, nor consider himself more than ordinarily dense, nor judge Scientists to be either a specially "brainy" or an exclusive class, solely because he does not immediately grasp the full purport of Science and Health or other Christian Science literature. He should consider himself as belonging to the majority, and therefore in good company. If he is strictly honest with himself and can silence his prejudices, he can little by little prove to his complete satisfaction that Chris-

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tian Science is just as much for him as for any one else. So small may some of his early proofs be that he may think they would have happened anyway; but when he sees that his application of the rules continues to be followed by uniformly favorable results, he will be justified in his conclusion that Christian Science is a religion of present-hour results, not of arguments for or against some future reward or retribution; and further, that so far as he is concerned the Christian Science text-book is fulfilling its mission by enabling him to experience these good results in his daily life.

THE CHEERFUL GIVER.

THE HON. MABEL ROWLEY.

No phase of the Christian Science movement causes greater surprise to the onlooker than the way in which funds are forthcoming for the building of church edifices and other expenses connected with the work, as from the standpoint of ordinary experience it seems very remarkable. There are no subscription lists published, the names of the givers generally being known only to the treasurer; therefore the element of emulation is absent. The intention of spending a sum of money on the purchase of a site and the building of a church edifice is arrived at through the decision of the members of the organization, and the announcement is made that funds will be received for that purpose. No other methods of raising money are suggested or required, and no pressure whatever is brought to bear upon the community.

We read many times in Exodus that the children of Israel were to bring a "willing" offering unto the Lord, that "they came, every one whose heart stirred him up, and every one whom his spirit made willing, and they brought the Lord's offering to the work of the tabernacle." We read also about those who were "wise hearted" and who worked for the tabernacle in various ways. As in those days, so now the building of a Christian Science church edifice calls not only for willingness, but also for wisdom; for true wisdom is love, and without love we can have no church. Every individual member of a Christian Science church feels that he is responsible for his share of the building, and it becomes a privilege and a joy to make the offerings. Week after week and month after month, and if need be year after year, money is poured willingly and cheerfully into the treasury, until every liability is met. In this way it is amazing to find how much has been given without any sense of deprivation on the part of the giver; rather does he find that "the heart grows rich in giving." Solomon said, "There is that scattereth, and yet increaseth; and there is that withholdeth more than is meet, but it tendeth to poverty."

There is another aspect of the money question with regard to which the wisdom of our Leader has been made very evident. In the building of the original edifice of The Mother Church, when sufficient funds had been subscribed to meet the need, the fund was immediately closed, at Mrs. Eddy's request. There was no inclination to create a fund for which no object was in view. To quote again from Exodus, "So the people were restrained from bringing." It has been said more than once that Christian Science would go the way of all other forms of religions when once the denomination acquired wealth; that endowment would follow, and with that decay would inevitably set in; but if Christian Scientists are faithful to the teachings and example of Mrs. Eddy, such a condition can never occur.

For a Christian Science church to accumulate funds would be an anomaly, and would inevitably lead to inertia; like the man in the parable, who said, "Soul, thou hast much goods laid up for many years; take thine ease, eat, drink, and be merry." We are also taught not to interfere with our brother's demonstration, but to let each one work out his problem for himself. To accumulate money for future needs would be to deprive our brethren of a great blessing; it would also be a lack of confidence in God. Let it not be supposed that the writer is advocating that there should never be a surplus in the church funds, for that certainly would not be in accordance with our Leader's assurance that "God requires wisdom, economy, and brotherly love to characterize all the proceedings of the members of The Mother Church" (Church Manual, p. 76).

St. Paul found even in his day that "the love of money" is the root of all evil, and certainly avarice leads to more calculated cruelty than almost any other form of evil. It behooves us, then, to strive to keep the financial side of the Christian Science organizations free from this fruitful source of danger, and to keep steadily in view the true meaning of substance, knowing as we do that in Christian Science the law of demand and supply is governed by divine Mind, the ever-present reality.

CHRISTIAN SCIENCE AND INDIVIDUALITY.

CHARLES H. S. KING.

TRUE individuality is always manifest in sincerity, earnestness, and humility. Without these fundamental qualities no one can reach the heights of true greatness and satisfy Jesus' requirements, "Whosoever will be great among you, let him be your minister; and whosoever will be chief among you, let him be your servant." Humility keeps the imagination within bounds. Sincere love for our fellows and earnest zeal for the establishment of good will among men, engender a magnanimity which is perennial and not dependent upon the attainment of personal leadership or glamour. He who has learned this lesson knows that only as he is true to the Christ-idea, the true individuality of man, will he be fitted to take a higher seat and become "ruler over many things." This has been amply proven in history. The greatest men were the most unselfish, and in proportion as they were true to the divine light within them and undeceived by the adulation of personality, have they been loved and heeded by the world.

This is illustrated by contrast in the lives of three historic figures who were leaders of their contemporaries, Napoleon, Lincoln, and Jesus, and who are severally consigned to ignominy, grandeur, and glory. Destiny entrusted Napoleon with a wonderful opportunity—to help realize a nation's ideal. No sooner was it in his grasp than he flung it away, and sacrificed not only his adopted nation but an entire continent to his own personal success. He had no principle. What he called the "star" of his destiny was his god. He was the personification of selfish striving, of human will which is not its brother's keeper, and his final downfall was fit reward for the deification of arrogant personality.

Lincoln had an opportunity similar to that of Napoleon, and he embodied a nation's ideals. How different was his conduct from that of Napoleon! Lincoln never thought of his own personal wishes. He had a wonderful vision of the right, and he stood for it with patient courage and with sincerity, earnestness, and humility. It was never his own way that he wanted done, it was always God's way that took precedence in all his great decisions; and today a nation points with gratitude and love to its selfless hero. Lincoln, like all truly great men, "illustrated the grand human capacities of being" (Science and Health, p. 200) bestowed by God. His success cannot be ascribed to personality. It was his noble individuality, seen in his high moral qualities, his sincerity, earnestness, and humility, which achieved Lincoln's success.

John the Baptist said of Jesus, "He must increase, but I must decrease." The reason that Jesus' followers are found the world over is because in his experience the material and personal aspects of life were completely swayed by the spiritual, in order that the divine and universal might have full expression. He taught that real success is achieved only through the activities of man's true individuality, and

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he revealed that individuality as the Christ. Furthermore, Jesus made the distinction between the mortal concept and the spiritual idea clear to his followers. He said, "I can of mine own self [personality] do nothing." "My Father worketh hitherto, and I work;" that is, Jesus' whole being coincided with God's nature and activity. The personal Jesus retires that the Christ-idea may be presented. This enabled Jesus to say, "I am the way, the truth, and the life." It authorized John to say of Jesus, "As many as received him, to them gave he power to become the sons of God;" and it justified Peter in declaring, "There is none other name under heaven given among men, whereby we must be saved." If personality were the object of emulation or the test of discipleship, the revelation of divine individuality would be lost sight of, and mankind would be limited to the level of material personality.

True individuality is a spiritual quality, and is expressed by such men as Abraham, Moses, Luther, and Lincoln. To account for greatness by personality is to fall short of understanding human life and destiny. Personality has an arrogance of assertion which would center interest upon itself, perhaps unconsciously; it is foreign to the Christ. Individuality refers persistently to Principle. The one is dogmatic; the other authoritative. Because Jesus' example is so sweeping, his life so fundamental, the Christ-idea so universal, every individual must some time follow in "the way," accept "the truth," adopt "the life." In other words, proud, self-centered personality must decrease, and the Christ-idea, the true individuality, must increase.

In Science and Health Mrs. Eddy writes (p. 203), "The accusation of the rabbis, 'He made himself the Son of God,' was really the justification of Jesus, for to the Christian the only true spirit is Godlike. This thought incites to a more exalted worship and self-abnegation. Spiritual perception brings out the possibilities of being, destroys reliance on aught but God, and so makes man the image of his Maker in deed and in truth." She also prophesies that when the Science of being is better understood, the talents and genius of the nations will "sit at the feet of Jesus" (Miscellaneous Writings, p. 361), the greatest exponent of the Christ-idea. The advantage of Christian Science is that it educates this "spiritual perception," reveals the true individuality of man as the Christ-idea, and points out the snares of personality, thus enabling one to stand for the divine Principle of the Christ-idea—the only rule in the world for genuine success and greatness.

IS GOD ABLE TO DELIVER US?

EMMA JULIA NORTH.

Most Christian Scientists are asked at some time for an answer to the following question: "If God does not know evil, how is He to deliver us from it?" The writer has found the following thoughts especially helpful in replying to this question.

Suppose a little child to be very much afraid of the darkness. In his terror does he cling to another child who may be equally afraid? Does he not rather call out for mother or father to come to him? Either of them, having no fear, can smile at his trouble, and lovingly soothe him out of it. Suppose, on the other hand, the case of a physician who believes himself to be afflicted with an incurable disease. A patient comes to him for help, in whom he recognizes the symptoms of the same dread malady. Under such conditions has this physician the requisite understanding and courage to meet the trouble? Does the blind man ask another blind man to lead him? Nay! but one who sees, for otherwise will they not both "fall into the ditch," as the Master said?

So, when we are in belief afraid, or sick, or blind, we go to our heavenly Father, who has said, "Let him take hold of my strength,"—the strength of Him who knows no fear, no sickness, no blindness. In Christian Science we understand why God is able to deliver us, and how "divine Love always has met and always will meet every human need" (Science and Health, p. 494). These thoughts can but lead us to the inevitable conclusion that the Christian Science practitioner must strive to purify himself from the belief in evil, in order that he may be a transparency to reflect divine Love and its strength to his patients; that he may say with Sir Galahad:

> My strength is as the strength of ten,
> Because my heart is pure.

He gains in spiritual strength by understanding that as God is "of purer eyes than to behold evil," so must he know the nothingness of evil and the allness of God, good.

THE UNFOLDMENT OF TRUTH.

WILLIAM HART SPENCER.

THE problems which confront humanity in the inner realm of consciousness seem to have a single root-thought. Confidential confession inevitably shows that that which interferes with spiritual growth is easily traceable to a few generals. The coloring and minor movement of thoughts, with their false estimates, may be as changing as the figures in a kaleidoscope, but they are only indications of sporadic impulse, the main drift of mortal mind remaining unchanged. While each one assumes that his troubles are specific and unusual, analysis shows that false belief, the assumption of something apart from the true concept of God as All-in-all, is the starting-point of the difficulty with which he contends.

Mortal man has always had only a blurred mental image or sense of God, but since time was there has been a reaching out by awakening thought for a clear, concise, and withal reasonable concept of the Supreme Being. The human family as a whole lack mental concentration, and through deficiency of mental grasp men have ever been too ready to adopt the opinions of self-constituted leaders. Sometimes in a paroxysm of fear, often in a moment of ecstasy, humanity has built its hopes on this belief or that, with varying success as to the lasting quality of its interpretation, as is shown in the creedal statements of the many sects which have sprung up, and which in many cases emphasize some isolated feature of an imaginative man-made God. There are many today who have followed some special thought in theology and seem to be content in it, without perhaps realizing that their adherence to said doctrine is a fetish-like belief in a theological speculation.

While many have grown dissatisfied with their environment, and practically ceased from further agitation of the question of religion, there are still a larger number who might be designated as unsatisfied; and largely on account of these so-called hereditary beliefs. Many of them have a sense of discouragement, owing to their lack of success in arriving at a satisfactory conclusion, even after having, as they suppose, earnestly and carefully considered all aspects of the question. To have attempted the investigation of first one point of view and then another, as their attention has been called to them, does not necessarily imply that the investigators are changeable in character. Such efforts, intelligently made, show rather an honest desire to gain the basis of truth; but while, as is often the case, something helpful has been found in each line of thought, they have reached nothing which could logically be called basic. Thus, unsettled, and with a consciousness of an utter lack of trust in conventional thought, they are ever inquiring for a tangible exposition of the truth. Their desire is for a distinct thought which is discernibly based on Truth, and such desire evidences a purpose to go to rock foundation, if so be they may find it.

At first it may seem impossible to admit for an instant that there is such a thing as a law which is not circumscribed or controlled by the physical senses, but the honest

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truth-seeker will soon realize the necessity of recognizing the entire separateness of the mortal and the spiritual, and that they cannot combine, it being impossible for the mortal mind to assimilate or even grasp the spiritual, for, as St. Paul has said, "the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned." It is a difficult matter to expunge mortal thought from consciousness; indeed impossible, if we rely on mortal thought itself. There is but one way of escape from its tenacious grasp, namely, by feeding upon spiritual thought. We must strive to "put off," to drive out, the evil conditions, and right thought is the only available weapon. It is hopeless to undertake to adhere to both mortal sense and spiritual sense, since they have and can have no fellowship.

There is no difficulty in the truth; the difficulty lies in our inability to apprehend it, which is due to the fact that our written or verbal explanation makes use of symbols which are largely used in expressing material thoughts. We must acquire the "new tongue," attach a practically new meaning to an old phraseology. In Christian Science the truth is stated simply, but it is not weakened in an attempt to adapt it to the hearer. Sometimes it is necessary to use phraseology which is not at once clear to the listener, but in such case, if he is in earnest, he will endeavor to comprehend it,—take a mentally receptive attitude,—and sooner or later the truth will unfold.

Though Christian Science is sometimes misjudged at first, those who have learned that some statements quite beyond their apprehension at a given moment become perfectly clear as they meditate upon them, later come into a clear understanding of it. By accepting the teaching of the allness of God and the unreality of everything unlike Him, one can prove experimentally, in proportion to his growth in understanding, that dominion is given to man here and now.

OUR DAILY BREAD: THE MANUAL.

GRACE KEELER BURKE.

A CAREFUL and prayerful study of our Manual will reveal many gems of thought not to be discovered by an occasional reading of the book. A tower of strength to workers in every field, in every department of church work, it also contains many helpful lessons for every honest student of Christian Science. In the home, in the business world, in school and social life, we need the valuable instructions for guidance, protection, and wisdom that may be gleaned from its illumined pages.

May not a mother or a father find much food for thought concerning the government of children in Article I, Section 9: "Without a proper system of government and form of action, nations, individuals, and religion are unprotected." Is there not a gentle reminder of our duty to our children, that obedience, order, courtesy should be established in our homes? That children should be required to perform services "promptly and well" in the home, and thus become fitted for the work that lies before them, as home-keepers, church-members, as citizens?

In the administration of household or business affairs, in problems involving financial questions, in dealing with those who serve us, or those whom we serve in any capacity, let us daily, hourly remember that rule which every Christian Scientist should know by heart, viz., Sect. 5 of Article XXIV: "God requires wisdom, economy, and brotherly love to characterize all the proceedings of the members of The Mother Church." As we ponder the import of these words, errors of impulse, of selfishness, self-indulgence, extravagance, pride, and arrogance will be uncovered in our consciousness, then rebuked and cast out.

With the addition of each new rule, great blessings of growth and of freedom from bondage have come to us, as individuals or as churches, just in proportion as we have been prepared to discern and appropriate these priceless treasures. At every stage of our journey we find fresh inspiration and courage. On two different occasions one who had been working several years in Science passed through experiences of deepest sorrow and seemingly overwhelming defeat; but in each case, at the darkest hour, her sense was refreshed and sustained by the memory of a given rule in the Manual. Fear was removed, provision made for her need, and with a grateful heart she took courage, feeling she could say as surely as did the psalmist of old, "Thou preparest a table before me in the presence of mine enemies."

Gratitude which springs from the heart must, however, take form in more than words, and while we can at present but dimly appreciate the labor of love, the depth of human experience, the arduousness of endeavor, the wisdom from on high which inspired this work, this gift from our beloved Leader to her church, we can at least study the letter, and abide in obedience till growth in understanding and spiritual sense shall unfold to us, more and more, the spirit of Love which pervades this volume.

[Written for the *Sentinel*.]

UNITY.

AGNES FLORIDA CHALMERS.

I THANK Thee that Love's kingdom is at hand;
Yea, that all good is here, O Truth divine;
That health and peace are now at my command;
And that the Father's riches, too, are mine.
I am so thankful that earth's brotherhood
Is one, and that God's law is understood.
I thank Thee that Love's gifts are all for me;
And yet I know true gratitude must be
Expressed in giving all to Thine and Thee.

Father, I thank Thee for this work I do,
And that I must prove faithful to each new
And untried task. With Truth's strong armor on,
Rejoicing that Mind's victory is won,
I thank Thee; but true gratitude must be
Expressed in working more for Thine and Thee.

I thank Thee that I may become again,
Through Truth, a little child, who prays to speak
The healing words of Love that cause nor pain,
Nor bitter anguish to the worn and weak.
I thank Thee; but true gratitude must be,
Father, expressed through love for Thine and Thee.

I thank Thee that I bear no more the cross
Of loneliness; and that my home is now
The secret place of the most High, since Thou
Art with me; and that I feel no loss
At human failure or elusive gain.
Blest Truth, I know not now the sting and pain
Of friends whose thoughts are turned away from me.
I thank Thee that I am, O Love divine,
So satisfied, since Thy sweet ties now bind
Me close to Thee; this gratitude of mine
Must be expressed through friendship for mankind.

I thank Thee most of all that I now know
My home and church and consciousness are one;
Yea, that Love's universe, where'er I go,
Established is, since God's work now is done.
Father, at every glimpse of Truth I see,
I thank Thee for my union now with Thee.

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EXCERPTS FROM EDITORIAL COMMENTS.

[While the supply from which the excerpts from editorial comments that have been published on these pages during the past ten weeks is by no means depleted, it seems unnecessary to continue them longer, as enough has been given to show how wide-spread and generous has been the tribute accorded to Mrs. Eddy. There has been no fulsome laudation, but a just recognition of what has been accomplished for humanity through the untiring efforts of the Discoverer and Founder of Christian Science.—EDITOR.]

[*Omaha* (Neb.) *Evening Bee.*]

Contemporaries should not write history, and their attempts at biography should be tentative rather than definite. For this reason no one should undertake to put a final value on the services of Mary Baker Eddy. In many ways she was the most notable woman of her time. It may easily be questioned if any other woman of modern times has wielded the influence and affected directly as many lives as did Mrs. Eddy, and this influence was of the most benign character. It does not matter what individual opinions we may hold as to the correctness of the teachings of Mrs. Eddy. Whether her premise was tenable or her conclusions sound, we are forced to admit that her followers found under her a peace of mind that does not exist elsewhere.

Mrs. Eddy's church brings to its people a message of peace and a promise of better things. It is unobtrusively militant along lines of doing good, and the woman who founded this cult will be followed to her last resting-place by the hearts of millions who looked up to her as the inspired head of a great school of religious activity. She will not be publicly mourned, at least, because her people believe she has gone on to a higher plane of existence, and in this there is no cause for sorrow. She must necessarily be listed among the remarkable women of her time, and the prediction is not unwise that sets down for her a verdict by history that she did good while living.

[*Des Moines* (Ia.) *Capital.*]

In reflecting upon the remarkable career which has just terminated at Newton, Mass., the ancient query of Pilate, "What is truth?" seems to come readily to mind. Was Mary Baker Eddy a prophet of God sent into the world to inaugurate a new dispensation? Did she usher in light where only darkness reigned before? Will the church which she founded demonstrate in the years to come that it is builded upon that rock against which the gates of hell can ne'er prevail?

These are questions which have been discussed with growing fervor as the Christian Science propaganda has passed from the day of small things into an era of unmistakable influence in the realm of religious thought. We cannot answer them. The present generation cannot answer them. Regardless of what our individual beliefs, doubts, or intellectual or moral conceptions may be, we are sooner or later forced to the conclusion which Tennyson has so happily expressed,—

> Yet I doubt not through the ages one increasing purpose runs,
> And the thoughts of men are widened with the process of the suns.

Here we have the philosophy of true growth. Thus does man's horizon broaden as the eyes of his understanding are opened. The quest for truth is rewarded according to our capacity to receive it—in the fulness of time.

[*Ft. Wayne* (Ind.) *Sentinel.*]

Mrs. Mary Baker Eddy, Founder of the Christian Science church, leaves behind her such a monument of achievement as no woman in any age, perhaps, had builded. The Christian Science church and its propaganda in a matter of some thirty years have gone almost literally around the world. Today in the United States there is hardly a community of notable size that has not an organized body of this sect, and doubtless none that has not one or more who have accepted and practised its doctrines. What the future of the church is to be, without its Founder and Leader, only time can tell; but it is true that today the Christian Science denomination shows such a spread over the earth and such proportions of growth as have been true of no other religious movement in like time in any age of the world. Millions of people acknowledge the doctrines formulated and spread by Mrs. Eddy and her followers. The movement has built magnificent cathedrals and churches, it has established centers for its literature all over the globe, it has enlisted men and women of the highest type of intellect in its teachings and in its propaganda.

This is the work of a woman whose nature was timid, whose disposition was modest, and whose tastes were retiring. Mrs. Eddy never sought the limelight. Where she might have made herself heroic, she was content to live as much out of sight as possible, and watch and direct the growth of the sect she had founded and the doctrine she had enunciated.

[*Hammond* (Ind.) *Times.*]

The death of Mary Baker Eddy marks the passing into the "great beyond" of the most remarkable woman who ever lived. In spite of the opposition she encountered, she founded a religion and built up a church that is the wonder of the world today. The ordinary mind, not in harmony with the tenets of Christian Science, is not qualified to pass judgment upon it nor upon the work of Mrs. Eddy *per se*. It is easy for the scoffer, in speaking of any religion, to point out that only the emotional, the susceptible, and the ignorant are swayed by religion. Can one do aught else but be amazed when considering that Mrs. Eddy's teachings and her faith have in the main been accepted by the people of the greatest intelligence and finest character? When one thinks of the noble men and women who have embraced Christian Science as children have faith in their parents, it is not hard to understand how the death of this splendid woman has moved the world.

[*Pioneer*, Bemidji, Minn.]

With no thought as to the right or wrong of the religious organization of which Mrs. Eddy was at the head, this much can be said: This Boston woman's life was as beautiful as it was devoted, and as sublime as were her teachings. Her church, The Church of Christ, Scientist, or as it is more commonly known, Christian Scientist, sprang from the mind of Mrs. Eddy. Her theory has been so convincing that men and women of culture and master minds in all corners of civilization have adopted it as the true doctrine—modern edifices in hundreds of cities bearing evidence of this fact.

The Christian Scientists publish a modern and, be it said to their credit, remarkably clean daily newspaper in addition to many other publications. The growth of the church has been phenomenal.

[*Ames* (Ia.) *Intelligencer.*]

In the passing of Mrs. Eddy the world will learn more of Christian Science and have a higher conception of the teachings of the grand, good woman who put sunshine into thousands of gloomy homes. Mrs. Eddy, as the world knows her, is dead, but for the followers of Christian Science and all enlightened Christian churches she still lives and will continue to live.

[*Hastings* (Neb.) *Daily Tribune.*]

Unquestionably Mrs. Eddy was the most remarkable woman of her day, as she founded a religion the influence of which is being felt around the world, and it gains in strength as it gains in age.

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[*Rock Island* (Ill.) *Union.*]

The life of Mary Baker Eddy has come to a close. She was no ordinary person. Whatever may be your belief, or whether you make any religious professions or not, you must admit that she has accomplished great things, and her accomplishments have resulted in good. The facts—the proof of these two propositions—are apparent to all. Christian Science was "discovered" by her. She was its fountainhead, and today, thirty-one years after the first church was chartered, there are over a million adherents. That is proof sufficient of the first statement. The hundreds of men and women that are known by you, who have become better, morally and physically, after becoming adherents of that faith, is ample proof of the second proposition.

This world is filled with people of different religious beliefs and sentiments. With few exceptions the belief of one sect, church, or denomination, does not encroach upon that of another. Religious tolerance of the beliefs of others has come to be accepted by every form of worship. Indeed, the churches are even tolerant of those who make no professions of faith at all. And every form of religious organization of the present day has for one of its tenets the bettering of the condition, morally and socially, of its people.

After her discovery, Mrs. Eddy permitted nothing to stand in the way of its promulgation. Her life was given over to it. Her friendships were with those who became its converts and who adhered to its doctrines. She guarded and protected it during the struggling years when its adherents were few and those few needs must tread in the "straight and narrow way" to prevent its being confounded with mesmerism and other so-called "fallacies," which would have been fatal to it. Her sole purpose was to keep it uncontaminated by anything else, and to build it strictly upon the basis she had made plain in her book, "Science and Health with Key to the Scriptures." Naturally, as it developed and as its growth became phenomenal, there were those who sought to profit, personally, by the organization, and this she would not tolerate. That faith which was to bring, in her belief, relief to suffering and a salvation to the souls of many, must not be prostituted. She herself had sacrificed all for it, and others must at least refrain from diverting it from its good offices.

The life of Mary Baker Eddy was a wonderful life. The story of her struggles is filled with the power of will—at least will—over matter. Here was a master mind. It was wonderful to conceive and to carry into execution a conception so broad and of such magnitude. It was wonderful that she was able to resist the temptations, the flatteries of fawning sycophants, and adhere to the one great theme, the power "of the infinite over the finite," the "elimination of wrong" by the establishment—the eternal prevalence—of right.

Then there comes the third proposition, which also must be admitted by all. Christian Science has come to stay, and its growth for the future, if predictions may be based upon what it has done in the past, will be of considerable magnitude. Mrs. Eddy had found a place in the religious world that was not being filled, and an enduring fame has been established.

[*Portland* (Ore.) *Journal.*]

Mrs. Eddy was a wonderful woman. None but a wonderful woman could have founded an organization which placed her at the head of more than a million followers. They are followers in a sense that means far more than the ordinary relation between leader and disciple. It involves a consecration of faith and life, the absolute change in personal conduct, a complete reordering of daily life, and the investment of huge sums in buildings and activities related to the Science life. History reveals no other woman who has by personal force exercised such power. As Founder of the Science church Mrs. Eddy rose into position by personal achievement, and through the growth, spread, and perpetuity of the organization will have an enduring fame.

Every faith or creed has its opponents and critics, and Christian Science has its share. Many of us are not ready to go to the extreme length of faith that it involves, but we can all agree that the talents and achievements of its Founder are entitled to a wholesome respect.

[*Kokomo* (Ind.) *Dispatch.*]

Naturally enough, the death of Mrs. Eddy has revived wide discussion of the principles and the prospects of the religious cult which she founded. While the opening of Congress and the President's message are subjects for much editorial comment, in quantity and earnestness of discussion they give place to Christian Science. In this connection, it is due to that religious movement to emphasize the fact that its origin, its progress, and its present status have been marked by none of the elements of disorder and bitterness which have characterized the developments of other forms of faith.

It is a familiar saying that religions have caused more wars and bloodshed than all other elements in the world's history. Even the reformation was not free from hatreds and political elements. Official preferment and wide-spread disaffection attended the various contests between Catholicism and Protestantism in England. And so it has been in all religious history—till the faith taught by Mrs. Eddy came into the world. Whatever the individual opinions concerning that faith, and whatever may be its destiny, it is essentially a religion of peace.

[*Anderson* (Ind.) *Herald.*]

There are many who do not subscribe to the Christian Science doctrine, but there are few who do not realize that in the death of Mrs. Eddy one of the greatest women of this or any other generation has gone. Barring all reference to the value of her creed, and most people whether they subscribe to it or not will admit its great value, it is enough to know that in the space of one life she has created one of the great religious institutions of the period and counts her followers by the hundreds of thousands. Her influence on her own generation was great and all for good. It is more than possible that it will extend, through her books and disciples, to many generations to come, and be one of the great factors in the development of humanity.

[*Malden* (Mass.) *Evening News.*]

Mrs. Eddy brought happiness to thousands of people. Whether they are imagining that happiness, or whether it will be temporary or lasting, is begging the question. Through her writings and the creed she founded, people weary in body and soul and mind have found rest when they could not find it elsewhere. Therein she did a vast amount of good. Humanity is decidedly her debtor. There is no question about her being the most wonderful woman of her day and generation. She won the faith of thousands of intelligent people, and they found in that faith what they had been groping about for in medicine and other religions. That was enough for them, and the best endorsement she could have secured.

[*Pacific Commercial Advertiser*, San Francisco, Cal.]

Whatever may be one's religious views, it will be generally recognized that one of the great women of the world has passed away in the death of Mary Baker Eddy. That one person, and that person a woman, should have, practically through her individual efforts, built up an organization as solid and as deeply rooted as the Christian Science church, stamps such a person as great, in every sense of the word.

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[*Evening News.*]

Whatever may be the individual opinions respecting that which Mary Baker Eddy professed, the fact stands out beyond the boundaries of dispute that she gave the world a confession of faith that has brought wondrous peace and happiness to mankind. To have made the world better for having lived in it is an accomplishment of which the greatest of men and women may feel proud, and that Mrs. Eddy did this will be generally admitted. Religionists have attacked Christian Science as being neither Christian nor scientific. Scandal-mongering publications have sought to destroy her hold upon her followers by old women's tales of her early life. Alleged impartial investigators have tried to prove that she borrowed her ideas from others and evolved her philosophy of life here and to come from the writings of eccentrics of a bygone period. Yet during all this time the Christian Science church has gone ahead, increasing its membership, multiplying its activities, and extending its benign influences.

All of which proves that, whatever the source of her inspiration or of her ideas, it was Mrs. Eddy's genius and her power that made of it a faith that appealed with tremendous force to many thousands of men and women. The mind that clings to dogma can never accept her ideas or beliefs; in fact, intelligences like that never get beyond the shell of any great principle. For centuries mankind has been groping in the dark after the great truths of existence, here as well as hereafter. Many prophets and leaders have risen up to point the way. If their doctrine embodied hope, they have found followers. If the light shone with steady radiance, their sects endured. Mrs. Eddy pointed out a way of relief from sin, sickness, and disease, and many have followed it with marvelous results. She banished a specter that haunts many lives, she made existence endurable to thousands groaning beneath its burdens, she made smooth the pathway of life to countless others.

[*Jackson* (Miss.) *Daily News.*]

Regardless of conflicting opinions concerning this new religious cult, the cold facts of history must be conceded. Mrs. Eddy enlisted under her banner nearly a million followers within a decade, and she must be accorded a unique place among the religious leaders and thinkers of this day and generation. The Christian Science movement has grown so rapidly and shown so much virility amid unusual storm and stress, that it may be expected to survive the death of its Leader, and continue to show strength and vitality among the creeds and cults of the day. Even here in Mississippi, where the people are slow to adopt new spiritual ideas, clinging tenaciously to the orthodox faith of their fathers, Christian Science has obtained a strong foothold.

Credit must be given where credit is due, regardless of your personal views. In summarizing the life of Mrs. Eddy, therefore, we must admit that a woman with the will and power to establish, within little more than ten years, a new religious cult, and place it upon such a firm foundation, must possess more than ordinary powers. The growth of the Christian Science movement, the establishment of its churches in magnificent buildings, and the organization of hundreds of thousands of people in a faith which has become world-wide,—this has been one of the extraordinary phenomena of the present and the past centuries.

[*Daily Traveler*, Arkansas City, Kan.]

Mrs. Eddy was a great and grand woman. We believe her to have been the greatest woman the world ever knew. She was the most loved and at the same time the most maligned woman of the age.

She gave to the world a religion that will be found eternal. Those who have espoused it have found it a great solace and it has made them better citizens. Its teachings have brought a good God closer to them and caused them to know that He is "a very present help." It teaches that God is Spirit, Life, Truth, and Love, and that "man is His image and likeness," and that the real man and the universe are spiritual, not material. It teaches that God is the only cause and creator and there is no other presence or power. Upon these principles is founded the religion which Mrs. Eddy discovered and gave to the world, and it is rapidly covering the face of the earth.

To Christian Scientists Mrs. Eddy was their beloved Leader. She was their wayshower to an ever-present salvation. They feel that her life-work was finished and that she has left a wonderful heritage to those who desire to accept it.

[*Meriden* (Conn.) *Record.*]

The passing of Mary Baker Eddy removes one of the most remarkable women of the present century. It matters little whether one subscribes to her creed or not, the fact remains that this woman became a potent factor in making people think and in compelling them to blaze the way either for her beliefs or for others which they themselves discovered.

There are many people who have no sympathy with Christian Science who have indirectly been greatly aided by the interest taken in it. All the theories of mental science, the effect of mind over matter, gained new impetus from Mrs. Eddy's teachings. The very extremes to which she went caused people to look up the subject, if for no loftier purpose than that of curiosity. Investigation led into devious ways. The result was a large addition to the sum total of human knowledge. And it must be admitted that if the general results of the knowledge gained by investigations made into the subject of Christian Science could be known, it would be found it had been for the good of humanity.

[*East Oregonian*, Pendleton, Ore.]

It is estimated that in the United States there are one million people who uphold the Christian Science creed—a creed that was first promulgated by Mrs. Mary Baker Eddy. For the most part they are earnest and cultured people. Without ostentation they worship God in accordance with their beliefs. Their interpretation of the gospel is somewhat different from the orthodox version, and this has brought forth criticism from those who follow the old-time faiths. Whether the Christian Scientists are at fault and their critics are right, or whether just the opposite is true, is an open question. If the Christian Science church is founded upon error, it cannot live; but the fact that the church has lived this long, and has grown in popularity until it now has a million followers, indicates strongly that there is much truth in the teachings of the departed Founder and Leader.

[*Jackson* (Miss.) *Clarion-Ledger.*]

The death of this famed woman removes one of the most prominent characters of the present century. However one may feel disposed to criticize the religious faith founded by her, all must admit that she was a most marvelous woman, whose life was devoted to the uplift of mankind. That she was possessed of an intellect far above the average cannot be denied, neither can it be questioned that she used all of her ability in her efforts toward the good of humanity. The world's highest meed of praise is bestowed upon those who have made the greatest efforts toward its good, and it is this fact that has assured for her a high place in the estimation of the world.

The preponderance in public thought which she attained as the Discoverer and Founder of the doctrine of Christian Science, and the tender mother love which finds a place for her in thousands of hearts, is a tribute to her unselfish love for her fellow-man.

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CHRISTIAN SCIENCE SENTINEL

EDITORIAL

THE OMNIPOTENCE OF GOOD.

THE utter powerlessness and nothingness of evil is strongly emphasized in the writings of Mrs. Eddy. On page 102 of Science and Health she writes: "Mankind must learn that evil is not power. Its so-called despotism is but a phase of nothingness." Again, on page 192, she says: "The good you do and embody gives you the only power obtainable. Evil is not power. It is a mockery of strength, which erelong betrays its weakness and falls, never to rise." This emphatic declaration that evil is without power to harm, is for our comfort and encouragement, and in proportion as we absorb its real meaning and make use of it in our daily experience, to just that degree are we blessed thereby.

Previous to the discovery of Christian Science by Mrs. Eddy, mankind through countless generations were deceived and made to suffer by the self-conceived assumption that evil is as real as good, and that sickness, sin, and suffering are the sure and unescapable adjuncts of human existence. Fortunately, however, as Christian Science has become better known and understood, this false belief about man has been gradually giving way to a clearer realization of the omnipotence and allness of good, and of man's oneness with his creator. Christian Scientists, therefore, may well take home the lesson that to believe in the reality of evil is to believe that it has power, a mistaken sense which involves the consequent belief that God is not the only creator; in other words, that the One who is "altogether lovely" has so departed from His own nature as to be the creator of evil.

These beliefs are so foreign to the true concept of God as an all-wise, all-good, and all-powerful creator, so opposed to monotheism and Christianity, that it seems strange they should ever have influenced men and women of intelligence, spiritual aspirations, and discernment; but that they do find credence is so apparent that they must be reckoned with in every effort to put aside the "ills of the flesh" which mortals have heretofore so generally accepted as part of their religion and philosophy.

The effect of the belief that evil is power is to arouse alarm and fear in the breasts of those who hold this belief, and this is the one thing against which Christian Scientists should build a wall of sure defense. If we will but accept Jesus' declaration that "the kingdom, and the power" belong to God alone, and the correlative statement, "God is infinite, all-power" (Science and Health, p. 17); that consequently evil is not of divine origin, and is not and cannot be real in the sense that only God's creation is real, we shall then see clearly that in fearing it or its supposed consequences, mankind is simply fearing a self-imposed belief.

One of the best known and most encouraging sayings of the Master is, "Ye shall know the truth, and the truth shall make you free," and there is nothing quite so important to Christian Scientists, and to all others as well, as to know the truth about God, and man's relation to Him. This truth is that God is Spirit, and His creation is spiritual and like unto Himself. God is not a creator of evil, and there is no other creator. With the elimination of all belief in the reality of evil, the concurrent belief that evil has power is destroyed, and mankind awakes to that spiritual understanding which, once attained, is so enlightening that they will "never fear again except to offend God" (*Ibid.*, p. 425).

ARCHIBALD MCLELLAN.

THE PHILOSOPHY OF HEALING.

THERE is a sense in which it would be a mark of the highest presumption for any one to say that he apprehends and can explain the operations of Spirit; nevertheless, Jesus' teaching unquestionably warrants the conviction that we may know "the deep things of God."

That the Master had a clear understanding of the divine nature and activities is manifest, since this alone explains His marvelous power to still the waves, heal the sick, and raise the dead; yet, in his letter to the Ephesians St. Paul definitely indicates that, even as Christ Jesus apprehended the truth about his Father, so may we, for Paul speaks of a time when all believers shall come "in the unity of the faith, and of the knowledge of the Son of God," that knowledge which the Son of God possessed, "unto a perfect man, unto the measure of the stature of the fulness of Christ;" and this knowledge of Truth and its law is possible here and now, for the apostle adds that it is to equip us to "grow up into him in all things."

In thinking of this subject every one is sure to be greatly profited by a study of the inferential significance of Jesus' statement, "Ye shall know the truth, and the truth shall make you free," together with St. Paul's declaration, "Henceforth know we no man after the flesh: yea, though we have known Christ after the flesh, yet now henceforth know we him no more." Our Lord could not have made so definite an assertion as the above had he not been assured, first of all, that truth is the universal emancipator; and yet, if we accept his statement, we are thereby compelled to accept the idealistic interpretation of nature as a whole.

The one and only thing which truth destroys is untruth, and since Jesus repeatedly annulled the laws of materiality by the word of Truth, it is made clear that matter with its asserted laws is constituted of false belief and of this alone, which fact explains Christ Jesus' power over it. It follows, therefore, that in an important sense the process or philosophy of healing and of spiritual redemption is one and educational; it is correctly defined as a substitution of a right idea for a wrong one, of spiritual understanding for the material belief which is responsible for every phase of abnormality. The call of the prophet, "Awake thou that sleepest," is thus identified with the call of progress in all the centuries, namely, that men shall give up the errors of false sense and yield themselves heart and mind to the rule of demonstrable truth; *i.e.*, shall become Christian Scientists.

Paul's counsel that no man is to be known after the flesh, affirms this same philosophy with equal definiteness. It is a denial of the legitimacy of the material concept of reality. To know "no man after the flesh" is to regard man as wholly spiritual, Godlike; it is to deny and refuse to be subject to the belief in material selfhood, and when we truly assume this mental attitude we take command of the situation. If the asserted substance of matter were real, it would not be either wise or Christian to ignore it, since Truth must hold in honor all that is true, and all that Truth discards must be false. This is the key to the otherwise complex and confusing problem we are called upon to solve, and it opens the door to success.

St. Paul's insistence that even Christ is not to be known "after the flesh" gives rebuke, furthermore, to the long-accepted teaching that the tragedy of Calvary was demanded as an appeasement of divine justice, and thought is thus centered, not on the arbitrariness of an offended will, but on the compassion of an infinite Love. The falsity of the material concept is seen, and the idealism of Christian Science is recognized as being both logically satisfying and wholly in keeping with the teaching of Christ Jesus and his disciples.

JOHN B. WILLIS.

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"THE BAGGAGE OF STERN RESOLVE."

It is not only interesting but very helpful to follow the unfoldment of spiritual ideas as explained in Science and Health. In a way that is both practical and poetical Mrs. Eddy gives a new meaning to some familiar passage of Scripture by throwing upon it the light of Truth; as for instance, where she says, "In the figurative transmission from the divine thought to the human, diligence, promptness, and perseverance are likened to the 'cattle upon a thousand hills.' They carry the baggage of stern resolve, and keep pace with highest purpose" (p. 514). This passage illumines in a wonderful way the parable of the talents as given in the twenty-fifth chapter of Matthew. Here the great Teacher explains that every one receives "according to his several ability," or as we should say in Christian Science, according to his receptivity. It is very plain that this parable must be interpreted according to a spiritual or metaphysical standard, otherwise we might fancy that there was a merely arbitrary bestowal of talents or opportunities, with an unvarying demand for perfect results.

Now in Christian Science we always start with perfect Principle as the inspiration of all endeavor. We do not merely hope that God is good and just; we must know it, be sure about it, in order to work rightly from the start. The two men first mentioned in the story evidently did this, and although they had to wait "a long time" for the final reckoning, the reward of their diligence and persistency was very likely far beyond their expectations, for St. Paul says that "the things which God hath prepared for them that love him" have not even "entered into the heart of man." They were made rulers over many things, which certainly must have meant in the kingdom within, and they were also made partakers of the joy of their lord.

All this is so cheering that we might well be content to leave the lesson at this point, but another and quite different mental condition has to be considered, and this for the reason that we, too, may be tempted to assume the mental attitude of the one whose narrow and self-centered thought only permitted him to receive one talent, and who attributed his failure entirely to the master, whom he does not hesitate to call "an hard man." He pleads guilty to cowardice (which is certainly not a spiritual quality),—he says, "I was afraid." He had not attained to the perfect love that casts out fear; moreover, his lord charged him with being "wicked and slothful,"—the very thing we need to guard against, lest we be robbed of the rich rewards of truth and its joys. Some may from habit find it easy to be diligent in a material way who are slothful when it comes to spiritual activity. It is not enough to lift up our eyes to the heights, we must climb thither, yoke for service the "diligence, promptness, and perseverance" which are essential to success on any plane of activity, and especially to "carry the baggage of stern resolve," the mental and moral activities which result in health, happiness, and prosperity.

If healing does not come quickly, one must be helped to realize the ceaseless yet tireless activity of the perfect Mind whom we call our Father, to know that it is the privilege of each child of God to reflect this activity and to possess all things, including health. Christian Science has come teaching that real health cannot be attained by material means nor yet by blind faith, but by intelligent obedience to spiritual law,—by actual demonstration. Jesus said, "My Father worketh hitherto, and I work." St. John's vision tells of perfect service as the ideal heavenly condition,—"His servants shall serve him." Indolence implies stagnation, death; whereas life implies intelligent activity, and Love sends "his angel to show unto his servants the things which must shortly be done,"—the high and holy resolves unfolding into high and holy deeds.

ANNIE M. KNOTT.

AMONG THE CHURCHES.

WINSTED, CONN.

Located on the corner of Fairview and High streets and opposite the end of Union street, the new Christian Science church will hold a conspicuous place among the public buildings of Winsted. The lot is to be so graded that the proposed building will show the whole front as one looks up Union from Main street to High street. The building is classic in design, and will be semifireproof in construction. The outside dimensions of the edifice are forty by seventy feet, and it will be so located as to leave a lawn of twenty feet on the street sides, with ample space for enlarging in the future, as the plans have been made with that purpose in view. The auditorium will be forty by forty feet floor space, seating two hundred and sixty-six. It is planned by the society to dispose of the dwelling-house now standing on the lot, so they can let the contracts and break ground during the coming summer. The approximate cost of the completed church will probably be about ten thousand dollars.

The building of this church home is the result of the works and growth of Christian Science in Winsted during the past ten years. The first service was held in December, 1900, and Jan. 1, 1901, a few organized into a society. In 1905 rooms were taken in the Wetmore Block, where services are now held. These rooms have proved too small the past few months to meet the needs, and in September, 1910, the society purchased and paid for their present lot on High street, known as the Perkins property. This lot is most centrally located, approached by streets in four directions and surrounded by some of the best houses of the borough.—*Winsted Citizen.*

BILOXI, MISS.

In May, 1906, the few Christian Scientists living in Biloxi began to hold their Sunday services in the home of one of their number, and, being encouraged by the attendance and interest, soon organized a Christian Science society, this being the usual method of beginning the work. The attendance increased rapidly and in June, 1906, the society leased the upper floor of the new Eistetter Building, where they remained for three years. In May, 1909, the society purchased the lot on the southwest corner of Howard avenue and Seal, and in June, 1909, held their first service in the comfortable chapel which they had erected thereon.

The society has had a number of accessions to its membership, but counts its usefulness by the number of one-time sick and unhappy people who testify in the Wednesday evening meetings to having found health and an increased faith in and love for God through Christian Science.

Herald.

OREGON CITY, ORE.

The members of First church of Christ, Scientist, although not many in number in this city, have worked diligently to build a structure of their own, where they may hold services, instead of in the hall which they are now [January] occupying. Two beautiful and sightly lots were purchased, and as soon as these were in the church's possession the members set to work and planned for the edifice. The auditorium is forty-two by thirty-five feet, and will accommodate about one hundred and fifty people. The work on the structure is now being pushed rapidly by the builders, and it will be but a few weeks before services will be held therein. When completed it will be one of the most attractive little houses of worship in the city.—*Enterprise.*

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THE LECTURES.

ALTUS, OKLA.

Frank H. Leonard delivered a lecture at Odd Fellows Hall on Tuesday evening, Jan. 3. He was introduced by Horace W. Shepherd, editor of the *Altus Times,* who said in part,—

Personally, while never having studied Christian Science or having made any investigation of its claims, I have been strongly attracted to it by the very spirit of hopefulness, cheerfulness, and the brotherly love which seems to actuate its devotees. Did you ever see a Scientist who was morose, complaining, rebellious, or at war with all his fellow-men? I never did. With this spirit in our hearts, and in this frame of mind, let us listen attentively to the speaker of the evening, resolved that if from his doctrine we can gain anything which will tend to help us on our rough and thorny path through life, if we can by our presence lend encouragement and sympathy and help to these friends of ours who are seeking to establish a new method of thought and life in our midst and to show us a "better and more excellent way," we certainly owe it to them to do so. Let us hear, and reason, and try to understand, and if we gain any of these helps and uplifts from the discourse of the evening, let us apply them in our own lives, and seek to emulate, so far as we consistently can, the efforts of our friends, through whose unselfish efforts we are permitted to assemble here this evening.—*Correspondence.*

LONDON, ENGLAND.

Bicknell Young, on Jan. 5, at King's Hall, Hackney Public Baths, delivered a lecture on Christian Science. He was introduced by Capt. Douglas D. Baynes, who said in part,—

The board of lectureship was established some years ago with, to put it briefly, the twofold object of providing convenient opportunity for publicly correcting the misapprehensions and misrepresentations which have been spread about concerning Christian Science and its teachings, and at the same time to allow those who wish to gain a correct understanding of at any rate its basic ideas and leading points in its teaching, suitable facilities for so doing; and this it is quite possible to do even in the brief space of one lecture, provided the seeker after this knowledge will listen with attentive ear and open mind.

It does not matter what the views on religious subjects of any one here tonight may be, we are all, I venture to say, agreed on one point, in that we are all seeking for happiness; and no matter what each individual's idea may be as to what constitutes happiness, I am certain you will all agree with me when I say that if such a state as perfect happiness is attainable, it must be a condition into which fear does not and cannot enter. I know of nothing except Christian Science that really opens the way to complete freedom from fear, and naturally with that the way to perfect happiness.—*Correspondence.*

INDIANAPOLIS, IND.

Nearly four thousand people heard Prof. Hermann S. Hering when he lectured on Christian Science at the Murat Theater, both in the afternoon and evening of Jan. 8. The lecturer was introduced in the afternoon by W. H. Brown, who said in part,—

Christian Science is becoming a household word, and the cause of Christianity is receiving a remarkable impulse through the demonstration of physical freedom and that mental, moral, and spiritual reformation and enlightenment which is the inevitable accompaniment of an understanding of this healing truth. Through the influence of this work of Christian healing, men are becoming better and purer and are leading cleaner lives, and this purifying process will presently produce a higher and loftier manhood; men who will strive to approach that elevated stature of manhood manifested by the Master, men who will be guided and governed by rules of honesty and honor and purity, men who will stand valiantly for whatever is good and true and loving and holy.

That Christian Science is performing an important part in this regenerative work in the hearts and minds of men throughout the world is manifest. The Master said, "Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven." It therefore behooves us—not only Christian Scientists, but all loving followers of the Master as well—to let the example of our lives be a constant reminder that much is expected of Christian Science in the direction of that moral and spiritual enlightenment which will free the minds of men from unholy thoughts and desires and from doubt and fear and error and discord, and thus lift them to that better and higher understanding of God which will finally lead all men unto Him.—*Correspondence.*

LONG BEACH, CAL.

Under the auspices of First Church of Christ, Scientist, of Long Beach, Cal., Francis J. Fluno, M.D., of Oakland, Cal., delivered two lectures on the subject of Christian Science, Thursday and Friday evenings, Jan. 12 and 13. In introducing the speaker the first evening, Robert W. Foyle said in part,—

About thirty-five years ago the Christian Science textbook, "Science and Health with Key to the Scriptures" by Mary Baker Eddy, was first published. About three years later the first Christian Science church was organized in Boston, Mass,—"a church designed," as was stated in its initial meeting, "to commemorate the word and works of our Master, which should reinstate primitive Christianity and its lost element of healing" (Manual, p. 17). That this church has exemplified the purpose for which it was formed, is attested by its thousands of adherents, who each and all will testify that Christian Science heals physically, mentally, and morally.

On Friday evening the lecturer was introduced by Atty. Frederick A. Knight, who said in part,—

We may be of very differing schools of religious thought, but, regardless of our beliefs, no one here can fail to get some good from Christian Science, provided he is honestly searching for truth. Personally I have had many absolute proofs in my own body that Christian Science heals disease and banishes pain.

That for which I am most grateful, however, is the spiritual uplifting that has come to me through the study of this Science. This has completely changed my view of life, and has taught me a new measure of success. It has enabled me to see my work as a part of the great work, and to feel less keenly the apparent failures. It has given to me a keen appreciation of the Bible, which had been to me of little value except from possibly a sentimental standpoint, and now I find in its pages instruction and encouragement. It has given to me a God who is ever present, here and now, to show the way through each day's work, and to guide and uplift and direct now as well as for all time to come. I cannot begin to tell of the benefits I have received through the study of Christian Science, and I know I am only one of hundreds and thousands who have been similarly benefited.—*Correspondence.*

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PORTLAND, ME.

A large audience was present in the Jefferson Theater yesterday afternoon [Jan. 15] to listen to a lecture on Christian Science by Bliss Knapp. George W. Foster, First Reader of the local church, in introducing the lecturer said,—

Christian Scientists feel so sure that the gospel of Christ Jesus is in deed and in truth a gospel of a full salvation, that they gladly and lovingly accept the command of the Master to preach the gospel. I think I may say that they feel absolutely certain that the great Teacher meant exactly what he said when he proclaimed to all men: "Ye shall know the truth, and the truth shall make you free." Now to be free most certainly does not mean to be in bondage, nor to be fettered by the limitations of fear or of evil, nor shackled by the chains of disease or of sin. Can we wonder, then, that they to whom such a sense of liberation has come, should ask all men to rejoice with them in, as one of our own Portland poets expresses it,—

> The freer step, the fuller breath,
> The wide horizon's grander view.

The study of Christian Science has proved to some of us that there is neither necessity nor occasion for separating the triple command of Jesus: "Preach the gospel," "Heal the sick," "Cast out devils;" and it is largely a sense of gratitude for the experiences growing out of these teachings that prompts the giving of these lectures.

Portland Express.

LECTURES TO BE DELIVERED.

Unless otherwise stated in the notice, it is assumed that the lecture will be given at 8 p.m.

Augusta, Ga.—Prof. Hermann S. Hering, Grand Opera House, 4 p.m., Feb. 26.

Brooklyn, N. Y. (First Church).—Willis F. Gross, Academy of Music, 3:30 p.m., Feb. 26.

Fayetteville, N. C.—Prof. Hermann S. Hering, La Fayette Theater, 8:30 p.m., Feb. 28.

Kinston, N. C.—Prof. Hermann S. Hering, Court House, March 3.

Leeds, Yorks., Eng.—Bicknell Young, Albert Hall, 7:30 p.m., March 7.

Paterson, N. J.—Frank H. Leonard, Orpheus Hall, March 3.

Richmond, Va.—Prof. Hermann S. Hering, Academy of Music, 8:30 p.m., March 2.

Roanoke, Va.—Prof. Hermann S. Hering, Jefferson Theater, 3 p.m., March 5.

San Francisco, Cal. (First Church).—Clarence C. Eaton, Dreamland Rink, 3 p.m., Feb. 26.

Swansea, South Wales, Eng.—Bicknell Young, Christian Science Rooms, March 6.

ADMISSION TO MEMBERSHIP IN THE MOTHER CHURCH.

The next admission of candidates will be June 2, 1911. Application blanks may be obtained by addressing the Clerk of The Mother Church, and should be returned to him on or before May 10, 1911.

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

Those who have made application for membership prior to Nov. 4, 1910, and have not received notice of election, may communicate with the Clerk if they so desire, and are especially requested to do so before sending in a second application.

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

TESTIMONIES OF HEALING.

I have long wanted to tell of my great debt of gratitude to Christian Science, but the blessings have come so fast in the last few years that I did not know which to relate. As a child I was never strong, my earliest recollections being of attacks of various diseases, apparently inherited. Left alone while a very young girl, I came to North Dakota to make my home with an aunt who was a Christian Scientist. The atmosphere of this home at once appealed to me as being permeated with love, and I began to study and try to understand this truth. My health became much better, but, although I called myself a Christian Scientist and really thought I was one, I had not grasped the Principle, and did not see that I must give up a great deal of selfishness before I could gain this understanding. After completing my education I started to teach, but my old troubles came back with redoubled force. I tried different Christian Science practitioners, but received almost no help. Then I turned to *materia medica*, but got only temporary relief, the doctors finally telling me that, as the diseases were inherited, I must expect to endure them.

In the mean time I married, and all that love and good care could do to bring health to one was done, and for a short time I was better. But when my first baby was about three months old I felt the old ailments coming on, with all their tortures. How I fought them, and how kind the physicians were in helping me with the fight; but it was all to no avail! I suffered terribly in body, but that was nothing compared to the mental anguish. I could not accept the orthodox interpretation of God, and I had not grasped the significance of God as revealed in Christian Science. I thought I could not get the needed help from this Science, partly because it had seemed to fail in my case, but mostly because I erroneously believed it taught that the human mind controlled the body, and I thought that my mind was if anything in a worse state than my body.

One day, when I had been very ill, and my physician was very frank, this thought came to me: I had learned in Christian Science that God is good and is the only power; then good was all, and here I had been giving more power to evil than to God. Then and there, in the blackest night of material sense, did this light come to me which for so many years I had failed to see. I had a copy of Science and Health in the house, and I fairly devoured it. I was no longer afraid of the human mind, either my own or another's. I knew that there is only one Mind. Words are feeble to express the joy of those weeks when I was reading Science and Health, really reading it with understanding for the first time. It did not matter whether I was healed or not; I had found God, and nothing else counted.

I had a week's treatment and was helped so much that I began to do my own work, and I was able to eat what the others did. My entire healing, however, has been very slow. Five years have elapsed since this awakening to Truth, and some ailments have required months and even years of faithful work on my part for their overcoming. There was so much in my mentality that had to be cast out to make room for the truth, but my heart overflows with gratitude that I have been able to grasp this Christ-teaching. Most of the time I have been away from other Scientists, but I have earnestly studied the Bible and Science and Health, and the truth has unfolded to me just when I was ready for it.

My last baby was born under Science treatment, and the birth was almost free from pain. When the baby was six weeks old he had strangulated hernia, and a prominent physician in this city said that he would not live long without an operation. I left the decision to my husband, and he chose Christian Science treatment. The child was

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healed in five days' absent treatment, no material remedy or appliance being used. I have also been healed of a painful rupture for which the doctors urgently advised an operation. Croup, colds, contagious diseases, and all the ills that are supposed to come in a family of three children have been met quickly and completely by Christian Science treatment, oftentimes by my own understanding.

I am deeply grateful for the understanding of God, His Christ, and the Bible, which I have gained through the study of Science and Health. I am also grateful to our beloved Leader for her ceaseless labor for mankind. I stand in awe before the courage that could present this truth to a world so much in need of it, but still clinging persistently to its cherished material beliefs.

DAISIE BURD PARSONS, Bismarck, N. D.

My heart is singing a song of praise and thanksgiving for the truth that has come to me through Christian Science. I am able to demonstrate with absolute certainty that Christian Science will heal all our diseases, if we apply its rules as we are instructed to do by our dear Leader, Mrs. Eddy. Christian Science came into my life over eight years ago, when material remedies had failed to restore me to health. I had been extremely ill for over two years, following a hemorrhage of the stomach. I was practically healed in one treatment, and in the years since Christian Science has never once failed me.

Words are inadequate to express my gratitude for my physical healing, and for what is much more, the spiritual teaching that has brought me near to God and made me fit to live and not afraid to die. I thank God more and more, as each day comes and goes, for the truth that He has given us through Mrs. Eddy.

ELLEN S. BEALL, New York, N. Y.

I wish to state that I have known Mrs. Ellen Beall of New York city for over ten years. We were coworkers in an orthodox church. I am the widow of a clergyman. I became interested in Christian Science through the healing of Mrs. Beall. She had been given up to die by the doctors, but Christian Science healed her. I can testify to this fact. I am a member of The Mother Church, and I was healed in Christian Science.

GERTRUDE DE WOLF WINDSOR, Peekskill, N. Y.

I wish to express my gratitude to God, and to Mrs. Eddy, who has shown us the way to demonstrate this healing truth. I have been healed of many ailments,—nervousness, heart trouble which was supposed to be hereditary, a throat affection, and jaws that were locked from the effects of the two other diseases. Christian Science has been our only physician for over three years. My little daughter was healed of ills that are supposed to attend a child's second summer, the worst being a serious bowel disorder. These were all overcome, and I am deeply grateful for the many benefits I have received and that divine Love meets our every need. Christian Science teaches that God is divine Principle, from which we can work out all our problems.

MRS. JANE TAFT KRAUSE, Canton, Ohio.

In the fall of 1907, while repairing a drill, my right hand was quite badly bruised and a large piece of the skin taken off. It was evident by the following morning that some impure matter had gotten into the wound, for my hand was badly swollen and inflamed. I then called on a Christian Science practitioner for help, and in less than an hour the swelling was all gone, the hand had resumed its natural color, and all soreness was overcome. I am deeply grateful for this and many other demonstrations which have come to me through the understanding of Christian Science.

FRANK MILLER, Jackson, Mich.

It is with sincere gratitude that I testify to the benefits I have received through Christian Science. Although I was not in great need of physical healing when I began its study, I was continually taking medicine for minor ailments. During the last four years these troubles have been met and overcome with Christian Science treatment, and I am in better health than ever before. For this I am very grateful, but I am still more so for the better understanding of God as infinite divine Principle,—"the same yesterday, and to day, and for ever,"—that the daily study of the Bible and Science and Health is bringing me.

I am indeed grateful to our dear Leader, through whose purity and unselfishness this message of Truth and Love has again come to mankind.

CICELY M. KENNETT, Putney, England.

It is with a deep sense of gratitude to God that I wish to tell how Christian Science helped me in a great emergency. My little niece, aged nine years, who had gone upstairs, had passed the first floor and was going up the next flight when I heard the sound of a heavy fall, and then all was still. When I went to her I found she had fallen over the banisters into the hall below, about twenty feet. She lay there quite still, with no apparent sign of life, but I at once declared the truth that our life is in God, not in matter, and that it could not be destroyed; then I quickly took her up to my room, and worked as I had never worked before in Science. I realized that there can be no unconsciousness in the divine Mind, that "man is not material; he is spiritual" (Science and Health, p. 468).

Then the thought came to me that she was not my own child, that her parents were not Scientists, and that the law requires a doctor for children. I felt that I was quite willing to have one, but I realized and declared that God is the only physician, and that He would heal her. In a short time she opened her eyes, and I knew I need not send for any one. As consciousness returned, I began to wonder what was the condition of the little body lying on my knees; and at once, with the strongest assurance, the words of the psalmist came to me: "He keepeth all his bones: not one of them is broken;" and I felt this was true. Before very long she was attacked by nausea, and I could tell by her movements not only that no bones were broken but that it did not hurt her to move. Very soon, however, she could repeat with me the words of the hymn,—

> Everlasting arms of Love
> Are beneath, around, above;

Also from the 91st Psalm, "He shall give his angels charge over thee."

For about an hour she lay in my arms, gradually getting better. Then I took her to bed, and going with her as she walked to her room those words of thanksgiving of the Master came into my mind: "Father, I thank thee that thou hast heard me." But I was yet to see how perfectly that work had been done, for when I undressed her, although she had fallen from what seemed such a great height, there was not even one spot on her body to mark an injury. No headache followed, only occasional nausea until the following morning, and then she was quite herself again. It seemed as though we have only to trust and stand aside, and we shall see God's perfect work.

I feel that it is only by a life consecrated to God that I can show my gratitude to our dear Leader, who has taught us how to understand and apply this great truth.

MISS ELIZABETH PICKRILL, Eastbourne, England.

This is to certify that my son was pronounced by different physicians to be afflicted with diabetes, which they said they could never cure. He was treated by a Christian Science practitioner and was entirely healed.

MRS. SARAH KING, Youngstown, Ohio.

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It affords me great pleasure to tell others of the genuine happiness and perfect health I have gained through the knowledge of Christian Science. After suffering for years with severe and complicated stomach trouble, and weak eyes, besides being almost a cripple, I was asked one day why I did not try Christian Science. I was, however, discouraged with everything in general, so I did not at first care to give it a thought; but my second thought of Christian Science came after hearing and knowing of some very wonderful cures through its means. Then I began to reason that if one could be helped, why could not another? I had stomach trouble, with all the pain that accompanies it, and I could take only a limited quantity of food and only certain kinds. Medicines, which I took as regularly as I did food, afforded me but temporary relief.

After the first week of treatment with a Christian Science practitioner I left off my glasses, which I had always been obliged to wear whenever I read or used my eyes in any way, and a few days later my stomach was healed so that I was able to eat anything I wanted. My feet were in such a serious condition that I had no thought of their being healed when I first visited the practitioner, as I could not realize the possibility of a condition of that kind being overcome. It had been called by specialists flat foot in a very serious form, so serious that, after consulting several specialists, it was decided to put my feet into plaster casts up to my knees. After my feet had been crushed into the proper shape these casts were kept on for four weeks. They were then taken off, and plaster supports were made to fit under the arches of my feet and these were to be worn constantly.

I wore these supports three years, and my feet were then in such a condition and gave me so much pain that I little thought they could be healed, until I learned that we are governed by divine Mind and that there is no power apart from God. My feet soon began to feel stronger, and in three weeks I stepped out of the supports without telling any one in the family, put on my shoes without them, and walked wherever I wished. It has been over a year now since this wonderful demonstration of the power of Truth was experienced by me, through the teachings of our beloved Leader, Mrs. Eddy, and I can say with a grateful heart that I am healthier, stronger, and happier than I have been for many years.—BESSIE C. TEALE, Calistoga, Cal.

I should like to express my gratitude for what Christian Science has done for me and mine. I was led to investigate this wonderful truth through the illness of my little boy, some of the best doctors in our city saying he could live only a short time; others, that if he lived he would be afflicted for life. The child was having from five to fifteen spasms every day, and this went on for six months. I cannot tell what this little fellow suffered or what it cost me to have to sit by him and believe that nothing could be done for him. These attacks would come on without any warning, so that he received many distressing injuries. As these falls became serious, we had to have a brace made on wheels, so that he could go from room to room. Not long before I had lost a baby boy, and to see this one suffering so day by day seemed more than I could bear.

I had previously heard somewhat of Christian Science, but had no faith in it. The *Sentinel* lay on my table for a month before I decided to try the treatment. I was acquainted with two ladies, members of the Christian Science church, and often noticed their happy faces, and it was one of these that I called on to treat my darling boy. I saw a change the next day after the first treatment, and it was then that I searched the pages of the *Sentinel* with interest. My faith grew stronger each day. I got Mrs. Eddy's book, "Science and Health with Key to the Scriptures," and would sometimes find myself reading its pages as late as midnight and several times as late as two o'clock in the morning. When I returned this book I gladly purchased a copy for myself, and now I could not do without one. My boy is well now, and loves Christian Science, as does his mother also. He is only four years old, yet he understands that this "Key" unlocked the door that was between us and the true sense of health.

To say I am grateful does not express my feeling; my heart is running over with gratitude, and I wish I could adequately express my thankfulness for Christian Science, through which my child was healed, and for having gained a better understanding of God and His Word. My little boy was under treatment only six weeks, and though it has now been over a year since the treatment began, he has had no symptoms of the old trouble. He is so perfectly well that no one would ever think he had had a day's sickness in his life. As for myself, I had a trouble of fifteen years' standing, which was cured while I was reading the text-book. I can say to all those who are sick and sad of heart, to try Christian Science, for it brings the peace and rest "which passeth all understanding."

MRS. T. C. FITZGERALD, Jackson, Miss.

I would like to express my gratitude for Christian Science and my love for the one who through such consecration and self-sacrificing toil has given to a suffering world this perfect Science, through which may be gained the knowledge of Him "who forgiveth all thine iniquities; who healeth all thy diseases."

In March, 1901, the last physician of many who had tried to cure me of numerous ills of the flesh, organic and functional, said he could do nothing for me. With the loss of all faith in material ways and means, I turned hopefully to Christian Science, which had been urged upon me for nine months. During this time I had been reading the *Sentinel* and *Journal*, and other Christian Science literature sent to me by a kind friend. I applied to a practitioner for treatment, and immediately experienced wonderful relief. The healing was gradual; but now I can gratefully say that it has been six and a half years since I have lost an hour from my daily duties on account of illness. I cannot be too grateful for having been patiently and lovingly led out of the darkness.

Through spiritual regeneration and physical healing, life has taken on a new aspect for me, and I could never recount all the blessings which have come to me through Christian Science, for each day brings added ones. Not the least of them is the peace and harmony, and a higher and larger sense of love experienced at the Christmas season. Five years ago, after reading "A Question" and "Christmas as in Christian Science," by our Leader, and published in the *Sentinel* of Dec. 16, 1905, I realized that I could be free from the bondage of material giving, which had become very burdensome. The mad rush, anxiety, and excitement at this season had each year resulted for me in an attack of illness, and the Christmas season was anything but a holiday to me. When Mrs. Eddy's articles were published in the *Sentinel* I was so ready for them that I cannot express the joy and relief I experienced. Since then, the time I had formerly spent in the popular observance of Christmas I spend in realizing the allness of God and the nothingness of matter, and in trying to gain a higher sense of the peace and harmony and love taught in Christian Science.

ELLEN NEALE, Washington, D. C.

On going into the local Christian Science rooms, my eyes rested on these words of Christ Jesus, "Ye shall know the truth, and the truth shall make you free." I desired to be free from the bondage I was in, and as a last resort I had decided to give Christian Science a trial.

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The practitioner to whom I went for help advised me to procure a copy of "Science and Health with Key to the Scriptures" by Mrs. Eddy, and read it in connection with the Bible. Following his advice, the next day (the fourth of April, 1907) I commenced to read. The deafness from which I had been suffering for nearly four years could only be temporarily relieved by the specialists, by removing the growth which seemed to be its cause, and at this time the surgeon had been unable to relieve me. I was very much discouraged, thinking that if the growth could not be removed I should become totally deaf. At first I was so prejudiced against Christian Science that I could not understand what I read; but feeling it to be my only hope, I read on, and soon the light dawned. By the latter part of June I realized that I was healed. On July 12 I took off the glasses which I had been wearing for thirteen years. A spinal trouble, which was the cause of severe pain, also has vanished. I find myself strong and able to endure more than ever in my life before. With a practitioner's aid, chapped hands and other ills have disappeared.

For these wonderful physical healings I am very thankful to God, but for the peace "which passeth all understanding," that peace which the world can neither give nor take away, words cannot express the joy I feel. My ideal is to grow in this blessed truth until I may help others to work out their problems.

MISS EDNA OSTRANDER, Salamanca, N. Y.

I would like to tell what Christian Science has done for me. As I was going after a load of wood, I had what to mortal sense was a very bad accident. I was sitting on the reach of the wagon, and when going down hill, the brake caught my legs and held me tight. As I had no control of the horses, I was dragged about five rods before I could stop them.

The first thought I had was, "God help me." I had to lift the weight of the wagon and work myself out, which took about a half hour. I then pulled the wagon to one side of the road and went home. After I had unharnessed the horses, I went to the house, and although my wife when she came to the door saw that something had happened, all the time she was declaring the truth for me. I sat down in a chair while my wife cut the felt boots off my feet, which were badly swollen and twisted out of shape; but all this time I had walked on them they did not pain me much, as there was a sense of numbness, and I knew that Truth was helping me. When the boots were removed I twisted my feet the way they should be, and as I turned them the bone seemed to snap like a pistol shot, and to my surprise went into its proper place; but I knew it was only natural for God's child to have every bone in its right position.

I read Science and Health and asked my wife to treat me, and we both read and reread the Lesson-Sermon together. The neighbors came to see me the next day, and told me I would not be able to walk for more than six months. They said I ought to have a doctor, but I told them I would rather depend on God, the great Physician, who, as it says in the Bible, heals all our diseases. I sat in the chair for two days, and then I could push a chair to the bed. On the third day a man made me some crutches, and I used them for about a week. I finally got so I could walk without them, and that was only two weeks later. Thanks be to God for this healing, and to Mrs. Eddy, whose book, Science and Health, makes everything so plain that the Bible can be understood in the right way.

About a month after this a piece of bone about an inch long came out of my leg, and three or four days after that another piece came out. The wound then healed up shortly, and I was completely well. I had no practitioner, except the treatments given me by my wife, and we read the Bible and Science and Health. I am indeed thankful for this wonderful demonstration of the power of Truth, although we have had many other proofs in our home which have seemed remarkable. My wife and I are very thankful to God for the true way which we find in Christian Science.

J. B. WATTERS, Marengo, Ia.

When Christian Science found me, in May, 1908, I was "down and out," as men say. I had suffered severely from the liquor habit for fourteen years, and the snuff habit for twenty-eight years; and had tried many times in the last eight years to get relief from medicines. I appealed to our family physician, who only laughed and said, "Don't take the first drink." Then I would pray, but instead of growing better I grew worse. My family and my friends forsook me and prophesied for me a drunkard's grave.

Upon the loss of a good position, I turned to Christian Science, and this is the result: I am now a man who does not drink or use snuff, who is respected, and who has been helped physically, financially, and spiritually. I was healed of those bad habits in one week's treatment. I firmly believe that all who desire may be helped as I was, and I pray that this testimony may benefit some one who needs such help. I am indeed grateful for what Christian Science has done and is doing every day for me and mine, and therefore I offer this expression of gratitude to God, and to Mrs. Eddy, for the many blessings I have received.

HENRY SCHWARZ, Los Angeles, Cal.

I can see how one who has never been brought under the direct influence of Christian Science, and whose only information regarding its teachings has been gained from those who know no more about it than himself, might not be very favorably impressed by these views; but how any one who has had an opportunity to see the work that is being accomplished in the line of healing and regeneration through Christian Science, can go on his way without stopping at least to investigate, is hard for me to understand. I was brought up in an orthodox church, and at an early age was taken into membership and active work in various departments. After trying for many years to live up to its teachings, there gradually grew up a doubt, till a question of the efficacy of prayer was presented, and being unable to believe the theory advanced, I gradually drifted away; till at last I awoke to the fact that the church was nothing to me, and I had no fixed belief in anything, except that there must be a God and that He must hear and answer prayer.

During the next few years I prayed to this unknown God, but there did not seem to be any answer to my prayers until in the summer of 1907 I had the opportunity of being brought in touch with a living witness of the power of Truth as revealed in Christian Science. This came to me just after two prominent surgeons had told me that an operation for the removal of the appendix was the only thing that would save my life. This witness was a friend who spent a week in our home, and as this was the first real experience I had with a Christian Scientist, the beauty of the spirit manifested changed my views from that of bigoted prejudice to one of respect. On leaving, this friend gave me a copy of "Science and Health with Key to the Scriptures" by Mrs. Eddy, with the request that I read it.

The reading of this book marked a turning-point in my life, for before I had finished reading the chapter on Prayer I was healed of stomach trouble from which I had been suffering for nine years, and before the end of a month I had thrown away glasses that I had worn for fifteen years. The change in my physical condition has been great, and for this I am deeply grateful; but that for which my gratitude knows no bounds is the spiritual uplift and the opening of the Bible as a book for every-day use. I have found a

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God who is Love, where before I saw only a mighty ruler. I am striving daily by my life to prove my gratitude to God, and to our Leader, Mrs. Eddy, for this wonderful revelation which has been given to us in this age.

FRANCIS W. ROBINSON, Dubuque, Ia.

I first learned of Christian Science in the fall of 1886. I was then suffering from a distressing nervous trouble, and had been for many years, being unable to get relief through material means. I also had other serious troubles, which the physician said only an operation could relieve. I was obliged to wear a support—had worn it five years. Besides these ills I was in bondage to colds and wore a large piece of flannel on my chest winter and summer. This and the support were removed after a talk of two hours with one who had been healed of a distressing stomach trouble by the reading of Science and Health; then many minor troubles also disappeared. My life was made miserable by many sins of disposition, and these did not yield readily; but now many are gone, and I know in due time the rest will disappear.

I am grateful for the physical healing, but even more grateful for the better understanding of God and man's relation to Him. We have had many proofs of the truth of Christian Science, as we have relied absolutely upon it during these years, even when the results seemed slow and required much courage and patience. We are grateful indeed to dear Mrs. Eddy. I know the deepest appreciation and gratitude for Christian Science is manifest in the daily living of it.

MRS. ALIDA D. JOYNES, Grand Rapids, Mich.

A number of years ago, through the healing of my mother from a very painful disease with which she had suffered many years, I began to read and study Science and Health, and to attend, whenever possible, the Christian Science services. Since that time, whenever sickness or trouble of any kind has come to me, I have turned with confidence to God as the only power, ever present to help and to heal.

In July, 1900, I became quite ill with a severe cold, which manifested itself with chills and fever. I was unable to sit up or do anything for myself, but after two treatments given me by a Christian Science practitioner, I was restored to my usual health. This was to me another proof of the healing power of Truth, as taught in Christian Science. For all the blessings Christian Science has brought to me, I am indeed grateful to God, and to our dear Leader, Mrs. Eddy.

CARRIE H. FLINT, Medford, Mass.

[Written for the *Sentinel*.]

LIFE'S UNSEEN HARMONY.

SUSIE C. MAXFIELD.

BEYOND the seeing of the mortal eye
Are pastures green and waters still,
Where all, in glad obedience to their Father's will,
Now calmly walk, and safely down do lie.

Beyond the hearing of the mortal ear
Floats music, sweet as when on that glad day
The morning stars sang, in triumphant lay,
The glories of creation, far and near.

Beyond all sense of mortal discord, free,
Stands God's creation, perfect, spiritual,
And there, secure, all His own children dwell.
There all is Love, and all is harmony.

FROM OUR EXCHANGES.

[Harold Begbie in *Christian World*.]

The Christianity to which men have become indifferent is that Christianity which has for its first postulate a human origin of evil, and which makes of sin so violent and terrible a mutiny against God that the sacrifice of Christ was essential to secure the salvation even of a moiety of the human race. Men reject this idea. They admit the seriousness of sin and deplore its consequences, but they cannot bring themselves to think that it was simply on account of sin that the Son of God became incarnate and suffered death upon the cross. It is the idea of sacrifice they reject. They feel that Christ came as a light to the world, and not as a victim; that his revelation lies in his teaching, and not in his death. Light of the world—yes. But "propitiation for our sins"—no.

Here, I feel sure, is the cause of modern indifference to religion. And here, too, if theologians will well examine themselves, is the root cause of all theological confusion. It is for a new definition of sin that humanity is waiting, and on that definition hangs everything that is precious to religion. There can be no reconstruction until it is finally settled between the theologian and humanity what is the origin and nature of sin, and what is the true meaning of the incarnation.

The church cannot move an inch from her position as regards the extreme seriousness of sin; and humanity will not take one step toward the altar where she offers Christ as a propitiation for sin. How, then, can church and humanity be brought together? Unity, I think, is to be found in a truer understanding of the revelation of Christ both by church and humanity. Into the darkness and chaos of these times it is necessary that the light of the world should shine: necessary, too, that we, dwelling in that darkness, should be more eager to comprehend the light than to exalt the tapers of our reason or the guttering candle of tradition.

[*Harper's Weekly*.]

Who would say that the slow and reluctant death of the doctrine of eternal damnation in the last century did not do much toward freeing and expanding the spirit of Christianity? Even today the slackening of the hold of set doctrines upon men's convictions is doing much to expand and spread the spirit of religion. One can almost see the prophecy that ultimately men shall worship in spirit and in truth coming to be fact. No longer a subscription to a set of articles, or a regular attendance at a given edifice, or ceremonies or cults proclaim a man a Christian; but he is literally a Christian according to the approximation of his thought to the thought of Christ. The spirit of his daily life makes or unmakes him a Christian. In measure as the letter of the doctrine fades, the spirit comes free. The Christian life is hardly seen today by any intelligent person as a subscription to any set forms; but it is the life of self-abnegation, large tolerance, and morals of which the example was given so many centuries ago. A real Christianity begets the Christian life, and the Christian spirit the sense of brotherhood and human solidarity.

[From a sermon by Rev. H. C. Ledyard in *Everybody's Journal*, Newport, N. Y.]

There is no such thing as a miracle and never has been. The things which Jesus did, and which many have done since his day, have caused wonder because man did not understand how to adjust himself to the higher laws. Instead of a so-called miracle being contrary to natural law, it was the ability on the part of the worker, whether Jesus of Galilee or some modern healer, to come into real harmony with the great law of the eternal Mind. I have heard many cultured and intelligent people discuss this modern

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phenomenon. Some have begun by abusing it, but in the end they have been forced to admit there is a great truth in it,—some truth which enables the person to find freedom from the fetters of sense and passion, the power of soul over body; victory of the mind over its tyrants, fear and anger; to realize the presence of God, a real God, manifested with power, and above all the promise of an immense and immediate good as a result of a real faith.

[*Christian Work and Evangelist.*]

Christianity is not Christian while it sits supinely by in its great wealth—for it has most of the wealth of the world inside its churches—and lets little children, because of human greed, be dwarfed and stunted in mines and shops and factories, and lets little boys shiver on the streets through stormy winter nights with papers and messages, and lets thousands of little children go underfed, while one man pays one hundred thousand dollars for a dinner-set to use in his vulgar house three or four times a year to entertain already overfed people, and lets thousands more die from tuberculosis because they can get neither food nor air nor light. All this while thousands of its professed followers squander great sums on eating and drinking and living far, far beyond even extremest comfort, spending more on a ball or a dinner or sports than would suffice to run a business giving lucrative employment for a whole year. While Christianity permits this, without crying shame through all the streets of the land, it is not Christian.

[*Standard.*]

We may safely assume that where people of a community have the choice between a preacher who calls upon them to exercise their gray matter, and one who is sure to present a choice collection of funny stories, intermingled with more or less religion, a majority will select the latter. It is just because of this that some preachers systematically provide entertainment. Their contention is that people will come to be amused, and that having come for this purpose, small injections of the gospel may be administered without arousing serious opposition and much to the benefit of those treated. It seems to be a question of some gospel or none; for if it is all gospel, they will stay away. Of one thing we have become convinced, viz., the venerable theory that the majority of people are "hungry for the gospel" is not warranted by the facts.

[*Christian World.*]

Good and marvelous is the expressed, but the unexpressed is better. Behind all we see looms up that which is yet to be seen. The world's great wonders are yet to come. We see now all we are equal to seeing. But we are linked to a spiritual realm which is ceaselessly at work upon our soul and its faculties. With their growth our universe will grow. That is, it will reveal itself, opening up its mysteries, showing the wonders of its hidden beauty, exhibiting itself ever more clearly as the visible garment of God.

[*Watchman.*]

It may be said of Elijah that he drew out the power of God in a most marvelous manner, and this is the story of the whole Bible, in which man after man of God dared to do great things in the name of Jehovah, and succeeded because they could be done. But of all the men of God, our Lord was supreme, and through his fulfilment of every condition of power secured for mankind all the grace and gifts of God.

[*Congregationalist and Christian World.*]

There has never been a time when the leaders of Christendom have set their minds upon a kingdom of worldly power, but the king of peace has brought their hopes to naught. When the enthusiasts, in haste to end the confusions and distractions of the world, would take Christ by force and make him ruler of unwilling hearts, he withdraws himself. He is a king already, but only over those who freely choose him.

SPECIAL ANNOUNCEMENTS.

FROM THE PUBLISHER OF MRS. EDDY'S WORKS.

THE CHRISTIAN SCIENCE TEXT-BOOK, "SCIENCE AND HEALTH WITH KEY TO THE SCRIPTURES."

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

ATTENTION IS CALLED to the new volume, "Poems by Mary Baker Eddy," now on sale. Specially bound; 79 pages.

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

FROM THE EDITOR.

All manuscripts submitted for publication in the *Sentinel, Journal,* and *Herold,* whether articles, poems, or testimonies, and all correspondence relating thereto, should be addressed to the EDITOR, and not to individuals.

FROM THE SOCIETY.

NEW PAMPHLETS.

Attention is called to a new pamphlet, "Causation: Viewed in the Light of Christian Science," by Frederick Dixon.

Also on sale are four new pamphlets: "Seeking and Finding," "Prayer and Healing," "The Divine Nature," and "Upward Footsteps." Each pamphlet contains five to nine articles that have previously appeared in the *Journal, Sentinel,* or *Monitor;* and they are particularly suitable for handing and sending to inquirers or persons who are becoming interested in Christian Science.

"THE MOTHER CHURCH."

A new edition of Joseph Armstrong's book, "The Mother Church," is now on sale. In addition to the matter heretofore published, it contains two letters from Mrs. Eddy to Mr. Armstrong, in which she refers with approval to this book; also twelve photographs, illustrating the building of the extension to the church edifice.

NEW POST CARDS OF THE MOTHER CHURCH.

Post card photogravure, in sepia tint; an exact reproduction of the large photogravure of The Mother Church Buildings and Publishing House with parkway in foreground. Single copy, 5 cents; twenty-five copies, $1.15; one hundred copies, $4.25.

FROM THE CLERK OF THE MOTHER CHURCH.

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

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

FROM THE CHURCH TREASURER.

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

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

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

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CHRISTIAN SCIENCE SENTINEL

"WHAT·I·SAY·UNTO·YOU, I·SAY·UNTO·ALL _ *WATCH*" JESUS

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CONTENTS OF THIS NUMBER

ITEMS OF INTEREST. Brief Mention of Important Events. 502
PLEASURES. . . . Hon. Clarence A. Buskirk. 503
THE VALUE OF TRUE EDUCATION. Eugenia Beatrice Mabury. 503
TRUTH UNVARYING. . . John O. Bartlett. 504
THE ARMOR OF GRATITUDE. Violet Ker Seymer. 505
THE PASSING OF A PROVERB. Clara Iserman. 505
THE RIGHT SPIRIT. . . . Fred C. House. 506
"TAUGHT OF GOD." . . W. K. Primrose. 506
THE READING ROOM (Poem) Ruth Ingraham. 506
SELECTED ARTICLES. 507
A BENEDICTION (Poem) . Cassius M. Loomis. 509
EDITORIAL.
"Deeds, not words." 510
"A servant of the church." 510
Transparency and Growth 511
AMONG THE CHURCHES.
Berkeley, Cal. 511
Stamford, Conn. 511
Little Rock, Ark. 511
THE LECTURES.
Fort Wayne, Ind. 512
Cape Girardeau, Mo 512
Great Falls, Mont. 512
TESTIMONIES OF HEALING. 513
FROM OUR EXCHANGES. . . . 517



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



A NOBLE TYPE OF GOOD HEROIC WOMANHOOD

THE CHRISTIAN SCIENCE PUBLISHING SOCIETY
FALMOUTH AND ST PAUL STREETS — BOSTON MASS USA

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ITEMS OF INTEREST.

National.

Herbert Knox Smith, commissioner of corporations, in a summary of his findings in the investigation of the lumber industry, shows these facts: The concentration of a dominating control of our standing timber in a comparatively few enormous holdings, steadily tending toward a central control of the lumber industry; vast speculative purchase and holding of timber land far in advance of any use thereof; an enormous increase in the value of this diminishing natural resource, with great profits to its owners. This value, by the very nature of standing timber, the holder neither created nor substantially enhances. "The past history and present status of our standing timber," he says, "drive home upon us the imperative necessity of revising our public policy for the future management of all our remaining natural resources. Only forty years ago at least three fourths of the timber now standing was (it is estimated) publicly owned. Now about four fifths of it is privately owned. The great bulk of it passed from the Government to private hands through enormous railroad, canal, and wagon road grants by the federal Government; direct Government sales in unlimited quantities at $1.25 an acre; certain public land laws, great tracts being assembled in spite of the legal requirements for small holdings. Such laws were wholly inappropriate to forest regions; but, though vigorously condemned in several purports, they are still largely in force. In theory, they are intended to distribute the public lands in small tracts as homes for freeholders. In fact, they actually furthered timber concentration in vast holdings."

In a speech during his recent western trip, President Taft said: "There are those conservative protectionists who hang back from an approval of this agreement [reciprocity with Canada], on the ground that it is a departure from the principles of protection and is the opening wedge to let in free trade. My own view is that no step could be taken more in the interest of a reasonable policy of protection than the approval of this treaty. The very existence of the policy depends upon our abolition of the tariff where it is not really needed under the principle of the last Republican platform. If we persist in retaining it in these times of high prices and gradually exhausting food supply, and base our retention on protection principles, we shall rouse an opposition that will know no moderation, and will not cease radical economic changes until it has removed from the statute-book the last trace of a protective tariff."

Decisions handed down by the commissioner of general land office hold for cancelation thirty-two entries, embracing valuable coal lands in the Lander, Wyo., land district, upon the ground that those entries were made fraudulently in pursuance of a conspiracy and by means of "dummy" entry men. The lands were transferred to the Northwestern Coal Company, alleged to have been organized for the purpose of taking them over. If the decisions of the land office are sustained by the department of the interior, to which an appeal can be made, about ninety-five hundred acres of coal land, valued at about one million dollars, will be restored to the public domain.

Legislation to make the law and policy of Massachusetts regarding railroad security issues correspond, and a tribunal established by concurrent action of the New England states, to be initiated by the General Court or the Governor of Massachusetts, having ample and sufficient powers to draw up a standard of uniform policy and statute for New England, are recommended in the detailed report filed by the railroad commissioners, the bank and the tax commissioners, acting as a joint commission with the Legislature.

Should the Sulloway pension bill become a law as amended, it will raise the annual persion charge of the nation from one hundred and fifty-five million dollars, as it is now, to the neighborhood of two hundred million dollars. That is, the present expenses of a war which ended forty-five years ago, will call for taxation to an amount not very much below the annual cost of our present army and navy combined.

Thirty-two states out of forty-six have already gone on record in their Legislatures as in favor of an amendment to the Constitution that senators be elected by direct vote of the people. If the senators of these states now in Congress vote on the amendment in accordance with the expressed preference of their states, the required two thirds vote for its acceptance is assured.

A resolution introduced by Senator Clapp directs the attorney-general to make inquiry concerning the relations between the United States Metal Company and the Amalgamated Copper Company and the Anaconda Copper Company, with a view to determining whether the relation does not constitute an unlawful merger in violation of the Sherman antitrust law.

After more than ten years of agitation the bill looking to the creation of national forest reserves in the White mountains and the southern Appalachians has been passed by the Senate by a vote of 57 to 9. The bill was passed by the House last session and as it was accepted by the Senate without change, it lacks only the signature of the President.

Francis B. Loomis, former assistant secretary of the navy, predicts the completion of the six hundred miles of railway necessary to form a continuous line from New York to Panama within five years, and within twelve years the construction or completion of the links in the proposed railway from New York to Buenos Aires.

The construction of a permanent combined railway and highway bridge over the Panama canal has been recommended by the board of engineers. It is proposed to make the bridge one hundred and seventy-five feet above the surface of the water, so the largest vessel afloat could pass under it without inconvenience.

The House has voted to increase the salary of the chief justice of the United States from $13,500 to $15,000 a year, and the salaries of associate justices from $12,500 to $14,000. The increase was made by an amendment to the bill codifying laws relating to the judiciary.

John Hays Hammond has placed in the hands of President Taft his acceptance of the appointment of special ambassador to attend the coronation of King George V. of England in June. The last special ambassador to Great Britain was Theodore Roosevelt.

The mayor of Boston has submitted to the Governor of Massachusetts his views on the desirability of legislation that will permit the taxation of the unearned increment in land values throughout the state.

Chicago will spend $49,130,468 this year, according to the figures in the annual budget, which was completed by the members of the finance committee of the city council after six weeks of steady work.

The Senate has passed the Lodge-Lowden bill, appropriating five hundred thousand dollars for the purchase or construction of United States embassy buildings abroad, and it now goes to the President.

The per capita wealth of the United States as based upon the new census figures is $34.43.

International.

Details of the contract for the great dam which is to be constructed at the Hindie section of the Euphrates by John Jackson, Ltd., have just been made public. The dam is in connection with the Mesopotamia irrigation works and is to cost fifteen million dollars. The contracted work includes additions to existing barrages, as well as the building of a new one, larger than any that have been hitherto erected. It also provides for an alteration of the course of the river.

The draft of the bill for the separation of church and state in Portugal has been completed. It guarantees liberty of conscience, education, and propaganda, subject to simple control. The churches will be placed at the disposal of the clergy, the only stipulation being that the clergy must show they are able to keep them up.

Business men and transportation companies count upon an influx of something approaching two million visitors to London during the coronation season. A considerable proportion of these will be foreigners, Americans and colonials probably predominating. Hotels are receiving many orders for accommodations.

The French Senate has passed a bill modifying the legal time in France and Algeria, which is now nine minutes twenty-one seconds slower than that in use in western Europe. This action is to be taken so as to bring France within the same time section as England, Belgium, Holland, and Spain.

Great interest has been roused in France by the discussion of the compulsory old-age pension plan put forward by the government. This is designed to supplement the voluntary system which has been in effect since 1886. No less than twelve million workers would benefit under the new law.

The proposal for the construction of a trans-Persian railway has been approved by the council of ministers, on the understanding that it will not involve any serious damage to Russian trade.

The estate of Baron Albert von Rothschild, who passed away at Vienna recently, is estimated as amounting to between one hundred and fifty and two hundred million dollars.

According to the frontier correspondent of the *Englishman*, the Ameer is taking steps to improve communications in Aghanistan by extensive road-making operations.

Premier Asquith has announced in the House of Commons that he would introduce the government's veto bill Feb. 20.

Industrial and Commercial.

The output of gold from the Klondike region for the year 1910 amounted to four million one hundred thousand dollars.

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CHRISTIAN SCIENCE SENTINEL

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

PLEASURES.

HON. CLARENCE A. BUSKIRK.

THE notion is generally held that many of the pleasures of this life, including those which we most keenly enjoy, are sinful; that is, they violate some law which governs man's being. This, of course, carries the correlated notion that such pleasures are followed by penalties, such as pain, satiety, disgust, etc., and that the measure of the enjoyment is the measure of the punishment. Many who try to convince themselves that the pleasures are worth the price, encourage themselves in the pursuit and indulgence of what they regard as sinful pleasures, and thus grow more and more accustomed to the thought of habitual wrong-doing. To such persons the lines of Pope too frequently apply:—

> Vice is a monster of so frightful mien,
> As to be hated needs but to be seen;
> Yet seen too oft, familiar with her face,
> We first endure, then pity, then embrace.

The transitoriness of pleasure is another correlated notion, as expressed in the lines of Burns:—

> But pleasures are like poppies spread,
> You seize the flower, its bloom is shed;
> Or, like the snow-fall in the river,
> A moment white, then melts forever;
> Or like the borealis race,
> That flit ere you can point their place.

From this the belief has frequently gained place that all pleasures are to be condemned as belonging to the same category; this is the scheme of many moralists. As a result the straight-laced Puritan has found himself face to face with the gay cavalier. For while "mortal mind" really has no laws, it falls into habits, and one of its habits is for opposites to produce each other. As a rebound from what its possessors would proudly condone under the name of excessive piety, although it is evident that none but a false brand of piety can be excessive, there has appeared throughout history the disposition to eat, drink, and be merry, on the ground that tomorrow we die. The mistaken piety which looks upon all pleasures as sinful has for its complement an equally mistaken epicureanism.

A current dictionary gives us the following definition of pleasure: "The agreeable emotion or sensation produced by the enjoyment or expectation of something good, pleasant, or gratifying." Is it not evident, upon careful reflection, that there are some pleasures which are good as well as many pleasures which are sinful? The pleasures which are good violate no law of man's being; they ought not, therefore, to be followed by any punishment; they ought not to involve any question of paying a price for their enjoyment; and they do not need to be transitory because evil. The pleasure derived from doing a good deed unselfishly is one of many that might be cited in illustration.

> Not "like the borealis race
> That flit ere you can point their place,"
> But like the sunlight's golden gleams,
> That visit us in kindling streams,
> Unquenchable through day and night,
> From the eternal source of light,
> The pleasures which irradiate earth,
> Endure because of heavenly birth.

When the overzealous moralist or ecclesiastic indiscriminately condemns all pleasures as sinful, he does an ill thing for mankind, for the denial of sinless pleasures too often tempts to sinful pleasures, because the impulse to find enjoyment is a law of our human nature, a law which is constant and universal. It is, therefore, our duty to search for and direct thought to the pure pleasures which involve no wrong-doing, and to cultivate their fullest enjoyment. How, then, shall we rightly differentiate between the pleasures which are evil and those which are good? Every pleasure which is in harmony with the law and manifestation of the Supreme Being is good, and every pleasure which is not thus in harmony is bad, whether sanctioned or condemned by human codes. Our guide in making the right classification is not to be derived from academic, medical, or ecclesiastical codes and dogmas. These have always been, as they now are, variant and contradictory. Our safest guide is in basic Christianity, which is so practically set forth in the writings of its great modern interpreter, Mrs. Eddy. The pleasures which do not conflict with divine good, with Life, Truth, Love, surely these are all open to our enjoyment; while their opposites are as surely to be avoided.

While the law of God cannot be infracted, because infinite and eternal, yet the false human belief in the existence and power of evil as an entity separates us, according to the extent of that belief, from the realm of Truth, and so exiles us in our consciousness from God. How clearly this lesson, this verity, is enwrapped in the garden of Eden narrative of the eating of the fruit of the knowledge of evil as well as of good! Mortal mind is constantly affirming that it is a creator and lawgiver. It seeks to ordain penalties and to inflict them, and its efforts are always perverted and perverse because it is not conformed to the eternal good; while its asserted pleasures bring that invariable disappointment and sorrow which led the psalmist to cry out, "I have eaten ashes like bread, and mingled my drink with weeping." As our Leader writes, "That there is no real pleasure in sin, is one of the most important points in the theology of Christian Science." "Truth will at length compel us all to exchange the pleasures and pains of sense for the joys of Soul" (Science and Health, pp. 404, 390).

THE VALUE OF TRUE EDUCATION.

EUGENIA BEATRICE MABURY.

DURING schooldays, while a nominal student of Christian Science and depending solely upon it for physical help, the writer found little time or inclination for religious reading, as the hours seemed filled to overflowing with college work and college play. However, a few years after leaving school, having become absorbed in the affairs of life, she experienced a sense of keen disappointment to find that the knowledge so eagerly as well as laboriously acquired seemed fast slipping away. Facts of history, names, periods, data in the fields of literature, art, and ethics, once carefully gathered and ticketed in memory, appeared as time went on less readily available, if not entirely obliterated.

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This is, perhaps, a more or less common experience with the college graduate; but in the light of subsequent sore trials and spiritual awakening the writer views with a very different sense this seeming loss, as she begins to realize with Paul that the wisdom of this world is indeed "foolishness with God." To her mother, a devout Christian Scientist, she owes her escape from some of the more objectionable material studies, but many were the wasted hours (as she now reviews her course) spent in delving into the accumulation of philosophical dogmas and vague hypothetical theories based on mortal mind as premise, with which she sought to lumber up her mental storehouse. During the years which have since elapsed, many of these theories have become obsolete to mortal mind itself. Time and again do our Leader's words recur to thought: "Give to it [Christian Science] the place in our institutions of learning now occupied by scholastic theology and physiology, and it will eradicate sickness and sin in less time than the old systems, devised for subduing them, have required for self-establishment and propagation" (Science and Health, p. 141).

The feelings thus expressed as to the nature and futility of material learning seemed to culminate during a little incident a few years ago. The writer was visiting one of the world-famous observatories, where her friend, the professor in charge, explained the mechanism of the huge telescope which, like a superhuman eye, nightly swept the heavens. The clarity of the atmosphere in that particular latitude, the vast reach of the instrument, the distance and magnitude of the celestial bodies, and the still unexplored fathoms of space were expatiated upon, while the professor with pardonable pride—for his name stands among the foremost in the astronomical world—recounted the many, many months and even years spent in patient search of double-stars, their calculation and measurement. Hundreds had been discovered and tabulated, but there were yet many more, and the astronomer spoke enthusiastically of the years of work before him.

"But, professor," the writer had the temerity to ask, "after all this endless study and research, wherein does it practically benefit humanity?"

In answer her friend with the utmost kindness explained what to his sense was the incalculable value of the data thus added to the knowledge of mankind. But the writer scarcely heard him, for she was busy with her own train of thought. Of what use, she mused, would this material knowledge be at the bedside of pain? It could not heal a single disease, could not lift by jot or tittle the burden of sin, nor bring any surcease to sorrow and woe. Never more fully than at that moment did she realize the truth of the passage on page 209 of Science and Health, where Mrs. Eddy, with her spiritual vision fixed upon the reality of being, explains to us that all material beliefs and their externalization "must give place to the spiritual fact by the translation of man and the universe back into Spirit." And of what little relative value could be the results of the many weary hours spent in all these tedious, most painstaking astronomical calculations, since, as the Bible teaches, "the elements shall melt with fervent heat" and be consumed, to give place to the "new heaven and the new earth" of Spirit.

The lesson learned from the foregoing incident has never been forgotten. Our Leader tells us that "observation, invention, study, and original thought are expansive and should promote the growth of mortal mind out of itself, out of all that is mortal" (*Ibid.*, p. 195). For a student to pursue a practical, helpful course of study, without being enslaved to a prescribed curriculum, cannot fail to be of advantage. Nevertheless, we must not forget that in Science we can become truly educated only as we realize and demonstrate the fact of the one great intelligence, the one Mind, which comprehends all being, all law, all activity, to which past, present, and future are known, and which is reflected by man and the universe,—all that is beautiful, good, and true.

TRUTH UNVARYING.

JOHN O. BARTLETT.

ANY careful observer can hardly fail to see that the world's belief in causation is largely on the side of evil, and that its sense of effect is proportionately manifested in disaster, disease, and distress. It is, therefore, self-evident that the remedy for this seeming condition lies in that understanding and realization of the omnipotence and omnipresence of divine Love which ever brings forth the manifestation of health and harmony. It is the goodness inherent in the being of God, and the good which is found by all who seek earnestly and persistently, that commends His word to the needy as their source of comfort; as their strength for the overcoming of the false beliefs which are the enemies of health and harmony; and as their guide out of discord into peace. "Divine Science, the Word of God, saith to the darkness upon the face of error, 'God is All-in-all,' and the light of ever-present Love illumines the universe" (Science and Health, p. 503).

Christian Science presents an open field to each hungry and thirsty seeker, whether the seeker turns with confident or with timid steps toward the one loving Father. This field is in no sense one of competitive endeavor or strife, but a field where the contest is with self, and where the victory is gained through the yielding up of selfish interests and the human will, to the will of divine Love, the giver of all good. The Father's will toward His children is as kind and compassionate now as when the Master through his obedience to the divine will healed the multitudes of sickness, fed them when they had no means of getting food for themselves, and preached to them the gospel of a present-day salvation. Do the sick and suffering need to wait for God to become ready to bestow His good gifts? Or are they only closing the avenue through which the divine blessings would reach them, by not being willing to receive of God in His appointed way? In Revelation we read, "Behold, I stand at the door and knock: if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me."

No one would think of listening to any suggestion to wait until the supposed law of gravitation was ready to act, or until a rule in mathematics was ready to be used. If we raise the gate at the reservoir and disturb the level where the water is resting, it will not cease its activity until it finds another level. And, however many there may be using the mathematical rule at the same time, the rule suffers no more strain than if it were used by only one. Is the divine Principle less potent or unceasing in its action to maintain harmony in man and the universe than is the law of gravitation? Is the operation of the law of man's being and of all creation less capable of demonstration in the affairs of men, or less universal in its adaptation than a mathematical rule? Our Leader says, "All reality is in God and His creation, harmonious and eternal. That which He creates is good, and He makes all that is made" (*Ibid*, p. 472).

Harmony prevails now, in all things that pertain to relationship with the Father, and we become conscious of this fact in the proportion that we understand that God is our only Father. Christian Science has brought to us the understanding that the unerring law of Spirit governs every circumstance that has any bearing upon our welfare. There is no place left open for uncertainty or chance with its category of dire results. Science recognizes only the government of Principle and denies the possibility of any chance action. All belief in uncertainty must yield to absolute certainty when divine law is recognized and its operation understood and demonstrated. We need to base our think-

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ing upon the teaching of Christian Science, and keep thought in conformity with this Science, that the harmony of the divine Principle may continually strike a balance with our needs. The desire for personal comfort and ease, and the inclination to gratify selfishness or pride, should not be allowed to prevent us from attaining that degree of consecration and devotion necessary to the overcoming of all false beliefs with spiritual understanding.

Because mortals have been taught to believe that through physical birth and growth man has life, intelligence, and strength apart from God, thought inclines to turn to the body and its seeming conditions in order to determine what are one's prospects. This belief is in direct conflict with the teaching of the Christian Science text-book, where we are taught that all is Mind, and that man is made in the likeness of Spirit; that all have one infinite Father, in whom we live and have our being, and are thereby protected from all harm, blessed with all good, since our Father is divine Love.

THE ARMOR OF GRATITUDE.

VIOLET KER SEYMER.

THERE are moments when one is tempted to believe that fear and discord are besieging one very closely, moments when one's "Get thee behind me, Satan," is too feebly uttered to be of immediate avail, and indeed when it may sound more like an expression of fear that error may prolong its unwelcome visit. Perhaps the Christian Scientist has faithfully handled every aspect of the case as he sees it, and yet has not succeeded in dispelling the mist of false belief. May it not be said that in these moments gratitude is found to be the hyphen connecting human consciousness with its deliverer, divine Mind? When such baffling midnight experiences come, it has often been found that sheer gratitude for past blessings scatters the error all in a moment. Let the student try the experiment of dropping every other argument and line of thought and declaring with David, "At midnight I will rise to give thanks unto thee because of thy righteous judgments." It is just this righteous judgment that delivers the sick and the sinning from their bondage, and we do well to trust it as an infinite power available for each.

The effect of this gratitude, begotten of past blessings quickly enumerated in memory, is to engender confidence and banish the ghost of fear and apprehension. The entrance of divine Love at the same time provides the exit for fear, and harmony is restored. At midnight, in the inner prison, their feet made fast in the stocks, Paul and Silas rose above their false sense of environment and sang praises to God. The result of this unquenchable joy and gratitude was that they were immediately released. Escape from sickness and sin can be just as immediate. When the present hour does not seem to hold any cause for gratitude, it is well to remember that the God who is without "variableness, neither shadow of turning," is at that same moment blessing all creation without a single second's interruption. We have but to break away from the evidence of the physical senses and claim for ourselves or another the harmony which is always just at hand.

Homage and gratitude form part of the tithes which we are to bring into the storehouse incessantly, even in the darkest hour. So doing, we shall most effectively turn the tables on error and rise above the delusions of material sense, since it is evident that gratitude can neither suffer nor be afraid. Not the least delightful part of the disciples' midnight experience was that the other prisoners heard the unaccustomed sound of singing, and it must surely have given their thoughts another direction. How often has it been found that the individual, apparently made a prisoner in his body, has heard from the lips of another the account of his healing through Christian Science, and has at once felt his own heart leap with hope at the prospect of a similar release! Although good has now become such a natural factor in our lives, we should never take even a little blessing for granted. In what mortal belief calls "a dark hour," grateful recollection of past needs met often meets the present sense of need.

Gratitude is very clear-eyed and very fearless; it never believes in any mist, because it constantly rejoices in the fact of God's presence. This attitude of mind is the very best preserver of peace in our daily life and in our home. It even enables us to remain undisturbed when we seem to be in the company of those of whom David writes, "There were they in great fear, where no fear was." It is literally true that fear is never present as a fact or as an entity, since it is not a factor in God's plan of creation. Christian Science having once and for all revealed to us the reality of harmony and its perpetual availability, does it not seem almost like forgetfulness and ingratitude when we lapse from that harmony? When viewed in the light of a lapse from gratitude, seemingly stubborn forms of error are often quickly overcome, for mortal mind can do little to dupe or alarm the one who in his heart is perpetually giving thanks.

THE PASSING OF A PROVERB.

CLARA ISERMAN.

IN her "Miscellaneous Writings" (p. 155), Mrs. Eddy says, "Methinks, were they [students] to contemplate the universal charge wherewith divine Love has entrusted us, in behalf of a suffering race, they would contribute oftener to the pages of this swift vehicle of scientific thought." These words being my incentive, I pass on to others a helpful thought discovered while studying the words of Ezekiel, that prophet of good. Attention was arrested by the statement, "The fathers have eaten sour grapes, and the children's teeth are set on edge." This proverb evidently was intended to charge the blame of their present suffering upon their fathers.

Ezekiel answered first by a denial, and then declared that the righteous man lives, and that the wicked son of a righteous man dies; also that the righteous son of a wicked father lives, and then he stated the law that God deals directly with individuals. The sinner forsaking sin should live. The saint, if he turns to sin, must die. After which follows the appeal to Israel to "turn yourselves, and live ye," sounding like a loving call directed to the individual. In those days of persistent and wilful corruption, while idolatry possessed the hearts of the children of Israel, the only answer of God could be that men even as righteous as Noah, Daniel, or Job, could not prevent the working out of the law of justice, but only save their own souls by their own righteousness.

The truth of this thought recalled the knowledge gained through a study of Jeremiah, wherein he declared the salvation of Israel did not depend so much upon the condition of nation, state, or church, as upon individual knowledge that the only propitiation which would appease God was a return to the ways of righteousness—nothing short of a reformation of the individual could bring direct communication with divine Love and Truth. True religion then, as now, was and is an affair of the conscience, and the first requirement is a regeneration of the heart, according to Jesus' teaching. As to the way, Jesus said the "Spirit of truth" would be our instructor in all the truth, and this instructor is now known as divine Science!

As we review our knowledge of the prophets, we notice that each one took a step in advance of his predecessor in interpreting from time to time God's dealing with Israel. This advancement interests us, as also the fact that God made Himself known through men and women called at one time prophets. Mind has spoken through all the ages to the spiritual sense, and why should we think it a thing incredible today that "the pure in heart" see God? Surely God is "the same yesterday, and to day, and for ever." Truth's methods being ever the same, the pure-visioned

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behold God today in proportion to their purity. Even so, more than forty years ago one was found pure enough to become a chosen channel of God to direct a weary, wandering people back to the Christ who is the truth and the way.

This wonder-working woman, "through revelation, reason, and demonstration" (Science and Health, p. 109) "saw the God of Israel," and entered into close communion with Him, to emerge finally, like Moses, with a vision of heavenly things, and bear to a waiting people the demonstrable truth which binds together God and man, proving link upon link, precept upon precept, that salvation is for the children of Israel (Spirit) as distinct from the children of the flesh. To understand all this fully one must have a knowledge of the Science of being, which is made so plain in the Christian Science text-book that the student reverently acknowledges, "Yes, I have indeed found the 'Key' to the Scriptures;" and the age-old question, "What is man?" is answered.

Then many of those "hard" sayings contained in the prophecies take on a new meaning, and every part of the sacred Scriptures becomes a delightful study. The eastern symbolism of the sour grape proverb vanishes, and we see in the application of the figure the truth which Ezekiel would teach, and which Mrs. Eddy has so clearly set forth in "Miscellaneous Writings" (p. 72): "It is cause for rejoicing that this belief is as false as it is remorseless." "As I live, saith the Lord God, ye shall not have occasion any more to use this proverb in Israel."

THE RIGHT SPIRIT.

FRED C. HOUSE.

A WORK of genius is so simple that a child may comprehend its message. The great artist has overcome personal presumption. He humbly obeys the behests of the principle of his art and admits its expression. Our beloved Leader names humility as the genius of Christian Science (Miscellaneous Writings, p. 356); and in our endeavor to follow her teaching we learn that when we do all lovingly and humbly, we may "stand still" and see God's glory in His expression or image,—His Son. Thus does His love radiate through a life consecrated to good work. There are elements of consecration in our hearts. They are the impulses for good ever seeking expression. Alertness to opportunity is one of our duties. The present moment's sacrifice may reveal the golden link in the chain which unites our privileged service with God's plan and purpose.

The gentle vein of mercy of which the poet writes brings forth the sweet perfume of justice in the earth beneath. The quality of mercy nurtures our judgments, so that the dispensations of wisdom in our office become living waters, imparting health, happiness, holiness—never suffering. Truly we are kings and priests unto God, as we come into the kingdom of righteousness through the gateway of Christian Science, and our priesthood becomes after the order of Melchisedec, "King of peace." The pattern showed to us in the mount is the justice which we as kings unto God have to uphold, and the new commandment, "Thou shalt love thy neighbor as thyself," is the sweet aftermath from Him who "so loved the world, that he gave his only begotten son, that whosoever believeth in him should not perish, but have everlasting life."

This is the hour of liquidation, when our debt of gratitude to the giver of all good may be paid. Christian Science has come to us as a gracious gift, and in the lives of those who have accepted its teaching are appearing the fruits of Spirit: "Love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance." Christian Scientists love God and His message, and they love His messenger and can say from their heart of hearts the words with which John closed his writing of the revelation: "The grace of our Lord Jesus Christ be with you all."

"TAUGHT OF GOD."

W. K. PRIMROSE.

WHEN we first heard of Christian Science in our home, the remark was made to us by a friend, "But how can you become Christian Scientists, when there is no reading-room where you live, and no one to explain the text-book to you?" True, at that time there were no other Scientists in our small town in Scotland; but we had learned in Science and Health that "Truth is revealed" (p. 174), and the following experience will show how we progressed.

Of the many questions which arose out of my first studies of the Christian Science text-book, none perplexed me more than that of sight, and the question and answer by Mrs. Eddy, as found on page 58 of "Miscellaneous Writings." The question begins, "How does Mrs. Eddy know that she has read and studied correctly, if one must deny the evidences of the senses?" To this she answers: "Jesus said: 'Having eyes ye see not.' I read the inspired page through a higher than mortal sense. As matter, the eye cannot see; and as mortal mind, it is a belief that sees. I may read the Scriptures through a belief of eyesight; but I must spiritually understand them to interpret their Science."

To me the answer then seemed quite incomprehensible; but I pondered over it, and its meaning was revealed to me in a very remarkable way. I was traveling in a railway carriage with the window open, when a speck of coal dust blew into my eye and for the time being blinded me. My first inclination was to extract the particle, but I was unable to do so, nor could the other occupant of the carriage assist me. I then tried to help myself with the small understanding of Science which I had,—I found myself silently repeating the answer given by our Leader to which I have referred, and which I knew almost by heart. After a second or two the answer to that question was explained to me far more clearly and conclusively than any human tongue or pen could have done, when the obstruction was removed and I was able to see.

Where we live we have few opportunities of attending the Christian Science churches and meeting other students, and the answers to questions such as perplex all beginners have not infrequently been brought to us in ways somewhat similar to this, thus encouraging and enabling us to pursue ever more diligently and intelligently the study of our text-book and the other Christian Science publications. We have found, as Mrs. Eddy says, that "each successive stage of experience unfolds new views of divine goodness and love" (Science and Health, p. 66).

THE READING-ROOM.

RUTH INGRAHAM.

IT is the chamber o'er the city gate,
The watch-tower, whence the tidings of good cheer
Or earnest warnings sound, for those who hear
The call of Truth, and for its coming wait.

It is the upper room: the feast is spread,
And those who hunger in this place may find
The solemn, joyous meeting in one Mind,
The holy, sweet communion with their Lord;

Here drink the wine of purified desire,
Here may they break the very bread of Life;
From hence go forth into a world of strife
Their souls alight with pentecostal fire.

It is the tabernacle holiest,
Which sacred presence glorifies always.
Those who may serve within these gates, with praise
And true humility, how are they blest!

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SELECTED ARTICLES.

[Frederick Dixon in *London* (Eng.) *Sunday Times.*]

Christian Science is, as a matter of fact, the effort to reestablish primitive Christianity, and primitive Christianity consisted not merely in preaching the gospel, but in healing the sick, and by healing the sick is understood, in Christian Science, not simply the overcoming of disease and pain, but the destruction of poverty and misery, of sorrow and sin,—in short, of all conditions which are inharmonious and so contrary to divine law. This law the Jews represented as largely the observance of ceremonies, and their view was summarily dismissed by Jesus in his simile of the outside of the platter. To him ceremonies were mere opportunities for losing sight of Principle. He expressed law in very different terms, in terms of persistent spiritual activity. To Jesus divine law was expressed not in the variability of an anthropomorphic God, dominated with the passions of His own creatures, but in the harmonious action of divine Principle, "with whom is no variableness, neither shadow of turning."

Even the student of natural science demands as dignified a definition as this for law. Law, he declares, is that in which no variation ever occurs, and so law can only be defined as absolute Truth, since for absolute Truth alone can such a claim be made. Now, a knowledge of absolute Truth is without question the most scientific knowledge any man can ever hope to acquire, and this is undoubtedly why the writers of the epistles make use of a phrase rather unfortunately translated knowledge of God, but which should, of course, have been translated exact or scientific knowledge of God, and so of Truth.

This scientific knowledge is comprised in the word theology, which itself only means the word of God. The meaning of the word itself has, in the course of the centuries, become strained, just as a certain theological writer, speaking of the word atonement, calmly declares that its original meaning of at-one-ment, or unity, has been very properly deepened into a theological sense of expiation. The theology of Jesus was the simplest and most direct religious teaching ever known. It was absolutely devoid of dogma and was supported by demonstration, and so was entirely scientific. Some realization of this was no doubt present in the mind of the greatest of the medieval schoolmen when he described theology, in the *summa*, as the only absolute Science, dismissing all physical sciences as purely relative. The theology of the schoolmen was itself very far from being simple, and consisted largely in layers of Aristotelianism and chopped logic. Nevertheless, in writing this, Aquinas did perceive something which had been perceived by the apostle John, by Peter, and by Paul, and expressed by them in their writings; something which was made concrete, by a writer of our own times, in the words that either Christianity is scientific and Science is Christian, or that one or the other is unnecessary.

The theory of Jesus' theology, if it may be put that way, was the fact that there is only one God, one first cause or Principle, divine Mind, who made everything that was made, and declared that it was very good. The practice of Jesus he himself explained in the words, "Abide in me, and I in you." Now, it was not, of course, the physical Jesus of whom he spoke in these words, but the Mind of Christ, the possession of which made him Jesus the Christ. Consequently, in the exact proportion in which man abides in Christ he, in the fullest sense, realizes the atonement, man's at-one-ment with the divine Mind. The demonstration of Jesus was expressed in the miracles, themselves the necessary scientific results of the knowledge of God contained in the possession of the Mind of Christ. That which a man knows he is able to prove, and in the proportion, consequently, in which a man gains the Mind of Christ, he gains the exact or scientific knowledge of God spoken of in the epistles, and, gaining this knowledge of God, gains simultaneously the knowledge of the truth which Jesus said should make the world free. This knowledge Jesus demonstrated by means of the miracle, for the Greek words translated miracle do not mean, and never have meant, anything supernatural, but mean sometimes something wonderful, and, even more commonly, simply a sign or proof.

The ministry of Jesus was devoted to preaching the gospel, to explaining to his hearers the allness of God and the at-one-ment of God's creation with the divine Mind. This he expressed in the words, "Believe me that I am in the Father, and the Father in me:" believe that, in the exact proportion in which I reflect the divine Mind, I possess the Mind of Christ. When, however, the material sense of the people shrank from this, he returned to the miracle, telling them if they could not believe for anything else they must believe for the very works' sake, and so the miracle became to them the demonstration of the truth of the theology. To people burdened with a sense of materiality and by its limitations, the miracle was exactly what the first Greek word implies, something wonderful; but it was no more supernatural than wireless telegraphy is supernatural because it is wonderful to the man who does not understand how it is brought about. In addition to this, the miracle was the sign or proof, because it was the means Jesus took to prove to those who could not otherwise understand that he possessed the knowledge of the truth which constituted him the Christ. So, when the Baptist sent his disciples to demand if he was the Christ, it was to these works essentially that Jesus pointed them: "Go your way, and tell John what things ye have seen and heard: how that the blind see, the lame walk, the lepers are cleansed, the deaf hear, the dead are raised, to the poor the gospel is preached." In this way he made the power to heal the proof of a Christian's understanding of his religion, and he made this perfectly clear in the often-quoted words in which he declared: "He that believeth on me, the works that I do shall he do also."

This, as Christian Science teaches, is primitive Christianity, and in this way healing, whether of sickness, of sorrow, or of sin, takes its natural place in that theology, and without it, in the words of James, that theology is but a lifeless theory.

[E. M. Ramsay in *Glad Tidings*, Edinburgh, Scot.]

We are absolutely at one with Mr. ——— when he declares that the knowledge of man's origin and future is not attainable by the inductions of philosophy, but by an acquaintance with the mind of the creator. But we go farther than he is inclined to do when we assert that the mind of the creator can be known if we approach in the right way. Our Lord said, "Ye shall know the truth, and the truth shall make you free;" and it is plain that he knew God's will and God's intention, and was guided by it in the smallest affairs of life. St. Paul tells us to let that mind be in us which was also in Christ Jesus; and expressly speaks of the scientific knowledge of God (*epignosis*), and we maintain that it is this same scientific understanding possessed by the Saviour, and to a lesser extent by his followers, which is now presented to the world as Christian Science.

What, then, does revelation, or the Mind which was in Christ, tell us of man? The first chapter of Genesis says that he was made in God's image. The Saviour exhorted his followers to be perfect as the Father in heaven is perfect; and St. John said, "Now are we the sons of God." On the other hand, the material or carnal mind, which in Romans is declared to be "enmity against God," gives a totally different report of man. The physical senses know no more of a man made in the image of God than they know of God. Neither God nor God's creation can be discerned materially. According to sense testimony, man is mortal, imperfect, sick, and sinful.

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Again, the first chapter of Genesis declares that God made all that was made, and speaks of beasts, birds, trees, sun, etc., as very good, while to mortal sight the animals are mortal, imperfect, and express the same evil passions that we see in material man. I may also remind your readers of the rebuke our Lord administered to the lawyer who called him good, while he himself declared he was the Son of God, and that he did nothing but what he saw the Father do. How does Christian Science reconcile these seeming contradictions which are to be found throughout the Bible? It shows us that the essence of all creation is good and the outcome of God's holy nature, that what is not like God cannot be God's image, man, that it is not like God's creation; it shows us that what is organic, structural, and material is not the essence or reality of man, beast, or flower. This teaching does not confound the creator with His creation, but upholds the Biblical statement that God's creation is like God.

Every true thought which a man holds is of God, since God is Truth and the only creator; all God's thoughts are perfect and therefore immortal. On the other hand, every incorrect or untrue thought is not of God, the only creator, therefore it cannot be a real part of man, and can have no reality or permanence. As long, however, as men cling to evil and think evil, will man's true nature be hidden from them, and they will suffer the misery which is the inevitable accompaniment of wrong thought. Once let one connect himself with true thoughts and part company with evil thoughts, and he will become conscious of man's immortal nature as the image of God. When we see ourselves and the rest of creation as God sees us, we shall appear, not as vague, shadowy impressions, but as spiritual beings, individual, intelligent, seeing, hearing, understanding to a degree at present inconceivable, for Spirit, not matter, is substance. This we believe to be the correct interpretation of the teaching of Jesus Christ.

[W. C. Williams in *Baltimore* (Md.) *American*.]

Christian Science teaches that spiritual power, reflected from God, is amply sufficient to overcome all beliefs in the power of matter and the actuality of disease, but the demonstration of this truth is measured by the growth of the individual consciousness in the understanding of the real man and in the disappearance of the fears and false beliefs of generations back. The works of Christian Science consist of the healing of disease, the overcoming of sin, and the elevation of the ideals in the direction of God, all of which are manifested in a pure and healthy mind, which is imaged in the bodily expression. The work of Christian Scientists is so to live that evil has no abiding place in them, and that their "faith with understanding" will gradually bring this ideal manifestation. But this work is all mental.

In the present state of human thought Mrs. Eddy has advised that in the case of a broken bone it were better to have it set by a surgeon, but this does not detract from the fact that many such cases have been healed without the aid of a surgeon. God is Spirit, and His agencies must be spiritual. His power to heal transcends the use of "bright sun, fresh air, and pure water," and the manipulation of the body, as much as it does pills and powders. If more faith to heal is placed in sun, air, and water, no matter how much we may appreciate them, than in God, then faith in God would be superfluous; but Christian Science gives all power to God and to God alone, and this faith becomes knowledge when continued positive results are attained by the application of God's laws to the solving of all problems.

As the churchmen are working for the betterment of mankind, and as that also is the particular work of Christian Science, Christian Scientists appreciate and honor them for their good works and the noble sacrifices that so many of them have made.

[George Shaw Cook in *Kankakee* (Ill.) *Democrat*.]

Some one has said that "prayer is the soul's sincere desire, uttered or unexpressed;" and it is true that the honest desire to know God, good, is a necessary precedent to that knowledge of the power and presence of divine Mind which Christian Science reveals as the only real power and presence. "But," the inquirer may say, "if God is, as Christian Science teaches, infinite intelligence, immutable Truth, unerring wisdom, unchanging Love, why desire, supplicate, or petition such a God to do what of necessity He must do without being asked?" An answer to this question may be afforded by the following illustration: Suppose a student of arithmetic attempts to solve a given problem. It is evident that he must understand to a certain extent the laws of mathematics and that he must correctly apply the mathematical rule governing the case if he is to obtain the desired solution. It is likewise evident that any petition or supplication, however fervent or eloquent, to the basic law of mathematics would be of no avail. Yet it will be easily understood that a humble, earnest, honest desire on the part of the student to understand said law and the rules involved and to be obedient thereto, would make him more receptive to the desired knowledge and better able to apply it correctly. This, as the writer understands it, illustrates the office of "sincere desire" as the stepping-stone to the prayer of faith, understanding, and demonstration.

Prayer has seemed to be unanswered, and the effort to pray aright has been hampered in all ages, by the belief that man is separated from God and must reach Him or get into communication with Him in order that prayer may be heard and heeded. God is not a far-off being to whom man must project his thought in prayer. God is ever-present good, the all-inclusive, all-pervading, divine intelligence, or Mind, by whom man was created and in and of whom man exists. Then true prayer must consist in receiving and entertaining the good ideas which express God and in bringing them into manifestation in thought, word, and deed. The spirit of such prayer, lived in the daily life, will enable Christians to comply with the Scriptural injunction, "Pray without ceasing."

In order to pray scientifically one must acquire a better understanding of God as omnipotent and omnipresent good. True prayer is the realization of this fact, the silent, sacred, conscious spiritual communion with divine Truth and Love which heals sickness and destroys sin. Such prayer in the time of the ancient prophets and of Jesus and his disciples raised the dead, and will do so again when vitalized and empowered by the faith and confidence in the eternity of Life which revived the son of the Shunamite and brought forth Lazarus from the tomb. That such scientific prayer is today being attended by increasingly satisfactory results in the experience of thousands, is evidence of the truth of the first words in the chapter on Prayer in the Christian Science text-book, where Mrs. Eddy has written, "The prayer that reforms the sinner and heals the sick is an absolute faith that all things are possible to God,—a spiritual understanding of Him, an unselfed love" (Science and Health, p. 1).

[Editorial in *San Marcial* (N. M.) *Standard*.]

Every now and then some individual or paper uses the word "imagined" in connection with a remark about Christian Science, implying that the members of that church "imagine" a great many things. One day, while working in a busy office, a fellow laborer made a light remark along the line above mentioned. Going to the speaker, we quietly asked: "Have you ever attended a service in the Christian Science church?" The answer was, "No." Then we asked: "Have you read the Christian Science text-book, 'Science and Health with Key to the Scriptures' by Mrs. Eddy?" Again the answer was, "No." Then we asked the individual to go with us to church that night, as it was Wednes-

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day. The result was another regular attendant at services and later the investigator, having gone elsewhere to work, wrote for an address where Christian Science literature might be obtained, for use in further study of the subject. Invariably it is the misinformed who criticize this religion, doing so from hearsay, not having made a personal investigation of the subject.

In II. Corinthians Paul says: "For the things which are seen are temporal; but the things which are not seen are eternal." In Christian Science the words "unreal" and "real" are used in somewhat the same manner as Paul uses the words "temporal" and "eternal"—the real meaning that which cannot be destroyed, and the unreal implying mortality or that which decays. Thus the object which appears to mortal eye, or the sensation which is manifested on mortal body, is in no sense "imaginary," but both are unreal in the sense that they are temporal (unreal); that is, not eternal (real).

Often the word "imagined" is unthinkingly used as though it were identical in meaning with "unreal." No well-informed individual makes this mistake, and when it is voiced, one may know at once that the speaker is not well versed in the teachings of Christian Science.

[Maurice Kennedy in *Sunday Times*, London.]

As one reads the variety of opinion expressed by your many correspondents in their assaults upon what they quite honestly believe Christian Science to be, and notes how much of this criticism is clearly contradictory,—one writer objecting, perhaps, to Christian Science for being just the very thing which another has assailed it for *not* being,—one feels a deep sense of gratitude that through it all, like some stately liner on an angry sea, the law of good, Christian Science, pursues her unswerving course, and that one has the good fortune to be even a steerage passenger upon that boat.

The grateful thought looks out over the troubled waters into the blackness of the night of human conjecture and weary experiment from which it has escaped, and with a keen sympathy throws life-lines of hope and encouragement to "some strong swimmer in his agony;" calling in the teeth of the swirl the pilot's words, "Fear not, little flock, for it is your Father's good pleasure to give you the kingdom."

[George S. Powell in *Charlotte* (N.C.) *News.*]

Christian Scientists accept Jesus Christ as the divine Son of God and are striving to follow Him in all his teachings and commands. They believe in one omnipotent, omniscient, omnipresent, universal, eternal God, that changeth not; "who forgiveth all thine iniquities; who healeth all thy diseases; who redeemeth thy life from destruction."

The statement of an honest, intelligent Christian Scientist as to what he believes is entitled to just as much credence as the statement of any other honest, intelligent citizen. It is impossible to take from the teachings of Jesus the command to heal the sick, and Christian Scientists accept without reserve the obligation imposed to strive faithfully to overcome disease as well as sin, and to do this by one and the same divine power. This is in accordance with what Jesus meant when he said, "It is the spirit that quickeneth; the flesh profiteth nothing."

Mrs. Eddy has spent the larger part of a long and useful life in working unselfishly for the good of mankind, and the good she has accomplished is being universally recognized. Christian Science teachings, as set forth in her book, "Science and Health with Key to the Scriptures," are based on the fundamental teachings of the Bible from a spiritual standpoint; and in respect to matter, sin, disease, marriage, divorce, evil, etc., are strictly in accord with the teachings of Jesus and the apostles, and therefore in accord with the highest moral law.

There is absolutely nothing in the teaching of Christian Science to justify the charges made by the critic, and the lives of Christian Scientists, as a rule, disprove all of these charges, which were evidently based on prejudice and not on facts.

[Royal D. Stearns in *Merna* (Neb.) *Postal Card.*]

There seems to be a very strong inclination on the part of many who know nothing about Christian Science or its *modus operandi*, to charge up to it, with very little if any investigation, all occurrences that happen out of the ordinary course of events. It is further stated in the same article that "Christian Science never yet has been of benefit on a sickbed." The results of Christian Science are so well established and so pronounced that the time has long since passed when it is possible by means of denunciation or disparagement to hinder or discredit the positive and ample beneficial achievements it is accomplishing. There is an abundance of indisputable proof that a very large number of people, afflicted with almost all kinds of so-called "incurable diseases," have been healed by Christian Science, and thereby restored to usefulness in all the different walks of life. This, notwithstanding the fact that the great majority are those who come after they have exhausted all the resources of *materia medica.*

Christian Science is not a blind faith simply; the healing is effected by means of a demonstrable rule which involves an understanding and acknowledgment of the omnipotence of God. The Christian Scientists believe in the infinite power and goodness of God and His willingness and ability to heal all our diseases, and have unmistakable evidence that the "effectual fervent prayer of the righteous man availeth much." The teaching and practice of Christian Science is based entirely upon the Bible and the teaching and works of Jesus. Mrs. Eddy's whole teaching is to elucidate the power of Spirit to heal not only sin but sickness, as it did in the time of Jesus and for several hundred years thereafter. And healing is being accomplished through the agency of Christian Science, with gratifying success, throughout the civilized world today.

[Written for the *Sentinel.*]

A BENEDICTION.

CASSIUS M. LOOMIS.

GIVE to God His crowning glory,
Love tells thee how.
Lisp again the old, old story,
Love's hour is now.
Sing thy songs of praise forever,
They will cheer thy lone endeavor;
Yield to Truth, to error, never;
Love shows thee how.

Have thy days grown dark and dreary?
Stand firm and know.
Ye shall run and not be weary,
Love tells thee so.
Know the truth, and in thy knowing
Reap the harvest of thy sowing;
Unto thee all good is flowing—
Stand firm and know.

Out upon the sea of gladness
Christ walks with thee.
Love hath borne away thy sadness;
Peace comforts thee.
In the morning's radiant beaming,
Far beyond this mortal seeming,
All thy fondest hopes redeeming,
Good waits for thee.

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CHRISTIAN SCIENCE SENTINEL

EDITORIAL

"DEEDS, NOT WORDS."

To the student of Christian Science there is food for reflection in the method adopted by the Master when the disciples of John questioned him to know if he really was the long-expected Messiah. Though John had been cast into prison, word was brought him of the wonderful works that were being wrought in Judea by that "one mightier" whose coming he had himself foretold, and he sought to know if this was indeed the Christ. The disciples came and delivered their message, but the Master, busied with the healing works that filled his days, answered them not. But as they stood there, waiting, they saw the blind receive their sight, the lame walk, the lepers cleansed, the dead raised, and heard the gospel preached to the poor and lowly.

The Master made no wordy claim to his right to be accredited as the Messiah—he was too much engaged in his Father's business for that. He simply bade the messengers go and tell John of the things which they had seen and heard. He knew that mere words were not sufficient to carry conviction to these earnest seekers for truth, but there was no gainsaying the proofs of the healing of the sick and the sinning, the works which they had witnessed. The formalism and dogma which preceded the advent of Jesus and prevented the universal acknowledgment of his divine origin were the outgrowth of unfruitful preaching, a slavish adherence to the observance of the letter of the Mosaic law, but with no concept of its spirit. It was because he recognized the barrenness of this preaching that the Master substituted the works, those wondrous proofs of his understanding of the allness of God, omnipotent good, and the nothingness of evil.

Mrs. Eddy saw the need of proving the power of Christian Science to heal, before she could be sure of the truth and value of her discovery, and the thoroughness of the test to which she submitted her system is shown by the nine years which elapsed between her discovery and the publication of her book Science and Health, in which she made it known to the world. Just as the Master let his works attest the truth of his teachings, so Mrs. Eddy believed that practice must demonstrate the truth of the message which she had received and which had made an entire change in her view of life.

As Christian Scientists we profess to be followers of Christ Jesus, to have the same understanding which he possessed; that is, it is our endeavor to be able in some degree to evidence to the world our right to be known as his followers by the same proof which he gave of the truth of his teachings, and it is useless to try to deceive ourselves or others by believing that anything less than what the Master knew to be true in this regard will be accepted,—that the truth of our profession will be shown by the Christ-like works we are able to perform. This lesson should not be lost upon the students of Christian Science today, for in their enthusiasm over their liberation from sickness and despair, they are apt to talk of this new-found truth in season and out of season and to urge its acceptance upon all who will listen to them; and then they wonder that their friends are not immediately converted to their way of thinking. Later they learn the reason of their failure, that they have failed to show the "signs following" their preaching which the Master declared should be a token of "them that believe."

If we are truly Christian Scientists, if in our daily walk we are constantly striving to be true to the tenets to which we have subscribed,—"to do unto others as we would have them do unto us; and to be merciful, just, and pure" (Science and Health, p. 497),—if we put in practice what we have learned of this new-old faith, those with whom we come in contact will know, without any words from us, the change that has been wrought in us. The sooner we learn the lesson that it is not talking Christian Science, but living it, that convinces others of its truth, the more potent will be our efforts for the advancement of the cause, the establishment of God's kingdom in the hearts of men.

ARCHIBALD MCLELLAN.

"A SERVANT OF THE CHURCH."

THE sixteenth chapter of Romans opens with an injunction from St. Paul respecting a woman of whom he speaks as "a servant of the church which is at Cenchrea." He asks the brethren to receive her lovingly, and to assist her, and he speaks thus of her qualifications: "She hath been a succorer of many, and of myself also." This kindly endorsement is followed by similar references to others, which surely ought to offset Paul's supposed prejudice against women as Christian workers. That this prejudice did not penetrate very deeply is evident from his statement, that to those who have "put on Christ" there is "neither male nor female:" to which he adds, "For ye are all one in Christ Jesus." It is not, then, a question of sex but of service, and as we read the various epistles we see how exalted was the concept of Christian service among the early followers of the great Galilean Prophet. The Master himself had taught them, both by precept and example, what divine service meant. He also said, "Whosoever will be chief among you, let him be your servant."

The nature of the service which all Christian Scientists should be prepared to render to their cause (which of course includes their church) is pointed out in Mrs. Eddy's statement, "It is sad that the phrase *divine service* has come so generally to mean public worship instead of daily deeds" (Science and Health, p. 40). The "great commission," as it is often called,—the authorization of Jesus' followers to preach the gospel, heal the sick, cast out devils, and raise the dead,—should often be pondered by Christian Scientists. They do love the loving Master, and would fain prove their love by obedience to all his commands, which are so wonderfully illuminated by the teachings of our text-book. He taught his followers how to pray with "signs following;" he also taught them to abstain from judgment of others, one of his final lessons being his rebuke to Peter, "What is that to thee? follow thou me." On another occasion he had reproved James and John, who wished to call down fire from heaven to consume some who had refused to receive him; but he said to these disciples, "Ye know not what manner of spirit ye are of. For the Son of man is not come to destroy men's lives, but to save them."

This rebuke should be a warning to any who may be tempted to pass judgment upon the acts of others, and to predict calamities as the result of certain sayings or doings. Such predictions do not constitute true service to our cause, nor do they come up to the standard of its practice as a healing religion. In "Miscellaneous Writings" (p. 283) we read: "It is the genius of Christian Science to demonstrate good, not evil,—harmony, not discord." To be in any wise a prophet of evil proves that one is more influenced by the dogmas of the past than he is aware of. The old doctrines of a God of wrath and retribution have never healed the sick nor reformed sinners, though they may have terrified both. It is true that sin tends to suffering, but it is our bounden duty to serve by succoring mankind from bondage, and to do this in humility and love, declaring and demonstrating the ever-presence and all-power of divine Truth and Love. Nothing uncovers sin as does the clear light of Truth; nothing destroys both sin and sickness like the consuming fire of divine Love. In his epistle to the

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Colossians, Paul speaks of a faithful servant of Christ whose service is thus defined: "Always laboring fervently for you in prayers, that ye may stand perfect and complete in all the will of God." Can we do better than to serve, with this ideal of perfection ever before us?

ANNIE M. KNOTT.

TRANSPARENCY AND GROWTH.

IT was a clear, cool day without, so that an overcoat and a brisk gait were called for, and yet the atmosphere of the conservatory we had entered was summerlike and we found ourselves in the midst of a revelry of bloom. Flowers of every name and hue were voicing as best they could their fragrant welcome, while the place was simply overrunning with a tangle of luxuriant growth. In talking with the keeper we incidentally inquired as to his coal consumption, and to our surprise he said, "It is much lighter than you would suppose, in view of the fact that on sunshiny days like this we need no artificial heat at all."

We had come upon a new realization of the practical value of a glass roof—and, as well, of a spiritually transparent thought. Both freely admit that which means life and growth, and both exclude that which means decay and death. Though the phenomenon is commonplace, it is far more difficult to understand how glass should be an open door to light waves, and quite impenetrable to air waves, than to explain how an alert and rightly educated thought may be hospitable to everything that ministers to a true and beautiful life, while interdicting even the near approach of the things that blight one's spiritual growth.

The above phrase, "alert and rightly educated thought," is used advisedly, and every mature Christian Scientist knows full well that its terms cannot be overemphasized. An active purpose in the line of spiritual growth is sometimes as unwise and self-defeating in its way of doing things as is the man who puts abundant windows in his conservatory and yet allows them to become and remain so begrimed with coal-dust that most of the sun's rays are excluded. It is a very easy matter for mortals to enthuse over an ideal and yet do very little toward bringing it into practical, healing touch with their personal problems.

We do well therefore to remind ourselves continually that transparency to the light of Truth is distinctly a matter of "home-provision." It is not the business of the sun to wash our windows, but rather and simply to flood every place and part where a welcome, an open door, has been provided for the reception of his radiant messengers. The significance of Jesus' question, "Wilt thou be made whole?" deepens daily in the thought of every true Christian Scientist. He can never forget the imperative demand of this teaching for purity, a purity which signifies not only faultless moral conduct, but that cleanliness of mentality which presents no impediment to a continuity of divine revelation, to the life-nourishing, life-beautifying light of Truth. Under a different figure, Mrs. Eddy drives this teaching home when she says, "The corner-stone of all spiritual building is purity" (Science and Health, p. 241).

Let us not forget, moreover, that this pure thought medium not only serves us by transmitting heaven's light, but that through it we gain clear visions of the without, acquire that true sense of proportion, of experience-values, which is essential to poise and right judgment. Pure thought, as we learn in Christian Science, is not only ethically clean, but logically, scientifically true. It is based on divine Principle, it is a divine idea and hence efficient in casting out the doubts and fears of false sense which tend to obscure our spiritual perception and thus prove the forerunners of sickness and suffering. Blessed indeed, therefore, are they of transparent thought: their hearts are sure to be flooded with an unfailing sunshine, and their lives to abound with both flowers and fruit.

JOHN B. WILLIS.

AN ATTEMPTED SWINDLE.

THE circular letter recently sent to First Readers of branch churches and societies throughout the country, signed with the name Eli N. Dow and purporting to be an authorized movement to solicit funds for The Mother Church, was a fraudulent scheme by which some one hoped to swindle Christian Scientists out of large sums of money. The fictitious Mr. Dow, however, sadly underrated the alertness and intelligence of those whom he expected to catch with his crafty bait, and it has been gratifying to note that Christian Scientists, with all their loyalty to the interests of The Mother Church, were not deceived by his scheme. The would-be swindler is now under arrest.

It is perhaps unnecessary to add that the statements in regard to the affairs of The Mother Church, which were so dramatically set forth in the circular letter, are absolutely false. The Mother Church is in a prosperous condition and well able to take care of all its affairs, including the defense of pending litigation which has no legitimate foundation and which should cause Christian Scientists no uneasiness.

THE BOARD OF LECTURESHIP.

William R. Rathvon, C.S.B., has been appointed a member of the Christian Science board of lectureship, to fill a vacancy. Mr. Rathvon's address is 1756 Grant street, Denver, Col., where all correspondence with him in regard to lectures should be addressed.

AMONG THE CHURCHES.

BERKELEY, CAL.

The corner-stone of First Church of Christ, Scientist, of Berkeley was formally laid at seven o'clock this morning [Dec. 26], simple services being conducted in the presence of twenty members of the church, including the board of directors, the building committee, and the two readers of the church.

The new edifice is being erected at the northeast corner of Bowditch street and Dwight way, at a cost of about $53,000. It is bungalow in style, simple in structure, and to be constructed of concrete, wood, and glass. It is expected that the church will be ready for occupancy about May 1.—*Berkeley Independent.*

STAMFORD, CONN.

Ground was broken yesterday [Jan. 13], at noon, for the building of the new Christian Science church, on Prospect street. This is an important event to the local Christian Scientists, who are outgrowing their present quarters, their growth in the past year being the largest since their organization. The building will have a seating capacity for between four hundred and fifty and five hundred. The Sunday-School room connected with the rear of the auditorium seats about one hundred. The edifice is expected to be finished and will be occupied about the first of June.

Advocate.

LITTLE ROCK, ARK.

First and Second Churches of Christ, Scientist, of Little Rock, Ark., have both dissolved and their respective congregations have assembled and organized as one church, to be known as First Church of Christ, Scientist. The officers have been chosen from both the former churches, and the union established in the conscious love of divine Mind. Services are held in the new chapel, located at the corner of Twentieth and Louisiana streets. The reading-room is maintained on the eighth floor of the elegant new State Bank Building, Main street and Capitol avenue.

Correspondence.

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THE LECTURES.

FORT WAYNE, IND.

The theme of the lecture of William D. McCrackan, M.A., at the Majestic Theater Sunday afternoon [Jan. 8] was "Christian Science: A Religion of Progress." The audience was a large one. The speaker was introduced by Mrs. O. N. Guldlin, one of the prominent clubwomen of the city, who spoke in part as follows,—

When I was asked to introduce the speaker this afternoon, the question came to me, "What has Christian Science meant to me?" Since it has come into my life my greatest help has been that it has enabled me to live on an entirely different basis. The next greatest help has been that it has straightened out many of my theological conceptions. Immanuel Kant says something like this, "Man has many delusions. He can only remove those delusions as he gains more knowledge, and then the delusions fall away." So it has seemed to me that one delusion after another has gone down. In the first place, I am grateful that Mrs. Eddy saw fit to call this "Christian Science." Music has its science; arithmetic has its science. We can never evade this science and arrive at correct conclusions. We can never evade the science of life. It will not permit us to do an injustice to any one else and arrive at the science of living. If in the solitude of our home life we meditate and study on these problems until we realize the divine Principle, then can we realize the solution. As we look at the world's standard of morality, the ordinary concept of man, we are liable to be deluded.

Last summer, up in Canada, I was riding along watching the trees, looking for a perfect specimen. I saw an overcrowded condition, not one tree that apparently realized the concept of a perfect tree. Yet we all know how magnificent a tree is when it reaches its full growth. And so I realized that man did not realize his spiritual concept. The licentiousness of the nation reveals the worldly concept of man, and I turned in eternal gratitude to Mrs. Eddy, since she had raised my concept to a more spiritual standard, to realize that, even if all else failed, yet that standard remained true, above the average concept which we see realized. Bearing this concept eternally in mind gives us something to work toward, and we begin to realize that God's creation is spiritual, it is harmonious, it is eternal. If we do not see this wonderful majesty of being, it is because something is wrong in us, and the greatest work of our lives is, after all, self-regeneration—that evolution which starts for perfection.

Fort Wayne Sentinel.

CAPE GIRARDEAU, MO.

Frank H. Leonard on Jan. 9 delivered a lecture on Christian Science. He was introduced by Atty. Benjamin F. Davis, who said in part,—

Perhaps no century in all the world's history has ever produced so many great women as the last century. Queen Victoria among rulers, Elizabeth Barrett Browning among poets, Julia Ward Howe and Harriet Beecher Stowe among antislavery agitators, Frances Willard among temperance advocates, and many other great women who lived and worked for the advancement of mankind and the freedom of the human race from the bonds of slavery and of intemperance.

It did not "just happen" that these great women appeared to the world in the nineteenth century. Nothing ever "just happens" in this world. There is a cause for every event, and results follow causes as day follows night. It was a part of the divine causation and divine planning that these great women should appear to help solve the great problems of the nineteenth century, and they did their work well. But in the divine planning another great woman, Mrs. Eddy, was raised up to begin a great work in the last century which bids fair to grow into a greater work in this. Following the abolition of African slavery in the last century, came a period of great material prosperity and an era of materialistic activity when men turned away from spirituality; and Mrs. Eddy's life and work came as an outcry, a protest against the materialism of her times. Her interpretation of the life and teachings of Christ Jesus has brought a great spiritual uplift into the lives of her followers; and of many who are not consciously her followers. I have seen in others some of the results of her teachings, but I cannot myself understand all of them.—*Correspondence.*

GREAT FALLS, MONT.

An audience, the larger part of which was composed of men, assembled at the Opera House last night [Jan. 26] to hear Clarence C. Eaton lecture on Christian Science. In introduction of the lecturer, William C. Kaufman spoke as follows:—

Mrs. Eddy's discovery of Christian Science has made it possible in this material age for Christians to heal the sick through the power of Spirit, as did Jesus nineteen hundred years ago. Christian Science has made it possible, in a degree, for a man to realize this saying of our Master: "The kingdom of heaven is within you." This kingdom of heaven is realized as we find and know that man is God's image and likeness, manifested through right thinking and right living. Christian Science shows man to be God's image and likeness, and that this Godlike image or likeness is realized only as man lives above the sensual, sinful senses and walks in the way as pointed out by Christ Jesus. We feel grateful to Mrs. Eddy for this discovery. We have never worshiped her personality; we loved and revered her for the great good which she taught and which inspired us to lift our thought above crumbling materialism.

Great Falls Leader.

HOUSTON, TEX.

Prof. Hermann S. Hering delivered a lecture on Christian Science for Second Church at Beach Auditorium Jan. 29. He was introduced by Capt. R. G. Ashe, who said in part,—

Over nineteen hundred years ago the Master, our Lord and Saviour, enjoined his followers to preach the gospel and heal the sick. Christian Scientists of today are following his injunctions,—preaching the gospel, healing the sick, and bringing comfort to the broken-hearted. With its outstretched hand of benevolence, Christian Science has led many from the midnight darkness of sin into the bright and sacred light of divine Love. Through its holy influence the manacles of sin, sickness, and disease have been broken and many victims set free. From its inexhaustible storehouse many have been lifted from penury and want to relief and plenty. It has healed the inebriate, and thereby converted many hovels of wretchedness and misery into beautiful homes where happiness and pleasure now nestle together.

Christian Science is a religion founded on the rock of Christ. It is a reenaction of the teachings of our Saviour, and its beneficence is felt in almost every land and clime. Christian Scientists have massed themselves into a great army and are engaged in a grand battle for the relief of humanity; they are united, their castle is Love, their fortress is Truth. Their wise Leader, like Moses of old, has successfully led her people from that land where sin, sickness, and disease have held them in bondage, to another and a better land, where Love holds sway and where freedom and liberty prevail. Because of her beautiful, pure, unsullied life, and her devotion to the cause of humanity, her fair name is immortalized.—*Correspondence.*

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MARINETTE, WIS.

An audience representative of the twin cities, which filled the Scientist church, assembled Sunday afternoon [Jan. 29] to hear the lecture by Willis F. Gross. Harry Emerson, mayor of Menominee, presided, and introduced the speaker in the following words:—

There is no question that is agitating more the civilized world of today than is Christian Science, which goes to show that the thinking people of this age are not satisfied with the religions that acknowledge sin and sickness as part of the creation of God. To us who are not students of Christian Science there are many thoughts that are difficult for us to understand, and it is only through study, investigation, the testimony of those who have been healed in Science, and the example given us by the lives of those who are endeavoring to live what they believe, that we may be brought to see the truth. This meeting, the fact that we are gathered here this afternoon to listen to a lecture on Christian Science, demonstrates that we are seeking the truth and anxious to find the correct solution for the perplexities of life.—*Eagle-Star.*

LECTURES TO BE DELIVERED.

Unless otherwise stated in the notice, it is assumed that the lecture will be given at 8 p.m.

Cincinnati, Ohio (Second Church).—William D. McCrackan, M.A., Music Hall, March 7.

Dublin, Ire.—Bicknell Young, Rathmines Town Hall, Feb. 28.

Geneva, N. Y.—Frank H. Leonard, Smith Opera House, 3 p.m., March 5.

Honolulu, Hawaii.—Prof. Hermann S. Hering, Opera House, 7:30 p.m., March 26.

Houston, Tex. (First Church).—Bliss Knapp, Beach Auditorium, 3:30 p.m., Feb. 26.

Jacksonville, Ill. (Second Church).—William D. McCrackan, Grand Opera House, 3 p.m., March 5.

Meriden, Conn.—Rev. Arthur R. Vosburgh, The Auditorium, 3:30 p.m., March 5.

Monroe, La.—Frank H. Leonard, City School Auditorium, March 9.

Monrovia, Cal.—Francis J. Fluno, M.D., Woman's Club House, 3 p.m., March 5.

New Bedford, Mass.—Hon. Clarence A. Buskirk, Y. M. C. A. Hall, March 7.

Newburgh, N. Y.—Hon. Clarence A. Buskirk, Academy of Music, March 5.

New York, N. Y. (Fifth Church).—Prof. Hermann S. Hering, Church Edifice, 228 West 45th street, March 6.

University of Minnesota, Minneapolis, Minn.—Prof. Hermann S. Hering, Chapel, University Library, March 11. Open to members of the university.

ADMISSION TO MEMBERSHIP IN THE MOTHER CHURCH.

The next admission of candidates will be June 2, 1911. Application blanks may be obtained by addressing the Clerk of The Mother Church, and should be returned to him on or before May 10, 1911.

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

Those who have made application for membership prior to Nov. 4, 1910, and have not received notice of election, may communicate with the Clerk if they so desire, and are especially requested to do so before sending in a second application.

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

TESTIMONIES OF HEALING.

The question, "What shall I render unto the Lord for all his benefits?" comes to me with the energy that Truth alone creates, and in an earnest hope that Love is leading me to write for the help and encouragement of a brother in need, this is sent. My experience furnished a striking example of that subtle form of weakness ordinarily called strong will-power, otherwise self-will, and it was some months before my thought so yielded to Truth as to "let patience have her perfect work," and to realize the healing of the holy. For this seeming delay I am now grateful, because there is beginning to dawn upon me some measure of the promise found on page 96 of Science and Health: "Love will finally mark the hour of harmony, and spiritualization will follow, for Love is Spirit . . . all discord will be swallowed up in spiritual Truth."

My gratitude is increased by recalling how Love gave me a foretaste of the joys to come, by early awakening my thought to the consciousness of what Christian Science means, and that this awakening led to hope, and greatly mitigated the physical suffering whose destruction was to be realized later. It is my high privilege to express my gratitude for the fact that, although to some extent a student and worker in young people's lines of church work for about forty years, a few months' study of the Christian Science text-book, in connection with the Bible, filled my consciousness with entirely new concepts of God, and for the first time I really began to love God and the Bible from the standpoint of intelligence and harmony, and to see that it was possible for me to begin to know them aright.

Prior to hearing of Christian Science, some three years ago, a condition of semiinvalidism, covering a period of over twenty years, had necessitated two abdominal operations, and two on my eyes, the former on account of recurrent peritonitis, hernia, adhesions, etc., the trouble with the eyes resulting from a severe injury to the retina. While in 1908 there was very little pain in the eyes, special glasses had to be worn constantly, and there was some headache; but the abdominal condition was causing great distress, and seemed again to be in the condition existent at the time of the second operation, a condition aggravated because of my earnest efforts to conceal it. In addition to ills above enumerated were chronic stomach and bowel trouble, liver, kidney, and bladder trouble; a serious affection of one lung with resultant weak heart, also a complete nervous breakdown, etc. Medicine, surgery, and osteopathy had been faithfully tried for many years, but neither of these had effected a cure, and lately had even failed to afford relief, notwithstanding the faithful attentions of the sympathetic workers whom I am still happy to count among my friends. I was also in bondage to stimulating medicines, to tea, coffee, and tobacco, and a desire for whisky which often led to serious and disgusting excess.

Today those once diseased organs seem to be perfectly healed and their functions are regular and harmonious; my eyes have been freed from the need of glasses, and even the corns have disappeared. The desire for drugs and all other stimulants has long since vanished, and enmity has been turned to love. Shortly before our beloved Leader's letter entitled "Men in our Ranks" was published (*Sentinel*, Feb. 12, 1910), I had made the best professional connections during my entire career as an accountant and auditor. I now know what it is to love wife, children, and family, and to be loved by them, as never before, and constantly I thank God for the revelation of Christian Science and its adaptability to all human needs.

I wish to express my deep gratitude and love for Mrs. Eddy, whose purity of thought and consecration of purpose were fitting preparations for her divine call to be the revelator to and Leader in this advancing age. I desire to know

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God, to be counted faithful, to be full of grace and good works. I also desire to acknowledge with deep gratitude the loving work done for me in Christian Science, the love of the brethren, and the great good constantly derived from the spiritually helpful periodicals of The Christian Science Publishing Society, and last but not least, the tender interest and continued friendships of former church and medical associates.—ALBERT MARSHALL, Clarksburg, W. Va.

It is with the greatest of pleasure and deepest gratitude that I certify to the wonderful healing power of Christian Science. My wife suffered from a serious affection of the knee for something like eighteen years, during which period she was from time to time under the care of two different medical men, also a bone specialist; but their several treatments resulted only in hopeless despair. The specialist's last resort was to encase her knee in a steel appliance specially made, and which she wore for about two years, but with no effect as far as a cure was concerned.

By some means she heard of Christian Science, and was fully determined to try it, being her last resource. She placed herself in the hands of a practitioner, and during the course of only a few weeks she was entirely healed and has had no signs of any return of the complaint. We therefore conjointly give our thanks, and are deeply grateful to God, and wish for the Christian Science workers all the success it is possible to obtain in their endeavors for the relief of suffering humanity.

ALEXANDER WILSON, NANCY WILSON, Liverpool, England.

I have tried many times to express my deep sense of gratitude for the blessings I have received as the result of an earnest study of Christian Science. I was brought up to read the Bible and attend religious services. The New Testament appealed to me most, especially the Christ-teaching, but ignorance kept me from knowing how to practise it. As I grew older I became restless, and in spite of criticism I tried one church after another, going to those called the liberal, and then to the philosophies of other times and nations. Then I tried to study alone, but I had only the letter minus the spiritual interpretation.

Up to the age of nineteen I had no sickness or physical ailments, but shortly after marriage my physical ills began, and I had an attack of organic trouble which I was told would require an operation. I preferred death to this, and had come near to its realization when I was prevailed upon to try other means. I was not satisfied, however, and sought still other avenues. Finally Christian Science was presented, but unfortunately it came to me in a way which antagonized me greatly, and I was kept in ignorance of this blessed truth and in darkness for ten years. I made the grossest mistakes in all my affairs, became tangled mentally and disturbed physically, until about four years ago, when I came to a sudden stop, threatened with a nervous collapse. I had tried everything I ever heard of and felt I would rather die than go back to *materia medica*.

In my anguish I cried out for wisdom to know what to do, and a friend told me of a Christian Science practitioner, and with this information came the unveiling of my secret sin—prejudice. I lost no time in finding the Scientist's office, and in a very few moments I was shown the error of my thinking. My pathway back to the road was thorny, but I felt and knew it had to be trod. I worked faithfully for a year and a half, read nothing but the Bible and Science and Health, and called for help when I could not go alone. The old dogmas, creeds, and beliefs did not yield readily, and for three years I plodded along without realizing much progress, but after I had class instruction I felt the death-struggle of the error and knew I was free.

Every need, physical and mental, has been met when I was faithful and obedient, but these are of minor importance compared to the blessings that come daily through the spiritual awakening. The uncovering of secret sins and unrecognized errors has brought to my hungry sense an unspeakable feeling of joy, peace, and harmony. From a morbid sense of disappointment, resentment, discouragement, fear, distrust, I have risen into an atmosphere of trust, contentment, equanimity, hope, and courage. While I have been blessed with exceptionally good health, I have with Christian Science overcome severe toothache, accident, and poison, chills and fever, headache, and many minor ills that could have assumed large proportions.

The greatest blessings come from a realization of the ethical and spiritual worth of the truth. I am daily learning the value of obedience, love, honesty, fidelity, justice, integrity, and how to interpret and execute the commands of Scripture—how to know the same Father and God that Jesus knew; how to deal fairly and honestly with myself while about my Father's business; how to love unselfishly and impersonally; how to purify the channels of my mentality that the truth may be poured in unchecked; how to love my seeming enemies; how to seek righteousness in humility and meekness; how to cease struggling and lean upon God; how to trust Love with the simplest duty; how to realize the might of intelligence; how to live so that homes darkened by fear and ignorance may receive sunshine by my presence; how to be patient, forbearing; how to think, see, hear, speak only good, that I may reap righteousness; how to guard my thoughts that the kingdom within may not be desecrated; how to look for blessings even in seeming infirmities. For these and many others I am indeed more than grateful to God, and it is my pleasure and privilege to express my gratitude for Mrs. Eddy, whose life of consecrated, faithful service has made it possible for me to make practical the inspired words of Truth, so freely given to humanity today. I desire to be obedient to the tenets and by-laws of our church, humbly following in the footsteps of the great Wayshower, whose words and works we failed to understand until we had the search-light of Christian Science.

MRS. MAY W. MANCHESTER, Long Beach, Cal.

I came to Christian Science solely for physical healing. I had been pretty well through the medical mill, and I may say in passing that I had gone pretty well through the mill of sin, too. I am glad and thankful to be able to state that Christian Science has healed me of some of the sinful inclinations which I formerly had, and though perfection has not been reached as yet, some progress has been made, and "progress," our text-book tells us, "is the law of God" (Science and Health, p. 233). Since God's law is supreme, and having made some progress, we have good reason to know that by patient continuance in well doing still farther advance can be made.

Christian Science healed me in three days of what *materia medica* had failed to reach in about three years; that is, a bowel disorder. And yet I was not satisfied. I had received the "sign" in this short time, but because one who is not a Scientist had told me that the healing was quick, I expected to get rid of all my ailments at once. Fortunately for me I was not healed instantaneously; if I had been healed in that way I do not believe I would now be offering this testimony, because at the time that I sought Christian Science treatment religion interested me very little, if at all. The healing of other ailments seemed to me to be very, very slow; so much so that I discontinued attending the Sunday services and the Wednesday evening meetings for a while. True, I continued to read to some extent, and usually went over the Lesson-Sermon Sunday morning about the time services were being held. Generally, though, I took care to be smoking a cigar while doing this. I am glad to be able to state that I have also been healed of this habit. I stopped smoking several times without attempting

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to apply my understanding of Science, and I went back to the habit just as often until, one day, I lost my position and felt somewhat disgusted. When I got home I lighted a cigarette, but the odor seemed so offensive to me that I sat right down and declared the truth for myself for about fifteen minutes, and have not smoked since that time, nor have I had any desire to do so.

My mother passed on, supposedly from lung trouble, and it appeared at one time as if I were going the same way. It was some years after I came into Christian Science before this phase of the trouble was wholly overcome. Science and Health (p. 410) tells us that "every trial of our faith in God makes us stronger," and while these trials at times seemed to be very hard, my faith became stronger, and the trouble was finally obliterated.

Some years ago I was healed, in two days, of an acute attack of illness, when I had but a slight understanding of Christian Science. It came to me that I had nothing to fear, and a feeling of confidence seemed to possess me that I had never experienced prior to that time. I applied myself very diligently to the reading of the Bible and Science and Health for the better part of these two days, and the discord vanished. I wish, in concluding my testimony, to express my gratitude to God, to Christ Jesus the Wayshower, to our beloved Leader, and to the loyal workers in the field.

WILLIAM BRANDT, Baltimore, Md.

Christian Science healed me when all material means had failed, and it has given me the joy and brightness with which my life is now filled. In 1895 I passed through a severe operation for the removal of a very large abnormal growth. The nature of the operation was such that I did not regain my strength, and I suffered constantly from pain and weakness in the abdomen. I had to crawl up and down stairs, and could walk only a short distance. Five years after the operation I made a misstep and hurt the side on which the operation had been performed, and for two years I went about the house with a crutch, but could not so much as walk across the street.

I kept growing weaker, until, two years later, I collapsed entirely. I was not raised from my bed for eight months, during which time neither my friends nor the physicians had any hope of my recovery. At the end of the eight months I was beginning to sit up a little, when I became worse and for eight weeks could scarcely be moved in the bed. After many weeks I could sit up again, but could not walk; then another relapse brought me as low as at the first sickness. A specialist was sent for, who ordered a treatment that seemed to help me for a while, when I took a fever, which almost brought the end. I did not sit up over a half hour at a time for a year and could not walk at all. At the end of this time I had been in bed most of the time for three years.

During all my sickness everything that could be done for me was done. The best physicians in the state of Indiana attended me, and every method of treatment suggested was tried. During the last year my family took me in the summer to a lake in northern Indiana, hoping the change might benefit me. I was helpless and utterly hopeless, and I am sure none of my friends ever expected to see me walk again. At first the change seemed to help me, but at the end of three weeks I became so much worse that it looked as if this was the end. A party of young people from Ohio came to the hotel where we were stopping, and we were told that they were Christian Scientists. When they first suggested that I try Christian Science, I was very antagonistic to it, but when I became so much worse I knew there was nothing else for me, and I decided to try it as a last resort.

A practitioner who was with the party came to see me on Tuesday morning. I was then so weak that they could scarcely hear me speak, but by noon I was much stronger and was able to be taken to a cot on the veranda. The next day I took a walk around the veranda and went to the dining-room for my supper. Sunday I walked from one hotel building to another, a distance of a block, and in a week I was walking this distance four times a day. In two weeks I came home, and two weeks later I walked twenty-two squares. This was five years ago, and now I walk any distance I wish, and have never been in bed a day since the second day of my treatment in Christian Science.

No one was ever bound by chains more strongly than I was bound to my bed for three years by this belief of weakness and disease; yet Christian Science was able to release me from this bondage, and for this wonderful healing I am truly grateful. The release from spiritual darkness and doubt has been the greatest blessing of all, and for this my gratitude is even greater. I shall always hold in grateful remembrance those who brought this truth to me, as the practitioner came to me in a crowded hotel and had to face the curiosity of one hundred and seventy-five guests. My healing was so quick and wonderful that she was looked upon as queer and supernatural; yet she did not falter or turn back, but held to what she knew to be the truth in the face of all difficulties. It was only through the knowledge of the truth that makes free that she could do this for a perfect stranger. Yet the world wonders why we are so grateful to Mrs. Eddy, who has revealed God to us in such a way that we are able by striving for right living and right thinking to realize what it means to become "the sons of God" and have dominion over all evil. Every moment of liberty I enjoy I know I owe to her demonstration of the truth that makes us free, and for this my gratitude to her will never cease.

MYRTLE M. PENCE, New Castle, Ind.

I wish to give my testimony regarding the process of my recovery from sickness in 1908. After treatment by a medical physician in 1907 for an eye disease, and from which I was said to have recovered, the same symptoms appeared about a year later, and I was afraid of the return of the old disease, because in the mean time one side of my nose had become painfully affected, while on the right side of my head I suffered severely after prolonged attention to administrative business.

A Christian Science practitioner in this city, at my request, helped me in the way taught in Science and Health, with the result that the headache disappeared rapidly; and the nose was very soon restored to a normal appearance. The redness of the eye diminished gradually, so that after three months the treatment was no longer necessary. The symptoms never reappeared, and I was convinced that the illness had disappeared forever.

It is a pleasure to me to express my great thankfulness for the kind and tactful way in which I was treated during my experience in reaching the perfect healing. I now feel that this truth is an excellent and sure possession. I thank divine Love, who has given to humanity a better understanding of God, in the Christ Science revealed again through Mrs. Eddy.—S. HOEKSTRA, Amsterdam, Holland.

I am one of the many who have found relief through Christian Science. For a number of years I had been a constant sufferer from stomach and other troubles, which doctors failed to relieve; and in a time of great need, having been sentenced to go to the operating-table, I was suddenly healed by the application of this truth. This may seem strange to those who know nothing of Christian Science and its healing power, but Christian Scientists know that it is the truth promised by Christ Jesus and which we find explained in our text-book, Science and Health, that makes us free. I have realized the power of this truth, and hope that my experience will help some one else to find it. I feel very grateful to God, and to our Leader, for all the benefits received.—MRS. N. J. BROWN, Tewksbury, Mass.

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I would like to tell others how I was cured through Christian Science of catarrhal trouble. I had to stop work, as I was feeling so bad, and a doctor said if I was not careful I should probably have acute lung trouble. I had heard of Christian Science, but did not rightly understand it. I was, however, persuaded to call a Christian Science practitioner, and after one treatment I went to work the next day, perfectly well.

Nor was this all; my wife was suffering from swollen feet, and she also was cured at the same time. We are both very grateful for our healing, and praise God for the revelation of Truth and Love through Christian Science, which through its teaching has been the means of lifting me from a mental and physical drone into the living of a life I did not know was possible; and I have learned to know that God is All. It is my hope to live nearer to the example our Master gave us, and my thanks are due to Mrs. Eddy for having given us Science and Health.

J. F. STARBUCK, Manchester, England.

I first heard of Christian Science about three years ago. I was at that time suffering from varicose veins, and had the advice of two doctors, one of whom ordered an operation, to which, however, I would not consent. The other said I must on no account walk any distance without having my leg tightly bandaged. About that time I heard of Christian Science, and at once decided to have treatment. Within three weeks I was able to do without the bandage, although I had been obliged to wear it for years. I can now walk any distance without the slightest inconvenience. Christian Science has removed all fear of any evil effects, for which I am most thankful. I hope this testimony may be the means of bringing others into a knowledge of this beautiful truth.

My heart is full of gratitude to God for His great goodness to me, and to Mrs. Eddy for the revelation of this healing truth, which has done so much for me. I am daily striving to live the life of a true Christian Scientist, and I am very grateful for having been led into a better understanding of God, who is all Life, Truth, and Love.

MRS. F. DAVIES, Liverpool, England.

I wish to express my gratitude for Christian Science and the benefit I have received from it. I consider the help given me at the time of a runaway accident a wonderful demonstration of the power of divine Truth. I have scarcely a scar on my forehead, where I received a deep wound, caused by being dragged on my head so far and striking against a tree; besides receiving other severe injuries when the buggy passed over my body. My recovery seems wonderful indeed to me, and for this I am very grateful.—MAE HARRISON SCHWINGER, San Fernando, Cal.

I want to express my gratitude for what Christian Science has done for me. Over nine years ago, while visiting the Pan-American Exposition at Buffalo, N. Y., I slipped on a flight of polished stairs and fell heavily, injuring my spine. I weighed about one hundred and eighty-five pounds at that time, and the fall seemed to paralyze both legs for the time being. I suffered for about five years without medical attention, but at the end of that time two physicians, one of whom was considered among the best in Pasadena, Cal., pronounced my trouble a well-developed case of fistula and other rectal trouble.

I doctored for over three years without a cure, but finally my wife, who had been healed in three days by Christian Science of a very serious attack of throat trouble during January, 1909, persuaded me to try it in my own case. I did so, and in about two months' treatment all trace of my former trouble had entirely disappeared. I am enjoying the best of health, and never felt better in my life, for which I am most thankful to God, and grateful to our dear Leader, Mrs. Eddy, for this great truth which sets men free.—E. H. SCHWINGER, San Fernando, Cal.

It is with a very grateful heart that I write this testimony for the *Sentinel*. First, I should like to say that there are very many here in this town who have been helped and healed in Christian Science. Some give their testimonies at the Wednesday evening meetings, but very few write them for our publications; though they would do so, I am sure, if they only knew the help it is to others to read of this wonderful healing truth and of the many lasting benefits it brings to one and all.

Some time ago, when suffering from a severe form of blood-poisoning, I went to a doctor, who gave me medicine to take and said that I would require great care and many months of medical treatment. The medicine I took for three days very reluctantly, and never having had much faith in drugs, I decided to go to a friend in Maritzburg, a Christian Scientist, and find out from her if anything could be done for me. She at once kindly offered to help me, and lent me a copy of Science and Health, which I eagerly studied, and soon realized the wonderful power of Truth and the allness of God. I cast away all medicines and trusted implicitly to Him to heal me, and although at the time I was suffering acutely, I had no fear. In a very short time I was quite healed.

Words cannot express my gratitude for the many benefits I have received from Christian Science. I was also a great sufferer from rheumatism, having had a severe attack some years ago, and always periodical attacks. I could never venture out in wet weather, nor get my feet damp, without suffering terribly for days. Several times lately I have been out in heavy rains and got wet through, but I have never had a twinge of pain. I had also suffered with a delicate throat since I was a child and was continually in the hands of doctors. My throat is now quite well and strong, for which I am most thankful; also for the greatest blessing of all, the spiritual understanding,—to know that God is an ever-present help in trouble, and that "divine Love always has met and always will meet every human need" (Science and Health, p. 494).

I am truly thankful for the unselfish kindness which has helped to bring me into the understanding that God is All-in-all, and I shall never cease my striving to help others to know this wonderful truth. I earnestly give thanks to God, and to our dear Leader, Mrs. Eddy, that I have been so wonderfully helped both spiritually and physically. I trust this may help others.

HELENA E. YONGE, Durban, Natal, South Africa.

About three years ago I found it necessary to go to a dentist, who after an examination said that two teeth needed to be extracted. Ever since I had become a student of Christian Science, I had always made my own demonstrations at such times, but after being seated in the chair the thought came to me that I should ask for help, and I immediately telephoned to a practitioner, stating what was about to occur. I speak of this as a proof that divine Love is always ready to "meet every human need" (Science and Health, p. 494). The first tooth came without any difficulty, but when the forceps were placed on the second, the dentist explained that the roots were interlocked with a sound tooth in such a manner that the operation would be extremely trying and painful, and he urged me to go to a specialist and have an anesthetic administered. Much to his surprise I refused, telling him it was not necessary, as I had something far better. I asked him to go on with the work, which he finally consented to do. The dentist feared greatly that the roots would break instead of unlocking, but it was not so, as the tooth was removed intact. I shall

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never forget his look and manner as he said, "You have had a divine dispensation, a divine dispensation." During this trying time I seemed to be lifted far above the sense of suffering, and fully realized that God's idea could not be hurt.

This is just one of the many proofs I have had of the all-power of God and the powerlessness of evil, and this understanding is made available to every one by the teachings of Mrs. Eddy in that wonderful book, "Science and Health with Key to the Scriptures." The longer I study this Science, the more I am impressed with the rare wisdom and great spirituality of our beloved Leader, and stand in awe as I gain a clearer sense of the magnitude of her life of self-sacrifice and toil, which has again made Christian healing possible. Christian Scientists cannot be too grateful to God for the ministrations through which these great blessings have come to our age.

MYRTIE A. TENNEY, Boston, Mass.

I have read Mrs. Tenney's testimony, and would add that when the tooth was extracted there was no sound from the patient, neither were there any indications of discomfort about her to show suffering from shock or pain. To say I was astonished is expressing it but faintly. Such a demonstration is certainly food for the unbiased mind, to say nothing of its effect upon skeptics.

DR. WALLACE SNOW, Boston, Mass.

[Translated from the German.]

With a thankful heart I speak of the benefits which Christian Science has brought me. I suffered for years from a severe nervous disorder, being so much affected that the least excitement caused violent headache, which was always accompanied by distress in the stomach, while the neuralgic pain would last for months. Many different medicines and tonics were tried, but they were of no use, as I was only temporarily relieved. Then other trials were added, which had to be quietly submitted to; but I did not despair, and my trust in God supported me.

During this sad time a relative drew my attention to Christian Science and invited me to go with her to a practitioner, and I did not long hesitate, for I had lost all faith in material means. The practitioner kindly gave me a treatment; and after having been treated three times the pain had all vanished. I am now quite well, and capable of more exertion than ever before. Through Christian Science I have learned to pray aright, and I study the precious spiritual truths, as explained in our text-book, "Science and Health with Key to the Scriptures" by Mrs. Eddy, with a joyful and grateful heart toward God and our beloved Leader.

FRAU LINA LIESCHING, Stuttgart, Germany.

[Written for the *Sentinel.*]

FIAT LUX.

ABBY BEECHER ROBERTS.

THE eyes of new-born babe, first opening,
See not the world, the forms of man and beast,
Distinguish not the distances, but bring
One thought by which the new life is increased;
"Let there be light."
And on that light the eyes rejoicing feast.

When one, in searching for the light of Truth,
In new-born consciousness of being, cries
Out in sight, it is no world uncouth
He looks upon,—he sees but light arise—
"And there was light"
On which to fix his newly opened eyes.

FROM OUR EXCHANGES.

[*Watchman.*]

There is a critical state of mind which characterizes many of the scholars of today and prompts them to dismiss at once, as legend or as impossible under the unvarying continuity of nature, all extraordinary or supernatural events as recorded in Scripture. But they may be lacking in that personal experience of divine power in their own life, and lacking in that spiritual insight into the presence and illimitable exercise of divine energy which comes through communion and realization of the spiritual side of life. The man who draws near to God in prayer and life grows more and more aware of the inner power of Spirit in the world. Faith becomes developed to a high degree and dares to do great things in the name of God. This is the religious and peculiarly the Christian point of view in life. This is the aspect of life from which Christ looked upon human experience.

Men of this aspect of life, who have come from the presence of God, are the men who have changed the world in a manner that seemed impossible to those who saw the natural condition of things. It is men of faith who have had the spirit and power that have made the great epochs of human experience. The wonders that they have wrought are in the same line as those of Elijah and have been accomplished through the same sort of experience on their part and through the same kind of exercise of power. The cool, critical man does not know it all. There is a spiritual side of life which he does not penetrate or appreciate. He knows nothing of the power of Spirit in man or in the world. The man of Christian experience does know and understand in some measure this fact of life from his own personal experience of divine grace and power. What if that experience is analyzed and tabulated by psychologists and the elements that enter into it are traced to their sources? This no more disproves their spiritual character than an analysis of the elements of the human body disproves the spiritual character of the intelligence and force that coordinates and cooperates them all.

[*Universalist Leader.*]

Whatever the spiritual losses may be which result from the transfer of the conduct of the universe from will to law, it has brought with it one grand result. Everybody is equal before the law. There are no insiders and there are no outsiders. One can find out the law as well as another. One can obey the law as well as another. No one can do more than this. No one can do less and hope for right results. Nature's laws are democratic. The king must work if he would eat, the same as the common man. The priest must be righteous if he is to find peace, the same as the rest of us. Before the law and in the assizes where moral and spiritual compensations are measured out, a hoe is as good as a censer, a dusting-cap is as valuable as a miter. It is not a question of insignia. It is a question of rectitude. The integrities count. The moral realities abide. The principles of condemnation and commendation are open to all, and so plain that a common man may read them as he goes his way. With one right royal decree the moral law sweeps out of doors the whole vast pile of sacerdotal accumulations and says to every man, "Come, let us reason together." Instead of counting this transformation a spiritual loss, we should consider it the preparation for such an understanding of the universe and such an intimacy with the living God as the old order denied to most of mankind. Sometime we shall get closer to God under the reign of law than the world was ever able to get while depending upon the arbitrary and uncertain action of an infinite will in which were all sorts of shadows as of one turning about constantly.

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[*British Congregationalist.*]

Religion is too often a handling of mental concepts rather than a revelation of the supernatural. Men come to the fire to be warmed, and they will seek and enjoy its life-nourishing properties so long as it burns brightly and cheerfully. But when there is substituted for fire a description of a fire, however brilliant it may be, men feel the deadly chill and hold aloof. What we mean is this: We have too little witnessing within the churches, both in pulpit and pew, to the renewing and transforming power of Jesus Christ. We often hear God spoken of and written about as though He depended for His existence and operation upon our treatment of Him. The emphasis, in short, falls almost exclusively upon man and not upon God; and the inevitable result is the creation of a sense of unreality.

Our business is not to apologize for or to describe religion, but to interpret it. We have to be men of one Book, and to live with it and expound it until all men feel its divine power. We have to live with God until our mind is filled with the awe and wonder of His being, until our prayers and testimony thrill with His Spirit, and men not merely hear and know, but actually feel the presence and spell of the eternal. The Christian is to be a witness for Christ, and a witness is a medium through whom the facts and powers of redemption operate. Men must forget the witness in his story. Until that happens with the churches, and man is lost in God and in the marvel of His redeeming grace, we shall have cause for anxiety.

[*Cleveland* (O.) *Plain Dealer.*]

A Mohammedan could pray the Lord's Prayer, as well as a Catholic, a Presbyterian, a Jew, or a "free thinker." It sums up in a few brief sentences the inarticulate aspirations of the immature mind, and at the same time is so comprehensive that he who can pray it from his heart has reached a stage of spiritual growth than which there is none higher on earth. It is the prayer that lifts us above the low earthly region to which our minds naturally gravitate, and carries us into a spiritual world which puts first the thought of God and His kingdom; which seeks not to change God's will, but to be in harmony with it; which perseveres in spite of toil and discouragement, and which is finally purged of all selfishness because it seeks no good apart from the good of others.

[*Churchman.*]

The progress of science and the scientific spirit, the progress of democracy and the emancipation that it is bringing with it from the barriers of race and caste, have been preparing the way for the highest form of unity, that unity of which the gospel of brotherhood is the watchword and the church the divinely appointed outward sign and symbol. The preparation of the world for this fuller revelation of the church is just as real as was the preparation of the world in the first century for the Christian mission. The vital question is whether the leaders in the church today and the great body of the faithful will have the same conception of the church and of its mission that those first missionaries had and achieve the same emancipation from hereditary tradition and prejudice that those followers of the apostles achieved.

[Rev. R. J. Campbell, M.A., in *Christian World.*]

"I am the way, the truth, and the life; no man cometh unto the Father, but by me." Exactly; every soul that finds God comes by that way, expresses that truth, and lives that life; there is no other way, no other truth, no other life that will lead you home to the full realization of what you are in God. You may try a thousand other ways, but you will have to come back to that one, the way of the life laid down. This is the truth, and to live that truth is to live in the life eternal.

SPECIAL ANNOUNCEMENTS.

FROM THE PUBLISHER OF MRS. EDDY'S WORKS.

THE CHRISTIAN SCIENCE TEXT-BOOK, "SCIENCE AND HEALTH WITH KEY TO THE SCRIPTURES."

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

ATTENTION IS CALLED to the new volume, "Poems by Mary Baker Eddy," now on sale. Specially bound; 79 pages.

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

FROM THE EDITOR.

All manuscripts submitted for publication in the *Sentinel, Journal,* and *Herold,* whether articles, poems, or testimonies, and all correspondence relating thereto, should be addressed to the EDITOR, and not to individuals.

FROM THE SOCIETY.

Attention is called to the following reprints printed in Swedish: "Hvad Ar Bön?" "Lagens Välde," "Det Ondas Natur," "Helvete och Himmel," "Människans Gemenskap Med Gud," "Verklighet," "Det Ar En Ström," "Förklaring Af Kristligt Helande," "Den Yppersta Egenskapen I Christian Science," "Underverken," "Det Ondas Ofvervinnande," "Var Väktare," "Riklig Tillgang," "Kristendom Och Vetenskap." Ten copies to one address, prepaid, 10 cents; one hundred copies to one address, 75 cents; five hundred copies to one address, $3.00; one thousand copies to one address, $5.00.

NEW MUSIC

Two of our Leader's poems, "Shepherd, show me how to go," and "Love," set to music by Frederic W. Root, are now on sale by the Society, and attention is called to the advertisement on the inside back cover page of this week's *Sentinel* for description and price.

NEW POST CARDS OF THE MOTHER CHURCH.

Post card photogravure, in sepia tint; an exact reproduction of the large photogravure of The Mother Church Buildings and Publishing House with parkway in foreground. Single copy, 5 cents; twenty-five copies, $1.15; one hundred copies, $4.25.

FROM THE CLERK OF THE MOTHER CHURCH.

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

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

FROM THE CHURCH TREASURER.

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

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THE CHRISTIAN SCIENCE JOURNAL

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

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

SUBSCRIPTION PRICE, PAYABLE IN ADVANCE, POSTPAID: For the United States, Canada, Mexico, and Cuba, single copy, one year, $2; six months, $1.20. Ten copies, ONE ADDRESS: each, one year, $1.90; six months, $1.15; 25 copies, each, one year, $1.80; six months, $1.10; 50 copies, each, one year, $1.60; six months, 95 cents. In all other countries additional postage at the rate of 40 cents yearly for each subscription is required.

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

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Der Herold der Christian Science

Published Monthly.

A magazine printed in German. It contains original and translated articles bearing upon Christian Science, testimonies of healing, also the Lesson-Sermons which are read at the Sunday services in all the Christian Science Churches. Improved and enlarged for 1910.

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MISCELLANEOUS

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CHRISTIAN SCIENCE SENTINEL

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

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BOSTON, MARCH 4, 1911

CONTENTS OF THIS NUMBER

ITEMS OF INTEREST. Brief Mention of Important Events. 522
MARY BAKER EDDY. . Frederick Dixon. 523
[Reprinted from Outlook, London, England.]
THE TRUTH. . . . Louise Fanny Bodmer. 524
BEGINNING AT JERUSALEM. . A. B. Fichter. 525
"YEA, YEA; NAY, NAY." . Daisy Bedford. 525
BRIDLING THE TONGUE. . . G. L. McNeill. 526
IN THE SIERRA NEVADA. Mary Blanche Winser. 526
SELECTED ARTICLES. 527
EDITORIAL.
"The tongue of the crafty" 530
Light after Darkness. 530
Growth 531
AMONG THE CHURCHES.
Vancouver, B. C. 531
New Haven, Conn. 531
THE LECTURES.
Ottawa, Kan. 532
Helena, Mont. 532
Waterbury, Conn. 532
Manhattan, Kan. 532
Rochdale, England. 532
Bromley, England. 533
TESTIMONIES OF HEALING. . . . 533
THOUGHT. (Poem.) . Gertrude Ring Homans. 537
FROM OUR EXCHANGES. . . . 537



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



A NOBLE TYPE OF GOOD HEROIC WOMANHOOD

THE CHRISTIAN SCIENCE PUBLISHING SOCIETY
FALMOUTH AND ST PAUL STREETS — BOSTON MASS USA

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ITEMS OF INTEREST.

National.

Not for years have so many far-reaching principles relating to interstate commerce been decided by the supreme court of the United States as were established last week. Among the questions decided were these: That the passenger has no right to buy tickets with services, advertising, releases, or property, nor can the railroad company buy services, advertising, releases, or property with transportation; that a state law regulating the size of crews on trains within the state is not an obstruction to interstate commerce, but is enacted rather in aid of interstate commerce, and may be passed by a state for the public safety; that the supreme court will review the validity of an order of the interstate commerce commission, even though the two-year limitation on the life of the order has expired; that a railway system may not escape regulation as an instrument of interstate commerce because one of its constituent parts is a wharfage company, and its dominating power over the wharfage company rests in the fact that it is a holding company; that the interstate commerce commission does not possess the power to reduce a rate as "unjust and unreasonable" merely because the rate is inequitable under some circumstances, as in cases where railroads induce shippers to enter a field by offering rates so low as to be unremunerative, and later increase the rates; the court also held constitutional a state statute providing that no contract of relief, benefit, or insurance should be a bar to the right of a railroad employe engaged in the operation of a railroad to sue the employer for damages resulting from injuries received in the course of his employment.

The National Economic League has decided by a poll of its eight hundred members in all parts of the United States that the answer to this question, What are the subjects of greatest public importance in the United States, is: First, direct legislation, including primary nominations, the election of United States senators by the people, and the initiative, referendum, and recall; second, the inefficiency and delay of the courts in administering justice. From a preliminary ballot of fifty-four subjects, eleven were chosen by a process of elimination. Those considered of the greatest importance to be taken up by the league this year besides the two already named are as follows, in the order of their importance: Regulation and control of corporations, centralization of power in the federal Government, conservation of national resources, the tariff, the public school system in relation to physical, intellectual, civic, moral, and vocational training; efficiency and economy in federal, state, and municipal administration; corporation influence in politics; taxation; relations between employers and workmen. The council of the league represents equally, in proportion to population, every state in the Union. In its membership are presidents of universities, professors of political economy, judges, lawyers, bankers, merchants, manufacturers, etc. The intention has been to make it inclusive, so far as possible, of all classes, interests, and opinions.

"Modern American lawyers have made a fetish of procedure and have created a mass of artificial rules which in some states present as great an obstacle to reaching the judgment-seat as did the common law rules of pleading before the English judicature form acts," said Attorney-General Wickersham at the dedication of the new law department building of Georgetown University. He said it was the privilege of young men now entering the profession to contribute in the work of clearing away this mass of worse than useless machinery, and of substituting a few simple regulations. "To the effective accomplishment of such reform," said Mr. Wickersham, "an accurate knowledge of conditions and requirement is indispensable. More harm is done by ill-considered reforms than by a continuance of existing evils. It is always important, too, that changes in law or procedure shall be developed along lines of established and well recognized principles, rather than across the grain, as it were, with no continuity between the new regulation and the old."

In the annual report to the president of Harvard University, Dean Le Baron R. Briggs, chairman of the Harvard athletic committee, severely scores modern tendencies in organized athletics. The cost, he says, is scandalous, and he deplores extravagant expenditures from funds obtained as gate receipts. He says that taxicabs as the sole means of getting about, costly dinners with wines and cigars, "give a handle to the enemy of athletic sports, and pamper and even pauperize strong men."

The cost of the field work for collecting the statistics of population and agriculture in the United States for the census of 1910 was $5,855,500. This does not include the expense in this country's insular possessions, nor the cost of the clerical work in the census bureau at Washington. Seventy-one thousand four hundred enumerators were employed in continental United States.

After twenty weeks of struggle the garment workers of Chicago are forced to submit to what they have dreaded for the last four months, a starvation agreement. Forty thousand workers were involved. The estimated loss in wages has been three million dollars, in trade four million, and in strike benefits one hundred and fifty-five thousand.

The House committee on interstate and foreign commerce is expected soon to report the bill of Representative Sims of Tennessee designed to break up race-track gambling by prohibiting telephone and telegraph companies from transmitting news of horse races maintained for gambling purposes.

The sundry civil appropriation bill, carrying a total of $140,500,031, including $3,000,000 for fortifying the Panama Canal, has been reported to the House.

The Senate committee on industrial expositions has given a unanimous vote in favor of San Francisco for the Panama Canal exposition.

International.

The terms of the treaty between Canada and the United States for the cessation of pelagic sealing in the Pacific for a term of not less than ten years have been announced. By the terms of the treaty made at Washington, the United States Government may still continue its present system of taking each year a limited number of seals from Pribyloff islands. To compensate Canada for the withdrawal of all sealing privileges on the high seas, the Dominion will be given an equity based on a percentage of the total annual take from the islands. It is believed in the course of a few years of absolute protection of seals in the north Pacific, the herds will again become as large as ever.

"The most powerful help to social reform in India," says the *Leader* of Allahabad, "will be the Hindu women when they have received the blessings of education, just as at present they are the greatest obstruction to progress. . . . Women are not regarded as independent units of society at all, they are accorded no rights, the dignity of womanhood is not recognized. All this will have to be changed before there can be any real social progress." That this state of affairs will not be allowed to continue much longer, there is every reason both to hope and to expect. India is going forward, slowly, it may be, but surely.

The Reichstag has passed the third reading of the government's unearned increment tax bill and reversed its recent decision subjecting the princes to a tax. The German sovereign houses, by the new ruling, are now entirely freed from taxation.

Industrial and Commercial.

A new process, according to *Shoe Retailer*, has been invented which will overcome the objections to the three processes in the manufacture of patent leather—varnishing, baking, and sunning. Leather made in this way is said to be as soft as kid, as bright as patent leather, and will hold its finish much longer and better. The grain is flexible and strong because it has not been baked, and it has all of the natural strength and fiber that any unfinished leather would have; consequently adding a great deal to its wearing qualities. In the severest tests that it could possibly be put to in shoe factories, in wearing, and in cold tests, it has in every instance come out without a check or a crack under any conditions. This leather can be made in black and in colors as well. The shoes do not change color in wearing, and it is more easily cleaned than the ordinary colored leather. The finish is so thin that it leaves a beautiful grain effect, much handsomer than can be obtained in any varnished leather.

Material reductions are made in the cost of pre-cooling of citrus fruits from California to eastern points of destination, as far as the Atlantic coast, by a decision handed down by the interstate commerce commission. The present charge of the defendant lines for pre-cooling citrus fruits is thirty dollars a car. This charge is found by the commission to be unreasonable to the extent that it exceeds $7.50 a car. It is ordered, therefore, that, beginning April 1, 1911, for a period of at least two years, the charge for pre-cooling shall not exceed $7.50 a car, provided that the pre-cooled cars be loaded with boxes of oranges seven tiers wide and two tiers high through.

The new fifty-thousand-ton Cunard line steamship which is being built at Clydebank, Scotland, will be named Aquitania. It is estimated that the vessel will cost ten million dollars. Her dimensions are eight hundred and eighty-five feet length and ninety-five feet beam and she is to have a speed of twenty-three knots. She will be two and a half feet longer with ten thousand more tonnage than the White Star liners Olympic and Titanic. She will have accommodations for six hundred and fifty first class passengers, seven hundred and forty second class, and twenty-four hundred steerage.

With incorporation of the Studebaker Corporation, capital forty-five million dollars, of which thirty million dollars is common and the balance seven per cent cumulative preferred, the final step has been taken in merging the Studebaker Manufacturing Company of South Bend, Ind., and the Everitt-Metzger-Flanders automobile concern of Detroit.

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CHRISTIAN SCIENCE SENTINEL

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

[Reprinted from *Outlook*, London, England.]

MARY BAKER EDDY.

FREDERICK DIXON.

THERE is a sentence of Abraham Lincoln's, occurring in his famous address on the battlefield of Gettysburg, which comes instinctively to memory in reading the multitudinous articles which have been contributed to the press of the world, during the last few weeks, with respect to Mrs. Eddy. "The world will little note nor long remember what we say here," he declared, "but it can never forget what they did here." These articles have been, on the whole, extraordinarily appreciative. Here and there some writer, with little knowledge and less wisdom, has indulged the passion to wound, here and there sectarian bigotry may have shown that intolerance which never knows when to be silent, but the columns of remarkable tributes, printed in the *Christian Science Sentinel* for Dec. 17 last, are witness to the respect and admiration felt for Mrs. Eddy by the press of her native land. Still, these are words: and words, unless indeed they are the expression of some mighty purpose, are not apt, in Lincoln's phrase, to be much noted nor long remembered. That recognition is reserved for deeds; and when the story of the world's achievement in the nineteenth century comes to be written, the foundation of the Christian Science church will occupy, in the perspective of the ages, an importance very different from that so frequently assigned to it by the prejudices of contemporaries, who, testing all things on the touchstone of their own ideals, demand with wearisome monotony, "Can any good thing come out of Nazareth?"

To those who have known Mrs. Eddy personally, she has always been a very different figure from that conjured up by critics who had never seen her face, nor held her hand, nor listened to her voice, but who wrote or spoke with all the foolish dogmatism born of ignorance. I remember her now as I last saw her in the workroom of her house, on the outskirts of Boston, one day in the year which has just closed. She was sitting in a low chair beside a table piled with papers in the bow window with its glorious view of the Massachusetts hills marching with the coast on which the Pilgrims landed, the gentlest, sweetest, and most refined lady I have ever known. Yet with all that gentleness she possessed the fire of a great reformer; with all that sweetness she was none the less the deepest of thinkers; while her innate refinement did not prevent her from being the foremost leader of men in the world-battle of good against evil. "No one," once declared one of the "great Commoner's" great officers, "ever entered Mr. Pitt's cabinet who did not leave it a braver man;" and no one, it may fearlessly be said, ever entered Mrs. Eddy's study who did not leave it not only a braver but a better man.

Fear, indeed, had no resting-place in Mrs. Eddy's presence. The greatest debt perhaps that humanity owes to her is that she has shown it that it need not be afraid of fear. It is impossible for an observant person to go about the world today without discovering that men and women are crushed beneath a load of fear. Half their activities are devoted to taking precautions against fear—fear of sickness and death, fear of sorrow and want, fear of man's inhumanity to man. In the midst of this medley, standing like some tenth legion in the throbbing *sauve qui peut* of physical existence, there is an ever-increasing army of people which, in the light of Mrs. Eddy's teaching, is learning to understand, and understanding to prove, what Christ Jesus meant when he said, "Fear not, little flock; for it is your Father's good pleasure to give you the kingdom." The kingdom of God is within men, and where that kingdom is there is peace and not fear.

Nothing perhaps has struck those who have come in personal contact with Mrs. Eddy more than the immense strength of her character mingled with her extraordinary tenderness for humanity. This strength was itself the expression of an entire absence of fear, for when a man's fears are aroused there is commonly little tenderness shown for those who have aroused them. With Mrs. Eddy the one paramount impulsion has ever been the good of mankind, in every thought and deed she has lived the gospel which she preached, and consequently the more bitter or brutal the attack, the more she has striven to help those who most needed her assistance.

One other thing which must have struck immediately any one who had occasion to talk to Mrs. Eddy was her capacity for packing the maximum of information into the minimum of words. What she could do in this way in writing may be discovered by any one who will read the tiny volume known as "Unity of Good," but the faculty here expressed was even more noticeable in her conversation. Curiously enough, one of the commonest objections taken to Science and Health is its diffusiveness. As a matter of fact, no criticism could be wider of the mark. Science and Health is not a text-book for a specially trained cult; it is a text-book for humanity, and a commentary on the entire Scriptures. It has to meet the needs of people of all nations and of all manners, the scholar and the working man, the idealist and the materialist, and those who are burdened alike with sorrow, or sickness, or sin. It is a library in a volume, for it contains between its covers the essential literature of a movement. Many books might be made out of it; and, as the necessity has arisen, Mrs. Eddy has taken the material for several volumes from its pages.

The real object of the book however was to give the world of today a vision of how the Christianity of the first century might be made practical in the twentieth. During all those ages the voice of Christendom had prayed for light in puzzled wonder, until its hopeless expectation had become articulate in the words:—

> Dim tracts of time divide
> Those golden days from me:
> Thy voice comes strange o'er years of change,
> How can we follow Thee?

To those with eyes to see, Science and Health made the way plain, and there grew up a new church, which accepted as a fundamental requirement the command of Jesus not only to preach the gospel but to heal the sick. For forty-

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four years that healing has continued without a break. The witnesses to it are to be found on every countryside, and in the villages and cities of the world, in the shape of hundreds of thousands of happy, healthy men and women rescued from disease and death, and from fates more terrible than these. It is futile to tell this ever-increasing throng that it is not really Christian Science which has healed them. That old argument had some force forty years ago, when the number of Christian Science patients could be counted by tens. But now that the cases of healing have risen from tens to hundreds, and from hundreds to thousands, and from thousands up to millions, those who have benefited are apt to smile as they reply, in the words of the man born blind, "One thing I know, that, whereas I was blind, now I see." In this way the divine command to preach the gospel and to heal the sick has been obeyed; in this way the world has been given the answer to the cry, "How can we follow thee?" and in this way a practical proof of the value of Christian Science has been offered to humanity which far transcends the import of the famous epitaph to Wren cut on the wall of his great cathedral of St. Paul's, "*Lector, si monumentum requiris, circumspice.*" Mrs. Eddy's audience is humanity, her cathedral the world, and in whatever corner of it we may wander there is some case of sickness healed, of sorrow banished, or of sin overcome, and the Christian Scientist can repeat to that audience, "*Si monumentum requiris, circumspice.*"

No wonder Mrs. Eddy was an ever-inspiring Leader to work for, and no wonder there grew up round her a body of devoted assistants. No matter how hard they might work, she worked harder still; and for months and years, while they were receiving her constant and incisive instructions, they read with mingled amusement and amazement the stories of her mental incapacity and the failure of the movement, which then, very much as now, constituted in the press the news of Christian Science.

Of all the many achievements worked out in this way, none was more remarkable than the foundation of the daily paper known as *The Christian Science Monitor*. It is a story which the world would describe as a romance, but Christian Scientists as an instance of practical Christianity. For twenty-seven years Mrs. Eddy had planned this paper, in the columns of which all sensationalism was to be eschewed, which should never give to party what was meant for mankind, and which should contain no paragraph which should not be read by any one in the families of its subscribers: and for all these years she had waited, with the calm deliberation and patience which were so characteristic of her, for the right moment to give it to the world.

It came in the summer of 1908, when she was already in her eighty-eighth year. That August she wrote a note one day asking in how short a time an ordinary daily paper could be brought out. Not one of the heads of the Christian Science Publishing House had ever had any connection with a daily paper. Mrs. Eddy had however taught them many things, among others that she never asked anything impossible, because nothing that is right to do ever is impossible. They took counsel together, then told her, in three months, and they kept their promise. The land on which the buildings had to be erected was then covered by a block of flats occupied by numerous tenants. These tenants had to be arranged with and the site cleared before the actual work of construction could be commenced. When all was ready, operations were continued so rapidly that the printing-presses were placed in position wrapped in tarpaulins while the building operations were still being carried on. Within the three months the offices were built and equipped, the staff brought together, and the first issue published. Mrs. Eddy herself took the utmost interest in everything, and, from the moment the first number was issued, actively guided the policy and destiny of the paper as it rapidly grew into an organ with a great circulation embracing every country in the world.

There never was a greater organizer than Mrs. Eddy, because she had the courage to build on Principle, unmoved by anything policy might seem to dictate. A famous English journalist once declared that in every great decision she had ever been called upon to make she had taken the course which human judgment would have declared suicidal, and that on each occasion she had been justified by the result. Her critics, blinded by their own prejudices, have never been able to grasp this. They have gone on, year after year, repeating their own falsified prophecies of failure, almost without shame. While they have raged, Mrs. Eddy has been true to the message she sent to her church in the year 1900: "Work—work—work—watch and pray," with the inevitable result that the rain may descend, and the floods come, and the winds blow, and beat upon that house; and it will not fall, for it is founded upon the rock.

THE TRUTH.

LOUISE FANNY BODMER.

For many centuries men have been seeking salvation from the misery caused by sin, sickness, poverty, and death. Some have turned to God for help, others have tried to solve the riddles of life by their own ability and power; all have sought health, peace, and happiness. But have these earnest endeavors brought mankind sensibly nearer to the kingdom of God, the realm of harmony?

Jesus Christ, who is revered by all Christian believers as the Saviour, said: "Seek, and ye shall find;" "Ye shall know the truth, and the truth shall make you free." That much seeking has been done, is evidenced by the many religions and sects in existence. Why then has not mankind come nearer to the truth which makes men free? Is it not a fact that many of our religious theories have led us away from spiritual freedom? And yet we have the Master's promise, and his mighty works in proof that the power of Truth does make free, even as he said,—free from the fetters of fear, free from sickness, want, and woe, free from sin, whose helpless prey men seem to be.

Jesus the Wayshower and Teacher "went about . . . preaching the gospel of the kingdom and healing all manner of disease among the people." It was not his own power that enabled him to do these works, for he said, "Verily, verily, I say unto you, The Son can do nothing of himself, but what he seeth the Father do: for what things soever he doeth, these also doeth the Son likewise." He also declared that those who believed on him should do the same works that he did, and even "greater works."

Many professed Christians claim that God has created sickness and sin—the former to bring us closer to Him, the latter to try us, and then to punish us if we do not resist the temptation. If this were true, would men be justified in attempting to forestall what they believe to be their fate? Would they have a right to resist sickness and sin and to try to escape death? If death is in accordance with the will of God, if it is something good, if it is a deliverer, why do not people hasten to die? The Bible calls death an "enemy" which came into the world "by sin." It therefore follows that when sin has ceased, death will be overcome. Sin is not the work of God but of the devil, and Jesus called the devil "a liar, and the father of it." Webster defines the word lie as deceit, falsehood, deception, etc. The devil or evil is therefore a deceiver, who lies about God and His creation; but when these lies are recognized, they lose all power, for man then realizes the truth, the omnipotence of God. When we see sin—the belief in other powers or gods—as a deception, we shall not fear it; and to the extent that we trust God and learn to know Him, we shall get rid of sin, all evil.

Jesus, who was always about his Father's business, healed the sick. He said, "My Father worketh hitherto, and I work." If it were God's will that men should suffer and be sick, would His Son have healed the sick and cleansed

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the lepers? Would God have assisted in destroying His own works? God created man in His own image and likeness, and Jesus recognized this more clearly than did any one else. Mrs. Eddy says, "Jesus beheld in Science the perfect man, who appeared to him where sinning mortal man appears to mortals. In this perfect man the Saviour saw God's own likeness, and this correct view of man healed the sick" (Science and Health, p. 476). He proved that sickness is a deception of material sense; that "the only reality of sin, sickness, or death is the awful fact that unrealities seem real to human, erring belief, until God strips off their disguise" (*Ibid.*, p. 472). In the degree that we claim our inheritance and put our trust in God, we bring peace and happiness into our own lives and into the lives of our fellow-men.

Christian Scientists have learned to understand somewhat the omnipotence, goodness, and love of God, and this understanding has brought them peace and harmony. Is it a wonder that they are grateful to the one who by virtue of her faithfulness and firm trust in God moved on courageously in the face of scorn, calumny, and opposition, in order to bring to mankind peace and comfort? She pointed us to the truth that makes man free,—free from fear and sickness, want and woe.

BEGINNING AT JERUSALEM.

A. B. FICHTER.

In the Gospel of Luke we read that Jesus commanded his disciples, on the day of his glorious demonstration over the power of death and the grave, "that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem." Sometimes one hears the view expressed by Christian Scientists, that they feel hindered in their best efforts and endeavors to demonstrate their understanding, on account of the opposition or indifference of those about them. They say that they feel isolated, that they are disheartened because some members of their circle are not receptive, and they are tempted to feel that they might render better service to the cause if in some way they could separate themselves from their old environment and find pastures new, where receptivity and more apparent needs might offer ampler opportunities for the outpouring of the truth and bring greater results to earnest and faithful endeavor.

Jesus' command to his disciples, however, was that repentance should be preached, "beginning at Jerusalem." When one considers that the people of Jerusalem had just witnessed his crucifixion (his ignominious defeat, as it must have seemed to the world); that this was the seat and stronghold of pharisaical pride and rabbinical prejudice, it hardly seemed in keeping with common prudence for the disciples to undertake the establishment of his kingdom in such a place. Yet fifty days later, on that memorable day of Pentecost, Peter was able to deliver his sublime speech before multitudes of people from all over the known world, with the result that about three thousand converts were added to the number of the faithful. What an encouraging lesson is this to all of us, an incentive to be obedient, to use what we have of understanding right where we are, to live it without reference to discouraging surroundings, and never to mistrust the heavenly guidance nor the power of Truth over error.

In Science and Health (p. 589) Mrs. Eddy gives the spiritual definition of Jerusalem as "mortal belief and knowledge obtained from the five corporeal senses; the pride of power and the power of pride; sensuality; envy; oppression; tyranny." And are not these the attitudes of thought which many Christian Scientists meet and complain of in their immediate surroundings, perchance in their homes? And are not these the conditions which most evidently need the gospel of repentance and the promise of the remission of sins in his name? What hope is there of ever overcoming these beliefs which are opposed to the understanding of Christian Science, unless right among them the truth is poured in "through flood-tides of Love" (*Ibid.*, p. 201)?

With the knowledge that evil has no power, the Christian Scientist may dauntlessly begin to grapple with sin at home and abroad. He can begin at home by purifying his own concept and erroneous judgment about surroundings; at home by reflecting love, and more and ever more of love; at home by lovingly, faithfully, and hopefully working, watching, and praying, as we are taught; at home by a life that is itself the demonstration of the power of Truth, that those about him may see his good works, and glorify the "Father which is in heaven."

"YEA, YEA; NAY, NAY."

DAISY BEDFORD.

St. Paul has told us he would rather speak five words with his understanding than possess the ability to voice ten thousand words which failed to teach, even though it proved his "gift of tongue." Viewed in the light that Corinth possessed a large mixed population of all nationalities to whom it might have been helpful to speak in their languages, his statement teaches us a much-needed lesson, viz., that if we understand (make a part of us) that which we would impart to others, it will always reach those who need the teaching. Locke gives us the definition of understanding thus: "The perception of the connection or repugnancy, agreement or disagreement, that is between any one of our ideas." Our Master said, "Let your communication be, Yea, yea; nay, nay: for whatsoever is more than these cometh of evil."

This, then, is the repugnancy or the agreement between the truth and the communication which is made to us, or which we make concerning any subject under discussion. How much trouble, how much suffering would be saved, if only we could remember to guard our words according to this model: Is this in agreement or disagreement with the highest understanding we have of Truth? Nine cases out of ten the conversation would probably come to an abrupt ending, but that would be of small moment. Our Leader has said that "if people would confine their talk to subjects that are profitable, that which St. John informs us took place once in heaven, would happen very frequently on earth,—silence for the space of half an hour" (Miscellaneous Writings, p. 339). Imagine the joy of that silence—a silence which speaks of victory, of the controlling of the worst enemy we have—our tongue: a little member, truly, yet capable of all evil,—malice, hatred, and all uncharitableness: these would die of inanition, if only we could dismiss them all with a stern "nay," casting them from us as being unknown to Truth.

How often error is voiced with an apology: "I know this is error," etc., or, "This is not scientific, but——"! Are we obedient followers of our Master when we thus consent to evil speaking? It needs an honest, loving, whole-hearted watchfulness; a being content, if need be, to be hated of the world. But surely this can make no difference to our steady adherence to the right, with our Leader's pure loving example before us. Is not this the keeping unspotted from the world? Christian Science demands absolute self-consecration, which includes likewise the consecration to Truth of every word which proceeds out of our mouth. Dare we, in the face of what it should mean to be called a student of Christian Science, wilfully disobey our Lord's command? This would necessarily entail the constant watchfulness over our thoughts.

A remark of this kind may often be heard: "I cannot think why I said so and so." Perhaps that which has been said has been an occasion of stumbling to a weaker brother,

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a millstone which may cause us many bitter tears of penitence. Well, indeed, had it been if it had been consigned to the sea—"elementary, latent error" (Science and Health, p. 559)—to be destroyed by the power of Truth. Alas! we had in an unguarded moment allowed it admittance, neglecting the nay of refusal, though it bore upon it the stamp of the beast; and like the viper, it has stung the one who nourished it and gave it life. As we pursue our road, we learn to pray for that "inspiration of the Almighty" which giveth understanding. Unless we do this humbly, importunately, we are liable to give the stone of cold, meaningless words to the one asking for bread; but the hungry and heavy laden will turn away from our doors, if this is all we have to offer.

The neophyte in Christian Science inclines to many words, and at first in his anxiety to possess the letter, he will oftentimes try to learn passages from our text-book by heart. We shall never be heard for our much speaking: it is our mental attitude, the thoughts we think manifested in right action, which shall justify us or condemn. It is a good rule to be careful to check all talking which might degenerate into mere gossip, either about persons, church matters, or what not, and to watch that explanations are not mere words, human opinions. It is helpful at the close of the day to review mentally what we have said. Oftentimes we may find that had we been practically entirely silent we should have been true reflectors.

This uprooting of the error weeds in conversation is not done at once, but it is "here a little, and there a little." Loving watchfulness, self-abnegation, obedience,—these are the means by which we accomplish the work. Then one day our garden will be free from all that can defile the pure white blossoms of earnest endeavor, of holy converse, and we shall win the high commendation, "Well done, thou good and faithful servant."

BRIDLING THE TONGUE.

G. L. MCNEILL.

MANY wonderful inventions and discoveries in the material world have followed one another with such rapidity that what, not many years ago, would have been considered "miracles" are now accepted without special notice. The world is ready for the improvement which is being made in means of communication, transportation, and manufacture; hence is receiving them. Electricity has been harnessed, water-powers have been controlled, and the air is now being mastered.

All of these inventions and discoveries are of great importance to the world, but all of them combined are not equal to the discovery which is teaching mortals to bridle that which is referred to in the third chapter of James as "an unruly evil, full of deadly poison"—the tongue. We can realize to some extent the great importance to the world of this discovery, when we consider the disastrous results which have followed in all ages from the unguarded use of that "unruly evil." It has incited to bloody wars, has pitted nation against nation, brother against brother, and in the home it has been the cause of thousands and thousands of tragedies.

The Christian Science text-book, "Science and Health with Key to the Scriptures" by Mrs. Eddy, teaches that the tongue is to be bridled not simply by guarding our speech, but by correcting that which causes speech, viz., our thoughts. It is clear that if we do not think evil we shall not voice it; if we are unconscious of self-righteousness, envy, hatred, and jealousy, we shall not give expression to them. Christian Science brings to its faithful students a greater sense of love for their fellows than they had before. It emphasizes the value of kindly and helpful thoughts and words. It enables us to be more charitable, and to recognize the impersonal nature of evil, which may be manifested through some friend or acquaintance, showing us that while we condemn the sin, we shall know its nothingness and thus be ready to love and help our brother.

The influence of Truth is being felt more and more in the home, in the places where men are employed, and in public life. When its blessings are more generally recognized, we shall hear nothing but kindly, encouraging, and helpful words, so that no more will it be said that "out of the same mouth proceedeth blessing and cursing." And as the fountain or source of our expressed thought becomes spiritualized, we shall find that it does not send forth "at the same place sweet water and bitter," and learn that "the fruit of righteousness [right thinking] is sown in peace of them that make peace."

IN THE SIERRA NEVADA.

MARY BLANCHE WINSER.

THE steady gallop of hoofs, then two bare brown legs come into view, holding on with knee grip while the small boy eagerly scans the pages of our "daily" paper, *The Christian Science Monitor*, for his special interests.

"Mummie, may I have it as soon as I have unsaddled? There's a lot about 'wireless' and there's the big aviation meet, and I know what the puzzle is; see if you do, it's easy." Mother then turns to the page next to the last, but not to the puzzle, first. There is a message for her, a word of encouragement, counsel, cheer; then comes a glance over the general contents, where she finds many a hint that may help. There is a concert to attend, without moving; a picture gallery to be visited without any crush,—all amid the quiet of the mountains! Then "Dad" comes in, and sits down to enjoy a read,—the news of the world, political, agricultural, industrial. He says, "Did you see this account of the big water conservation scheme? Jack will be interested in that; we must send this number to England." A neighbor rides up and says, "Thank you for the paper you sent us. It's good, and we want to take it."

The day's work over, the sun is setting behind the hills, touching the peaks with glory, and out on the porch the paper is discussed; literary articles are read aloud, editorials appreciated, a helpful little poem lingered over, all with running comments,—"Here is a picture from dear old Surrey." "I am glad to have that account of Australian affairs; I never could get a grip of them before." "That's a useful summary of the business situation." So the talk goes on; there are items from "the whole round world," and though we are geographically "miles away from everywhere," we feel the unity of true brotherhood. Once more gratitude is expressed that at last we have a journal of "light and leading," every word of it good, every line fit to be seen by the clear bright eyes of our children, and every page of it containing things worth knowing.

Can we ever be thankful enough?

ADMISSION TO MEMBERSHIP IN THE MOTHER CHURCH.

The next admission of candidates will be June 2, 1911. Application blanks may be obtained by addressing the Clerk of The Mother Church, and should be returned to him on or before May 10, 1911.

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

Those who have made application for membership prior to Nov. 4, 1910, and have not received notice of election, may communicate with the Clerk if they so desire, and are especially requested to do so before sending in a second application.

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

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SELECTED ARTICLES.

[Alfred Farlow in *Nampa* (Idaho) *Herald*.]

While Mrs. Eddy denies that God is personal in a finite or corporeal sense, she declares that God is person in the infinite sense. She confirms the Scriptural teaching that man was made in God's own image, and declares that "spiritual perception . . . makes man the image of his Maker in deed and in truth" (Science and Health, p. 203).

Our critic says that "Christian Science teaches the impossibility of praying to God to deliver from sin for there is no sin, or from sickness for there is no sickness." The fact is this: Christian Science recognizes that sin and sickness exist as "beliefs—illusive errors" (*Ibid*, p. 343), and that they, therefore, must be grappled with and overcome in an intelligent and Christian manner, although it affirms that these errors have no divine authority and that, therefore, they have only a seeming existence. Christian Science attaches the word reality only to that which is of God and is eternal, adhering steadfastly to the Master's teaching concerning Satan and his offspring, sin, sickness, and death. Jesus declared, "When he [Satan] speaketh a lie, he speaketh of his own;" that is, that which is of Satan, his offspring, his own, is a lie, a falsity. Jesus spoke of the woman whose disease would possibly be diagnosed as rheumatism in this age, as one "whom Satan hath bound, lo, these eighteen years." He taught, "Ye shall know the truth, and the truth shall make you free;" thus expressing the fact that deliverance from all sorts of bondage is to be occasioned by a knowledge of the truth, and thus by implication he classified all human trouble as "error."

Our critic declares that "Christian Science has no place for prayer." To be more explicit, it should have been said that Christian Science does not advocate prayer to a corporeal God, since it does not believe that God is a corporeal being, but plants itself unreservedly on the Master's statement that "God is a Spirit," and must, therefore, be worshiped "in spirit and in truth." It is quite true that after he arose from the dead Jesus was still "in the flesh," but he soon after rose above the flesh, to use Mrs. Eddy's words, "in that change which has since been called the ascension" (*Ibid.*, p. 34).

Mrs. Eddy has devoted a chapter in her text-book on Christian Science to the subject of prayer. She advocates new and important ideas regarding prayer, and these ideas have to do with the efficacy of prayer as employed by Christian Scientists. Christian Scientists believe in prayer without ceasing. They believe that "the prayer of faith shall save the sick" as well as the sinner. Christian Science teaches that sickness and sin are overcome in the individual, not by the action of his mind upon his body, but by the direct power of God. It is quite true that prayer, which is the human aspiration of the Christian Scientist, as of all Christians, is a preliminary to the divine influence, but it is important to note that nothing short of the divine power can afford genuine and lasting results. Mention is made of Mrs. Eddy's reference to the dangers of audible prayer. Evidently our Master was not a strong advocate of audible prayer, for we read that he went off by himself to pray. He said, "But thou, when thou prayest, enter into thy closet, and when thou hast shut thy door, pray to thy Father which is in secret; and thy Father which seeth in secret shall reward thee openly."

[C. A. Newman in *Australian Christian World*, Sydney.]

If our critic were acquainted with Christian Science, and understood even in a degree its teachings and the method of applying its teachings to the uplifting of humanity, both physically and morally, he would not be so hasty in passing judgment upon it. Christian Science bases its claims to recognition solely upon its works. I say this in spite of the fact that a Christian Scientist recently failed to heal a case of disease.

Because the father relied upon Christian Science, the writer assumes there was "neglect to care properly for the child." That the father was convicted for neglecting to administer the medicine prescribed by the doctor would be nearer the facts. It is a matter of opinion as to whether the father properly cared for the child, and it is impossible to state definitely that the child would have recovered had a material remedy been administered. There are adherents of Christian Science in the community who sadly deplore the fact that they knew nothing of its teachings when the drug failed in a similar instance, and there are members of the denomination who can state that Christian Science treatment was successful in other cases, while neighbors who relied upon material means met with failure.

It is encouraging that the writer recognizes "just enough truth in Mrs. Eddy's doctrine to keep it from absolute corruption." Many critics are even less generous. Regarding the statement that "there is so great an amount of pure superstition founded on a misreading of Scripture, and so complete misunderstanding of the relations that ought to obtain between man and his Maker, that there is no wonder susceptible people go astray," I may say that Mrs. Eddy has given to the world an interpretation of the Bible which has been the means of uplifting thousands from sin and suffering and restoring them to health and happiness when all other means had failed. This interpretation, with abundant proofs to support it, is based upon the understanding of the relations that do "obtain between man and his Maker." Surely the statements that "God is a Spirit," and "God created man in his own image," cannot be regarded as a misreading of the Scripture; and if these statements are accepted, is not the following conclusion logically correct, that man is not material, but spiritual?

Do not these simple statements reveal the relations that do "obtain between man and his Maker"? Mrs. Eddy states on page 475 of "Science and Health with Key to the Scriptures": "Man is not matter; he is not made up of brain, blood, bones, and other material elements. The Scriptures inform us that man is made in the image and likeness of God. Matter is not that likeness. The likeness of Spirit cannot be so unlike Spirit. Man is spiritual and perfect; and because he is spiritual and perfect, he must be so understood in Christian Science."

The opponents of Christian Science appear to think that Christian Scientists endeavor by faith or prayer to restore a "material" man to health. Such is not the case. They endeavor, on the contrary, to realize clearly the relation that exists and always will exist between the "spiritual" or "real" man and his Maker, *viz.*, the relation of complete harmony; and in proportion as this is realized will the conditions of health and harmony be established in human experience.

Christian Scientists would probably not be considered orthodox in the matter of prayer. Their prayers are not petitions or appeals to God, but positive affirmations in accord with the above statements. They do not ask God to heal disease, because they have learned through Mrs. Eddy's interpretation of the Scriptures that God never sent it. A person who understands, even in a degree, the principle of any science is better equipped to handle a problem than one who has no such knowledge. Our Master said, "Ye shall know the truth, and the truth shall make you free." Prayer in Christian Science means abiding consciously in Truth, and such prayer always brings beneficial results. On page 248 of Science and Health Mrs. Eddy states: "Let unselfishness, goodness, mercy, justice, health, holiness, love —the kingdom of heaven—reign within us, and sin, disease, and death will diminish until they finally disappear."

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[Charles K. Skinner in *Battle Creek* (Mich.) *Enquirer.*]

A recent article which states that it is "horrible heresy that there can be such a thing as purely spiritual religion," is amusing to those who have even a slight understanding of the subject. The gentleman freely admits the power of Christian Science to heal disease, but his persistent effort to divorce spirituality from it, and in fact from all religion, is decidedly inconsistent with one who doubtless accepts Christ's teaching as the truth. Christian Science accords with the Scripture which says that "faith without works is dead." In other words, that a man to show his spirituality and his trust in God's love and care for him and for all His children, must do so in his daily living, and not merely in long prayers and euphonious words. To say at one moment that God is omnipotent and in the next that He requires some material remedy with which to do His mighty works, is the height of absurdity.

Inasmuch as Mrs. Eddy's teaching is precisely along the line of that of Jesus, one must admit that it is spiritual, or take issue with the teaching of the Master. Jesus said very plainly, "It is the spirit that quickeneth; the flesh profiteth nothing." Jesus constantly strove to lead the people away from his personality to God, Spirit, as the Principle of his works. He said, "I speak not of myself: but the Father that dwelleth in me, he doeth the works." Again he said: "But the hour cometh, and now is, when the true worshipers shall worship the Father in spirit and in truth: for the Father seeketh such to worship him. God is a Spirit: and they that worship him must worship him in spirit and in truth."

There is certainly no concession to materialism in this teaching. Jesus' conception of sin, sickness, and death as expressed by mortals, was that of wrong thought externalized. It made no difference in his work of healing whether it was the result of sin, so-called heredity, or infection, or whether it was functional or organic. He saw the discord as something entirely foreign to man as created in the image and likeness of God, man given the birthright of dominion over all his environments, even the material body and its so-called laws.

In this connection the critic should see that his censure of Mrs. Eddy's statement, "In order to enter into the kingdom, the anchor of hope must be cast beyond the veil of matter into the Shekinah into which Jesus has passed before us" (Science and Health, p. 41), is not well taken, for she but emphasizes the teaching of the Master in the need of emerging from material laws into the spiritual. "Putting the anchor of hope in the primeval furrows of earth" and keeping it there, is precisely what has kept mankind in the chains of sin, sickness, and death in all the ages. It certainly has not been a success as a solace to the sorrowing or an inspiration to the heart-weary and discouraged. Jesus proved the truth of his teaching by demonstration, and he promised that all who understood and were obedient should do likewise. He showed that his religion was purely spiritual as well as successful

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[James D. Sherwood in *Galveston* (Tex.) *News.*]

The time for invective is past, and people today are demanding more satisfying proof of one's profession. Christian Science is supplying a long-felt need. It heals the sick; it comforts the sorrowing; it reforms the sinner, and this it accomplishes in the way that Christ Jesus taught and exemplified and required as a proof of discipleship. Christian Science is willing to be judged by the good it does for suffering humanity, and when our critic is just enough to investigate it impartially he will come to know that its works of healing and reforming are wrought in strict accord with the rules of practical Christianity set forth in the Gospels.

The speaker lamented "the awful neglect of prayerful study of the Bible." In this connection it might be said of Christian Scientists that they are perhaps the greatest Bible students of any class of people on earth. They make a daily study of the sacred writings. Our critic is mistaken when declaring the teachings of the several creeds he mentioned as being "all the same." Christian Science is unique in itself, and differs from the others in doctrine and in demonstration. Christian Science is the rediscovery of the Science of being that Christ Jesus inaugurated, practised, and left for our guidance, but which became lost to the world when the healing power ceased to accompany the professions of Christianity. It is the practical results of Christian Science, seen and felt in the lives of its followers, that is adding numbers to its ranks. They seek Christian Science for the good it brings into their lives and daily experiences. Hundreds of thousands of men, women, and children have been healed of all manner of diseases through its benign influence, and these restored and happy people are gratefully testifying their thanks unto God for His unspeakable goodness.

Our critic compares Christian Science with gnosticism, whereas there is no possible point of similarity between them. Christian Science is pure Christianity, accompanied by works of healing. Gnosticism is said to have occupied a middle ground between paganism and Christianity, and its teachings have nothing in common with the teachings of Christian Science. Christian Science does not deny the divine Principle, but on the contrary declares that God is the divine Principle of man and the universe, and that God is infinite; that He is all, and there is naught besides Him. Christian Science teaches that punishment for sin will accompany the belief in sin as long as the practice of sin is indulged, and that the punishment for sin will cease when sinning ceases.

If our critics would honestly investigate the teachings of Christian Science, they would make a study of its textbook. Then they would find its teaching to be in strict accord with the teachings of the Master, as recorded in the New Testament.

[Lt.-Col. W. E. Fell in *Hull* (Eng.) *Mail.*]

Christ Jesus overcame the evidence of physical sense at every turn through his higher understanding of spiritual sense. This greatest of Scientists turned water into wine, healed the sick, walked on the water, raised the dead, in contravention of all evidence from physical sense. He nullified all material law (so called) through his understanding of spiritual law.

To us, as a Christian people, Christ Jesus is the way and the Wayshower, and what was possible for him, he declared to be possible for all his earnest followers, for "he that believeth on me," he said, "the works that I do shall he do also; and greater works than these shall he do; because I go unto my Father." There is but one law, God's law, and if we work in and by that law, we shall be able to do the same works that Jesus did. If we are sufficiently meek, patient, loving, and persevering, we shall assuredly some day be enabled to obey his commandment, "Be ye therefore perfect, even as your Father which is in heaven is perfect." Meanwhile we are answered by works in the exact ratio of our understanding of the spiritual law as demonstrated by Christ Jesus. The understanding and application of this law is Christian Science, or Christ knowledge.

[E. M. Ramsay in *Edinburgh* (Scot.) *Dispatch.*]

In answer to the letter of "Antæus," I should like to point out that as long as a child believes in ogres he suffers from this fear. He may lie awake at nights, have bad dreams, and be seriously affected in health by a thing which has no reality. When the time comes that the boy has risen to that point of mental development where he no longer believes in ogres, his fear of them is entirely cured, and the ills attendant on this fear disappear. In the same way,

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as long as a man believes that each person has a mind of his own, he cannot help believing to some extent in the power of suggestion, and this belief, Christian Science teaches, acts injuriously on the system. As mesmeric treatment is not based upon the truth of being, but upon illusion, it would seem that all high-minded people would hesitate to place themselves under its influence, no matter who the operator might be. Christian Scientists are, however, convinced of the powerlessness of one human mind, so called, to control another.

The health which Christian Scientists enjoy is founded on the recognition of the nature of God as the source of life, omnipotent good, ever-present Love. The steps by which this position is gained are the steps pointed out by the Master,—purity, meekness, self-renunciation. As we cease believing in a will of our own, we cease believing in the wills of other people, and to that extent become conscious of the government of the divine Mind.

[Edward W. Dickey in *Los Angeles* (Cal.) *Express.*]

It sometimes happens that those who make a more or less cursory examination of Christian Science conclude that it is pantheistic. That this is far from the truth is seen by an examination of pantheism in the light of Christian Science. Pantheism, which is from the Greek *pan*, all, and *theos*, god, means that God and the material universe are identified. The word is defined in Webster's as follows: "The doctrine that the universe, taken or conceived of as a whole, is God; the doctrine that there is no God but the combined forces and laws which are manifested in the existing universe."

According to the encyclopedia, pantheism is the middle ground between atheism, which denies the existence of God, and theism, which teaches belief in God, or gods. Pantheism is inductive in that it goes from effect back to cause. Its reasoning is based upon the testimony of the material senses and makes matter a necessary outcome of God, and therefore includes sin and evil in the divine order. So-called "idealistic pantheism" is nature worship, and as wholly material as any other form of pantheism.

Christian Science is scientific Christianity. It is theistic, or more strictly speaking, monotheistic, declaring that there is one infinite God, who is Mind, Life, Truth, Love, Spirit. It also declares that He is good. It is deductive in its reasoning. It may be regarded as a syllogism with its major premise as the one given by Jesus to the woman at the well: "God is a Spirit," or as the Revised Version has it, "God is Spirit." The minor premise is that creation is "after his kind,"—is like God, therefore spiritual. The conclusion is that man and the universe is spiritual and not material. This is paraphrased in "Science and Health with Key to the Scriptures" by Mrs. Eddy, on page 468, as follows: "All is infinite Mind and its infinite manifestation, for God is All-in-all."

Christian Science also declares that God is omnipotent, omnipresent, and omniscient, and agrees with Paul, "For in him we live, and move, and have our being." Christian Science does not overlook sin or evil, nor does it teach that moral responsibility is nothing more than an "illusion." The allness of God, therefore, as taught in Christian Science, is spiritual and includes the conclusion that the man and universe which is the basis of pantheism is a counterfeit of the real spiritual man and universe. Pantheism is of the nature of inductive speculation. Christian Science is deductive, logical, and scientific. Pantheism is material belief. Christian Science is spiritual understanding.

Another conclusion from the fundamental basis of Christian Science is that which concerns the phenomena of evil. When one has grasped the meaning and significance of what Christian Science gives, it is readily seen that sin, disease, and death are not a part of God's creation and cannot possibly be, any more than light can proceed from darkness, or Christ have concord with Belial. Therefore Christian Science declares and proves evil to be unreal, without basis, foundation, or cause, and something to be cast out through a realization of the infinite power and presence of God.

The basis of Christian Science practice is the First Commandment, and the second, which is "like unto it." Its "fruits" are moral and physical harmony. It destroys evil thoughts of all sorts. It gives the joy of the spiritually-minded. It leads to deep and reverent love for God and His Christ. It opens the Scriptures and offers an incentive for their study. The practice of Christian Science results in honesty, love, kindness, and purity.

This brief statement suffices to show that Christian Science and pantheism are polar opposites. Christian Science is meeting the favorable expectancy of intelligent people all over the civilized world. Coming as it does, declaring itself to be the Comforter, even the "Spirit of truth" leading "into all truth," it rests for its approval not upon the acceptance of any formal statement, but upon the valid and binding rule announced by Jesus, "By their fruits ye shall know them."

[Blanche K. Corby in *Los Angeles* (Cal.) *Express.*]

In all her instruction, Mrs. Eddy has persistently turned thought away from personality to divine Principle, and her life and example have been consistent therewith. Christian Scientists revere and love her for her consecrated life and selfless example, and individually feel a great sense of gratitude for the benefits received. She never claimed to have discovered anything new, but only to have discovered the Principle by and through which Jesus accomplished his healing work. This Principle she made known to the world through the text-book of the denomination, "Science and Health with Key to the Scriptures." This book has multiplied the number of consecrated and devout students of the Bible, from which source she drew the inspiration for her great life-work.

Her sole ambition was to uplift humanity, and that her efforts were successful has been attested by the thousands upon thousands who have been redeemed from sin and all manner of disease. Her mission will live and speak for her always, and the world will never be able to pay the debt of gratitude it owes her for the corrected lives of countless men and women, which makes for a better humanity. Philosophies founded upon human hypotheses come and go, but a religion that is based upon the teachings of Christ Jesus, proving its ministry by its works, will stand forever, and Christian Science will continue in the future as in the past, to bless and heal mankind.

The century opens with strange innovations. The man who thinks is to the front in every line of work. There is no longer conservatism in the sense that was understood by the very respectable persons who, for the greater part of the nineteenth century, not only refused to apply reason to the conditions of life, but viewed with great disfavor any one who did. Today the man who allows his mind to be free from prejudice—who seeks the truth, who measures every condition and combination by the exercise of intellect—is taking charge in every vocation of life. To follow old methods means mediocrity. There is scarcely a man prominent in business life today who does not owe his advancement to his courage in breaking away from the old and his ability to reason out actual conditions regardless of accepted traditions. From hour to hour we hear the crash of edifices built upon the stupidity and pride of centuries. This is to be preeminently the century of innovation. The time has come when a real, virile, clean-cut idea is all powerful.

JOHN BRISBEN WALKER.

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CHRISTIAN SCIENCE SENTINEL

EDITORIAL

"THE TONGUE OF THE CRAFTY."

WE have been requested to sound again a note of warning to Christian Scientists, to be on their guard against impostors. This has been asked for the particular benefit and protection of those whose interest in Christian Science is comparatively recent, and who have therefore less reason to question the genuineness of the appeal for help that is so plausibly presented. Within the last few months the Publishing Society has been asked to assist in safeguarding other communities in several instances of this kind, and just recently word has come to us that our English friends are being called upon to face this problem. It seems well, therefore, to emphasize the need of investigating the genuineness of the call for aid when it is preferred by a stranger. No one who is really worthy of assistance will object to this precaution, and the sooner the other class is detected and exposed, the better it will be for the community at large.

The editorial which appeared under the above caption was published in the *Sentinel* of Feb. 13, 1909, after a series of impositions had come to light, and as it covers the ground sufficiently for the purpose, it is doubtless all that is needed to put our readers on guard against all such attempts to defraud. The editorial is as follows:

FROM time to time there come to us from readers of the *Sentinel* letters which tell us that the cities in which the writers reside have been visited by itinerant impostors who, upon the strength of such plausible tales of destitution as are best suited to their purpose, have succeeded in victimizing Christian Scientists by borrowing money from them.

Some years ago we used to publish these letters in the *Sentinel*, or by giving descriptions of the impostors and their particular modes of enlisting sympathy endeavor to warn Christian Scientists against them; but finding again and again that these efforts to save our readers from being imposed upon were largely ineffectual, the conclusion was reached that space in our crowded columns was too valuable to be thus wasted, and that some other method must be adopted if such fraudulent practices were to be stopped.

After mature reflection we now feel justified in advising the readers of the *Sentinel* to lose no time in turning these swindlers over to the local police authorities. Perhaps this advice may seem harsh to some of our friends, but when it is remembered that at least two of these frauds—the man whose horse (which he never possessed) has been stolen, and the man who asks for his railroad fare to another city where employment is waiting for him (but which he never seeks)—have for at least a decade been getting their living by imposing upon tender-hearted Christian Scientists, there will be little sympathy with more lenient methods. Mawkish sentimentality in such cases would simply perpetuate the swindle by leaving the trickster free to victimize others.

Christian Scientists should be and are ever ready with open purse and kindly deed to help their less fortunate fellows in time of necessity, but they should be watchful against allowing themselves to be imposed upon by professional confidence men such as we have described. To give indiscriminatingly and without investigation is not only to waste money but to do harm instead of good by encouraging the intentional swindler to continue in his evil-doing.

ARCHIBALD MCLELLAN.

LIGHT AFTER DARKNESS.

AMONG the many ineffaceable memories which the visitor to the Vatican galleries is destined to bring away with him is that of "The Sleeping Ariadne," an antique marble so exquisitely modeled, so instinct with glorious art, as to be universally regarded as the product of a master hand. It recalls the story of Theseus, and his escape from the famous Dædalian labyrinth, which he entered to slay the Minotaur, and in which he would have been hopelessly immured had it not been for the loving-kindness of this fair king's daughter, who supplied him the clew which he followed to freedom. To the Christian Scientist it cannot fail to bring remembrance also of his years of wandering in the labyrinth of material sense, whence he too has been extricated through the guidance of one who came to him bearing in her hands the glowing lamp of Truth.

With the hope of finding the freedom of an open sky, aspiring thought in all the years has been groping in the darkness of this belief and that, but there has been no satisfying demonstration of truth, and after a longer or shorter period of heroic "trying;" the seemingly inescapable aspects of the situation have, in many an instance, been accepted and a state of negative indifference or positive unbelief has been entered upon. In every Christian community there are not a few such saddened souls, who freely confess that their thought is confused and unsettled regarding even the essentials of faith. They may retain their church connection, but their spiritual enthusiasm has passed away.

Knowing from their own past experience the dissatisfaction and doubt which thus burden other noble hearts, Christian Scientists grow ever more grateful that where the way once seemed blurred and undefined, there is now clear vision. It is not possible to think that there is any self-contradiction in the realm of Truth. All things are open to Him with whom we have to do, hence the naturalness of the call of God, "Come now, and let us reason together;" hence the assurance and repose of the Master's thought; hence, too, the insistence of Christian Science that righteousness means right-mindedness, the thinking of God's thoughts after Him, the apprehension of divine Science.

The darkening confusions of religious thought have been focused in large part upon God. The injustice and wrong which pertain to what has been regarded His realm and rule, His apparent responsibility for conditions which He condemns,—these things have landed many a man in a labyrinth of doubt. In Science loyalty to God as infinite Spirit is seen to be possible only when we apprehend the unreality of the material universe and of evil. Light then breaks upon past confusions of thought respecting the divine manifestations and upon the contradictions attaching to the belief in man as formed from the dust of the ground. The distinction established and maintained in Christian Science between Jesus the Nazarene and the eternal Christ, between man in God's image, forever spiritual and perfect, and the man of human sense,—this comes like a sunrise to dispel the mists of a long night of mortal belief, the true and immovable foundations of Christian faith are revealed and unfettered thought mounts to an entirely new and altogether glorious plane of spiritual realization and joy.

Yet again, the teaching of Christian Science that all truth is one, that it is the manifestation of divine Mind and demonstrable to the full measure of our apprehension of its perfect law,—this replaces Christian theories or beliefs with the practically effective knowing of divine Principle and its eternal rule. Here Jesus' "Believe me for the very works' sake" becomes intelligible and Christian faith begins its conquest. The meaning of Christian Science to humanity's escape from the labyrinth of false sense has begun to dawn, and it heralds a blessed day.

JOHN B. WILLIS.

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GROWTH.

GROWTH has very fittingly been described as one of the elements of power, and in Science and Health (p. 520) we read that it is "the eternal mandate of Mind." All through the Scriptures we find the processes of growth set forth in the beautiful symbolism which seizes upon nature's wonderful pictures that forever invite dull pupils to come and behold the ceaseless operation of divine law. In the first chapter of Genesis there is first the appearing of light, then growth, forever growth, and this inseparable from the infinite good. The psalmist tells us that the one who delights in God's law is like a tree growing by the side of a river,—its leaves never withering, and bringing forth fruit in its season,—and of him it is said, "Whatsoever he doeth shall prosper." Again we read in Hosea of the healing of Israel, which is followed by unfoldment: "He shall grow as the lily, and cast forth his roots as Lebanon. . . . They that dwell under his shadow shall return; they shall revive as the corn, and grow as the vine."

It is very clear that growth is uninterrupted where the necessary conditions are complied with. The soil must be prepared, the sowing of good seed be intelligently done, and the watering receive due attention, then God gives the increase. The growth which most vitally concerns us all is the unfolding of the divine idea in the consciousness of each individual. It begins for us with an awakening to the truth, and from this we go on and "grow up into him in all things, which is the head, even Christ," the same law at work as in the experience of the Master. The climax is reached when we "all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ."

The student of Christian Science is wise who considers well the soil into which the seed of Truth is to be dropped, both in his own case and that of others. It must be that of an "honest and good heart," else there will be no harvest worth while. In too many cases the sick look to the practitioner for that which God alone can give, namely, "the increase." They, however, sometimes object to the work which Paul or Apollos thinks necessary, in connection with the planting and the watering, especially to the removal of obstructions from the soil; but if this is not done at one time it must be at another, for Truth cannot coexist with error, therefore all error must be uprooted, whether it be soon or late to mortal sense.

The beautiful thing is that the law of growth is forever at work, and the one who has laid hold upon the truth as his very Life, is progressing, did he but know it, even though the days may seem "cold, and dark, and dreary." In such case one needs truly to be "rooted and grounded in love,"—love for God and man,—and he who is will not only outstay the storm and stress, but will rise like a tree in stateliness and strength, giving shadow and shelter to the weary and faint. The thing that today seems difficult, perhaps impossible, will with added growth be easily accomplished, although in the mean time much digging, pruning, and watching may be needed. This does not mean that one may continue to indulge any habit which he knows to be wrong, hoping that later on he will be stronger to resist temptation. Truth never compromises with evil, but demands its unconditional surrender. Then comes the ability to meet and master the things which till then seemed too hard for the human sense to attempt. When one is honest enough to say in sincerity, "Neither man nor God shall father my fault" (Science and Health, p. 533), the soil is being cleared of the errors of false belief, and spiritual development will go on until no task shall seem difficult, but as each test comes he will meet it gladly and scientifically with the assurance, "I can do all things through Christ which strengtheneth me."

ANNIE M. KNOTT.

AMONG THE CHURCHES.

VANCOUVER, B. C.

Entirely free from debt, First Church of Christ, Scientist, was dedicated on Communion Sunday, Jan. 8, 1911. The ceremony consisted simply of the announcement by the First Reader that all indebtedness had been paid off, and the reading of an address, which in part was as follows,—

It is fitting at this period to give a brief outline of the progress of Christian Science in this field from its inception. In the year 1807 two students came to Vancouver, and perceiving that the fields were "white unto the harvest," opened a Christian Science reading-room, and as one after another became interested through the reading of Science and Health and through cases of healing, services were held at their homes. The work progressed so rapidly that in September, 1898, a Christian Science society was formed, with a membership of fifteen. This society rented and furnished a hall for services and reading-rooms, and the first service was held Jan. 1, 1899. A few months later First Church of Christ, Scientist, Vancouver, was incorporated under the laws of British Columbia with sixteen charter members.

Through a steady growth in interest and attendance it became necessary in the year 1903 to move to larger quarters. Another hall was rented, which had been specially built and fitted for the accommodation of auditorium and reading-rooms. This second move was a very successful one and gave great impetus to the cause of Christian Science in our city. In August, 1906, a building fund was opened for the purpose of purchasing grounds and the building of a church home. In March of the following year the land on which this church stands was secured, and by October of the same year our present church building was completed. These, with subsequent additions and alterations, amounted to approximately thirteen thousand five hundred dollars. This amount has all been contributed as a grateful and loving tribute by those who realized that "divine Love always has met and always will meet every human need" (Science and Health, p. 494).

Correspondence.

NEW HAVEN, CONN.

An important change is taking place among the Christian Scientists in New Haven. Second Church of Christ, Scientist, has voted, for the sake of unity and the more rapid growth of Christian Science in this city and vicinity, to dissolve its organization and unite with First Church. It was quite a step for these people to take, for they dearly loved their church, but they felt that the time had come when Second Church had served its purpose, and the need of the hour was for all Christian Scientists to stand together as one body, and in an humble way demonstrate that they are of one mind.

Second Church will hold its last service on next Sunday evening [Feb. 12]. After that the whole body of members and friends will attend First Church, which has a beautiful edifice on the corner of Winthrop and Derby avenues. This act will also close up the reading-room in Warner Hall. When Second Church was organized, about five years ago, it held services in the Chase Building, but the growth was so rapid that within fifteen months it had to seek larger quarters, and moved into Warner Hall, where it has been ever since. The movement seems to be most pleasing to both churches, and they look forward to a much greater activity in their church and healing work, and expect that before long the church will be crowded.

Palladium.

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THE LECTURES.

OTTAWA, KAN.

Frank H. Leonard lectured on Christian Science Jan. 12. He was introduced by Atty. Fred M. Harris, who said:—

I have often thought that the people who find the most fault with the new things of this life are those who know the least about them. Most of these, too, refuse to learn anything concerning these new things, because they then might find something of good in them. You will find that this exists in business as well as religious life, but it exists, perhaps, with greater strength in the latter. I am not a Christian Scientist, and I am sorry to say that I do not know much about its work or the fundamentals of its faith; but I wish to learn about them. I have long believed that the people who find the most fault with the church and its people, know nothing at all about the inner heart of the movement, and their hatred and bitterness arise more from ignorance than from any other cause.

Speaking as I do, as one outside of the church and one who does not understand it fully, it has always seemed a most wonderful thing to me. There must be something wonderful, and there is, in a faith which in the few years of its existence has drawn to it hundreds of thousands of earnest, intelligent people, who have forsaken the creeds and denominational beliefs that were born and bred within them, and who have made this new faith the foundation stone of their religious life. There must be something in a faith which impels its followers to erect the wonderful churches we see in every city, in which to teach the tenets of their religion, and which fills those churches with devoted followers at each meeting. There must be something in that faith which goes straight and deep and true into the hearts of its followers, and binds them closely together in the practice of its precepts. There must be something in it which makes possible all of the wonderful things which it has done. I do not know what it is, but even those outside of the church who will, may see that it is there; and seeing this, we must believe that all of the things which your detractors say are not true.

I trust that it is the purpose of the lecturer with us tonight to make light the dark places for those of us who do not understand the forces which brought into being this great organization and which causes it to grow with such wonderful and increasing rapidity with each advancing year.—*Correspondence.*

HELENA, MONT.

There was a large audience at the Helena Theater last night [Jan. 24] to hear Clarence C. Eaton of Tacoma, Wash., lecture on Christian Science. The lecturer was introduced by William C. Kaufman of Great Falls, state committee on publication for Montana, who spoke as follows:—

At the close of the Saviour's mission, wherein Jesus had taught his students by healing and preaching that Christ was the true state of mind or consciousness, he said, "I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever; even the Spirit of truth; whom the world cannot receive, because it seeth him not, neither knoweth him: but ye know him; for he dwelleth with you, and shall be in you." These words of Jesus would indicate that the Comforter was a realization of the truth which he taught and practised.

There are evidences on every hand to show that Christian Science is preaching the gospel to the poor, healing the sick and broken-hearted, preaching deliverance to the captives and recovering of sight to the blind, and setting at liberty them that are bruised. May it not be possible that Mrs. Eddy is correct when she says in her book "Science and Health with Key to the Scriptures" (p. 55), "This Comforter I understand to be Divine Science." The world is suffering from the results of spiritual ignorance and gross materialism, and this is the reason for its mental and physical bondage. Naturally humanity is seeking to escape from this condition, which escape is found only in Christ, or the true understanding of God. After hearing this lecture you will know more about Christian Science and what it really teaches; you will have less fear, and know more about God and His Christ.—*Montana Record.*

WATERBURY, CONN.

William D. McCrackan, M.A., was the speaker at a meeting held in the Buckingham Music Hall last evening [Jan. 23], his subject being, "Christian Science: A Religion of Progress." In introducing him George A. Law of New Haven, member of the committee on publication, said,—

Two of the many questions frequently asked relative to Christian Science are, Why has this movement grown as it has, and why are so many people becoming interested in the subject? Possibly there are those present who desire that these same questions be answered this evening. The one important answer lies in the fact that Christian Science is the religion of Christ Jesus, whereby man today experiences peace, harmony, health, and happiness, to the exclusion of discord and disease, in the proportion that he understands and applies the teachings of our Master. Christian Science is giving to man that which he has so long sought after, and it is by reason of results that it commends itself to the earnest consideration of every one.

Waterbury American.

MANHATTAN, KAN.

A lecture on Christian Science by Bliss Knapp was given at Wareham's Opera House, Friday evening, Feb. 3. Mr. Knapp was introduced by Miss Katrine Krudop, who said in part,—

This lecture on the subject of Christian Science pertains to the highest need of man; namely, a better understanding of God, the divine Principle of the universe, including man. This understanding heals, and proves the allness and ever presence of "our Father which art in heaven," and thereby destroys all that is unlike God, all that worketh and maketh a lie; all that saveth good and doeth evil, the cause of sickness, sin, and death.

These lectures meet a need, and their message of Truth may help to loosen the mental bondage of prejudice and superstition by giving the right thought concerning God and Christian Science with its provable and exact laws applicable to the needs of humanity. That we may rejoice together in a better understanding of Christian Science and its teachings, which heal human want and woe, is the object of our presence here.—*Correspondence.*

ROCHDALE, ENGLAND.

The present age may be claimed to be an age of new religions, some of which originate in our own country, and others that are brought to us from across the seas. Boston is the recognized home of the Christian Science movement, a religion founded by Mrs. Eddy, and which has some firm adherents in Rochdale, where a branch of the church today exists. To say that disease is an error and something which does not exist, is indeed an assertion difficult to believe; but the Christian Scientist says so, and backs up his belief with testimonies of wonderful healing which appear to be little short of miracles.

That Christian Science creates curiosity among those outside its influence, was manifested on Sunday afternoon [Jan. 22], when a lecture was delivered at the Theater

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Royal, Rochdale, by Bicknell Young of London. The building was crowded. The chair was occupied by Walter Wilding, M.R.C.P., of Manchester, who in his opening remarks recounted how the revelation of Christian Science came to him after he had spent many years of his life in medicine, and caused him to make a careful study, with the result that he found it was the answer to Pilate's question, "What is truth?" It caused him to give up his medical practice: and since doing so, nine years ago, his experience had confirmed his convictions.—*Rochdale Times.*

BROMLEY, ENGLAND.

There was a large audience in the Drill Hall, Bromley, on Tuesday evening [Jan. 24], to hear the lecture by Bicknell Young, under the auspices of First Church of Christ, Scientist. The chair was taken by Capt. J. G. H. Flint, who in introducing the lecturer said that Christian Science was a subject which was attracting very great attention and interest among thousands of men and women all over the world. The object of those lectures was not to proselytize, but to correct mistakes and misapprehensions in regard to Christian Science and its teaching. He should like to say that he had witnessed many wonderful healings through Christian Science, both in his own family and among his friends. Personally he was not a member of the Christian Science church, therefore it would be out of place for him to say anything to them on that subject.

Bromley and District Times.

LECTURES TO BE DELIVERED.

Unless otherwise stated in the notice, it is assumed that the lecture will be given at 8 p.m.

Baltimore, Md. (First and Second Churches).—Bliss Knapp, The Lyric, 3:30 p.m., March 12.
Chanute, Kan. (Society).—Frank H. Leonard, Hetrick Theater, March 13.
Coffeyville, Kan.—Frank H. Leonard, Jefferson Theater, 2:30 p.m., March 12.
Gainesville, Tex.—Frank H. Leonard, City Hall, March 14.
Honolulu, Hawaii.—Lecture for March 26, cancelled.
Junction City, Kan.—Francis J. Fluno, M.D., Opera House, March 16.
Lawton, Okla.—Francis J. Fluno, M.D., Ramsey Opera House, March 9.
Lexington, Mass.—Willis F. Gross, Town Hall, 3:30 p.m., March 12.
Lyons, N. Y.—Rev. Arthur R. Vosburgh, Memorial Hall, 3 p.m., March 12.
Macon, Ga.—Bliss Knapp, Grand Opera House, 3:30 p.m., March 5.
Muncie, Ind. (First Church).—Hon. Clarence A. Buskirk, Wysor Grand Opera House, 3 p.m., March 12.
New Orleans, La. (First Church).—Bliss Knapp, Athenæum, March 3.
New York, N. Y. (First Church).—Rev. Arthur R. Vosburgh, Church Edifice, Central Park West and Ninety-sixth street, March 16.
Norman, Okla.—Francis J. Fluno, M.D., Franing Opera House, March 13.
Stuttgart, Ger.—Bicknell Young, Koenigsbau, March 21.
Vicksburg, Miss.—Frank H. Leonard, Walnut Street Theater, March 10.
Winona, Minn.—Prof. Hermann S. Hering, Masonic Temple, March 12.

By thine own soul's law learn to live:
And if men thwart thee, take no heed,
And if men hate thee, have no care—
Sing thou thy song and do thy deed:
Hope thou thy hope and pray thy prayer,
And claim no crown they will not give.

WHITTIER.

TESTIMONIES OF HEALING.

In sincere gratitude for what Christian Science has been to me thus far, I would like to relate an experience which I had over a year ago, and which decided me to study Christian Science. I had been suffering from a severe attack of an organic trouble which had become chronic. Some years ago I had experienced a severe attack of peritonitis, which lasted three months, so I knew that to ask aid of a physician would be of no avail, and I did not propose to spend another three months that way. Without any one else's knowledge, I began to read Science and Health. I did not know how I could possibly be cured by so doing, but thought I would at least see what benefit might be derived through reading the book, so commenced at the beginning.

At length I came to where Mrs. Eddy says, "Become conscious for a single moment that Life and intelligence are purely spiritual,—neither in nor of matter,—and the body will then utter no complaints. If suffering from a belief in sickness, you will find yourself suddenly well" (p. 14); and as I read these words they seemed most beautiful to me, though at first I could not fully comprehend them. I read and reread the passage, trying to realize its full meaning, and finally closed the book and meditated upon what I had been reading. In a few moments the full realization of its truth came to me like a light to one in darkness, and I found myself suddenly well, and decided at once that the right place for me was in the Christian Science church.

ANNA RACHEL TAYLOR, Minneapolis, Minn.

I can truly say that God has delivered me from the bondage of sickness, and I am glad to testify to my deliverance from the many ills with which I was beset. For over twenty years I had been under a doctor's care, having one sickness after another, until it seemed there could be nothing more for me to experience. For sixteen years I suffered from a severe stomach trouble, the result of a critical operation. Eleven years later I experienced another operation, but this only relieved me for a short time. During this time I hardly knew what a night's sleep was.

Two years ago one lung was said to be affected, my heart weakened, and my nervous system shattered. As the doctor advised, I spent the summer in the country and the following winter at a sanitarium, returning very much improved in health. Only a few weeks had elapsed, however, before all the old conditions returned. The doctor advised another winter at the sanitarium, saying that I would probably be obliged to go there for several winters. In despair, and in spite of my bitter prejudice, I then turned to Christian Science as a last resort, and asked a friend to take me to a practitioner to be healed. In the first treatment I was healed of the stomach trouble. I have also been perfectly healed of the lung trouble. When I began to take Christian Science treatment I was trying the outdoor cure, but in a short time I was able to sleep in the house with perfect freedom, and I also gained flesh. This healing came in the very locality where I thought I could not live. After several months of treatment I was also healed of a bowel disorder of years' standing, a disease of the feet, and backache, glasses worn constantly for sixteen years were laid aside, and today I am a normal, healthy woman, doing my own housework, which I had not done before for years.

Christian Science has healed me physically and mentally, and for all this healing I am very grateful to God, and to Mrs. Eddy, who through her loyalty to Principle has given us Science and Health, the book that is a constant source of blessing to me.

MRS. ALGER R. BROOKS, Medford, Mass.

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In loving acknowledgment of the benefits received through Christian Science, I offer this testimony of my healing. About two years ago, while participating in a game of football, I met with a painful accident and was carried from the field to the office of a near-by physician, who pronounced the injury a broken collar-bone. The physician bandaged my arm and shoulder in the customary manner, declaring that it would be six weeks before the bandages could be removed. A short time before this occurred we had become interested in Christian Science, and had experienced several beautiful healings in our family. As soon as I reached home, my mother and I decided to telephone a practitioner and ask for assistance, which was lovingly granted. After seven days of absent treatment, I became convinced that the healing was complete and decided to remove the bandages. The physician was informed of my action and immediately called. He admitted that the bone appeared healed, but stated that it would not remain in correct position and that I would probably be deformed unless the bandages were replaced. The physician asked my mother for authority to replace the bandages, and she in turn left the decision entirely with me. Knowing that my healing was complete, I assured the physician that I should place my trust in God, declining to be fettered by material law. At the moment of my decision, I received great spiritual strength and absolute confidence in a God of love, and I then realized as never before why people express their gratitude for our beloved Leader, Mrs. Eddy. The same evening I dressed as usual, placing my suspender over my shoulder without the least inconvenience. The next day I used the shoulder and arm as freely as ever. From the instant Christian Science treatment began, there was absolutely no pain, and all discoloration and swelling disappeared.

Christian Science has been of great benefit to me in many ways. It has helped me in my studies and enabled me to read the Bible understandingly. I wish particularly to express my gratitude for the by-law of The Mother Church Manual which permits pupils to attend the Sunday School until the age of twenty years.

J. SEMER FARNSWORTH, Cincinnati, Ohio.

It affords me pleasure to endorse the above testimony of my son. About two years ago I was instantaneously healed through Christian Science treatment of an acute stomach disorder. I am deeply grateful for the many blessings which Christian Science has brought into my family.

F. W. FARNSWORTH, Cincinnati, Ohio.

It is with a heart full of gratitude that I offer my testimony in behalf of Christian Science, the potency of good and the all-power of God, divine Life, Truth, and Love. I had never been able to be religious, in the old sense of the term, but I found Christian Science so practical that it very soon became my daily helper, and since I have been a student of the Bible, together with our text-book, Science and Health, I have proved myself capable of accomplishing many things which heretofore would have seemed impossible. I wish to tell of some experiences which have come to me in the past three years. The demonstrations were clear-cut, and being young in Science, they meant much to me.

When about eight years old I had an attack of measles, and every precaution was taken to prevent the much-dreaded "after effects;" but after I had been up for a week or more, I completely lost my voice. After three days I partially regained it, but it was very weak. My parents hoped that it would change at the age of fourteen or fifteen and become stronger, but instead it grew much worse at this time. The doctors all said my vocal cords were affected and that my voice would never be any different. The irritation in trying to talk kept up a constant inflammation of the throat, for which a physician treated me steadily at great expense. All through high school I was seldom able to recite orally, and when I went to a practitioner for help in Christian Science my pencil and paper pad had become indispensable. By his help I was very soon able to speak, but my voice remained very weak. After about eleven months of treatment and study, something seemed to break and the register changed. Since then my voice has grown steadily stronger.

I have also found God to be the source of my supply and a very present help in time of need. Not long ago I was suddenly left with but four dollars in my possession, and no prospect of work. Having been all my life a student, I hardly knew how to seek employment; but I went to a Christian Science practitioner for help, and a way of financial betterment was speedily opened to me, and conditions have steadily improved. Through my understanding I have been enabled to rise above all sorts of temptations, and also to be happy in seemingly undesirable surroundings, by keeping close to Truth. For these and many other demonstrations I am most deeply grateful to God, and to our Leader, Mrs. Eddy, for the truth which has helped me so successfully over the seemingly hard places.

K. BERTRAM SITES, Boston, Mass.

[Translated from the German.]

It is with a feeling of deep gratitude to God, and with the hope of helping some fellow-man, that I wish to tell briefly of my experiences in Christian Science. I first had an opportunity to experience the efficacy of Christian Science during my schooldays. At that time I was afraid of getting poor marks at school in some branches, and was very much worried about it, but after applying to a Christian Science practitioner and having had a few treatments, there was such a change that at the end I brought good marks home. When, later on, the result of an examination seemed to be endangered on account of unfavorable influences, this inharmonious condition also was met through Christian Science.

On entering upon a business life my first step was attended by a blessing. Some one else was engaged for the first position which had been held out to me, but after having worked as a substitute and receiving some help in Christian Science, I got a permanent position. The efficacy of Christian Science has been made manifest in my work, when I had to suffer considerably from wrong mental surroundings, for I have been completely relieved of these errors.

I am grateful to God for all these proofs, and to Mrs. Eddy, who through her priceless book, "Science and Health with Key to the Scriptures," has shown to the world the way to divine Truth and Love.

HANS STRUSS, Hannover-Linden, Germany.

When my little girl was four years old she began to have throat trouble, and from that time until she was nine she was very often sick. The family doctor was always called, and finally he advised our having the tonsils removed. This was done, but in a short time she had the same trouble again. My husband had, however, been healed in Christian Science, so I called on the same practitioner to treat the child.

She was taken ill on Sunday, and on Monday morning my husband called on this lady and told her that we wished help in this case too. By Tuesday morning there was not any sign of the throat trouble, and my daughter has not suffered from it since that time, now over three years ago.

MRS. NELLIE HARRIS, Fruitvale, Cal.

One Friday evening there was an uncomfortable feeling in my thumb, and the pain increased so rapidly that it robbed me of my rest that night. Next morning I was so sick that it required an effort for me to leave my bed, and my thumb was badly swollen with what appeared to be a felon. By noon I called to see a Christian Science practi-

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tioner and asked for help. Fear was conquered and I was able to return to the office. During the evening the pain subsided, and I had perfect rest that night. Sunday morning I attended the service with quite a degree of freedom, and by Monday afternoon the opening came without pain. The feeling of distress at my heart was overcome, and my arm became normal. This healing was accomplished with three treatments, and I was able to attend to my duties without losing a minute. Later a new and perfect nail appeared.

The spiritual blessing I received through the above trial brought gratitude to my heart, proving to me that "the hand of the Lord is not shortened, that it cannot save."

MARY R. LAUCKS, York, Pa.

It is with deep thankfulness that I add my testimony to many others, for I have had abundant proofs of God's healing power as taught in Christian Science, and my first experience with this healing truth was beautiful beyond words to express. After having suffered many things for a number of weeks, and medicine having proved of no avail, I at last decided to have Christian Science treatment.

Up to this time I had been afraid to read Science and Health, but now I was ready to read it, and asked for treatment. This was between four and five o'clock in the afternoon, and when the practitioner said that God is Love, and that He did not make me sick, it was the sweetest thing I had ever heard, and a deep peace came over me, such as I had never known before. The supper that night was the first good meal I had eaten for days, and instead of going to sleep sick and discouraged, I was well! The next morning I awoke a new creature; it seemed as though everything was changed, and a sense of joy was with me that I had not known before. Not only was I healed of pain and suffering, but I had found the truth, the "pearl of great price."

This happy condition lasted for some time, then trials seemed to come, and I found that I must study the textbook, "Science and Health with Key to the Scriptures" by Mrs. Eddy, and learn of the great Principle therein revealed that heals every ill. Not many months after this I had the privilege of proving that a little understanding, if faithfully used, will meet the need, even if it be great. One evening just at dusk, as I was leaving a house the surroundings of which were unfamiliar, I stumbled and fell heavily across the steps, striking my forehead on a sharp edge, and my neck received a severe wrench. I cried out, then I seemed to become unconscious, as the fear of death came upon me; but at that moment the thought came to me that I was God's child, and immediately I regained consciousness. I got up trembling, and did not go on the errand, but went back to the house, where I was invited to stay the night. After a while my forehead began to swell, and my friends wanted to send for a doctor; but I begged them to let me alone, and said that I would be all right. How glad I was when the time came to retire, so that I could be alone with God, for by this time my whole body was in pain. The spiritual interpretation of the Lord's Prayer as found in Science and Health (p. 16) had been committed to memory and this was the basis of my treatment. I repeated it many times and tried to realize somewhat of its meaning. About midnight I went to sleep, and when I awoke in the morning all the pain had left me except a little in my neck; but by declaring the truth this, too, yielded in a short time, although the swelling and very marked discoloration still remained. By faithful and persistent work, however, in a few days everything was entirely normal. This is only one of many proofs of the power of Truth which I have had. By my own understanding, with some help from a practitioner, I have been healed of many ills.

About a year and a half ago I went South, and there received class instruction from one of Mrs. Eddy's students, and for this step in Christian Science I am indeed grateful. Many seeming difficulties have since been overcome. I have never been so well and strong in all my life as I am now, and I am indeed grateful for my healing and the many good things that have come into my life since I have learned of this blessed truth. Far more precious than all else, however, is the spiritual uplifting and the understanding of God. I wish to say that I have loved our dear Leader, Mrs. Eddy, from the first time that I ever heard of her, especially for her wonderful book, "Science and Health with Key to the Scriptures," which grows clearer to me all the time.

MISS ANNA ROHR, Ottumwa, Ia.

In grateful acknowledgment of benefits received in Christian Science, I wish to give my testimony. I had occasion to use a strong acid, and not knowing anything about it, my hands were badly burned. I also got some of the acid in one of my eyes, but the bad effect was all overcome in less than an hour. This is only one of the many blessings which I have received in Christian Science. I feel I can never be too thankful to God for what He has done for me and is doing every day. I have learned that a declaration of the truth silences the disturbed senses and destroys all discord. I am truly thankful to God, also to Mrs. Eddy, for the truth which has helped us on our journey from sense to Soul.—MRS. CHRISTENA WITT, Knoxville, Tenn.

Words are inadequate to tell even a small part of the many blessings I have received in Christian Science, but they are sacred to me. One experience may be a help to some, and encourage them to study the Lesson-Sermons which are so carefully prepared for our benefit.

In the spring of 1907 I was studying the current Lesson on this subject, "Are sin, disease, and death real?" It was housecleaning time, and as I was working much harder than usual, a sense of weariness seemed almost to overpower me. At noon I studied the Lesson mentioned, not thinking of my own condition, but greatly desiring to get a better understanding of the truth for a class I was then teaching in Sunday School. After going over the Lesson, I had a few minutes of silent thought, and in less than an hour I was at work again and was very busy all the afternoon. About five o'clock I suddenly realized that I had been perfectly free from any sense of pain or weariness since I had studied the Lesson at noon.

This is only one of the many blessings that have come to me, and I am truly grateful to Mrs. Eddy for giving us "Science and Health with Key to the Scriptures" and her many other writings, also her loving help in endless ways. I am also grateful to those who assist in preparing these Lesson-Sermons and our periodicals, for these all help us to know the truth spoken of by Christ Jesus, who said, "Ye shall know the truth, and the truth shall make you free."

LOTTIE E. BURDICK, London, Ont.

When Christian Science was first presented to me, a number of years ago, through the healing of a friend, I accepted it as a little child might, on trust; but I soon found that I must study, if I would understand what I was relying on. Through the study of the Bible and "Science and Health with Key to the Scriptures" by Mrs. Eddy, I came to know God as my only and sufficient reliance. I was healed of the need of wearing glasses, which I had used for eight years, and of several more or less serious troubles, and then followed the slower healing of a sense of bondage to personality, of a mistaken sense of duty.

For the past seven years I have not missed a meal or an hour of sleep on account of sickness, and for the past five years the way has been growing so much brighter that each week I feel like repeating in our testimony meeting that the week just past has brought me many fresh blessings.

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The privilege of class instruction from one of Mrs. Eddy's students brought a great uplift. Each year brings me a fuller appreciation of our Leader's work, of her wisdom and foresight in each step she bids us take, and it is a pleasure to see the world at large coming to recognize its debt to her.

My own debt to Mrs. Eddy, and the loving help received when my steps were feeble, can only be paid as I pass on to others the understanding of God which the study of Christian Science has brought, and endeavor to follow the command laid down by our Master: "Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven."

GRACE E. MAHLE, Ripley, N. Y.

It is with much love and gratitude for the blessings received through Christian Science that this testimony is given. This truth came to me when I was utterly in despair and cared for nothing; in fact, I could not see anything worth living for, although I seemingly had everything necessary for happiness, health, and all worldly comforts. But, after studying this truth, I soon found that it was my wrong mental attitude which needed changing. When I commenced to apply this Science to my daily living, I had many severe trials to meet; but I can truthfully say that I am thankful even for this, for it has proven more to me than anything that theoretical knowledge could impart, and I have gained a spiritual sense of happiness not dependent upon material surroundings, but grounded in consciousness. When clouds arise they are quickly dispelled, for I know that I am living in eternity now, and the sun is always shining.

I found that in the measure of my understanding of this healing truth the results come. As a family we have received many physical benefits from Christian Science, and it is especially helpful in the education of children. For this spiritual understanding I am very thankful, as there is nothing in the world to compare with it.

MRS. BLANCHE GRILLO, Washington, D. C.

[Translated from the German.]

I wish to give heartfelt thanks for the help received through Christian Science. Before coming to it I often felt very weak physically and depressed mentally, and at times could hardly fulfil my duties. Sorrow and worry took hold of me more and more, and I often did not know which way to turn. Christian Science found me a woman who had lost faith in God and could not see why she should continue life's hard struggle, but the concept of God which I heard elucidated for the first time at a Wednesday evening meeting, gave me new strength and courage. I was able to see immediately that it is not God's will that we should suffer, but rather that it is our erroneous concept of being which is responsible for all our misery.

After I sought comfort in Christian Science my family underwent even heavier trials. Formerly such sorrow would almost have crushed me, but the slight understanding of the Bible which I had gained, and the study of *Der Herold*, were a source of constant strength and help and made me persevere. When I did not seem to be able to lift the burden myself, I always found a practitioner willing to assist me, and it was proven in every instance that God is our refuge and strength, a very present help in trouble. Christian Science has proved in our experience a most effectual help in cases of sickness, and I have often been able to help myself in cases of minor ailments, though twice I did not seem to be able to demonstrate the power of Truth.

In the summer of 1909 I was obliged for the first time to ask for treatment, on account of pain and weakness in the feet and legs. Help was given most willingly, and after a couple of days the discomfort with which I had been struggling in vain for six weeks had entirely disappeared. In February, 1910, I again had to ask for help, on account of weakness of the heart and difficulty in breathing, which for five weeks I had vainly tried to meet, and this trouble was overcome in a couple of days.

I would also like to mention a beautiful instance of healing with my daughter. She was suddenly taken sick in the fall of 1909 with fever and headaches. I immediately declared the truth, apparently with good result, for she improved. The attacks of fever returned, however, and in attending the meeting one night I asked a practitioner to take up treatment for my daughter. When I returned home an acquaintance who met me was very much worried. She knew nothing of Christian Science, but had been to see my daughter and thought she was so ill that she took her temperature. She urged me to go to a physician, as the fever was so high, but I told her that I had provided for the best kind of help. On the following day this acquaintance was very much surprised to find that the fever had disappeared.

For all these proofs of the power of Truth I am filled with gratitude to God. I am also grateful for the selfless life of our dear Leader, which has brought rich blessings to waiting humanity.—TOSKA SEMMIG, Dresden, Germany.

I am truly grateful to God, and to Mrs. Eddy for the help of Christian Science, by which I was led into an understanding of the truth. I was entirely healed of a severe nervous trouble in just one week's treatment. This was five years ago, and since then her many helpful words in giving me the right thought have made it possible for me to demonstrate the healing power of Truth over sickness and error of nearly every kind.

MRS. ANNIE B. HAMILTON, DeKalb, Ill.

I did not come into Christian Science by the royal road of healing, but through the longer, more tortuous one of studying the world's philosophies and religions; until by weary elimination I found at last the true "world religion" which sets suffering humanity free from the law of sin, disease, and death; the gospel of love and mercy that our Master preached on the Galilean hills two thousand years ago; the revelation of Truth's healing power which Mrs. Eddy has manifested again to us. Many "signs and wonders" have been wrought in our home, and as truth is unfolded in our consciousness I feel like the old-time Englishman who taught his children to rise from each meal and say to their parents, "Thanks for a good dinner," for as each demonstration is made my heart goes out in gratitude to our Leader for her teaching and I realize that, laying aside the human sense of personality, hers must have been the most spiritually developed of the age, in that it was chosen as an instrument to voice the message of God to man.

I rejoice that Mrs. Eddy has interpreted to us the great laws of being so that "a wayfaring man though he be a fool shall not err therein;" that she has made the way so plain that little children can realize man's relation to God, and through this sense of "at-one-ment" overcome the errors that flesh is heir to. Only this week my cook's three-year-old boy was badly scalded. Having known the benefits of Christian Science for a year, his mother telephoned me, and I at once went to work for him. She then told him the truth as well as she knew, and soon his sobs ceased and he went about his play, free from pain. After a few days the evidences of the severe burn disappeared.

So day after day more of God's goodness is revealed in our lives, and day after day I grow more and more thankful for having been taught to look above personality to Principle, and to follow in the path of peace which Christ Jesus laid out and toward which our Leader has directed our weary, wandering feet. Truly of worthy Christian Scientists it may be said, "They shall not hunger nor thirst;

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neither shall the heat nor sun smite them: for he that hath mercy upon them shall lead them, even by the springs of water shall he guide them. And I will make all my mountains a way, and my highways shall be exalted."

LOUISA COOKE DON-CARLOS, Lawrence, Kan.

About six years ago I was healed, through Christian Science, of a supposedly malignant growth on my forehead, which one of the leading surgeons here warned me about, as he was a friend of our family. He said nothing but an operation could stop the growth from spreading all over my forehead. The choice was given me of an operation or Christian Science treatment, and I chose the latter and asked a practitioner for help. In about six months the sore had entirely disappeared, and it left no scar. This seemed very wonderful to me, as for three years I had had constant trouble, and no material means helped it in the least. I have found Christian Science of benefit in many other ways since then, and have been able to overcome other seeming difficulties. I enjoy the *Sentinel*, *Journal*, and all the Science literature very much. It is a great comfort and help. I was over seventy-five when I first turned to Christian Science some years ago. I appreciate more and more Mrs. Eddy's life of self-denial, her great love for humanity, and her pure thought which made it possible for her to rediscover this healing truth for us.

MRS. ELIZABETH R. PIERCE, Melbourne, Australia.

I wish to say that I have been entirely cured of the rheumatism which afflicted me some time ago. I was first attended by a physician, and everything was done for me, but I was becoming worse instead of better. After I was confined to my bed I was advised to take up Christian Science, which I did, and began to receive its benefits in a short time.—J. E. MCCARTY, Berlin, N. H.

My husband was afflicted with a rheumatic trouble which caused him a great deal of suffering. He was for several weeks confined to the bed and not even able to move without help. He had the best doctor in our city, but instead of getting better he was getting worse every day, until I advised him to try Christian Science, as I had been healed a few years ago through its treatment. He consented, and in a very short time he was cured so that he was able to be out and he has been free from the disease ever since.

MRS. J. E. MCCARTY, Berlin, N. H.

[Written for the *Sentinel*.]

THOUGHT.

GERTRUDE RING HOMANS.

NOTHING but thought can scale the stars,
Though bird-men hover high,
To ravel the riddle why ruddy Mars
Should flare like a great red eye.

Nothing but thought as far can leap
As the nebulous milky way
To tell how the misty star-paths sweep
'Round the central orb of day.

Nothing but thought its poise can hold
In the track of the comet's rush,
Projected out of the ether cold
Through the blue empyrean hush.

And nothing but thought beyond can rise
With its own desire as wings
To the infinite Mind-cause, ever wise,
And voice what the cosmos sings.

FROM OUR EXCHANGES.

[Frank S. Dietrich in *Pacific Baptist*.]

There is a growing consciousness of human brotherhood, with a demand that mere platitudes of justice and mercy shall be translated into working principles of daily conduct, and that greater protection shall be given to the weak against the strong. Granting that this prevalent spirit of reform may in some of its activities have assumed and may in the future assume fantastic shapes, and that some of its demands are visionary and must fail of practical results, there is no probability that there will be a reversion to former conditions. The tide of emotion and sentiment which runs so strong today may be expected to ebb again, but it will not obliterate the impressions that have been made of certain fundamental and eternal truths which in our pride and self-sufficiency we were inclined to forget or to ignore. We are learning in fact what we already knew in theory, that all national stability and permanent social progress are primarily conditioned upon the integrity and the strength of personal character. From congratulating ourselves upon the wonderful advancement we have made in government and material wealth, and upon the freedom, the luxury, and the magnificence of our civilization, we are turning aside to inquire whether or not we are also producing such character as will meet the demands and endure the strain to which the individual is necessarily subjected in the complex environment of our free modern life. The realization is growing upon us that duty is more difficult today than it was a hundred years ago, and that morality is less simple; that freedom must guard against irreverence; that extreme individualism breeds selfishness; and that greed thrives as there is an abundance with which it is supplied. It is being observed that while new burdens are being laid upon the individual and the demands for moral intelligence and moral strength are upon the increase, there is no corresponding increase in the attention being paid to moral training.

[A correspondent in *Watchman*.]

To me the Bible is something far better than law and authority. It is a book of religious experience. It is the history of the spiritual development of a nation, and as such it is full of wisdom and truth. It shows how God reveals Himself in and through human life. It is replete with object-lessons; some of them object-lessons in virtue, and therefore to be copied; some of them object-lessons in vice, and therefore to be shunned. It contains the story of Jesus' life and teachings. It reveals him as "the way, the truth, and the life." Even the Old Testament Scriptures testify of Him, and the New Testament reveals his Spirit and shows me how I am to be good like him. It teaches me to yield myself to him as my Master and to his Spirit as my guide. And because I recognize the principle of progress in revelation, and believe I have a right to evaluate the various parts of the Bible according to their moral and religious quality, I do not feel obliged to explain away discrepancies, or harmonize the cosmogony of Genesis with the conclusions of modern science, or justify the slaughter of defenseless women and children, or throw a mantle over the sins of the heroes of the Old Testament.

[*Examiner*.]

No reasonable mind can fail to observe that the Bible, diligently studied, not in a critical but a devotional frame of mind, exercises a potent influence in molding the life of the student. Bad men have become good men, and good men better, as the result of such study of this book. To what quality shall this influence be ascribed? That it is pervaded by a spirit distinctly its own, a spirit that impresses and stimulates the spirit of man, is manifest to every unprejudiced beholder. In view of these things, is it unreasonable to believe that it is, in some way unknown to us,

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an inspired book, imbued with the thoughs of God? As to the method of the inspiration, there may be honest differences of opinion: but as to the fact of its inspiration, the unique power it exerts, and the singular results it achieves, bear conclusive testimony to every candid mind.

[Rev. C. A. S. Dwight, Ph.D., in *Christian Intelligencer.*]

Religious religion is to know God, and Jesus Christ whom He has sent, to do justly, and to love mercy, and to walk humbly with one's God, to believe (as much as lieth in one) clearly, and to love purely; to be (we say it reverently) a modern incarnation of Christ, and to fill one's life with the acts, if not the miracles, of an apostle. "If this be religion," some man will say, "it is a hard thing!" Yes; for life was never meant to be easy, but grand. Religious religion is the only kind of faith worth holding, for it is the only sort that will stand. And religious religion is practically unattainable, save in close and conscious fellowship with the Saviour, Son of God. When all has been written and said, by philosophers or poets, professional theologians or lay students of ethnic faiths, religion—in the phrase of the master of Trinity College, Cambridge, quoted by Johnston Ross—is "Jesus in a man."

[Rev. Walter Leopold Bennett, M.A., in *Christian Work and Evangelist.*]

The only thorough method for the evangelical church to deal with its crisis is to undertake a radical revision of its creeds. In a sense the church has accepted the new thought. The preaching in many of the pulpits from Maine to California absolutely disregards every anachronistic doctrine, but no statement has as yet been made by the great communions. The clergy preach the new, at least some of them do, but they subscribe to the old. They are building modern houses on the old foundations. Who can blame the people for not trusting themselves more heartily to the protection which they offer? In fact, the main cause of the present crisis is to be found in the cowardice of the ministers.

[Harold Begbie in *Christian World.*]

I think it is infinitely more beautiful, more exalting, and more sublime to raise our eyes to Christ as the bringer of good news, as the radiant messenger from God, as the light of the world, and the Son of man breathing blessing and encouragement on humanity, than to regard him as a victim offered in expiation of our sins. I think there is an incomparable grandeur in the faith which cherishes the incarnation as God's love-message to the struggling hosts of the human race. I feel no loss of reverence in this attitude toward the Saviour, but a loss of perplexity and a great accession of wonder, worship, and devotion.

[*British Congregationalist.*]

"Come, let us to the Lord our God, with contrite hearts return." If we will love and master and interpret the Scriptures and hide our life with Christ in God, until God be all and in all, we shall prove the reality of the supernatural for ourselves and others. The dry bones will live when the Spirit of God breathes upon them. Nor is Christ far from his people. In all our churches he lives and works, and would fain work more mightily.

[Dr. Orchard in *Christian Commonwealth.*]

One thing is certain, Jesus did not regard his cures as miracles in the modern sense. He believed that his disciples could do them, and he placed no evidential value upon his own possession of this power. While the subject is still, therefore, very obscure, the general position seems to be open that we ought not to submit to pain and suffering as something inevitable.

[*Living Church.*]

Goodness in this world has need of patience. But there is this to say, though the individual life seems often to be sacrificed for the sake of the kingdom of God, it is of such sacrifice that the kingdom is triumphing.

SPECIAL ANNOUNCEMENTS.

FROM THE PUBLISHER OF MRS. EDDY'S WORKS.

THE CHRISTIAN SCIENCE TEXT-BOOK, "SCIENCE AND HEALTH WITH KEY TO THE SCRIPTURES."

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

ATTENTION IS CALLED to the new volume, "Poems by Mary Baker Eddy," now on sale. Specially bound; 79 pages.

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

FROM THE EDITOR.

All manuscripts submitted for publication in the *Sentinel, Journal,* and *Herold,* whether articles, poems, or testimonies, and all correspondence relating thereto, should be addressed to the EDITOR, and not to individuals.

FROM THE SOCIETY.

Attention is called to the following reprints printed in Swedish: "Hvad Ar Bön?" "Lagens Välde," "Det Ondas Natur," "Helvete och Himmel," "Människans Gemenskap Med Gud," "Verklighet," "Det Ar En Ström," "Förklaring Af Kristligt Helande," "Den Yppersta Egenskapen I Christian Science," "Underverken," "Det Ondas Ofvervinnande," "Var Väktare," "Riklig Tillgang," "Kristendom Och Vetenskap." Ten copies to one address, prepaid, 10 cents; one hundred copies to one address, 75 cents; five hundred copies to one address, $3.00; one thousand copies to one address, $5.00.

NEW MUSIC

Two of our Leader's poems, "Shepherd, show me how to go," and "Love," set to music by Frederic W. Root, are now on sale by the Society, and attention is called to the advertisement on the inside back cover page of this week's *Sentinel* for description and price.

NEW POST CARDS OF THE MOTHER CHURCH.

Post card photogravure, in sepia tint; an exact reproduction of the large photogravure of The Mother Church Buildings and Publishing House with parkway in foreground. Single copy, 5 cents; twenty-five copies, $1.15; one hundred copies, $4.25.

FROM THE CLERK OF THE MOTHER CHURCH.

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

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

FROM THE CHURCH TREASURER.

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

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

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

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The Christian Science Quarterly

Published January, April, July, and October.

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

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CHRISTIAN SCIENCE SENTINEL

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

Vol. XIII. No. 28.

BOSTON, MARCH 11, 1911

CONTENTS OF THIS NUMBER

ITEMS OF INTEREST. Brief Mention of Important Events. 542
HAS MAN A DUAL NATURE? Clarence W. Chadwick. 543
LIFE SPIRITUALLY DISCERNED. Elinor F. Edwards. 544
TRUE INDIVIDUALISM. . . E. J. Maria. 544
NEEDFUL ACTION. Alexander P. Robertson, M.D. 545
A PROBLEM AND ITS RESULTS. Davenport Bromfield. 546
OUTLINING. . . . . Percy Taylor. 546
LOVE (Poem.) . . . . . Charles Johnson. 546
SELECTED ARTICLES. 547
LISTENING (Poem.) . . M. Lenore Corey. 549
EDITORIAL.
A Practical Religion. 550
An Article of Faith. 550
"The power of an endless life." 550
AMONG THE CHURCHES.
Rocky Ford, Col. 551
Lexington, Ky. 551
Bay City, Mich. 551
THE LECTURES.
Bartlesville, Okla. 552
Plainfield, N. J. 552
Galveston, Tex. 552
TESTIMONIES OF HEALING. 553
FROM OUR EXCHANGES. 557



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



A NOBLE TYPE OF GOOD HEROIC WOMANHOOD

THE CHRISTIAN SCIENCE PUBLISHING SOCIETY
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ITEMS OF INTEREST.

National.

A resolve of the Massachusetts Senate provides that the Governor, with the advice and consent of the council, shall appoint a commission of seven citizens of the commonwealth, to consider in what manner Massachusetts may best cooperate with the federal government in the construction of a ship canal—free and open to the commerce of the world and without toll for the passage of freight across the state, as now being surveyed by the engineers of the war department. The canal would be a link of the proposed intracoastal waterway between Boston and Rio Grande in Texas, and in harmony with the plan advocated by the Atlantic Deeper Waterways Association. The commission shall consider how best the commonwealth may cooperate with other states along the Atlantic seaboard in the development of inland waterways, and shall consider the value of such a canal to the state in the development of industries, the reduction in the cost of handling raw material and manufactured products, and the benefit to transportation generally along the Atlantic coast.

The number of federal office-holders amounts to 411,322. Of this number the President appoints, by and with the advice and consent of the Senate, only 9,846. There are under civil service rules 262,608, of which the post-office department has 147,727. The treasury department has 27,093, the war department, exclusive of officers and enlisted men of the army, 28,102; the department of justice, 5,700; the department of agriculture, 12,519; the department of the interior, 14,262; the department of commerce and labor, 14,797; the government printing office, 3,925; the interstate commerce commission, 614, and the Smithsonian Institution, 424. The President has 993 appointments which do not require the consent of the Senate, and 846 of them are in the department of justice.

The Senate committee on foreign relations reported favorably the Honduran financial treaty, which in brief throws the protection of the United States over a contract made between the Honduran government and the J. P. Morgan interests for the refunding of the enormous outstanding foreign debt of Honduras, on a basis of one to fifteen. This will be the opening wedge for a series of similar treaties between the United States and countries of Central and South America, and will remove any pretext for interference by European governments in the affairs of the American republics.

Attorney-General Wickersham is considering a proposition made by the Southern Pacific Railroad Company to return to the government thirty thousand acres of mineral land in Nevada, valued at approximately seventy-five million dollars, which was illegally patented twelve years ago, providing the government withdraws all suits it has against the company for land illegally patented. The company admits that part of the lands contain minerals, and is willing to relinquish them, providing the government allows the railroad to keep the remainder (forty thousand acres) which it says does not contain minerals.

Half the concrete work on the locks at Gatun is completed. The uppermost of the three pairs of locks is finished and awaits installation of the gate machinery. Work on the lowest pair has just started and the middle pair is well under way. The full height of the locks on the lower end will be seventy-nine feet, and before the end of the next rainy season, one year from now, the work will be done. Shipments for structural steel for the gates will arrive in five weeks. The locks are one thousand feet long. They are in effect giant monoliths.

The House passed the bill recommended by Secretary of the Treasury MacVeagh, providing that none of the two hundred and ninety million dollars of Panama Canal bonds authorized in the Payne tariff law shall be received as security for the issue of circulating notes. The purpose of the legislation, it is said, is to protect the seven hundred million dollars of two per cent United States bonds, now outstanding, from depreciation.

From a careful investigation it appears that it will require the expenditure in the next five years of $2,717,500 to put Central Park, New York city, in a condition in keeping with its reputation as one of the most beautiful parks possessed by any city in the world.

Governor Harmon of Ohio has signed the Reynolds non-partizan judiciary election bill, which provides for the election of all judges, from justice of the peace to members of the supreme court, on a separate ballot without party designation.

The interstate commerce commission has decided that the railways shall not be permitted to increase their freight rates, and the railroads have thus far accepted the decision.

By a vote of fifty-four to thirty-three, seven less than the necessary two thirds, the Senate refused to pass the Borah resolution for a constitutional amendment providing for the direct election of United States senators.

In a nine-days campaign New London, Conn., has raised an endowment fund of $104,225.05 for the Woman's College of Connecticut, which it is planned to establish there.

Senator Lorimer won last week by a vote of forty-six to forty, and will retain his seat in the United States Senate as the junior member from Illinois.

John Hays Hammond has been appointed to represent the United States at the coronation of King George.

International.

The second reading stage of the Lords veto bill opened in the House of Commons Feb. 27. Premier Asquith having formally moved the second reading of the measure, which is designed to restrict the authority of the upper chamber over legislation originating in the House of Commons, J. Austen Chamberlain moved a Unionist amendment to the effect that the House would welcome the introduction of a bill to reform the composition of the House of Lords while maintaining its independence as a second chamber, but declined to proceed with a measure which placed all effective legislative authority in the hands of a single chamber and offered no safeguard against grave changes made without the consent of the people.

Premier Aristide Briand, who succeeded Clemenceau as the head of the French cabinet on July 23, 1909, tendered the resignation of his ministry to President Fallières, Feb. 27. On Nov. 2 last Briand formally retired, but a few hours later he was restored to power and formed a new cabinet from which all elements not thoroughly in sympathy with his attitude toward labor had been eliminated. The situation at present is wholly different, and the premier had declared himself weary of the bickerings of Parliament and the intrigues of the groups nominally supporting him, and expressed the wish that he might be relieved of the responsibilities of government.

The Chinese government apparently has determined to contest the demands of the Russian government in the matter of extension of trade relations and the recognition of special privileges in the Province of Ili, northwestern China, and has addressed a note to the St. Petersburg foreign office in reply to the ultimatum, threatening a military demonstration in Turkestan. The note in substance is a sweeping denial of the charges made by the Russian government that China has violated the provisions of the treaty of 1881, so far as they relate to consular officers and the rights of Russian merchants in the northwestern provinces of China.

A scheme has been inaugurated by which three German engineering schools are to be founded in China, that is, one high school, or an institution of university rank, and two secondary schools. It is understood that it will be necessary to raise capital to the amount of about one million five hundred thousand or two million marks in order to carry out the scheme. Considerable sums have already been subscribed and several well-known persons are cooperating for the purpose of obtaining the remaining necessary capital.

Negotiations have been in progress for some little time between the French government and the Porte for the concession to France of contracts for the construction of railways in Albania and eastern Anatolia, and it is said that concessions already have been granted by Turkey to France for railways of a total of thirteen hundred and sixty-six miles.

The will of Baron de Rothschild, head of the Austrian branch of the Rothschild house, has been filed for probate, and bequeathed five hundred thousand dollars to charity. The value of the estate has been estimated as high as two hundred million dollars.

The Chinese census enumeration, which was carried on through the customs authorities, has, except in a few provinces, been completed, and according to its results the total number of the inhabitants of China is 439,214,000.

Industrial and Commercial.

A party of American and Jamaican planters have left Kingston, Jamaica, for Hayti to prospect for land for the cultivation of bananas to supply the American market and to investigate the possibilities for the construction of a railroad in that republic. Other Jamaican planters are arranging to follow, and indications are that Hayti may become a powerful competitor of Jamaica in the banana trade.

A bill is before the Massachusetts Legislature which calls for a standard apple barrel which shall have a length of stave not less than 28½ inches, diameter of head not less than 17⅛ inches, and circumference of bilge not less than 64 inches. Barrels of other dimensions must be marked "Not a standard Massachusetts barrel."

The outlay for veneer material, both domestic and imported woods, during the calendar year 1909 was $8,977,516. The number of establishments engaged in the manufacture of veneers during 1909 was six hundred and thirty-seven.

Tanbark and tanning extracts were consumed in the United States during the calendar year 1909 to the value of $21,904,927.

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CHRISTIAN SCIENCE SENTINEL

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

HAS MAN A DUAL NATURE?

CLARENCE W. CHADWICK.

HUMAN belief says that man is both mortal and immortal, both human and divine, both evil and good. The highest ethical and moral teaching of the past has upheld the belief that man exists in a state of dualism. Popular theology has likewise done its part in bolstering up the supposition of a dual man. Back of all such contention lies a mistaken sense of God, and only as this mistaken sense gives place to the right idea of the creator, can the true nature of creation be discerned. The starting-point for all scientific and logical deductions is God. If one's concept of God proves to be erroneous, his concept of man must also be erroneous. Man being the image and likeness of his creator, if this creator is conceived to be possessed of a dual nature, so must man be. If good and evil blend in God, so must they blend in man.

Christian Science deals with this subject from the standpoint of demonstration. It accepts the Scriptural teaching that God is infinite Spirit, and from this premise it draws the only possible conclusion to be deduced, to wit, that man, to be God's image and likeness, must be just as spiritual as Spirit is. It does not stop here, but goes to work to prove its conclusion true. It reasons on this wise: Since Spirit is infinite, there can be but one Spirit, therefore Spirit is the only creator, power, or causation, and since Spirit is good and not evil, everything emanating from Spirit must be spiritual and good. This being true, whatever assumes to contradict this conclusion must be false.

The evidence before the physical senses contradicts both the premise and conclusion of Christian Science. These so-called senses declare that man is sick and a sinner. Such evidence being false, it must not and cannot be accepted or believed. He who reasons thus insists upon maintaining a correct mental attitude by refusing to accept false testimony, and the result is that the so-called evidence of disease and sin disappears. Physical and moral healing is thus proven to be the outcome of an all-good God, and man to be the spiritual image and likeness of this God. No other conclusion can be deduced from the evidence in hand, and thrice blessed and happy is he who reaches this point in demonstration of the omnipotence of Spirit and of the perfection of Spirit's creation. To him it is the crossing of the threshold of the kingdom of heaven on earth.

Quite recently the writer was told of the experience of a person who had gone to a Christian Science practitioner for consultation, after having been assured by *materia medica* that an immediate surgical operation would be necessary. In one or two treatments this person was healed of the belief in a popular malady which medicine is not supposed to reach, and is now well and happy. How was this healing accomplished? By knowing that man, being created in the image and likeness of Spirit, is wholly spiritual, and therefore not possessed of any dual nature. Thousands of such cases are daily being restored to health and strength through this normal, scientific, and practical understanding of God and man as presented to the world in Christian Science. Christian Scientists believe that such a demonstrable understanding of omnipotence is well worth working for, and that the salvation of the human race depends upon the application of its rules in daily living.

The prophet Isaiah has prescribed a rule which, if obeyed in the light of Christian Science, will lead the whole world out of darkness into the light of spiritual understanding and its application to human needs. He says, "Cease ye from man, whose breath is in his nostrils: for wherein is he to be accounted of?" This is precisely what Christian Science is calling upon the Christian world to do today, to cease "from man, whose breath is in his nostrils." How are they obeying the command? By learning the truth about man in divine Science,—that he is not a mortal sinner embodying an immortal soul, that he never had and never will have any dual nature, being conceived in the image and likeness of Spirit. The one who gains this correct concept of God and man, and adheres to it in thought and deed, will refuse to accept sense testimony concerning man, will refuse to believe that man is born of woman, will refuse to admit that the image and likeness of perfect Spirit has become marred through contact with evil or sin. He will cease to believe that which is untrue about God and His perfect man, and in doing so the sick will be healed, the sorrowing and depressed will be comforted, the fearful will be calmed, and the sinner will be reformed.

Had the prophet's admonition to cease believing in the so-called dust-man been intelligently obeyed by professing Christians, the healing works of Jesus' disciples would have been perpetuated, instead of being relegated to a dead past. They are reinstated today in Christian Science for no other reason than that the truth about God and man has been unearthed and made so plain to the world, through the unselfish labors of the revered Discoverer and Founder of Christian Science, that her followers have caught the true meaning of Jesus' spiritual teaching and have been enabled to apply it to every-day needs. In the light of reason and revelation they find no way of accounting for a man that bears no resemblance to his creator. They have accordingly ceased to think that man is a mere creature or worm of the dust, have ceased to dishonor God by admitting a marred image, and have begun to contemplate a perfect thought model as the only possible way of ever reaching the Science of being. They go to the bedside of the sick and dying, but they no longer judge "according to the appearance," no longer think thoughts of weakness, pain, fear, sorrow, and death; but they cease "from man, whose breath is in his nostrils," cease to acknowledge that man has any other than the nature of Spirit: and the result is something far more health-giving, joy-inspiring, and life-bestowing than was ever accomplished by looking long-faced and thinking thoughts which when believed send thousands upon thousands of innocent people to their graves.

It is indeed high time for professing Christians to awaken from the Adam-dream which forever presents a blending of good and evil; high time to cease thinking thoughts

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that God never imparts to His image and likeness. Not until they learn to reject from consciousness what is untrue concerning God's spiritual image, can they obey the injunction, "Cease ye from man, whose breath is in his nostrils." All that one hears about the "denial" of disease and sin and the "handling" of error in Christian Science is summed up in this one thought of obedience to the command to cease to believe that man is endowed with qualities that are not spiritual and Godlike.

That God is infinite Spirit, and the author of good only, must be accepted, believed, and understood as a fundamental basis from which to think and reason rationally and scientifically concerning man and the universe. There is no other platform for a Christian to stand on if he would arrive at correct conclusions concerning created things or ideas. Through logical reasoning and demonstration the Christian Scientist proves beyond all cavil that God's man does not exist in a state of duality, but that he is now as spiritual and perfect as he ever was or ever can be. Humanity with this proof before them have but one thing to do, and that is to work out of and overcome all belief in a supposititious mortal or fleshly existence; in other words, they have but to put off the old or belief man, to find that the new or spiritual man, "created in righteousness and true holiness," is the only real man there is or ever can be.

LIFE SPIRITUALLY DISCERNED.

ELINOR F. EDWARDS.

WHO can estimate the importance of rightly understanding the words we use, especially the true significance of these two short words, life and death. Paul's definition is metaphysical and correct: "To be spiritually minded is life": "to be carnally minded is death." Life and death are, then, conditions of thought; and to the degree that thought is spiritual—that is, honest, unselfish, loving, and pure—it partakes of life; but if thought is dishonest, selfish, unloving, or impure, it presages death.

The expression is often heard, "I am tired to death," but the time must inevitably come when every one shall say, "I am tired of death;" in other words, "I am tired of my own selfishness, ingratitude, unlovingness, and inertia;" and to cry out with St. Paul, "Who shall deliver me from the body of this death?" When thought has even begun to turn in the direction of Life, and as the desire increases to show more love and consideration for others, the mortal is being put off and the immortal sense put on. Thus does one learn something of what the words life and death really mean.

If to be spiritually minded is life, then the most exuberant sense of physical life is not life, nor is the word death, as applied only to a material body, the correct use of that word, nor can humanity ever be delivered from dying by such a belief. Jesus said, "Fear not them which kill the body, but are not able to kill the soul: but rather fear him which is able to destroy both soul and body in hell." That is, we may well fear or shrink from moral death, deadness to the spiritual qualities of compassion, gratitude, purity, and unselfishness, and strongly resist the subtlety of inertia, destructive criticism, and the selfishness which would benumb or kill one's spiritual sense. Christ Jesus said, "This is life eternal, that they might know thee the only true God"—that they might exercise Godlike qualities of thought. To know God is to have the Mind which was in Christ Jesus, and in proportion to the daily activity of right thought, an individual is even now entering into life eternal, which is the only immortality there is or ever can be, since the qualities of thought which express God are free from change and decay.

Today there are countless thousands who through understanding in some degree the correct definition of life and death can say, "I was dead, but I am alive;" and they can never go back and be as dead as they were before. Over such "the second death" has no power. Mrs. Eddy, the Leader of that vast procession whose faces shine with the light of Life, over forty years ago reversed the sentence of death pronounced upon her, and then with a faith in the allness of Mind which grew with every passing hour, she showed the world that its ever-present savior is the love of righteousness and the practice of it. And there is no other way by which humanity can be saved from its unutterable woes, except through the individual choice and practice of good.

Our great Leader has taught us by precept and example what it means to rise with Christ, viz., to rise into greater faith in Spirit, in the power and allness of God, into more compassion, purity, and love, into a clearer understanding of the irresistible power of a purpose at one with God. She was inspired to write a text-book upon this subject, so that thousands who never saw her personality have had the sentence of death reversed for them by the study of this book. Many others have been raised from moral death or deadness into righteousness, purity, and peace. As she rose above the belief that life is in matter, to the understanding that Spirit is the only Life, she gained the true concept of God and His universe, which came to her as a revelation. This has raised and will continue to raise the dead of all nations, until there shall be no more death, but all the earth shall be filled with the understanding of Life, even as the waters cover the sea.

Mrs. Eddy's discovery of Christian Science was a saving necessity in an age lost in materialism, and it has broken the fetters of superstition, mystery, man-made creeds, and the belief in heredity; it has opened the prison doors for those who were bound physically, mentally, and morally; and to those who "through fear of death were all their lifetime subject to bondage," it has brought freedom and joy; it has thrown down the gates of brass, the bonds of inertia, poverty, despair, sickness, and misery of every name and nature. It has brought health to the body and peace incomparable to the mind diseased. They who were in graves of sloth and selfishness have heard the voice of the Son of God, and have come forth into active, joyful service of good. And whosoever will may "take the water of life freely;" whoever desires to understand the difference between life and death, and will make the effort to change thought and conduct, may have this true sense of life and have it more abundantly.

TRUE INDIVIDUALISM.

E. J. MARIA.

A PROPER sense of individualism is most requisite in a progressive community; more particularly in a democracy where common responsibility and common equality constitute the principal features which render individual uplift indispensable for democratic growth. Taken literally, the word individualism conveys a certain sense of egoism or self-interest, but in reality there is no selfishness in true individualism. On the contrary, true individualism includes generosity, manliness, kindness, self-respect, moral courage, and all the superior qualities that contribute to the building up of a genuinely fine character.

It is customary to regard the human will as a prominent factor in the development of individual character. Men of robust wills are generally considered the most capable of great achievement. Humanly speaking, this may be correct, so far as temporary and earthly things are concerned. Upon test, however, the human will proves hopelessly lacking in efficiency. History abounds in instances where self-determination has been an important factor in the accomplishment of great deeds; where a certain fearlessness has enabled persons to attain to those summits of power

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which in due time crumble and fall. Napoleon's career, for instance, affords a splendid example of the acquirement of power through self-confidence or self-will. What a contrast, however, between his career and that of Lincoln, whose whole life was one of uninterrupted faith in and reliance upon the Almighty! Both of these men had a remarkable individuality; each in his own way. Both achieved greatness, and the career of both had a notable bearing on the physical and moral condition of the civilized world. The individualism expressed by these two men, however, was far from being on a par with respect to its basis and quality. If one was constructive and founded on love, the other was destructive, having for its aim self-glory and for its foundation the human will.

Strength of character based on spiritual realization characterizes true individualism. Moral independence is imperatively essential to the making of substantial individuality; spiritual accomplishment forms the basis of a truly progressive life. If a community is to be elevated, its standard of spirituality must be advanced. Ultraconservatism is as much of an impediment to spiritual growth as it is to everything else. Unless time-honored doctrines and systems of religion are disarmed of their dominating influence over human sense, there is little hope for advancement along religious lines. The same religious conventionalism that landed Jesus on the cross, two thousand years ago, is still at work, resisting vigorously all attempts toward expansion of thought; it is the tyrant which would hold within its grip the narrow-minded. In olden times, human laws, governed by prejudice, sanctioned the crucifixion of men, and mortal mind is no less tyrannical today.

The first stumbling-block to progress is ignorance; then comes that unwarranted contentment with supposed facts which leaves the mental soil barren of growth. To reject an idea without looking into it is as detrimental as not to look into it before adopting it. Grasping the verities of being is the one and only right way to gain individual progress. Unless we entertain right ideas about being we cannot hope to grow in true individuality. To try to realize the material or materialize the real gives no promise of yielding a true concept of being. Because a given belief satisfied the thought of our fathers is no binding reason why it should satisfy ours. If our fathers had to shift aimlessly in the darkness of their ignorance, are we to hold on to that ignorance, irrespective of the opportunities that we are having to outgrow it? Indeed, very few people are broad enough to behold the virtue in breadth of view.

Today a change has come. The advent of Christian Science marks the dawning of a new epoch in the annals of thought. As Mrs. Eddy says, "contentment with the past and the cold conventionality of materialism are crumbling away" (Science and Health, Pref., p. vii.). True individualism is asserting itself by ignoring the demands of conventionalism. Amid all the tendency in mortals to revolt against any attempt to invade established customs, there have radiated, from a nucleus of light, lustrous beams which are now illuminating the world. Not religion only, but society, as well as our political, economic, and domestic life, have received a new impetus, and are now speeding toward a higher goal. The world may not yet recognize the fundamental cause that is working such a remarkable change in the general status of mankind, but no careful, unprejudiced observer can fail to note how every department of human life is being pervaded by the "Spirit of truth" as revealed in Christian Science.

True individualism, as enhanced by Christian Science, is furnishing human life a new and progressive order, in general. Economically, business men are beginning to realize the groundlessness of fear, and this in itself is sufficient to implant confidence and stimulate activity in the world of trade. A greater sense of security is pervading the commercial atmosphere. Optimism is clearing the field of vision for thought to operate freely. Evil is much less dwelt upon, so that the human mind has now a better chance to work along legitimate lines. Business common sense is being developed in keeping with a high moral standard, and customs and practices which are not in conformity with it are being gradually discarded. Expansion is indispensable for growth in business, and anything that eliminates that which retards legitimate expansion will help further growth. Only reasonable conservatism can influence a business man who is well posted in the Science of being. His sense of discretion, uncontaminated by fear, will lead him to a safe and judicious course. Those who are actually leaning on divine guidance in the management of their affairs are never in danger of either overexpansion or ultraconservatism.

Socially, Christian Science is foremost among the forces working for the amelioration of modern society. Social formalism is no more a barrier to progress in true manners. It is a simple matter for love to impart grace and refinement to an individuality where vulgarity once prevailed. Morality is playing a principal part in determining what is consistent with culture, common sense, and decency. Manliness, generosity, politeness, modesty, gentleness, courtesy, etc., have found at last the proper foundation for growth. What is condemned morally is no more socially entertained, and morally sound acts, hitherto deemed improper from a social point of view, are no more looked upon with contempt.

It is domestically, perhaps, that the change is the most in evidence, for the reason that home life is the least conventional, and therefore offers the least resistance. There is always less selfishness in the home, whatever the error therein with which Truth has to come in conflict. Though for a time it may display signs of unusual strength and activity, it is generally quicker to surrender. The happiness of many a home has been actually redeemed through the introduction of Christian Science, and the misery of many others successfully averted. Rejoicing, which is nature's bequest to truth-seekers, is a valuable life asset of which no household can afford to lack. Congeniality is natural where truth and love abide. Where love is predominant, it requires no effort to cultivate peace. No such thing as involuntary, disagreeable concessions would be necessary with which to purchase harmony, where selfishness is left no room to breed its own discords.

NEEDFUL ACTION.

ALEXANDER P. ROBERTSON, M.D.

Mrs. Eddy tells us that "it is easier to desire Truth than to rid one's self of error. Mortals may seek the understanding of Christian Science, but they will not be able to glean from Christian Science the facts of being, without striving for them" (Science and Health, p. 322). She also says, "Divine Love always has met and always will meet every human need" (*Ibid.*, p. 494). Note carefully that Mrs. Eddy here uses the words "meet" and "met." She does not say that divine Love will come all the way to where we are idly sitting, waiting, moping, dozing, dreaming, wondering why the healing is so long in coming to us, but she does say that divine Love "always has met and always will meet;" and this implies motion, movement, action on our part, a rousing up, a getting up, a going toward divine Love. If we are willing to do our part, we have the positive statement of those who have tested it that every human need is met by divine Love.

In the story of the prodigal son we read, "I will arise and go to my father." Now this was a good resolution, but to become effective it required action, otherwise he would have remained to feed upon the husks. But he arose and came, and we read that while he was yet a long way off his father saw him and ran and met him. Action, always action! In Revelation we read, "Behold, I stand

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at the door, and knock: if any man hear my voice, and open the door, I will come in to him." Again action is indicated —ever action on our part. We must wake up, hear the voice, get up and open the door. There is always some work for us to do, some act for us to perform.

We also have the promises to "him that overcometh." The use of this word overcome includes action, it implies that a struggle has preceded the mastery. It would not be used to express anything which might come to us while inactive; when we are in a mesmeric doze, nor when we are fearful or doubtful. But when with sincere desire, with earnest motive, with fervent hope, with confident trust, we strive for the mastery, then we overcome, and we become victors.

The Master said to the disciples, "What I say unto you I say unto all, Watch." We need to be ever alert, always active, never doubting, but striving earnestly to know, to understand that divine Love is ever ready to meet us on the way.

A PROBLEM AND ITS RESULTS.

DAVENPORT BROMFIELD.

SOME time ago the writer had an experience which brought home to him most vividly the faithfulness and devotion of the Discoverer of Christian Science, which enabled her to reveal God to a suffering world as the divine Principle of being. The writer, a civil engineer, had sent an assistant with a field party to make an exact survey of a road some three miles in length, using in the work a scientific instrument supposed to be in perfect adjustment. The survey, which necessitated the recording of many angles with mathematical accuracy, was completed and the notes of the same turned into the office. There being no other way of checking the work or proving its correctness, the writer accompanied his assistant to the field and resurveyed portions of the work, checking the angles at various points. The result tended to show that there was a constant error in the work, due not to the inefficiency of the assistant, but to the instrument being out of adjustment.

Having arrived at this conclusion, the engineer decided to spend an evening in the endeavor to find the amount of error in the instrumental work, and correct each angle in the work accordingly. After studying over the matter for several hours and trying many premises, the correct constant or rule was discovered, which when applied to each of the various angles taken in the survey rectified each, and therefore the whole survey. The whole evening had been spent in discovering the rule of right which when applied with mathematical precision to each of the innumerable errors, caused them all to disappear and produced harmony in the entire work. The remarkable part of this correction was that the whole process was mental, and the survey was made right without any further work in the field or even the mechanical adjustment of the instrument.

While pondering over this effort and its result with great satisfaction, the thought suddenly came, "This is just what Mrs. Eddy did in regard to the problem of mortal existence with all its claims of error, sin, sickness, and death." In her book "Retrospection and Introspection," speaking of her discovery of the Principle of Mind-healing, she says, "During twenty years prior to my discovery I had been trying to trace all physical effects to a mental cause; and in the latter part of 1866 I gained the scientific certainty that all causation is Mind, and every effect a mental phenomenon" (p. 24). Thus once more is brought home to us the wonderful steadfastness of purpose, the great yearning to discover Truth, and the love for her fellow-men manifested during all these years by the Discoverer of Christian Science.

OUTLINING.

PERCY TAYLOR.

IN working out the problems of daily life, one thing that seems to hinder the progress of many who are taking their first steps in Christian Science is a desire to outline or direct the way in which they desire the truth to act. If the problem is a financial one, they are prone to wish that a certain property might be sold, or that a certain debtor should pay a particular debt, or that money should come through some special channel; and they endeavor to work to that end. By doing this they fail to realize that they are encouraging a sense of limitation and that such thoughts tend to lead one away from the realization that God is the source of all supply. They forget that there are countless channels through which supply may come; and often find, when a need has been met, that the way in which the supply came was one which had been entirely overlooked. It is not necessary for us to consider how our supply should come, if we realize that divine Love supplies to man all that he needs and that there is no lack in divine Mind.

Again, we often plan far into the future, regardless of the probability that our views may be entirely changed before the time comes for their realization, and failing to see that holding to our plan may cause us to disregard other and perhaps better ones than that which we are entertaining. Christ Jesus said, "Seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you." If we are seeking God's kingdom, the reign of harmony, we are working out of our false sense of lack (for there is no lack in His creation) more surely, more fully, and more directly than by considering the situation from any human point of view.

In dealing with sickness, too, one is apt to think of the various symptoms, and in what order they should disappear, or we may be tempted to direct in some way the process of healing. This method has a tendency to hide from one's thought the knowledge that we have "a perfect Principle and idea,—perfect God and perfect man,—as the basis of thought and demonstration" (Science and Health, p. 259). Such methods would also encourage the belief that our work is to patch up the faulty mortal concept of man; whereas, our work is to realize the perfect man, who coexists with his creator and reflects only the good and beautiful.

If one but remembers that divine Mind never sees things from a material point of view, and does not need to consider worldly methods, he will find it true in his experience, as Mrs. Eddy tells us, that when he "blends his thoughts of existence with the spiritual and works only as God works, he will no longer grope in the dark and cling to earth because he has not tasted heaven" (*Ibid.*, p. 263).

[Written for the *Sentinel.*]

LOVE.

CHARLES JOHNSON.

IN error's darkness, not a ray of light;
I stumbled on and knew not where to go,
While phantom forms of fear's unholy show
Pursued and harassed me upon my flight:
Thou, Love, wast there, and not with earthly might
Destroyed these terrors—bade me stop and know
Thyself and Thine. I saw, and came the glow
Of heav'nly peace that stilled the fears of night.
At first, an angel whispering in my ear
It seemed to be; I turned, and thought to see
A loving face that spoke this kindly cheer
And stilled the tumult: knew not then 'twas Thee—
Love, tender, merciful, forever near—
That soothed my fears and gave sweet rest to me.

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SELECTED ARTICLES.

[Frederick Dixon in *South London Observer and Camberwell Times.*]

Christian Science healing is effected through an understanding of spiritual law. This understanding of spiritual law is that knowledge of Truth, the grasp of which Christ Jesus declared would make the world free. "Jesus of Nazareth," Mrs. Eddy has written on page 313 of Science and Health, "was the most scientific man that ever trod the globe. He plunged beneath the material surface of things, and found the spiritual cause." It was because Jesus had grasped the fact of spiritual causation that he was able to demonstrate his knowledge in the miracles, for the Greek words translated miracle never have meant anything supernatural, but simply something wonderful, or something in the nature of proof.

Jesus asked whether it was easier to say a man's sins were forgiven, or to say, Arise and walk. It is perfectly manifest that by no possible process of suggestion could a man's sins be forgiven him, therefore it is perfectly certain that by no possible process of suggestion could any form of sickness, resulting from sin, be overcome. Only in proportion as the sin which was the cause of the sickness was overcome would the effect, or physical manifestation, disappear. Now the only way in which sin can be destroyed in the human consciousness is by repentance, and the Greek word translated repentance means a change of mind. As, therefore, a man gains the necessary change of mind, he puts off the carnal mind with its passions, and gains the Mind of Christ. In the exact proportion, consequently, in which he gains the Mind of Christ, he gains that scientific understanding of absolute Truth, or, as the epistles put it, of God, which constitutes the Mind that was in Christ Jesus. Thus, in the proportion he repents, in the true sense of repentance, he gains the knowledge of Truth, which frees him by destroying the cause that was producing the bad effect.

Turning to an entirely different phase of phenomena, we find it stated in the Bible that Jesus walked on the water, stilled the tempest, and raised the dead. It is obvious that none of these things could be accomplished by mental suggestion. No amount of mental suggestion would overcome the physical law of gravity, if that were an absolute law; no amount of mental suggestion would induce the winds and waves to moderate; no amount of mental suggestion would call back a dead man to life. The inference is inevitable, either that the Bible is an untrue record, or that these wonderful proofs, to use the word miracle in its proper sense, were the result of some scientific knowledge which the rest of the world had failed to assimilate. It is the teaching of Christian Science that, in the exact proportion in which a man gains the Mind of Christ, gains, that is to say, a scientific understanding of divine Principle, he discovers the spiritual or absolute law, and so is able to disregard the purely relative sense of physical law. Something of this nature was in the mind, no doubt, of the greatest of the medieval thinkers, when he declared that theology, or the word of God, was the only absolute science, and that all physical sciences were merely relative. This knowledge of spiritual law constitutes the absolute truth which one of the greatest of English scholars and churchmen has shown is separated in the fourth Gospel from the mere relative sense of truth by the use of the definite article in the Greek text.

For centuries men have believed certain conditions which are now everywhere recognized as normal to be impossible, simply because they were ignorant of the physical laws governing them. As these relative physical laws have become known to the human mind, such things as steamboats, electric trains, wireless telegraphy, and flying machines have become normal conditions. Gradually, as men gain the Mind of Christ, they will recognize that the only law is spiritual, and then conditions which seem to them supernatural or mythical today will become more normal than the steam engine or the Marconi system.

It will be seen from this that there is absolutely no resemblance between healing by mental suggestion and healing in Christian Science. Not only is there no resemblance, but the two things are absolutely antithetical. To admit that one human mind has power, by a process of mental suggestion, to impress thoughts of health on another human mind, is necessarily to admit that thoughts of evil can be impressed with the same ease. This is what Jesus alluded to as a house divided against a house; but, he continued, if he by the Spirit of God cast out devils, then the kingdom of God never came to any one by means of suggestion from a human mind believing in good and evil. The kingdom of God comes to men precisely in the ratio in which the carnal mind is put off, and instead men let that Mind be in them which was also in Christ Jesus.

[Alfred Farlow in *Boston* (Mass.) *Times.*]

The universe is real and is God's creation. What we need is to understand it as God made it and as it really is. Christian Science is destroying sin and its consequences by first giving its adherents a corrected view of God, man, and the universe, and then insisting that the deportment of the individual shall be in accordance therewith. In other words, Christian Science presents first a correct understanding of God. This constitutes an understanding of what the individual needs to do or be in order to be like God and thus win the harmony which belongs to God's children.

Science is correct knowledge, that which is true. We insist that the Master's declaration, "God is a Spirit," is true; that the deduction which Christian Science draws from this premise, namely, that the creation is spiritual, is also true. Therefore, these premises are scientific. They are Christian because they are the teaching of Christ Jesus. Hence the propriety of the term Christian Science. There is no authority for restricting the term science to materiality. There is something to know about God, and that something is true and scientific. While Christian Science affirms that sin, sickness, and death are no part of the "very good" things which the Scriptures declare were made by God, and since it is true, as the Scriptures teach, that there is nothing made that God did not make, we cannot escape the conclusion that these human evils have only a mythical existence. However, we do not hope to rid ourselves of these by merely ignoring them. On the contrary, they must be grappled with and overcome through divine power, and sin will never become unreal to the individual until he ceases to sin, ceases to depart himself according to his belief that sin is real. One does not do wrong because he believes there is nothing in it, but because he believes there is something in it. The sinner must be convinced that there is no pleasure or profit in evil, and then he will cease from sin.

We do not claim that Mrs. Eddy has added anything to the Bible, but that she has discovered the precious truths of God's Word which heretofore have apparently not been clearly understood. We do not rest this claim upon a mere *ipse dixit*. We point to the fruitage of Christian Science practice as the only reasonable proof of its divinity. If our critic will consider the teaching of Christian Science apart from supernaturalism, it will appear more rational to him. In keeping with the admonition to "render unto Cæsar the things which are Cæsar's," we must credit Mrs. Eddy with the discovery of the Science of Christianity, but the question with which we are most vitally concerned is the fact that Christian Science is a revelation or emanation of the divine Mind and not a mere human opinion. It is a "final revelation" because it is the clear, unveiled truth. The understanding that Spirit, God, is pure Mind, and His creation not a species of matter, rarefied or otherwise, can never be improved upon. It is final.

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[E. M. Ramsay in *Edinburgh* (Scot.) *Dispatch*.]

Far from being in any way allied to witchcraft, Christian Science is the only system which knows how to raise men entirely above the fear of it. The belief in witchcraft has appeared again and again in history, because its opponents have never heretofore succeeded in explaining its nature and showing up its methods. Men have either made too much of it or too little; they have either been afraid of it or ignorant of its claims. It starts from the almost universally accepted error that each one of us has a private mind of his own with which he can influence and control, or be himself controlled by, the minds of others. That on the surface this appears to be a fact, no one would for a moment deny; but we believe that the time is not far distant when this view will be discarded by the majority of thinkers, and the Christian Science position be accepted in its stead.

Christian Science is no new religion; it is rather a return to primitive Christianity; it turns men's attention away from human theories and doctrines to the statements of truth recorded in the Bible. It points out that if, as the Scriptures aver, God is the only creator, is Father, Love, lawgiver, then He must also be Mind, intelligence. All Christians believe God to be infinite and ever present; then Mind, intelligence, must be infinite and ever present. God is infinite, ever-present intelligence. Whence, then, is man's mind, man's intelligence? Man is, in his essence, God's child, made in His image and likeness. All of truth which man knows he receives from God, since God is infinite intelligence, absolute Truth. Our Lord never spoke of having a mind of his own. He did the will of the Father. Christian Science teaches that there is but one Mind, God, and that the intelligence expressed by man is the reflection of that one Mind.

That this is not apparent is largely due to the extraordinary confusion which makes men believe that intelligence is something different from Truth and Life and Love; that we can separate intelligence and purity. In order to reflect more of this pure and infinite intelligence, the Christian Science student is daily striving to get rid of personal bias and pride, to cease exercising will-power, to renounce the tyranny of personal influence. Thus it will be plain that every step along the path of Christian Science is a step away from witchcraft and its more fashionable brethren hypnotism and mental suggestion.

Recently in your columns you quoted at length from an article on this subject by the Bishop of Bloemfontein. I confess to have read these paragraphs with deep regret. As one who was long a zealous member of the Scottish Episcopal church, I feel grieved to find men holding important positions in the Anglican church giving their support to any form of mesmeric treatment. While people may appear to be benefited by suggestion, I believe the remedy to be worse than the disease, and the practice to be injurious both to healer and to patient. Christian Science, however, shows the way by which men can be freed from the confusion of mental suggestion, and that is through the understanding that there is but one Mind, and that infinite, ever present, and good.

[George Shaw Cook in *Rockford* (Ill.) *Star*.]

"A. E. D." may not have been able to "detect any downright old-fashioned Christianity" in the Christian Science church services, but the difficulty may be that "A. E. D." has not gone back sufficiently far in seeking an example of "downright old-fashioned Christianity" with which to compare Christian Science methods. Let us go back to the primitive church of the early Christian era, and we find that the effect of "downright Christianity" in that time was to heal the sick as well as the sinning. If we go back to the record of Jesus' ministry, we find that, "as his custom was," he went into the synagogue on the Sabbath day and "stood up for to read." In the Christian Science church services Lesson-Sermons, consisting of citations from the Bible and from "Science and Health with Key to the Scriptures," are read in lieu of personal preaching. Silent prayer is offered, followed by the audible repetition of the Lord's Prayer. Hymns are sung by the congregation, as usual in Christian churches. It is definitely known that attendance at these services very often results in healing. May it not be possible, then, that Christian Science church services compare favorably with those of the "old-fashioned" Christianity of the time of Jesus and his early followers?

It is a mistake to think that Christian Scientists believe they can bring to pass anything they wish merely by "willing it to be so." On the contrary their teaching is in strict accord with the teaching of Jesus, who said, "Not my will, but thine, be done." If Christian Scientists are faithful to the teaching of Mrs. Eddy on this subject, they will be found striving to let God's will be manifested in their every experience. While some Christian Scientists were not previously affiliated with religious organizations of any kind, the great majority of them were formerly members of orthodox churches and many of them were earnest students of the Bible before taking up the study of Christian Science. No body of people can be found who are greater Bible students than are Christian Scientists as a class, and none will be found who derive more practical benefit from this study than they.

[Olcott Haskell in *San Jose* (Cal.) *Mercury*.]

Our critic, in his frank and fearless inquiry into the nature of prayer, correctly states the position of the Christian Scientists, who hold it to be the natural result of God's law for sickness as well as sin to disappear before the light of spiritual understanding. He shows that law to be law must be unchanging, and he points out that the effect of prayer is not to change God, but to change us to a clearer perception of the moral and spiritual facts.

Mrs. Eddy explains in "Science and Health with Key to the Scriptures" (p. 573) that "what the human mind terms matter and spirit indicates states and stages of consciousness;" and so it is that the healing of disease through Christian Science results from a clearer perception of God and of the perfection of His creation. The change is not in God, nor in His universe, but in our perception of that universe. Jesus illustrated the transforming power of prayer by healing the sick and reforming the sinful; and he explained this method to his disciples in the simple words: "Ye shall know the truth, and the truth shall make you free." Our critic reminds us that "God's unchangeableness is our security," and this is being proven today through a repetition of the same works as those recorded of Jesus and his disciples. One of the chief hindrances to a universal acceptance of these views seems to be a remnant of the hypothesis which conceived of God's universe as divided into two parts, with God in one and a material man in the other; but such a concept is fast fading, and men are awakening to the recognition of a universe wholly good, and of a God who is Principle—even divine Life, Truth, and Love.

Students of Christian Science are not encouraged to accept its teachings in blind faith, but they are taught to prove each statement for themselves, in accordance with the Scriptural injunction: "Prove all things; hold fast that which is good." It is this individual and practical "acknowledgment of the perfection of the infinite Unseen" which, as Mrs. Eddy says in "Unity of Good" (p. 7), "confers a power nothing else can."

[Editorial in *Philadelphia* (Pa.) *Inquirer*.]

A good many people will have read the remarks lately made on the microbe question by Dr. Alvah H. Doty, health officer of the port of New York, with a sense of lively satisfaction and some feeling of relief. Their tenor was

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that the maleficent influence and activity of the omnipresent microbe as an agent for the destruction of health and life had been absurdly exaggerated, and that if people would think less and worry less upon this subject it would be a great deal better for them.

Dr. Doty expressed the opinion, and it is an opinion in which many will agree with him, that a large part of the agitation over microbes which has gone on within the past few years is to the last degree irrational and absurd. People have gone microbe crazy. They have read without clearly understanding the medical dissertations about the extent to which diseases of all kinds are occasioned by these microscopical organisms which get into our systems and become perniciously active there, and many of them live under a constant apprehension lest their own system be invaded by these invisible enemies at some time when they are momentarily off their guard.

And the trouble is that it is so difficult, that it is virtually impossible, to maintain a sufficiently vigilant and effective outlook for these innumerable and omnipresent invaders of the human frame. There are microbes everywhere. Nothing that we touch, taste, or handle is immune from their presence, so we are told, and there is never any telling how soon or at what moment any one of us may fall a victim to their destructive operations. That is the prevalent idea for which the little knowledge declared by Alexander Pope to be "a dangerous thing" must be held responsible, and it is the gratifying feature of Dr. Doty's deliverance that it tends to dissipate what has become a sort of national obsession. He says that there is a whole lot of humbug about this microbe business, and that the people who lie awake nights shivering lest a microbe should catch them are very foolish. How often have we been told that there was danger in handling a dirty bank-note because so many billions of deleterious germs are likely to be distributed over its surface. Probably not many have been deterred by this warning from handling all the bank-notes that came their way, and yet it is satisfactory to be assured that they may be handled, microbes and all, without the slightest risk.

It is the same with other things which have in a like manner been placed under the ban. The chances are that they are quite innocuous and that the danger which they are supposed to present is wholly imaginary, and it may be set down as a principle of universal application that to be so solicitous about keeping one's health, to be so anxiously apprehensive of the causes which threaten it, is a serious mistake. This is one of the respects in which Christian Science has been beneficial and one of the secrets of the amazing success which has attended its propaganda. Those who have accepted and are faithful to its doctrines are not constantly thinking about their bodily condition and fearing that they may fall sick. They have full faith that their good health will continue, and instead of worrying about eventualities entirely beyond their power to control, they take its continuance as a matter of course.

Our forefathers, knowing nothing about microbes, took no precautions against them, yet they enjoyed as good health as we do and lived as long. Let us set aside hysteria and be guided by the promptings of plain, ordinary common sense.

[James Phelps in *Green Bay* (Wis.) *Review.*]

Christian Science should not be confounded with the Emmanuel movement or Christian psychology, and it is not the exercise of one human mind over another human mind and body; it does not depend on the will-power of the practitioner or the patient. The success of the Christian Science practitioner depends upon his ability to subjugate the human to the divine will and bring his own and his patient's consciousness into union with Christ. It is a well-known axiom that the heterodoxy of one generation becomes the orthodoxy of the next.

The fact that Mrs. Eddy attracted approximately one million of intelligent and God-fearing men and women to her system of religion and therapeutics in the short space of forty years is ample evidence that her teachings are sound and practical. She made no claims as to her ability to prolong her physical life indefinitely; but we must not lose sight of the statement of our Master, that whosoever lived and believed in him should never die; or that he commanded all men to be perfect, even as the Father in heaven is perfect.

[C. Dilworth in *Rand Mail*, Johannesburg.]

Christian Science, like the basic law of mathematics or music, needs to be understood before it can be practised. It has been proven, over and over again, that Christian Science heals the sick, reforms the sinner, and sets the captive free.

Many cases of sickness are unsuccessfully treated by the medical profession, and sometimes doctors fail to heal by their medical knowledge, but such failures are not specially commented upon, nor are they taken as specific instances to prove the fallacy of medical treatment. There is therefore no apparent reason why Christian Scientists should be adversely criticized and ridiculed, when a practitioner fails to heal a case or when he has not fully understood the Principle of Christian Science. Its healing is not confined to adults, but is applicable to every individual in the universe; children are healed as successfully as adults and *vice versa*, since all mankind is controlled and governed by divine Principle. In a great percentage of the cases healed by Christian Science, other methods have been previously tried and failed to cure.

Our critic states, "If there were no money in it, we should hear very little of Mrs. Eddy's disciples." If there was no money in the world, we should still hear as much of Christian Science as we do today, but those who devote their time to humanity and who are instrumental in the healing of sin, sickness, and disease, are entitled to a return therefor just as are clergymen and doctors. Paul said, "If we have sown unto you spiritual things, is it a great thing if we shall reap your carnal things?" If all the time and energy that is used in denouncing Christian Science were used in trying to follow the teachings of Jesus in a practical way, the world would be greatly benefited, and critics would learn how to compare spiritual things with spiritual, instead of interpreting the teachings of Christian Science by their own material conceptions.

[Written for the *Sentinel.*]

LISTENING.

M. LENORE COREY.

WHAT, oh, what does Love impart?
Listen, listen, weary heart,
As it murmurs through the night,
Softly saying, God is light.

Is the darkness full of fears?
Are the dear eyes filled with tears?
Listen then, O troubled heart,
What, oh, what does Love impart?

Is it Love that gives thee sorrow?
Does Love teach to fear the morrow?
Did you listen, hungry heart,
What, oh, what does Love impart?

Neither darkness, hate, nor sorrow,
Neither troubles for the morrow,
Are of God. So, listening heart,
Hear the truth Love doth impart.

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CHRISTIAN SCIENCE SENTINEL

EDITORIAL

A PRACTICAL RELIGION.

MUCH has been said and written by people quite outside the ranks of Christian Science, in commendation of the optimism and serenity of the followers of this teaching, as shown in their bearing and in their disposition; and to a large degree this commendation has been deserved, although Christian Scientists themselves have been more or less unconscious of the "outward appearance" which has attracted the attention of their friends. What has been more in their thought, and of more importance to them, has been the peace and joy which have come into their lives through better health and better morals: the definiteness of purpose and the effectiveness of effort which have taken the place of uncertainty and inefficiency in all lines of work, and the spiritual quickening and confidence which have supplanted the fear and doubt into which their former beliefs about religion and medicine had plunged them.

As Christian Scientists they have learned that only through patient and persistent effort can they reach that state of consciousness wherein they see the reality of good, and divest themselves of the belief of mind in matter which heretofore has seemed to them the great force of existence. But they are not satisfied with present achievement, no matter how great it may be, and they are still looking for a larger and more perfect understanding of God and of man's relation to Him. To them the vital question is, "How can I, through my study of Christian Science, most quickly attain the desired knowledge of God and His creation?"

On page 495 of Science and Health, Mrs. Eddy answers this question in a very few words, the pith of which is in the first sentence, namely, "Study thoroughly the letter and imbibe the spirit;" and in line with this is the statement on page 323, that "in order to apprehend more, we must put into practice what we already know. We must recollect that Truth is demonstrable when understood, and that good is not understood until demonstrated. If 'faithful over a few things,' we shall be made rulers over many; but the one unused talent decays and is lost."

We may well ponder these words, for they sound a note of encouragement to every Christian Scientist to make practical the religion which he professes; that is, to do the works which the Master said should "follow them that believe." They give new energy to those who for years have tried, more or less ineffectively, to be about their Father's business, and they point the way to those who are striving to seek their own in another's good.

We must note, however, that they do not say that those who thus endeavor to follow the Master in the way he commanded shall walk in a royal road to contentment and bliss. On the contrary, they indicate that it is ours to work, watch, and pray, "without ceasing," if we would see fulfilled the prayer, "Thy will be done in earth, as it is in heaven,"—the kingdom of God established in the hearts of men.

ARCHIBALD MCLELLAN.

AN ARTICLE OF FAITH.

IN that wonderful story of the healing of a blind man, given in the ninth chapter of John, Jesus asked the man, soon after his healing, "Dost thou believe on the Son of God?" To this the man responded, "Who is he, Lord, that I might believe on him?" The man had not then learned the great truth which is given by John in his first epistle, "He that believeth on the Son of God hath the witness in himself." The apostle who says this brings the very serious charge against mortals, that in refusing to believe what God has said about His Son, they make God a liar. He adds that "God hath given to us eternal life," and he goes on to explain that he who is born of God "cannot sin;" in other words, he is untouched by mortal infirmity, sin, disease, or death.

It is interesting to note how, in the eighth chapter of John, Christ Jesus deals with the problem of sin. He does not advocate punishment, but demands reformation, saying to the offender against moral purity, "Go, and sin no more;" but, knowing so well that the unenlightened human mind could never obey this mandate, he said, "He that followeth me shall not walk in darkness, but shall have the light of life." The one who sins is blind to the truth, even more so than the one who suffers from some physical disability, but the coming of the light of Truth heals both. The ninth chapter follows with its account of the healing of the blind man, and in the eleventh chapter we have the raising of Lazarus, these three cases offering convincing proof of the scientific value of the Master's teaching respecting man's relation to God, and supporting at every point Mrs. Eddy's declarations, given in all her writings, that the spiritual man as the likeness of God is the only real man.

We are not told that Jesus asked the Pharisees whether they believed on the Son of God; or, assuming that they did, what they believed about him. They had a strongly entrenched belief about sin and sinners. They wished to have sentence of death passed upon the woman who had sinned; they called the blind man a sinner; and they even said of Jesus, "We know that this man is a sinner." The man who was gaining the spiritual sense of sight could see farther than they, and he insisted that God does not hear sinners, but only those who do His will; in other words, that God knows and hears His own!

In Christian Science, the question asked the erstwhile blind man comes to us very often to be answered. We can reply in deepest reverence that we do believe on the Son of God; that this is a tenet of our church to which all members are required to subscribe (Science and Health, p. 497-6), nor are we left in ignorance as to what the Son of God must be as the divine likeness. As we read the inspired statements of our revered Leader respecting God's idea, man, we can readily understand how the one who was healed of his blindness and saw the vision of the Son of God, knelt before Christ Jesus in lowly adoration, fearing no longer the wrath of the rulers. Mrs. Eddy tells us that "a mortal sinner is not God's man;" then she adds, "In divine Science, God and the real man are inseparable as divine Principle and idea" (*Ibid.*, p. 475). To the Scientist, this truth is like the rod which Moses stretched out over the Red sea. It matters not what evil belief may present itself,—whether sin, disease, or death,—Christ, Truth, asks today, "Dost thou believe on the Son of God?" and the response which is based upon reason and revelation annuls all false evidence and reveals the son who is born, not "of the will of the flesh, nor of the will of man, but of God."

ANNIE M. KNOTT.

"THE POWER OF AN ENDLESS LIFE."

IN exalting the priesthood of Christ Jesus, the writer of the epistle to the Hebrews notes its superiority to every ecclesiastical or hereditary rank and authority, in that it manifests "the power of an endless life." Our Lord's startling self-assertions, as for instance when he said, "No man cometh unto the Father, but by me," etc., find their only explanation in his conscious manifestation of the Life that is eternal. It was because in humility he dared to be true to Truth, that he was not presumptuous. Here as elsewhere the teaching of Christian Science is identified with the teaching of the Master, for it insists that the spiritual

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priesthood to which all believers are called is constituted and made effective in the clearness and continuity of spiritual identification with "an endless life."

The sense of life that is linked to materiality can but be hedged about with limitations. We recognize the supremacy of the power of thought, of conscious life over all material forces, for we see men bringing these forces into subjection. Standing upon the bridge of his huge vessel, the captain's conscious command over the steam and electricity generated below, enables him to face a gale of wind and a raging sea with calm assurance that, regardless of their fierce buffetings, he will reach his port at the scheduled time. And yet how brief is his sovereignty and how absolutely different from that of the Master when he spake to the waves and they obeyed him! One has exercised the authority of human knowledge, the other gave expression to "the power of an endless life." One has vantaged by the wisdom of this world, the other by "the wisdom that is from above."

Regardless of our Lord's explicit teaching of the at-one-ment of God and man, Christian believers have always drawn back at the suggestion of the possibility of doing the Master's works, as he did them; and the teaching of Christian Science is an offense to many today because it is thought to be blasphemously presumptuous, as indulging an utterly unwarranted egotism. This characteristic Christian reserve is both explicable and legitimate from the point of view of those who identify man with mortals, but when God's man is known for what he is,—wholly spiritual,—the naturalness of his Christlike priesthood, and of his utilization of the power of "the living and true God"—becomes apparent.

The practical significance of this teaching is beyond estimate. So long as one thinks of life in terms of materiality, he can but recognize and experience the limitations which pertain thereto. The sense of dependence upon material conditions for health and happiness will be uppermost and controlling. After the manner of men, he will be impelled to seek with microscope and test-tube for life's elixir, a healing and saving knowledge, and his sense of satisfaction and happiness will inevitably be linked to and determined by the unreliabilities of human circumstance and states. Let him, on the other hand, through the illumination and inspiration of Science, begin to think of life as the manifestation of that which is perfect and eternal, that which is unaffected by the changes and conditions of material sense; let him begin to know that he has indeed entered upon an undying, because eternally right, consciousness, the realization of man's inseparable union with God,—let this new vision and estimate of life be attained and its healing power demonstrated, and in so far he will no longer be subject to the fear of death or any other dictum of so-called material law. His happiness and peace will no longer flicker with the vacillations of mortal sense, but grow constant and abiding because they are consciously anchored to the eternal. He is beginning to prove "the power of an endless life."

JOHN B. WILLIS.

AMONG THE CHURCHES.

ROCKY FORD, COL.

The Christian Scientists held an impromptu testimonial meeting at their chapel, corner of Ninth and Walnut, Sunday morning [Feb. 4], in order to show Representative O. J. Baxter what Christian Science had done for people he knew. Mr. Baxter was the guest of the society at the meeting.

There are some twenty public health bills before the present Legislature, some of which the Scientists believe would have a tendency to restrict and abridge the rights of individuals to choose for themselves the system of healing they might prefer. Senator Crowley and Mr. Baxter had been visited by a committee of the local society and requested to attend the services. Senator Crowley had made a prior engagement, but Mr. Baxter gladly attended to hear the views of the Scientists. When the Reader had closed the service, it was announced that in order briefly and comprehensively to put before the visitor the position of Christian Scientists, an opportunity would be given those present to testify to the healing that had come to them through the practice of Christian Science.

Among the many testimonials given were those of the cure of pneumonia, typhoid fever, small-pox, deafness, catarrh, neuralgia, headaches, grippe, bone felons, and other diseases. After hearing these testimonials and many others like them, Mr. Baxter said he believed in one's individual rights and that he would oppose any bill tending to limit them.—*Rocky Ford Tribune.*

LEXINGTON, KY.

The financial arrangements have been completed and the detail plans are being made by the Christian Scientists of Lexington for the erection of a handsome new temple in which to hold their meetings. The organization has purchased a house and lot at 216 North Broadway, and will demolish the residence now there and erect the new temple in its place. The building contemplated will be of stone and concrete, and will occupy the entire width of the lot, which is fifty feet.

It is expected that work toward the construction of the new temple will be begun in a short time, and that the building will be completed and ready for occupancy before the end of next summer. When the new building is erected the Christian Scientists of Lexington will be one of the few bodies of the kind in the state who will have a temple used exclusively for the religious services of their faith.

Louisville Courier.

BAY CITY, MICH.

First Church of Christ, Scientist, of this city, has felt the need of a home of its own for many months. It has been meeting for several weeks in the Root Block, and before that in the Ridotto and other halls. The attendance has so increased that the congregation believes it is now justified in breaking ground for an edifice of its own. Accordingly, at a meeting held last night [Jan. 18] the deal was closed for the purchase of the southwest corner of Sixth and Van Buren streets, which is diagonally across from the First Congregational church, as a site for the new building. The arrangements for the commencement of operations are not yet all made, but probably will be within a short time.—*Bay City Times.*

KANSAS CITY, KAN.

The congregation of First Church of Christ, Scientist, in Kansas City, Kan., is planning to build a fifty-thousand-dollar church building in that city during the coming year. The location has not been agreed upon, but the new church probably will be built near Tenth street and Central avenue. At a special meeting of the congregation last night [Feb. 9] it was decided to sell their present lot, fronting on Washington boulevard at Eleventh street, and use the money in buying a lot more centrally located.

Kansas City Journal.

ONTARIO, CAL.

The Christian Science church of this city yesterday [Feb. 14] took out a permit to build a concrete church building to cost in the neighborhood of two thousand dollars. The structure will be built near the corner of B and Palm avenues, on the second lot east of Palm on the north side of B street. The Christian Science people have long desired a church building near the center of the city, and they propose to make their new structure one which they may be proud of.—*Republican.*

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THE LECTURES.

BARTLESVILLE, OKLA.

Few lectures delivered in Bartlesville have aroused so much comment as did that of Frank Leonard, the Christian Scientist, at the Court House last night [Jan. 2]. This interest is the more intense, perhaps, because of the fact that the belief has been so bitterly attacked by other denominations, if indeed Christian Science can be called a "denomination." An evangelist who was here a year ago started the agitation by publicly denouncing the belief of the Scientists, though at that time there was no society here. He was especially severe in his arraignment of the doctrine taught by Mrs. Eddy, and since then other preachers have from time to time taken a "whack" at the teaching. It is believed that the bitter attacks of the so-called evangelist had much to do with arousing interest in the subject, and resulted in the formation here of a flourishing society. Mr. Leonard's address appears in full elsewhere in this issue, not because the *Enterprise* is ready to espouse the doctrine of this or any other religious teaching, but rather because it believes there are a large number of its readers who will be and are interested in the study of the teachings of a doctrine that has been so wofully misrepresented by those who should know of the truth or falsity of it, and for no other reason. It is not the first time this paper has been called upon to set the people right on religious and political questions.—*Bartlesville Enterprise.*

PLAINFIELD, N. J.

William D. McCrackan, M.A., delivered a lecture on Christian Science, Jan. 24, at the Hartridge Auditorium. He was introduced by Miss Corey, First Reader, who said in part,—

In inviting you to a lecture on Christian Science, we are inviting you to share our best possession,—namely, our point of view of Christian Science as an exact science, progressively unfolded to us, as we understand spiritual law. We hope that you believe with us that spiritual law did not disappear with Christ and his disciples, but belongs to the eternal order of things; that it exists now as it did when Jesus fed the multitudes, or Peter and John healed the lame man at the gate of the temple. We know that the Principle of this law is unchanging; hence it must be the human consciousness that changes, and when it rises high enough perceives the healing truth. There are some of us who believe that in the mathematics of Christianity two and two still make four, not five; and that whenever spiritual understanding is applied to human need the product now, as in Jesus' time, is a healed and comforted human being.—*Correspondence.*

GALVESTON, TEX.

"Christian Science: The Science of Salvation," was the topic treated ably and brilliantly at the Scottish Rite Cathedral Monday evening [Jan. 30] by Prof. Hermann S. Hering. The speaker of the evening was introduced by Donald J. MacGregor, who said:—

The audience this evening is an evidence of the increasing interest manifested in the teaching of Christian Science. It comes to the world with a message of hope and cheer, and a declaration and realization of the omnipotence, omnipresence, and omniscience of God. But while there are thousands testifying to its beneficent influence on their lives, there are many misconceptions and misapprehensions regarding its teaching. It is largely the purpose of this lecture to correct erroneous impressions and present the true concept of Christian Science.—*Galveston News.*

LOS ANGELES, CAL.

Four thousand five hundred people congregated to hear the address of Clarence C. Eaton at the Shrine Auditorium yesterday [Feb. 5], given under the auspices of Second Church. Senator-elect John D. Works presided, and introduced the speaker of the afternoon with the following remarks:—

We have gathered to listen to a lecture on Christian Science. These lectures are not controversial in their nature, they attack no man's religion or his motives. A Christian Scientist would regard such an attack as unchristian, as a relic of the ignorance, intolerance, and dogmatism of the dark ages. Our forefathers left their homes and friends and braved the hardships and dangers of a new and untried country to escape just such malicious persecution. Our government is founded on the principle of liberty and freedom of conscience; the Constitution of the United States guarantees to every citizen the right to serve God according to the dictates of his own conscience. Christian Scientists regard this right as sacred.

A Christian Science lecture is a message to the world of love, hope, and peace; an explanation and exemplification of a religion of Life, Truth, and Love; the religion taught and practised by the great Master; a religion of healing and regeneration, founded upon Jesus' injunction, "Love one another."—*Los Angeles Herald.*

MC ALESTER, OKLA.

The Hon. Clarence A. Buskirk delivered a lecture on Christian Science at the Busby Theater Sunday afternoon [Feb. 5], under the auspices of the local church. He was introduced by Harry T. Kyle, First Reader, who said in part,—

In every Christian Science church throughout the world, on Wednesday evening of each week, the members and adherents meet to exchange their experiences along the road of progress. This is done for a threefold purpose: First, that they may have the opportunity to make just acknowledgment of benefits received; second, that they may be mutually helpful to each other in imparting and acquiring knowledge concerning the truths they have proved for themselves; and lastly, and most important of all, that sincere inquirers may have an opportunity to learn regarding the truth which we have found good.

For similar purposes, the Christian Science organization has established its periodicals—quarterly, monthly, weekly, and daily. For similar purposes, also, reading-rooms have been established in connection with every Christian Science church. Besides this there has been established, in connection with The Mother Church, The First Church of Christ, Scientist, in Boston, an official board of lectureship. The speaker of the present occasion is a member of this board, and comes to us duly accredited. All of these various means of making public the facts of Christian Science have one specific purpose primarily in view; namely, that "whosoever will" may avail himself of the operative good (as distinguished from speculative good) which Christian Scientists have found in the Bible. All forms of proselyting are sedulously avoided. Every member of the church obtained his membership because he asked for it voluntarily, and retains it only because he wishes to do so.

McAlester News-Capital.

TORONTO, CANADA.

The Royal Alexandra Theater was well filled on the afternoon of Sunday, Feb. 19, with an audience which gave close attention to a lecture on Christian Science by Frank H. Leonard, and from time to time manifested its appreciation of the many excellent points made by the speaker.

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The lecture was delivered under the auspices of First Church of Christ, Scientist, and the lecturer was introduced by the premier of the province of Ontario, the Hon. Sir James P. Whitney, who said:—

I am very glad indeed to be present today, being actuated by the same motive, I suppose, as the most of those I see in front of me, namely, a desire to acquire information, and that being so, it gives me great pleasure to introduce to you Frank H. Leonard, who will deliver this afternoon a lecture on Christian Science.—*Correspondence.*

LECTURES TO BE DELIVERED.

Unless otherwise stated in the notice, it is assumed that the lecture will be given at 8 p.m.

Albuquerque, N. M.—Frank H. Leonard, Elks Opera House, 2:30 p.m., March 19.

Appleton, Wis.—Francis J. Fluno, M.D., Appleton Theater, March 23.

Boulder, Col.—Frank H. Leonard, Curran Opera House, March 21.

Chicago, Ill. (Seventh Church).—Francis J. Fluno, M.D., Church Edifice, 5318 Kenmore avenue, 3:30 p.m., March 19; 8 p.m., March 20.

Danville, Ill.—Bliss Knapp, Lyric Theater, 3 p.m., March 26.

Denver, Col. (Third Church).—William R. Rathvon, Women's Club Building, 1437 Glenarm Place, March 13 and 14.

Fargo, N. D.—William D. McCrackan, M.A., old Stone's Music Hall, March 23.

Greeley, Col.—Frank H. Leonard, Greeley Opera House, March 20.

Hartford, Conn. (Second Church).—William D. McCrackan, M. A., Parsons Theater, March 20.

Lafayette, Ind.—Bliss Knapp, Victoria Theater, March 21.

Lampasas, Tex.—Frank H. Leonard, Wetchen Opera House, 7:45 p.m., March 16.

Minneapolis, Minn. (Fifth Church).—Hon. Clarence A. Buskirk, Auditorium, 3:30 p.m., March 26.

Muncie, Ind. (First and Second Churches).—Hon. Clarence A. Buskirk, Wysor Grand Opera House, 3 p.m., March 12.

Newton, Kan.—Willis F. Gross, Masonic Hall, March 21.

North Platte, Neb.—Frank H. Leonard, Keith Theater, 8:30 p.m., March 24.

Oklahoma City, Okla.—Willis F. Gross, White Temple, March 23.

Orange, N. J.—William D. McCrackan, M.A., Masonic Lyceum Auditorium, East Orange, 3:30 p.m., March 19.

Scranton, Pa.—Bliss Knapp, Lyceum Theater, Penn avenue, 3 p.m., March 19.

Tulsa, Okla.—Willis F. Gross, Grand Opera House, 8:30 p.m., March 24.

Winona, Minn.—Prof. Hermann S. Hering, Masonic Temple, 3 p.m., March 12.

Zurich, Switzerland.—Bicknell Young, Zurich Musik Schule, March 24.

ADMISSION TO MEMBERSHIP IN THE MOTHER CHURCH.

The next admission of candidates will be June 2, 1911. Application blanks may be obtained by addressing the Clerk of The Mother Church, and should be returned to him on or before May 10, 1911.

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

Those who have made application for membership prior to Nov. 4, 1910, and have not received notice of election, may communicate with the Clerk if they so desire, and are especially requested to do so before sending in a second application.

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

TESTIMONIES OF HEALING.

It is with feelings of thankfulness to God for Christian Science that I write this testimony, stating the facts as briefly as possible. I had been a drinking man for nearly twenty-five years, though I took a so-called "cure" twice and was twice in an inebriates' home; but none of these things did me any good, and the lurking desire and intention to drink were ever with me. About the middle of October, 1909, I commenced to drink very heavily. I had a little money in a savings bank, and that all went; then I began to pawn things, and kept it up as long as I had anything left that I could raise any money on. The last thing that went was my artificial teeth, for which I got the price of about two drinks of whisky.

Some time before I started on this last terrible "spree" a young man who worked in the same place where I did and who knew something of my habits said to me, "Why don't you try Christian Science? It will cure you and make a man of you." I paid little attention to it at the time, but after I had lost my position, friends, and as I thought everything, I remembered his remark and where he had told me that I could find a Christian Science reading-room. I went there and was kindly treated and directed to a practitioner. I had never heard of a practitioner before, but I went there, and the man prayed for me and spoke to me in a new way. I was under the influence of liquor, but I was impressed. He noticed that I did not speak quite plainly, and I told him what I had done with my teeth. He said I must have them by all means, and gave me the money to get them; but when I left him I spent this money for the strongest milk-punches I could get made. I had been living on nothing else for weeks. I had taken no food, never sat down to a table. Next day I saw the practitioner and told him what I had done, but he did not even scold me. Instead he asked me where the teeth were, and when I told him he went over to Brooklyn and got them himself, and had them for me next morning.

I kept going to see this practitioner every day for several weeks, but I had to confess every day that I was still drinking. I went to the reading-room often, and read a good deal of that wonderful book, Science and Health; but I continued to drink. On the night of Dec. 21, 1909, I went to bed on a little cot in the "People's Hotel," near Brooklyn bridge, after drinking all the whisky I could get, and the next morning I awoke to find myself hungry. Other mornings, my first waking thoughts were how, where, and when I was going to get the next drink, but this morning I was hungry, and to my surprise I found I did not want a drink. I said to myself, "Maybe I am cured;" and I hurried into my clothes and went downstairs. The first person I met was a man with whom I had often drank, and he invited me to go with him and have a drink. I said, "If you want to spend a dime or so on me, take me to a restaurant and get me something to eat. I'm hungry;" but he would not do this, and I finally got rid of him and went round to see the practitioner. I met him just as he was going into his office, and reaching out my hand I said to him, "I'm cured. I know I'm cured. I never felt like this about it before." We had a long talk, and he told me I must go to the mid-week meeting of First Church of Christ, Scientist, and give my testimony. This was Wednesday morning, and I did not think I would have the courage to do what he asked; but I testified before the great congregation that night practically the same as I have written here.

Since that memorable morning of Dec. 22, 1909, I have recovered my position, my friends are coming back to me, and God is blessing me in every way. Ought I not to be thankful to God for Christian Science? Well, I am! I hope this testimony will reach the eye of many a drinking man, and if it does let him not despair. Drugs and so-called

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will-power cannot cure him, but Christian Science can and will if he will lay hold of it.

I gave an anniversary testimony on the 21st day of last December, and since then have been giving my testimony in other Christian Science churches and societies every Wednesday evening, and intend to continue to do so until I have given it in all the Christian Science churches of Greater New York. My gratitude to God for Christian Science is prompting me to do this, and I have reason to believe that my testimony has been helpful to many people. This past year has been a wonderful year to me. It is the first in over twenty-five that I have not known what it was to want a drink of whisky or any other stimulant. Christian Science has been a blessing to me in many other ways, and I never close my eyes at night without thanking God for having led me to the truth, and asking His blessing upon the one who was instrumental in my healing, and upon the cause of Christian Science.

WALTER M. GAINES, New York, N. Y.

My first impression of Christian Science came nearly twelve years ago, through some copies of the *Christian Science Journal* that were loaned me by a friend who, though not a Scientist, had some faith that my sister might be helped by it. My sister at that time was in a condition of mental and physical breakdown, the result of a serious accident and the passing away of a friend. This condition neither the doctors nor medicine had been able to relieve. From the reading of those *Journals,* I felt that there must be some power in Christian Science which could help in this case. We also came in contact with a lady who told us of her own healing through Christian Science, and who greatly encouraged and strengthened our faith in it.

While reading the testimonies of healing, I had a great desire to read the text-book, "Science and Health with Key to the Scriptures" by Mrs. Eddy, which is so often referred to, and did not feel satisfied until a copy was loaned me. With the first words of the Preface, "To those leaning on the sustaining infinite, today is big with blessings," I instantly felt the conviction that here was a great truth which might help me, if I could only grasp it. I had not thought of Christian Science for myself until then, though I was in desperate need of healing. For about six years previous to that time I had been an invalid, from injuries received in childbirth, and other troubles, so that most of my time was spent upon my couch. Our two young children were frail and delicate and were nearly always in the care of the doctor; in fact, ours was a continuous history of sickness, doctors, nurses, and medicine. My husband tried to keep up his own courage, and mine too, but we were almost in despair of ever seeing a happy day in our home. We had been gradually losing the hope that there would ever be any way out of our troubles, for we had faithfully tried *materia medica,* hygiene, diet, rest-cure, without anything more than a temporary benefit.

At this time we were prepared to be led into Christian Science, and we soon found that it was indeed the way out of the darkness into light. My sister was healed in about two weeks by reading Science and Health, and is still rejoicing in the truth. Treatment was given me for a few weeks, and I began to have new hope. In three days I found the faith and courage to leave off glasses which I had worn several years and thought I would always have to wear, according to a specialist. Then I turned to the book, and with earnest study, day and night, and with a few treatments at intervals, the healing came, very slowly but surely. By my great necessity I was forced to search for the way out, through the Bible and Mrs. Eddy's writings, for all of which I am deeply grateful. I had been studying Christian Science a few weeks, earnestly seeking for the knowledge of God, when I had an experience which impressed me with an assurance and confidence in Christian Science that has never left me. I have since understood that Christian Science is the voice of Truth, that its spiritual power is impersonal, and sufficient to guide and lead all the way to the perfect knowledge of God.

My husband began to read Science and Health just to see what it was all about and how I got the help, and he was soon convinced of the truth and has been a faithful student ever since. He also was able to leave off glasses that he expected always to wear. I know that all the good, all the health and harmony we have in our home, we owe to Christian Science. It has never failed to meet our needs at any time or in any way. Our little son has never known any other way than Christian Science, and always calls for "the book" to be read to him to help him out of all his troubles.

When I joined the church here, I realized that The Mother Church in Boston, and its branch churches, is the highest type of church, "the structure of Truth and Love" (Science and Health, p. 583), so as I became interested and a member, and took part in its activities, my healing became more and more evident. It seemed that I was being made all over new, mentally and physically. The children were transformed from the little hothouse plants (so called by the doctors) into sturdy, hardy plants, as soon as the man-made laws of fear and limitation were lifted from them. It is a great joy and comfort to know that they, being "rooted and grounded" in the truth, are safely working out their own salvation, one in college and the other soon to enter.

When called to read in the church here, though in no way feeling worthy or fit for such a high calling, I found it the most blessed and strengthening experience in my life, and gratefully treasure the memory of it. I want to express my love and appreciation for the Lesson-Sermons provided for daily study and for our Sunday services. I have always found joy and inspiration in them, and healing many a time. This study of the Bible and our text-book is to me the most wonderful thing in the world. I often think of the wisdom of our inspired Leader, in instituting this impersonal sermon, identical in all the Christian Science churches of the world. How it meets both the individual and universal needs of every hour! I am bound to thank God for the "heavenly gift" of Christian Science, which has shown me the high and perfect ideal of Love, and I pray for more grace to reflect this Love to all with whom I may come in contact.—ESTELLE E. LINSLEY, New Haven, Conn.

It is now four years since I became interested in Christian Science, and it is with a heart overflowing with gratitude for what it has done and is doing for me that I send my testimony, trusting that some one may be led to investigate this grand truth, and find it all that is claimed for it. For thirty-three years I suffered from what was said to be an incurable stomach disease, from which my mother also suffered. When all else had failed, I sent for a practitioner, and was healed in one treatment. Thanks be to God, who "will heal the sick through man, whenever man is governed by God" (Science and Health, p. 495).

At the time of my healing I could neither read nor write English, being a native of Germany, but in four months I was reading the English Bible, Science and Health, and much of the Science literature. This I was enabled to do with the help of the German Bible, and by holding steadfastly to the thought that God is our intelligence, as I truly know that He is. I am very thankful for the better understanding of God as Life, and grateful to Mrs. Eddy for her patient labor in giving to the world her discovery of this saving truth.—MRS. CHAS. BEYER, Appleton, Wis.

I have a deep feeling of gratitude in my heart for Christian Science, and take this way of expressing it. When I first heard of Christian Science, I was a nervous woman

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without hope or happiness, because I thought sickness more real than anything else. I had lived from childhood in a home where there was much sickness, and it was still there at the time when I began the study of Christian Science. I am, however, thankful today that sickness and sin do not seem as real to me as they once did, for I am learning of God as Life, Truth, and Love; old things are passing away, and all things are becoming new. Christian Science has enabled me to realize that God is ever present and meets all our needs; that He cleanses us from all sin and heals all our diseases.

I have passed through some severe troubles and sicknesses, but Truth has been my only support. One experience was in a case of premature birth. The symptoms were dangerous, but I passed through it without any bad effect whatever. I also wish to tell of the healing of our younger son. He was not considered strong from childhood, having had severe nervous trouble at two different times, and did not seem to grow normally. He was subject to sick spells, which were quite severe and kept him at a disadvantage in school. Two years ago he had Christian Science treatment, and he is now growing and is strong and healthy in every way. I am thankful to God, and also to Mrs. Eddy for the teachings which have helped me to understand Truth.—LILLIE IVENS, Decatur, Ill.

In seeing the beautiful life of two of its votaries, I was led to the investigation of Christian Science. A few years ago, while teaching school in Kansas, I was closely associated in my work with a teacher who impressed me as being quite different from any of the others. I had been told that she was a Christian Scientist, but that meant nothing to me except that Scientists did not believe in sickness. This lady did not talk her religion, but I know now that she lived it. I can see that it was her reflection of Life, Truth, and Love which made her different from the others.

After teaching there several years I returned to Indiana, and after a while Christian Science was again brought to my notice by a teacher. Our supervisor of music resigned and I was asked to help a friend to secure the place. This person failed to be elected, however, and it has since transpired that this was a blessing to me, for the one elected proved to be a Scientist. Not only did I at once recognize something about her and about her work which was different, but the other teachers also saw an indefinable something, and her success with the children was almost phenomenal. Still I did not know what it was until about a year and a half after, when I found she was a Christian Scientist, and I then determined to try to find out what this something was. I studied Science and Health and read the *Sentinel*, and finally attended the services. Through this reading I was enabled to lay off glasses that I had worn constantly for nine years. But while I began to see something of what Christian Science meant and did make many demonstrations, I did not grasp much of the true understanding until I experienced an instantaneous healing.

About two years ago I had a badly injured ankle, which I tried to treat myself, but I was not able to do so successfully. It would get better, but when I had to be on my feet it would get worse again. It was badly swollen and discolored, and the pain was very severe. Finally I was confined to the bed, as the swelling had extended to the hip. We then wrote to Chicago for treatment, and I was expecting relief as soon as the letter reached the practitioner. That time, however, passed with no relief, but suddenly, in the afternoon, the pain and swelling began to leave; and what a relief it was! In a very few minutes I was free, and got up and went to the kitchen to work. The discoloration was all gone in just a few days. Later I learned why relief had not come in the morning. The practitioner to whom we had written was too busy to take my case, so when he returned home at noon he turned the letter over to his wife. It was at the time of her treatment that I received the help, and the work was so thoroughly done that I have been a different person ever since. I was given the "cup of cold water in Christ's name" (Science and Health, p. 570), for which I had been thirsting, and from that time on I could see I was making progress.

I have been blessed with opportunity for class instruction, and I have been able since then to help myself and others, sometimes quickly and sometimes more gradually. Should we not be thankful to God for giving us through Mrs. Eddy this great Science which enables us to heal ourselves and others?—JEANETTE P. WOLFE, Frankfort, Ind.

It is with deepest gratitude that we write of what Christian Science has done for our dear Eldress Polly Lee. She is now ninety years of age, and previous to her knowledge of the healing power of divine Love had passed a long life of suffering. For the last seven years, Christian Science has been her only refuge, and many times has she been blessed through its ministry. During this time she has been helped through the efforts of several practitioners, as needs seemed to arise. An enumeration of the many demonstrations of victory over error that we have witnessed would fill a volume, and need not be attempted at this time; but we will bear testimony to some of the more recent and what might seem like the most remarkable instances of healing in her case.

About two years ago she was attacked with an eruptive disease. The usual symptoms were present, and the general appearance was alarming. In this emergency we telephoned to a Christian Science practitioner who had previously helped her, and absent treatment was given; relief immediately followed, the trouble was checked, and healing was soon accomplished. This was an instantaneous healing, and it was really wonderful to those about our dear one to witness the rapid change. Instead of the disease finishing "its course," as it certainly seemed fairly started to do, the alarming symptoms gave way and vanished.

Another and if possible more remarkable experience was that of one year ago, when Eldress Polly seemed to be prostrated with great weakness, and was suffering intensely with neuralgia, having little rest night or day, and none of the members of the household expected to see her up again. At this juncture help came once more through the efforts of the same practitioner, who with a confidence that amazed us declared the truth for her, and in spite of all evidence to the contrary, boldly and fearlessly upheld this declaration. Soon a change came, and steadily and surely strength returned. In a short time, instead of being lifted and carefully guarded, she was walking about and gaining strength every day. Another year of life and wonderful activity has been granted her; she goes all over the house, up and down stairs, and is out of doors nearly every day.

Some months after the experience noted above, it was made possible for her to enjoy an automobile ride from her home near Albany to the Shaker society at Mt. Lebanon, to visit her friends there. This seemed to her and to us all like quite an undertaking, but the practitioner assured her that it would be all right, and so it proved. The trip was a great pleasure and benefit to her, and she has never ceased to be glad that she had faith to make the effort required.

The foregoing testimony is written with the desire and the hope that it may be an encouragement to at least one who may be hesitating and in doubt as to what Christian Science has for the earnest seeker. It is also a tribute of gratitude for the help received in our household, and an acknowledgment of the power for good that Christian Science certainly is in the world. Mrs. Eddy gave her all for a noble cause, and her work will continue to bless and uplift mankind.

ELLA E. WINSHIP, North Family Shakers, Watervliet, N. Y.

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My experience has been that our troubles seem to multiply in proportion to our growth in materialistic belief. Years of ignorance brought me much pain and suffering, while disease was uppermost in my mind. From boyhood on I had been troubled with a stomach disorder and rheumatism, colds were constant visitors, and it was believed that lung trouble would take me off before long. Nearly five years ago I was very ill, just dragging along all winter. Spring brought high fever and unbearable pain, which lasted for weeks, until finally I could just walk about the house.

In June I left home, going to the Shakers in Watervliet, N. Y., for recuperation, hoping that the change in air and food, combined with the kindly atmosphere in the Shaker family, would bring the greatly desired effect; but after being there two months, with no improvement, I became despondent and decided to return to Pittsfield. Just then a message of Truth and Love came to me. I was sitting under the pine-trees, worrying about my family and the future, when an old lady friend, an eldress of the Shakers, came to me and told me how she had been healed by Christian Science. Seating herself beside me, she told me in her simple, loving way about Christian Science and its cures. She led my thought from matter to Spirit in such an irresistible way that it did seem as if I had at last found something worth investigating. She gave me several copies of the *Christian Science Sentinel* and *Journal* to read, and while at first the teaching seemed strange, because it was so different from our modern teachings and also our daily practice, yet I caught glimpses and new meanings worthy of consideration; so I kept on reading until nearly morning. The clouds were lifted and the sunshine of hope was becoming more apparent. This dear friend also loaned me her copy of Science and Health, and what I read in this gave me positive assurance that our Redeemer liveth, to help us today. This truth gave me a loving God to whom I could go with my troubles. After eight days' reading I returned to Pittsfield, not as a broken-down, incurable man, but imbued with that feeling of hope and assurance so beautifully demonstrated by our beloved Leader in Science and Health. Two treatments in Christian Science gave me freedom and strength to resume my duties, after having been unable to work for five months.

Some time later, while in Franklin, Pa., the old cough and lung trouble became very annoying; but I had absent treatment (the practitioner being in Pittsfield, Mass.), and the trouble was promptly overcome. At the same time I was cured of rheumatic trouble, and also of the liquor and smoking habits, although I had been a smoker since boyhood days. The benefits derived from the application of Christian Science are surely great, results being in accordance with earnest efforts. The mental work to be done is pleasant, and while it is simplicity itself, yet it cannot be neglected for one moment. Christ Jesus told us that our Father worked and that he worked also, so it seems proper that we work in our Father's vineyard for our own good and for that of the world. I have found peace, health, and happiness through following the way pointed out in the Bible and in "Science and Health with Key to the Scriptures" by Mrs. Eddy.—G. VAN HOLTEN, Pittsfield, Mass.

When I recall the proofs that it has been my privilege to witness of God's power as demonstrated in Christian Science, my heart is filled with joy and hope. Six years ago, when overwhelmed with belief in the power of evil to bring sickness and sorrow upon God's children, I turned to Christian Science, applied to a practitioner for treatment, and was healed. At that time I had entered upon an educational course which I was very desirous of completing successfully, and long before the term expired my strength was renewed. I completed the course with joy, in spite of seeming obstacles which, had it not been for the help received in treatment and a small understanding of Christian Science, I would not even have tried to overcome. But in that time I learned a larger lesson. I learned to know the joyous meaning of a favorite poem:—

When the hopes that smile today,
With the morrow flee away;
When the flowers that pleasure weaves,
Fade and fall like autumn leaves;
Thou, my shield and strength divine,
Closer draw my love to thine.
"Rock of Ages, cleft for me,
Let me hide myself in thee."

Since that time Christian Science has been our faithful family physician, our most trusted friend and counselor. My children have been speedily healed of ills supposedly common to childhood, in far less time than was previously required when they were under the care of a medical doctor. In my immediate family, severe throat, ear, and stomach troubles have been almost instantaneously healed by the power of Truth as learned in Christian Science. Extending beyond my immediate family to those who have sincerely sought my help in some sickness or seemingly discordant condition, this healing power of Truth has never failed when faithfully and understandingly applied. To say that I am grateful for all this cannot express the richness of hope which the truth inspires. Brought up with the doctrine of "free will" a strong plank in my religious platform, I now find that free will means the will to be free from sin, disease, and death. Paul says, "For it is God which worketh in you both to will and to do of his good pleasure;" and it is indeed the truth that makes us free.

From my childhood I recall the words of a young preacher who has since become a bishop. He said, as I remember his words, "Jesus Christ matriculated at the school of omnipotence, graduated from the university of heaven, and received his diploma at the hand of God." Understood in the light of Christian Science, how wonderful is this thought! Our education in the Christ-teaching begins by attributing all power to good, carries us beyond ourselves to the perception of universal harmony, and sends us forth to our work sealed with the Father's name.

MARTHA L. H. CANDLER, New York, N. Y.

[Translated from the German.]

A few years ago I heard of Christian Science through dear friends, and saw that the truth works changes in every way; that whereas my friends used to suffer a great deal, they had become well; and this gave me hope that I too might be helped and brought nearer to God. I was richly rewarded for trusting Christian Science, and I thank God for this. The study of Jesus' teachings, and faithful effort to put into practice the truth understood, gave me a sense of God's nearness and loving-kindness. My thoughts became free, my views about many things were changed, and I feel that God will continue to sustain me and increase my faith in the fulfilment of His promises. Last summer the truth often enabled me to overcome trying conditions which asserted themselves and seemed very real. I would often be taken with spells of weakness such as I used to suffer, but I turned to God, fully trusting that I would always find help in Him if I but faithfully followed His commandments and reflected the true man as Jesus revealed him in his teaching and through his life. I clung firmly to God's word, that if we worship Him in spirit and in truth, we are helped; and I fulfilled my daily duties with God's help, every now and then overcoming the sense of weakness.

I would also like to express my gratitude for another beautiful proof of God's love and omnipresence. Before coming to Christian Science I went twice a year to the dentist's as my teeth needed much attention. For two years after my coming into Christian Science I went to

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have my teeth examined, but to my great satisfaction there has never been any dental work required, much to the dentist's surprise. I am filled with gratitude to God for all these blessings, also to dear Mrs. Eddy for all the good which has come to me through her faithful labor. I have been especially helped by her admonition that we should constantly hold in thought the good and pure, for then do we become conscious that God is with us and that He worketh in us that which is enduring and perfect.

GABRIELE COLDITZ, Dresden, Germany.

About three years after coming into Christian Science, I had a convincing demonstration of Truth's power in the case of an injured ankle. One morning, on descending a flight of icy steps, I fell, and my foot turned under me; but I paid no attention to it until I got to the office, when it began to give me trouble and I experienced difficulty in walking. I applied my understanding of Christian Science as best I could while working, and afterward walked home, but with difficulty. While I was at supper the pain left me suddenly and I felt that the injury had been healed. I was able the same night to walk without any stiffness being apparent, although the flesh was discolored and swollen for nearly a week. I was also healed of a bowel disorder and have not suffered from this trouble for over sixteen years.

I have received many blessings from the understanding of Christian Science, the greatest of them being a true understanding of God and man, by which we are able to work out our salvation. I feel very thankful to Mrs. Eddy for giving to the world her many writings, including "Science and Health with Key to the Scriptures," also for the *Journal*, *Sentinel*, and *Monitor*, from all of which I obtain great spiritual help.

HARRY DEFOREST WHITE, Kansas City, Mo.

I have been in Christian Science now five years, and I would not take anything on earth for it. My sister began to study it, and was healed before I thought much about it. Though she had used glasses for eight years, now she does not need them at all. I was tired of everything, but now I have an understanding of the truth, something that I can go to in any kind of trouble or sickness. I have been cured of a tendency to very bad colds in my head. I am now quite free from it, and being a singer this is a very great blessing. Some time ago many of the pupils at the conservatory where I am studying had a very bad form of throat trouble; but I set to work in Christian Science to know the truth, and I was free from the illness, though they all thought it strange that I did not get sick with the rest. I am indeed thankful to God, and to our dear Leader, Mrs. Eddy, for giving us this truth.

HELEN MOORE SMITH, Philadelphia, Pa.

"Hear, O Israel: The Lord our God is one Lord." The little understanding which I have gained through the teachings of Christian Science of this great verity, that there is but one God, one Mind, has been my comfort and strength during a deep sorrow recently experienced. For this understanding I desire to give thanks to God, and my heart goes out in deepest gratitude and thanksgiving to the God of our salvation for that precious gift to this world, namely, the life of Mrs. Eddy. The wonder, beauty, and greatness of that life will continue to remain a purifying influence and force until that time when there shall be "no more sea."

J. L. VAN DER MERWE, Johannesburg, South Africa.

A man ought never to feel rich for riches, nor poor for poverty. The perfect man must always feel rich, because God is rich.—GEORGE MACDONALD.

FROM OUR EXCHANGES.

[Rev. Daniel Evans, D.D., as reported in *Boston Transcript*.]

In Germany there are various creeds in religion—just now all in the melting-pot—because of the existence of various kinds of schools, which are breaking up—the theology becoming more philosophical and the philosophy more theological. The religion of the people is more in the heart than in the church, the great mass not being in the church at all. Another thing is the presence of the Socialist-Democratic party, in which there are millions of intelligent, vigorous, determined men who want to reconstruct the government on more economic and liberal lines. They are not in the church because they have found that the church is against the working men getting a living. Therefore, the ominous peril of Germany is the great working class without religion. The great movements of the people of Europe are outside the church. The churches are not keeping in touch with them and have little hold upon them. The intellectual forces are outside all the churches of Germany. The rights of the people in Europe underlie all the turmoil, and the people are rising to demand what we have promised them, and which is their right. They want not charity, but justice. The external support of religion is gone. There was never so much thought on religion as now, but you cannot reach the man merely through thought; you must reach and touch the man.

[*Standard.*]

A witnessing church is a familiar phrase, and it is sometimes used with little thought, seemingly, as to its implications. Without entering upon any discussion of vexed questions, we may venture to suggest that the witness most needed is that which shall convince men of the real worth of the Christian religion. Does Christianity produce a superior type of character? Are the followers of Jesus better men and women than those who do not follow him? Do they have a strength for right living which others lack? Do they make larger contributions to the welfare of society than would be possible for them were they not disciples of Christ? Are they more unselfish, more brotherly, more forgiving, more loving than those who refuse to acknowledge Jesus as Lord? It is conviction at this point which is needed, and it is testimony congruous to this that the church must furnish if she is to win the world to the Son of God.

[*Watchman.*]

The complete mission of true religion in promoting the highest worship of God and the best welfare of man, appears in all the Old Testament pages. The same great mission of religion is found in the gospel of Christ, which summed up the whole duty of man in love to his God and love to his fellow-man. Religion is incomplete without either of these in its full expression. If religious men lose sight of their duties one to another, their religion becomes a mere sentimental experience, and the duties they neglect are taken up by others in the name of socialism. Socialism has largely prevailed in Europe because there is so much churchianity there and such inequality and injustice in traditional and medieval conditions of life that survive. In America religion has had more of the prophetic and popular character which has sought to remove the privileges of classes and the evils that are fostered by ambitious men.

[*Christian World.*]

Wherever it has been really tried, love has begotten love, trust has been met with answering trust. And our poor blundering world is at last waking up to that simple fact. The governments perhaps have not waked up to it; nor the vested interests, where enormous fortunes are built up by the exploiting of human hates and fears. All their energies,

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we may confidently expect, will be exerted in the endeavor to blur and blind in these matters the national vision. But these efforts will be in vain. The light is broadening; the night is far spent, the day is at hand; the day when governments and policies shall reflect the conscience of the people, when the yawning gap between our private and our public morality shall be finally closed.

[A minister in *Western Christian Advocate.*]

I wish to express the conviction that our Methodist press ought to be fair and courteous even to heretics and heresy, and try to find whatever element of truth is in them that gives them power and currency. Many of our people, and some of our preachers, are more or less in sympathy with the things named, and a broad, candid, intelligent treatment of them would be helpful to our church and the common cause of our Master. Many have gone from us into Christian Science churches—some of them as good as any we have—because of the unsympathetic and un-Methodistic way with which they have been treated by Methodist preachers, who thought they were doing God's service in "driving away strange and erroneous doctrines."

[*Universalist Leader.*]

It is good to hear a confident note sounded today; there is altogether too much of timidity. Too many ministers are the apostles of doubt instead of being the heralds of faith. There are so many who do not want to commit themselves to anything today, because they are fearful that tomorrow they will know more and want to take it all back. Ministers should know something, without a shadow of doubt, and that is what they should preach. We glory in our optimistic faith, in a way, but few are filled with it so they cannot keep still. All hail to the man and minister today who knows what he knows and believes in it with all his might, the man who looks up and looks forward and is not afraid.

[*Examiner.*]

The man who said, "I have as much religion in my heart as any one, only I don't show it," was talking of something he did not understand. It is impossible to have true religion in the heart and not show it. It will shine in the face, flow through the lips, and express itself in the conduct. Christ in the heart will manifest himself in the daily life. Love for Jesus has a wonderful transforming power, physical as well as mental and spiritual. The lineaments of the countenance become softened and lit up, so that the homeliest features take on beauty. There is no cosmetic so effective as the love of God shed abroad in the heart.

[Frank S. Dietrich in *Pacific Baptist.*]

The church is being criticized, but in the very criticism there is hope; better by far the most savage criticism against its shortcomings and remediable defects than a complaisant assumption that it is only a sort of respectable depository for formal and innocuous piety. And not only is there hope in criticism, but there may be also help. The paramount demand upon the Christian religion today is for fruits of righteousness; for excellence of customs and of character. By such fruits is it being judged, both at home and in foreign lands.

[*Churchman.*]

The day will come when every society which now calls itself a church, ourselves included, will lose its distinctive character in the church, the holy city. Each will bring its own special honor and glory to contribute to the completeness of the whole by the methods and in the ways by which God will lead them into that unity which is organic. The fragments of our broken Christendom will gain their life by losing it.

SPECIAL ANNOUNCEMENTS.

FROM THE PUBLISHER OF MRS. EDDY'S WORKS.

THE CHRISTIAN SCIENCE TEXT-BOOK, "SCIENCE AND HEALTH WITH KEY TO THE SCRIPTURES."

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

ATTENTION IS CALLED to the new volume, "Poems by Mary Baker Eddy," now on sale. Specially bound; 79 pages.

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

FROM THE EDITOR.

All manuscripts submitted for publication in the *Sentinel, Journal,* and *Herold,* whether articles, poems, or testimonies, and all correspondence relating thereto, should be addressed to the EDITOR, and not to individuals.

FROM THE SOCIETY.

Attention is called to the following reprints printed in Swedish: "Hvad Ar Bön?" "Lagens Välde," "Det Ondas Natur," "Helvete och Himmel," "Människans Gemenskap Med Gud," "Verklighet," "Det Ar En Ström," "Förklaring Af Kristligt Helande," "Den Yppersta Egenskapen I Christian Science," "Underverken," "Det Ondas Ofvervinnande," "Var Väktare," "Riklig Tillgang," "Kristendom Och Vetenskap." Ten copies to one address, prepaid, 10 cents; one hundred copies to one address, 75 cents; five hundred copies to one address, $3.00; one thousand copies to one address, $5.00.

NEW MUSIC.

Two of our Leader's poems, "Shepherd, show me how to go," and "Love," set to music by Frederic W. Root, are now on sale by the Society, and attention is called to the advertisement on the inside back cover page of this week's *Sentinel* for description and price.

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CHRISTIAN SCIENCE SENTINEL

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

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CONTENTS OF THIS NUMBER

ITEMS OF INTEREST. Brief Mention of Important Events. 562
THE NECESSITY FOR INDIVIDUAL WORK. Samuel Greenwood. 563
INDIVIDUAL RESPONSIBILITY. Edna Hudson Hosmer. 564
GIVING OUR TESTIMONIES. Ernest C. Moses. 564
FRIENDS AND FOES . . Clayton W. Mogg. 565
TRUE HAPPINESS . . . Evelyn Campbell. 566
THE WATERFALL (Poem.) Ben. Haworth-Booth. 566
SELECTED ARTICLES. 567
EDITORIAL.
The Simple Gospel. 570
"As newborn babes." 570
"Learn of me." 571
AMONG THE CHURCHES.
Lakewood, Ohio. 571
Los Angeles, Cal. 571
THE LECTURES.
St Louis, Mo. 572
Shellman, Ga. 572
Stockton, Cal 572
Los Angeles, Cal 572
TESTIMONIES OF HEALING. 573
FROM OUR EXCHANGES. 577



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



A NOBLE TYPE OF GOOD HEROIC WOMANHOOD

THE CHRISTIAN SCIENCE PUBLISHING SOCIETY
FALMOUTH AND ST PAUL STREETS — BOSTON MASS USA

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ITEMS OF INTEREST.

National.

With the world's records broken for low cost and rapidity of construction, the boring of the great five-mile Elizabeth tunnel, fourteen feet wide and eleven feet high, the most important features of the new twenty-six million-dollar municipal water project of Los Angeles, Cal., was completed Feb. 28. It pierces the crest of the Sierra Madre range, sixty-seven miles west of that city, and has been drilled through 26,789 feet of solid granite. Work began at both ends of the big bore on Oct. 5, 1907, and went on day and night. The work was finished a year ahead of time and $411,800 under the estimate. Two hundred and fifty miles to the north of Los Angeles, beyond the coast range of mountains and across the barren waste of the Mojave desert, is the Owens valley where Los Angeles is going for its water supply. According to the estimate, 59,658 lineal feet of the big task will be excavated and lined tunnels, 36,140 lineal feet excavated tunnels, and 195,842 feet excavated and lined conduit. Of the two hundred and twenty-six miles of conduit twenty-two miles will be an open unlined ditch through clay; twenty miles will be a covered ditch, lined with cement or rubble; one hundred and thirty-nine miles will be a covered conduit of cement, eighteen miles will be tunnel through rock, ten miles tunnel through earth, nine miles of steel siphons crossing canons and two miles of steel flumes crossing depressions. Eventually the conduit will be covered throughout its entire length.

Complete exoneration of the officers of the Philippine Islands government of all charges of irregularities or improprieties in connection with the administration, sales, or leases of public lands in the Philippines; yet on the other hand pointed criticisms of the inadequacy of the present laws to prevent monopolies in what are known as the "friar lands," are expressed in both the majority and minority reports of the House committee on insular affairs submitted to the House at its recent session. The majority report argues that as a practical expedient the "friar lands" should be disposed of in larger quantities to attract buyers, while the minority claim that the sale of the "friar lands" in large tracts may develop an obnoxious system of absentee landlordism. The latter also suggest that a friendly proceeding be begun in the courts by the officers of the Philippine government to determine the exact legal status of the "friar lands" with respect to public lands regulations. As to the acquisition of fifty-six thousand acres of the "friar lands" on behalf of alleged sugar trust interests, both reports declare the public officers involved were not culpable, being guided by the best available interpretations of the law.

Governor Hooper of Tennessee has a project to build a highway across the state from the extreme border in the mountains on the east to the Mississippi on the west, touching many of the leading cities and towns of the state and passing through the capital city. The road will be about six hundred miles in length. The plan is to build the highway in two days, the work being done by thousands of volunteers and the material, wagons, tools, and other things being donated. It is proposed, with a subscription raised in advance, to put in the bridges and culverts and macadam in two days next August set aside for the project. There are many miles of road over the route already built, and it will be only necessary to fill in the gaps and put the old roads in good condition.

In order to make the railway systems of the country pay full value to investors, Louis D. Brandeis of Boston, in an argument before the federal railroad securities commission, advocated a new government department, which should have power to regulate security issues in the mutual interests of the public, shipper, and railroad. He would establish a bureau of railroad costs and an experimental station in railroad economics. The work of this bureau would be published, as are agricultural reports at present, for the benefit of the railroad management. This would not only promote economy, in his opinion, but would bring to the front labor and protective inventions which cannot now be exploited because the inventors cannot dispose of their inventions.

Secretary of the Interior Ballinger has resigned his portfolio in the Cabinet, and Walter L. Fisher of Chicago has been appointed to the vacancy. He is a "Pinchot conservationist." The National Conservation League, of which Mr. Fisher was president, was merged with the National Conservation Association—the organized opposition of the Ballinger land policies. Mr. Fisher is now honorary vice-president of that organization, and Gifford Pinchot, former chief forester, is president.

The government has entered suit at Denver, Col., against a subsidiary of the American Smelting & Refining Company and against a British corporation to recover Colorado coal lands alleged to have been acquired fraudulently by means of dummy entrymen. The land consists of twelve hundred and eighty acres at Cokedale, said to be valued at five million dollars.

The electrical trust, against which petitions were filed by the government in Cleveland, will probably be dissolved before the case comes to trial, as the defendants have already indicated a disposition to conform to the requirements of the government and there is every prospect that they will break the combine of their own volition.

Government investigation into alleged Alaskan coal lands frauds, involving approximately forty-eight thousand acres of land valued at more than fifty million dollars, has resulted in the issuance of an indictment by the local federal grand jury, charging seven individuals with conspiracy against the United States.

Panama Canal bonds bearing three per cent interest will probably be issued by the treasury department to the amount of fifty million dollars before June 1. They cannot be used by banks as a basis for circulation and they will consequently have to find a market with private investors.

Justice Hughes of the United States supreme court and Lawrence Maxwell, former solicitor-general, were appointed by President Taft members of the commission to investigate postal rates. The third member will be a business man.

Maj.-Gen. Frederick D. Grant, at present commanding the department of the east, has been selected as military aid on the staff of John Hays Hammond, special ambassador to represent President Taft at the coronation of King George V.

Congress having failed to act upon the administration bill favoring reciprocity with Canada, President Taft has called a special session for April 4, to consider this measure.

International.

In an imperial rescript just published, Emperor Nicholas of Russia announces his intention of completing his grandfather's work for the emancipation of the serfs by transforming the peasants into not merely free but economically strong landowners. This may be achieved, the Emperor says, by affording the peasants facilities to leave their communes and by improvement in agricultural science. In August, 1907, he issued a ukase transferring four million five hundred thousand acres of the crown lands to the Peasants Bank for sale to peasants on easy terms, and in October following another ukase released them to a large extent from the restraints of the communal system.

Eugene Renaux flew in a biplane recently, with M. Senouque as a passenger, from the Paris suburb of St. Cloud to the highest peak of the Puy de Dome mountains, two hundred and fifty miles distant. He made the flight with only one stop in five hours and thirty minutes, thereby winning the Michelin prize of twenty thousand dollars, the terms of which required the flight to be made in six hours. The peak on which Renaux landed is 4,806 feet high. The landing place was only a few yards square and exceedingly rough. The machine alighted, however, without injury.

It is announced from Tokio that Admiral Togo and General Nogi have been nominated as members of the special mission which will accompany Prince Higashi Fushimi as the representatives of their country at the coronation at Westminster. Admiral Togo is known as one of the greatest sailors of modern times, while General Nogi is almost equally distinguished as a soldier.

The Austrian delegation and the Hungarian delegation at a plenary sitting adopted the naval estimates, including the extraordinary expenditure of eleven million dollars for battleship construction. The government program provides for the outlay in the succeeding six years of sixty-five million dollars for warships. The creation of a fleet of sixteen first-class battleships is contemplated.

Field Marshal Lord Kitchener will command all the troops at the coronation of King George.

Industrial and Commercial.

The guayule rubber manufacturers of Mexico are making extensive preparations for placing the industry on a permanent basis. It is found that the plant can be grown from slips and that it is of such a hardy nature that it requires practically no attention when it has once been placed in the ground. The Intercontinental Rubber Company and other large manufacturers of crude rubber in the Torreon district are converting hundreds of thousands of acres of desert lands in the states of Zacatecas, San Luis Potosi and Coahuila into guayule plantations.

One of the first railroad cases to come before the newly created United States court of commerce is that dealing with shipments of California lemons. The case is before the court on an appeal by the railroads from the decision rendered against them by the interstate commerce commission, which sustained the contention of the southern California citrus growers in resisting the attempt by the railroads to raise the shipping tariff from one dollar per one hundred pounds to one dollar and a half.

The federal minister of trade and customs says that the Australian commonwealth will spare no expense to "oppose sinister operations of the American meat trust in seeking to control the Australian trade."

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CHRISTIAN SCIENCE SENTINEL

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

THE NECESSITY FOR INDIVIDUAL WORK.

SAMUEL GREENWOOD.

THE desire to be good is the first essential to living a good life; but this desire alone does not bring that knowledge of God which overcomes the sense of evil. There must also be the willingness to give effect to desire, the readiness to work one's way out of error, to be what one desires to be, else the mortal will stagnate at that point, passively submissive to a false concept of being. Jesus preached the gospel of work as well as of faith and prayer, and at no time encouraged the hope that the kingdom of heaven could be won without striving for it. Even at the eleventh hour, according to the parable, the call comes to work. "The works that I do shall he do also," was Jesus' message to his followers in all ages.

The Master and his apostles taught the necessity of working out one's own salvation, but not since the early days of Christianity has this necessity been so urged upon the attention of mankind, nor the way thereof made so plain, as in the advent of Christian Science. Appeals for righteousness have not been wanting, and much good has resulted in restraining the evil impulses of mortals, but the doctrine that sin is pardoned without personal reformation has obscured the demand which divine Principle makes upon each individual to work out his own problem. The ignorance of God that holds mankind in the sense of sin and its effects can be removed only through a knowledge of God; and this knowledge is Science, and Science requires demonstration, and demonstration involves work. One may theoretically believe himself to be a son of God, without manifesting Godlike qualities; but a knowledge of this fact put into practice, and this alone, enables a Christian to follow his Master in deed as well as in doctrine.

Human doctrines and dogmas that tend to remove the responsibility for individual purification are not divinely authorized, in that they do not benefit mankind. It is true in spiritual as in temporal things, that what one would possess without effort on his own part is not prized like the good which he himself strives for. Undeserved blessings are seldom appreciated or retained, because no place has been prepared for them. To transport a sensuous mortal into the spiritual atmosphere and environment of heaven, even if this were possible, would not bring him joy, for only as thought grows spiritual is one ready for this translation. Evil is tormented at the very thought of good, hence the unrighteous could never be at peace in the presence of God. Harmonious conditions are realized as the individual becomes conscious of good, but only as the sense of evil is overcome and put out of thought can this consciousness be reached. All mortals have faith in good, in the sense of intellectual belief, but faith must crystallize into earnest activity, and be the mainspring of Christian service, in order to qualify one for heavenly experiences.

In his story "A Rough Shaking," George Macdonald writes: "[Men] are willing enough to be made noble; but that is very different from being willing to be noble: that takes trouble. How can any one become noble who desires it so little as not to fight for it?" So, while all mankind desire salvation from the effects of their belief in evil, comparatively few are willing to labor for it to the extent of overcoming this belief itself. They would accept salvation as a gift, if they might, but to struggle moment by moment, day in and day out, to have only that Mind which was in Christ Jesus, requires more than most mortals are willing to do. How, then, can they believe themselves fit for heaven, even if its doors were opened to them? For what do men know of harmony or righteousness or love outside the state of their own consciousness? What can any one know of God beyond the measure that good occupies his thought and activity?

The popular belief that heaven is an unknown locality leaves mankind without a clue to its whereabouts or the mode of reaching it; but the Master's teaching, that the kingdom of heaven is within one's own consciousness, reveals that the way thereto lies through right thinking and right living; and this is not accomplished by faith alone, but through overcoming. Heaven is not entered, here or hereafter, except as the Father's will is done; and the doing of this will, to the human sense, is the destruction of all evil works, the correction of the belief in a power opposed to God. The test of one's Christianity is not his faith but his work, not what he believes but what he does, not his church standing but his spiritual growth and demonstration; for the only value of a religious belief is the effect it produces. Since the material concept includes all sin and suffering, it is evident that heaven is not to be found in material sense, and can be reached only as human thought is spiritualized. Are Christians willing to begin this spiritual journey, to take up arms against the claims of material sense, to deny whatever would hinder the coming of the kingdom of heaven in their own consciousness? Are we ready to work as well as to pray for the good we desire?

In fulfilling his mission Jesus traversed through and out of the belief of life in matter, and declared that there is no other way by which we can go to the Father than that which he taught. The Christ-way is the way of triumph over the flesh, but the dense materialism that continued through successive ages, permeating every system of religion and medicine, obscured this spiritual way until it was discovered anew in Christian Science. Before this discovery it does not seem to have been clearly recognized, except by the Master and his disciples, that spiritualization of thought is the only door to heaven and immortality; nor was this process made scientifically demonstrable and brought within the mental compass and capacity of mortals until the publication of the Christian Science text-book, "Science and Health with Key to the Scriptures" by Mrs. Eddy. Through this teaching, humanity is beginning to learn the meaning, purpose, and scope of Christianity, and the possibility of reaching, even here, a higher spiritual sense of life.

Until the desire for good is expressed in the effort to be Godlike, it is not an effective factor in the working out of human salvation. When one becomes willing to do that which God requires of him, at whatever cost, he is where

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God can reach him with the wisdom and strength necessary for this work; but thought must free itself from the belief in matter to obey the call of Spirit. When the prodigal had sounded the emptiness of the material sense of existence, when he realized that it had nothing good to offer him, he said, "I will arise and go to my father;" and he arose and retraced his way until his father met and welcomed him. Had he remained idly content with believing in his father's goodness, or longing for the plenty of his house, the prodigal would not have found his way home. What was required of him is required of all mortals; namely, to arise and go to the Father, to put good desires into action in working out of the delusions of a false sense.

The necessity of work as well as of faith is emphasized in Christian Science. In "Pulpit and Press" (p. 10), Mrs. Eddy speaks of "the deadened conscience, paralyzed by inactive faith," and this conscience must be quickened to a sense of Christ's demands and of individual responsibility. A thorough study of the letter of Christian Science is requisite, but the student must walk in the way this Science points out if he would prove for himself its blessedness and power and rise above the fears and failures of erroneous belief. The true understanding of Christian Science leads to intelligent activity in the overcoming of both sin and sickness, and unless this activity is present the student has not grasped the vital purpose of this teaching.

Christian Science is operative Christianity, and is preeminently a religion of doing; it ever enjoins upon its students the necessity of being "doers of the word, and not hearers only." The awakening desire among Christian denominations for a broader practice of Christ's teachings, as well as a stronger faith, indicates the influence of Christian Science upon the religious thought of the age. Christian Scientists do not lack faith, but, as Mrs. Eddy writes in her "Messages to The Mother Church" (p. 57), "they have Science, understanding, and works as well." A special mission is theirs at this time, to prove the practical applicability of divine Truth to human needs, and to show in their own lives the saving power of Christian Science demonstrated.

INDIVIDUAL RESPONSIBILITY.

EDNA HUDSON HOSMER.

It is the splendid privilege of every man and woman to be a Christian Scientist; that is, to be a scientific Christian—one who proves that the teaching of Jesus the Christ is forever true and hence demonstrable today, even as it was nineteen hundred years ago. If we realize this, namely, that Christian Science is the Science of being—the truth about life—as taught by Jesus the Wayshower, and that it is based on a divine Principle (as the truth must ever be) to be demonstrated by the individual for and by himself; if we see clearly, furthermore, that to become a Christian Scientist must of necessity be an individual problem, we shall at the same time acknowledge that Christian Science itself is not to be justly judged by the unideal progress or the retrogression of Christian Scientists.

The possible spiritual success or defeat of any man means very much to the individual, but it does not affect the truth of Science. If one is honest with himself, and earnestly strives to work out his own life-practice according to the demands of Principle, he is very sure to discover when and where he has made a mistake, if so be. In the same way, when after faithful study and the patient application of a given rule he gets the right result, it is he who is most surely and intelligently satisfied. Paul wrote, in his epistle to the Philippians: "Work out your own salvation." Would it not be well for each one of us to remind ourselves of this very frequently, and when some professing Christian Scientist fails at a certain point in his career to practise what he has dared to preach, would it not be wise to recall these words of our Master, spoken to Peter, "What is that to thee? follow thou me"?

Could we have the reverence and loving respect we feel today for the disciples of Jesus, if they had turned away from his teaching in confusion because Judas, who had professed so great a devotion to the cause of Truth, failed in the crucial hour to prove his fidelity? Indeed, if they had perceived the full import of their Teacher's perfect example, they would not have paused in their work to condemn Judas, but would have realized at once that their only duty lay in proving themselves true beyond the possibility of being tempted in a like manner.

It is very easy and often more interesting to attend to the affairs of others than for one to apply himself wholly to the working out of his own salvation, but it is equally true that this attention to the problems of others "profiteth nothing." The old saying, "Live, and let live," cannot be too thoughtfully or too frequently considered by those who would like to increase the number of happy faces and loving thoughts in the world about them. Let us ask ourselves daily, Am I obeying the First Commandment? Am I learning to have only one God—learning that this God is eternally good and that there is no possible power apart from the power of His goodness? Am I learning and proving that Truth is omnipresent and omnipotent? Only as one is doing this, can he rightly call himself a Christian Scientist.

GIVING OUR TESTIMONIES.

ERNEST C. MOSES.

When Mrs. Eddy added Section 24 of Article VIII. to our Church Manual, in which the statement is made that "testimony in regard to the healing of the sick is highly important," she placed the seal of particular consequence on the voicing or writing of evidence concerning Christian Science practice. The giving of testimony at our Wednesday evening meetings is therefore an act worthy of careful consideration. It is clearly evident that the import of the by-law is to make every testimony a means of glorifying God, the Principle of Christian Science; an opportunity whereby to extend to both regular attendants and visitors a loving encouragement to know that all the ills of the human mind and the flesh can be dispelled by the light of Truth as presented in this Science.

Because this is the object of presenting testimonies at our mid-week meetings, every grateful beneficiary of Christian Science comes to the meeting with a heart overflowing with good will, and desiring to be instrumental in making the occasion a means of inspiration for every one present. The earnest student therefore brings to the assemblage a hospitable mentality, in meekness hoping above all else that omnipresent Love may accomplish its healing work then and there through reflection; and these desirable results should be accomplished spontaneously and naturally, without labored effort on the part of each conscientious student present. A constant realization of the presence and power of divine Love, with a tender, compassionate feeling for human needs, will surely do the work, and many will leave the meeting assured of God's goodness and the verity of Christian Science.

With due regard for the dignity of the occasion, the true Christian Scientist will carefully avoid the use of terms which, while they are necessary to the textual statements contained in Science and Health, are often misused when woven into the phrasing of a public testimony. For instance, the words "claim" and "belief" are used in the printed literature of Christian Science in many necessary connections wherein their significance is often explained. But in public speaking the use of these terms in connection with the name of a disease or discord is undesirable, because in a mixed audience such terms sound bizarre and

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peculiar. Such unusual designations have a tendency to give the impression to visitors of all degrees of culture that Christian Scientists are erratic or "cranky" in their methods of speech.

The by-law very clearly states that the name of the disease of which the testifier was healed may be mentioned. In Science and Health Mrs. Eddy refers to "dyspepsia" six times, but to none of these references does she annex the word "claim" or "belief." Similarly, the testimonials published in our periodicals rarely include these words. If the giver of the testimony has had proof by a demonstration of Christian Science of the nothingness of this disease, the testimony will accomplish its work in the thought of any dyspeptic present, if it is presented in terms with which he is familiar.

In the mid-week meeting held in towns in which the Christian Science movement has been established but a short time, there may be a dearth of experiences to form the bases of testimonials of a personal character. In such meetings, therefore, it may be expedient for students to narrate the experiences of other beneficiaries which they know to be true. But the best impressions are made upon visitors if the persons who have experienced healing of their own individual mental or physical conditions tell in a simple, direct, and heartfelt manner of the benefits which they have received. No testimony carries more conviction than the one given by the man, woman, or child who has experienced healing or reformation in personal conditions, and who knows and declares that the improvement was wrought by God through a right understanding of His Christ, as presented in Christian Science.

In localities where the attendance at the Wednesday meeting may be small and among which the cases of well-established healing are quite limited, it may be necessary now and then for a grateful student to read a letter reciting some interesting case of healing accomplished by Christian Science with which the recipient of the letter is familiar; and similarly, it may be expedient in such meetings for a member to read some helpful extract from the Christian Science literature in connection with some remarks. But in assemblages of such limited possibilities, or in any Wednesday meeting, the reading or quoting from the works of miscellaneous writers whose views may be in some measure akin to the letter of Christian Science, is not permissible. Better indeed is it for the true success of the meeting if but a very few tell what they know of Christian Science by absolute proofs given to them (however simple may be the demonstrations), and let some of the waiting moments be passed in profitable silence in which the heart may go out in gratitude to God, than partially to fill up the time with readings or recitations of sentiments having no direct relation to Christian Science.

In the churches in the large centers, where the practice of this Science has brought out hundreds of cases of healing, there is little necessity for the reading of letters, compositions, or the recitation of verses by miscellaneous authors. The earnest student recognizes the fact that the Reader who conducts the service is appointed for the express purpose of reading from the Bible and from Science and Health, and it is not necessary therefore that others in the audience should attempt to supplement his work by reading selections, or by extensively quoting from our Leader's works or other Christian Science literature. Habitually to read or quote from our literature from the floor is likely to be interpreted as a hint that the Reader's work has not been well done. Such practices indicate an untutored zeal which would try to "steady the ark" according to human judgment, rather than to leave it to the calm direction of divine Mind.

Beginners who voice their gratitude in testimonies at the Wednesday meeting may not at first be able to present their statements without clothing them in some details which are really unnecessary to a proper declaration; but the student soon learns through "the hearing ear" that testimonies which omit references to conversations between people, minute descriptions of surroundings and personal opinions, make the best impression because of their convincing simplicity. It is well always to remember that the audience is not so much interested in mere personal details, or in profusely worded narration, as in the simple facts which illustrate the healing accomplished through Christian Science.

If the earnest student who lovingly desires to be obedient to the requirements of good testimony-giving will study the rule on "Testimonials" in Article VIII. of the Manual of The Mother Church, and the program for the "Wednesday meetings" as laid down in the section of the Manual devoted to "Order of Services," he cannot fail to increase the effectiveness of the personal evidence which he thus offers in public. Through a reasonable interpretation of the meaning of "experiences, testimonies, and remarks on Christian Science," he will be enabled to contribute those elements in testimonial work which encourage the visitor, dignify our cause, and glorify God.

The mere statement of our Leader which declares that testimony giving is "highly important" should stimulate all earnest Christian Scientists to study and strive for higher attainments in this special line of personal duty and privilege. Thousands who are today healthy, successful, and happy owe their present felicity to the light which came to them through pertinent, encouraging testimonies delivered at our Wednesday meetings. With a larger realization of the possibilities of this branch of our Christian work, should we not in loving humility and obedience make it a better and purer means whereby graciously to execute the command of the Master to "preach the gospel to every creature"?

FRIENDS AND FOES.

CLAYTON W. MOGG.

THESE words of Jesus, "A man's foes shall be they of his own household," as recorded in the tenth chapter of Matthew and quoted from the seventh chapter of Micah, literally interpreted, show the utter uselessness of any attempt to trust in or depend upon persons, even though they be one's closest and best friends. Moreover, these words most emphatically point by inference to Him in whom we may trust with perfect confidence. However important the lesson of this text when taken literally, it has a much deeper meaning when considered in the light which the study of Christian Science casts upon the sacred page. When studied metaphysically, two questions naturally arise: What constitutes our household? and What are our foes?

In arriving at an answer to the first question, we may dismiss matter from our calculations entirely, for even the most material mortal is simply embodied thought, and matter itself must be conceived, if at all, by means of thought. The business man who is supremely engrossed in the affairs of commerce is so because his business is constantly in his thought. The sensualist is what he is because he allows his thought to dwell upon the things of the senses, his belief that there is pleasure in and of matter. The truly religious man is what he is because his thought dwells more or less constantly upon high ideals and lofty aspirations. In every instant a mortal lives and moves and has his being, as it were, in the realm of his own thought; in fact, thought constitutes his whole being—is the man. This being so, our households are mental, and the inmates are our thoughts.

Respecting the next question, What are our foes? we may note what Mrs. Eddy says on page 8 of "Miscellaneous Writings": "Simply count your enemy to be that which defiles, defaces, and dethrones the Christ-image that you should reflect." Manifestly the one evil which tends to dethrone the Christ-image is the belief in a power opposed

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to God, good. When this belief is accepted by the individual, in whatever form it may present itself, fear arises; and the belief of fear is one of the most active agencies which tend to deprive the individual of man's God-given dominion. The fear of lack of material necessities impels its victim to give full freedom to greed, selfishness, malice, and envy. Thus fear, when indulged, drives men to commit acts which they know are wrong, while fear of detection impels them to resort to further hypocrisy and self-justification. So, too, the fear of breaking so-called health laws renders one the more susceptible to the ills he would avoid.

These evil tendencies seem to exist in the form of universal beliefs, but they do not become our enemies until we adopt them, give them embodiment; in other words, until we admit them as members of our mental household. One may go into a drug-store and see all sorts of bottles filled with what are regarded as the most deadly poisons, but one is not therefore harmed by them. But let one swallow the contents, and suffering seems to result. In a similar manner, fear of lack, lust, malice, envy, hatred, revenge, hypocrisy, self-love,—all these become our "deadly enemies" in so far as we take them into our home circle.

Now these same evil beliefs and tendencies, if recognized and conquered, may present the occasion for good to come to us. Mrs. Eddy writes, "We have no enemies. Whatever envy, hatred, revenge,—the most remorseless motives that govern mortal mind—whatever these try to do, shall 'work together for good to them that love God'" (Miscellaneous Writings, p. 10). In whatever form an evil suggestion may present itself, it is for us to determine whether it shall become our enemy or whether in its destruction we shall advance spiritually. If we shut the door of our thought in its face and refuse it admittance, if we realize that evil has no power and cannot harm us, that which would have been our enemy, if admitted to our thought, has proved to be an opportunity for us to grow stronger and more alert by resisting it. In other words, we have demonstrated the powerlessness of evil and the all-power of good.

The remedy for every evil which tries to beset us is always at hand. "Agree with thine adversary quickly, whiles thou art in the way with him [refuse admittance to every suggestion when it first presents itself for adoption]; lest at any time the adversary deliver thee to the judge [lest the evil suggestion become an argument], and the judge deliver thee to the officer [lest the argument become a claim] and thou be cast into prison [become subservient to the claim]." "Verily I say unto thee, Thou shalt by no means come out thence, till thou hast paid the uttermost farthing [until the claim is completely destroyed and harmony restored]."

When we form the habit of thus agreeing with our adversary quickly, systematically, persistently, we have entered the path which leads to the house built without hands, "eternal in the heavens." We are beginning to dwell "in the secret place of the most High."

TRUE HAPPINESS.

EVELYN CAMPBELL.

SOME time ago I heard a little story which helped me very much. A friend of mine was walking on a golf course, and passed a man who was intently hunting through a clump of furze bushes. She had gone on for some ways when she noticed a golf ball lying on the turf, and going back told the man, who was still beating vigorously through the furze bushes. Yes, he had lost his ball, he said; but he would hardly go with her and look, as he felt certain it had fallen among the furze bushes and that he should find it there sooner or later. He went with her, however, and was very much surprised when he found that he had been mistaken, as the ball lying on the turf proved to be his. The man knew he had sent his ball somewhere, but he made the mistake of looking for it in the wrong place.

The little story helped me, because I was just then feeling very much discouraged, and it struck me that I was rather like that man. I was looking for happiness, but search as I might I never seemed quite able to reach it. Yet true happiness lay waiting for me all the time; I had only to stop looking for it in the tangle of material things—I had to raise my eyes above them; I had to be willing to hear, and I had also to give up my own sense of where true happiness lay. Mrs. Eddy says (Science and Health, p. 57), "Happiness is spiritual," and in those three words she goes to the root of the matter. These words of the psalmist often help me: "The lines are fallen unto me in pleasant places; yea, I have a goodly heritage." It is worth noting that the verse is not written in the future but in the present tense, and we should be ready to accept that goodly heritage which is waiting here and now for each one of God's children.

[Written for the *Sentinel*.]

THE WATERFALL.

BEN. HAWORTH-BOOTH.

My song among the hills I sing forever,
My liquid lute I pipe the livelong day,
In melancholy mood or glad endeavor,
A doleful dirge or rhythmic roundelay.
Who may interpret me? who may disclose
The riddle of the rock-girt fountain-glade,
The mystic cryptogram that no man knows,
The message of the mountain-born cascade?
My wreathed wraith, of shepherd's eye beholden,
Flits o'er the fell, a phantom of the spheres,
By rainbow belt or moon's white arc enfolden,
Then fades away in fancy, and in tears.
I know the ocean deep, the floating cloud,
The low'ring tempest, and the lisping rain:
With me the thunder's voice has raved aloud,
And hushed in consciousness of Truth again.
I knew the flood of Nöe, and I fell
Before his day upon the youthful earth,
To touch the tender lips of asphodel,
And give to lotus buds celestial birth.
I hold the starlight in my cold embrace;
The wind to me a sister's secret brings—
From far Euphrates*—of the coming grace,
Of happier hearts, and holier thoughts and things.
A type of cleansing, and a saving fount,
A well of healing waters, calm and deep,
I flow forever from the eternal mount,
Washing the tears away of them that weep.
Mine is a garb of purity and splendor,
The warp of sunbeam, and the woof of song,
Of tones ideal, silver-tongued, and tender,
Falling to earth, though they to heaven belong:
"Ho, every one that thirsteth"—Have ye heard
The harper's voice, the soft appealing call,
"Come to the waters"? 'Tis the sacred word,
And 'tis the murmur of the mountain fall.
Come, like the Syrian from the courts of pride,
Come to the crystal and abounding river:
And cleanse your leprous limbs in Jordan's tide,
The fountain-head of grace that flows forever.
Look to the source of loveliness and power;
Come to Siloam; let my message be
To bounden hearts and hands this gracious hour,
"Take of the living waters, and be free."

* See Science and Health, p. 585, line 16.

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SELECTED ARTICLES.

[Alfred Farlow in *Boston* (Mass.) *Times*.]

Christian Scientists, especially those who have been closely associated with Mrs. Eddy, will miss her every-day counsel and guidance. Her going is indeed a matter of great moment to them, but the understanding of Truth which she had taught and demonstrated while with them has prepared them for the deprivations which are occasioned by her absence. She has left a well-defined course for her students. She has formulated her ideas into a text-book. She has recorded her experiences, outlined the proper application of Christian Science in every department of practical life, established a church with rules and regulations compatible with Christian Science, and therefore it may be said that Christian Science has been sufficiently taught and only remains to be demonstrated. Mrs. Eddy has clearly marked the way in Christian Science, and has therefore finished her work so far as this life is concerned. For this, Christian Scientists are truly grateful, and they will strive with greater earnestness and sincerity to follow the Christ-example which she in her teaching has illumined and made more practical.

The future of Christian Science depends upon the faithfulness of Christian Scientists. If Christian Scientists conduct themselves with unselfish devotion to the ideal which has been so faithfully taught and demonstrated by their Leader, the rapid progress of their movement will continue. The world at large has become used to Christian Science and understands it better than in former years. Its sweeping declarations of spiritual truth no longer startle, and intolerance has largely ceased. Christian Science has been in vogue for more than thirty-five years, during which time it has harmed nobody, but, on the contrary, has done much good. It has made the bad good and the good better. It deprives no one of any right and useful accomplishment or possession, but greatly improves the value and usefulness of everything. Even critics, almost to a man, mention virtues which Mrs. Eddy has revived or emphasized, and it is only a question of time when these same critics will enthusiastically endorse all that Christian Science teaches; for this Science is consistent, and the fact that any individual is now prepared to accept any one item in its teaching points unmistakably to the final acceptance of its entire teaching.

It is safe to say that no individual since the time of our Saviour has contributed more toward an elucidation of Biblical teaching than has Mrs. Eddy. We sincerely believe that the world at large breathes with us a prayer of gratitude to God for having given so useful a woman as Mrs. Eddy.

[Willard S. Marcox in *Los Angeles* (Cal.) *Examiner*.]

While Mrs. Eddy is no longer with us in the flesh, who shall deny that the gentle influence of her selfless life is a real and substantial presence in the world, working, as she always did in person, for the amelioration of sin and disease, comforting them that mourn and pointing the way to the kingdom of heaven.

When the question of Mrs. Eddy's demise has been debated by the public, those who knew her best declared that she would be succeeded by her writings, that she would have no personal successor as the head of the Christian Science church. The great spiritual movement embodied in the Christian Science church had its inception in Mrs. Eddy's thought. She organized the first Christian Science church and has faithfully, lovingly, and successfully guarded and guided each step of progress up to the present. Today Christian Science is an undeniable force for good in the world. Thousands bear grateful testimony to improved lives because of its ministrations. Those who understand Christian Science know that its real vitality, its power and authority, reside not in creed or ritualism, nor yet in the multitude of adherents, nor in elaborate organization, but rather in the divine Spirit which is exemplified in its healing works and which makes one on God's side a majority.

Mrs. Eddy said in one of her messages, "Follow your Leader only so far as she follows Christ" (Messages to The Mother Church, p. 78). Christian Scientists still have the impersonal Christ to guide them, and they will prove their devotion to Mrs. Eddy by a steady progression toward the goal of spiritual being which she constantly pointed out to them.

[C. L. Ramsay in *Dundee* (Scot.) *Telegraph*.]

As many people are inquiring what Christian Science is, and wherein it differs from faith-healing and mental suggestion, perhaps you will allow me space for a few remarks on the subject.

It is plain that most physicians of experience agree on one point at any rate: namely, that anything which can stimulate the mind of the patient to resist disease, and inspire him with confidence and hope, is a powerful aid to his recovery. The important question then is this: Where is this mental stimulus to be found? All agree that faith is a good thing, but on what foundation should it rest? In other words, on what is the patient to repose his faith? and how is the condition of mind called faith to be attained? Many might reply, "Oh, the patient must have faith in the doctor, faith in his remedies." Others would say, "Have faith in the recuperative power of nature." Is this sufficient? Others again would say, "Have faith in God, faith in prayer;" but many a sufferer has given up praying because he gets no answer to his prayer. Others again aver that through mental suggestion or hypnotism the necessary impetus can be conveyed; but many would tremble at the thought of resigning their mentality, their power of self-control, their freedom of thought to the domination of a fellow mortal. One learned professor from Oxford, writing lately in the *British Medical Journal*, while extolling faith as the "one great moving force which we can neither weigh in the balance nor test in the crucible," regards it as something "mysterious, indefinable, known only by its fruits." How, then, can we reach anything so vague and illusive? In the course of an article published in the same number of the journal, Dr. Clifford Allbutt, professor of physics in Cambridge, writes, "To put limits to what God can do were presumption indeed;" and further on he continues, "Probably no limb, no viscus is so far a vessel of dishonor as to be wholly outside the renewals of Spirit." Here for one moment the eminent physician and Christian Science come into touch.

For more than forty years Mrs. Eddy has patiently continued to declare, through good report and ill, that to be of any real use to him in sickness or in health a man's faith must be reposed on nothing less than omnipotent Spirit, the infinite Mind or intelligence which is the only creative regenerating power of the universe. And this faith must be not a mere blind belief or vague hope; still less should it partake of the nature of passion or emotional ecstasy; it must be the result of actual spiritual understanding—a reasonable and intelligent comprehension of the nature of God. Thus the Christian Science practitioner, understanding that God is supreme, being of "infinite power, wisdom, and goodness," as all Christian churches admit, begins by quieting his patient's fear with the comforting assurance that disease does not proceed from God, but is contrary to His nature, since evil cannot proceed from good nor find any place there. This fundamental truth that the supreme power of the universe is on the side of health and against disease inspires the patient with a courage and a confidence nothing else can give. He now has a reason for the faith that is in him, a solid foundation on which to build his hope of recovery, no less a foundation than the very nature of

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God Himself. I think all will agree that such a conviction, if it can be gained, will lift a man entirely above the necessity or desire to depend on drugs, dieting, mental suggestion, or any lesser agency. That such an understanding can be gained, the rapid spread of Christian Science and the ever-increasing number of well authenticated cases of healing are the evidence.

In conclusion, I would advise those who wish to learn more of this subject to go to the fountain-head and read Mrs. Eddy's book, "Science and Health with Key to the Scriptures," which can be obtained at the Dundee free library, and at every Christian Science reading-room in the land.

[Frederick Dixon in *London* (Eng.) *Inquirer*.]

In your issue of the 22d inst., in an article under the heading "Medicine and Religion," the statement is made that Christian Scientists are "once again confusing the sphere of medicine and religion," and that they have "turned the more or less exact science of psychotherapeutics now into the basis of, and now into the buttress of, certain extraordinary additions to the already overburdened temple of all religions."

If this is the case, it can only be said that the confusion first took place, from a Christian point of view, in the teaching of the New Testament. The Founder of Christianity distinctly sent out his followers to preach the gospel and to heal the sick, and with equal certainty he declared, speaking of these followers, in all countries and at all times, that if they believed in him they would be able to heal the sick as he had healed them, and even to do greater things than these. From that time onward, the healing of the sick was looked upon as a natural and normal part of the Christian religion. We know from the works of the fathers that it continued, though in a decreasing ratio, down to the time of Constantine; and even after that it was considered a natural, even if an exceptional, occurrence that the sick could be healed by the power of God.

The medical teaching of the first century was certainly most remarkable. It was a mixture of idolatry and ignorance of the most extraordinary description. This is a fact which should be borne in mind by the people who are so fond of insisting that Luke was a physician. Luke, so far as we know, may have been a physician, but Luke if he ever was a physician certainly, in the words of so great a critic as Adolph Harnack, deserted the study of medicine because he hoped to find in Christianity a way, by quite other means, of healing the sick and casting out devils; and this other way Harnack describes as Christian Science.

In the time of Luke no one would have questioned that the healing of sickness was part of a Christian's duty, but little by little the separation of the healing of sin and the healing of sickness began to manifest itself, although Jesus had asked, "Whether is easier, to say, Thy sins be forgiven thee; or to say, Arise, and walk?" The separation probably originated in the fact that, as time went on, men found what was called preaching the gospel very much easier than healing the sick. Yet, according to the teaching of Jesus, preaching without healing the sick could scarcely be called preaching the gospel. The consequence was that by the time the epistle of James was composed, that is to say, somewhere probably about the middle of the first century, the writer found it necessary to take exception to the gradual separation of works and faith in the often quoted sentence, "Faith without works is dead," and he showed quite clearly in another passage in the epistle that by works he included the healing of sickness.

It has been said quite frequently that the growth of Christianity can be traced in the foundations of the hospitals. It might be said with far greater truth that the temporary failure of Christianity could be traced in the foundations of the hospitals, for the foundations of those hospitals meant that, more and more, men were separating the command to heal the sick from the command to preach the gospel. Indeed, the fact that the hospital ward originally had its place within the walls of some religious institution is another of the proofs of how the healing of the sick gradually passed from the hands of the church into the hands of doctors, whose capacity as doctors was not measured in any way by religion, but who could be, and who constantly were, skeptics and unbelievers. Now, what Christian Science has done has been to insist that the two commands are inseparable, and that it is no more easy to say, Thy sins be forgiven thee, than to say, Arise and walk. This may be a departure from the orthodox practice, if we measure orthodoxy by the opinion of the hour, but it is certainly not a departure from orthodox practice if we measure orthodoxy by the teaching of the New Testament.

Neither can it be maintained in any way that Christian Science has used psychotherapeutics as a basis or a buttress of a new religion. Christian Science repudiates psychology as a factor in healing, and it does this because it realizes that Christian healing never has been, and never can be, effected through the action of the human mind, but is brought about in the exact proportion in which man gains the Mind of Christ. The so-called healing of the eastern wonder-workers, no matter by what name they called themselves, was effected by some system of mental suggestion and mental manipulation. This was so thoroughly understood, and the struggle of the occultists with the schools of the prophets was so well remembered in Jerusalem, that when the Pharisees wished for an argument by which to discountenance Jesus, they found it in the declaration that he cast out devils by Beelzebub, that is to say, by the means of the occult workers. Jesus' reply placed healing through the agency of the human mind outside the pale of Christianity forever. The human mind had eaten of the fruit of the tree of the knowledge of good and evil, and believed fully in good and evil as powers. This constituted a house divided against itself, and Jesus used that simile to silence the Pharisees and to show, once for all, that a house so divided could not stand. The claim that it is possible for one human mind to suggest health or to suggest good thoughts to another human mind, is inseparable from the claim that it is possible to suggest sickness or to suggest evil thoughts. Therefore, a mind believing in the reality and the power of evil is believing in the reality and power of the very thing it is undertaking to destroy. This constitutes a house divided against itself, which cannot stand.

Jesus, however, was never satisfied with a mere negation, he always gave the world the positive message which it required, and so he went on to say that if he by the Spirit of God cast out devils, then the kingdom of God was come unto men. The kingdom of God never came to any man by suggestion from a human mind believing in good and evil. The only healing such a mind is capable of effecting is a temporary diversion of human thought into another channel, capable of relapse at any moment. Christian healing is wrought by the destruction of any belief in the reality and power of evil, and is brought about exactly in the degree in which a man gains the Mind which was in Christ Jesus. Jesus himself knew perfectly well that evil was not real, and was not power. He knew, however, that it enjoyed a temporary sense of reality and power as long as it was believed in, just as he knew that any other lie enjoyed a power of deception as long as it was believed in. Personifying evil, in the manner of the time and country in which he lived, he spoke of it as the devil, and he declared that this devil abode not in the truth because there was no truth in him. Strip away the metaphor of the East, and reduce these words to the matter-of-fact language of western Europe today, and what do they mean but this, that, speaking absolutely, that is to say in reality, evil has never

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existed, because it is simply a mere negation, a lie about something which is true. Evil is not real and is not power. The only reality to which it can ever pretend is the false sense of reality which is enjoyed by any lie as long as it is believed in, and the only power which it has ever exerted is the temporary sense of power which a lie appears to exert until it is exposed.

This is the teaching of Christian Science, and it is difficult to see in what way it confuses the relationship of the healing of sickness and the healing of sin, or in what way it buttresses itself by any process of psychotherapeutics.

[From *Denver* (Col.) *Post.*]

To a cure wrought by Christian Science nineteen years ago, Mrs. David Browne Graham owes the change of heart which has made her name conspicuous in the annals of Denver philanthropy. The three little girls who make their home with her in the comfortable house at 1348 Logan street would not be there if Mrs. Graham had not been really "born again," as the church people say, when her health was restored through the prayers of a Christian Science practitioner. Apropos of the remarks Dean Hart has been making concerning Christian Science, and the controversy which the death of Mrs. Eddy naturally has provoked, Mrs. Graham tells the story for the first time. It goes back to the time her husband, D. B. Graham, was on the bench in this city.

"I had a tumor on the spine," says Mrs. Graham, prefacing the story of her cure. "For three or four years I suffered with it until I was a nervous wreck. The physicians I consulted advised an operation, but I was too nervous even to consider it. The altitude bothered me, so I went abroad, thinking the change would do me good. In Rome I suffered an awful attack, and the medical men there told me that nothing but an immediate operation would save me. I started to return to America by way of Paris, and in that city again I was seized. The doctors there held a consultation and told me that I must start for home at once. I remember one who attempted to be facetious, saying, 'You had better go back where the doctors are so proficient in cutting people up and putting them together again.'

"At any rate, I came back determined to accept, with what grace I could, what fate had in store for me. I went to the very best surgeon in Denver for examination. He told me that if I deferred the operation longer I should be beyond need of it. I agreed that he should operate on me on Tuesday, and it was Thursday when we made the engagement. I cried, just as every woman does under those circumstances, and left his office with wet eyes. Outside I met a friend who inquired the cause of my grief. I told her. She suggested that instead of being operated on I go to a 'healer' on the floor above the one on which we lived in the hotel. She did not tell me what kind of a healer she had in mind, and in those days Christian Science was little known. When my husband came home to lunch I told him I had arranged for an operation for the following Tuesday. He told me that he was sorry I could not wait to allow time for my sister to come to me, but I said I was determined. He was so funereal over the prospect that, just to cheer him, I told him jokingly what my friend had suggested. He insisted that I visit this healer.

"After some persuasion I went upstairs and laid my case before him. He told me to sit down and read some magazines that were lying on his table. I did, and he went to a corner and seemed to be engaged in silent prayer. For forty minutes I sat there, mentally resolving that if I ever got out I'd not go back. I thought it an awful waste of time. I promised to go back the next morning at eleven, but did not intend doing it. All that afternoon and the next morning I was wondering how I could get out of going. At eleven o'clock next day I was taken with terrible pains, and asked a bell-boy to call the nearest doctor.

"Before he had turned to do it, I changed my mind and asked to be taken to the office of the healer upstairs. I was screaming with the pain. He demanded that I be quiet, and I thought I couldn't. Finally his manner became so authoritative that I did as he told me. Again he went into prayer, and of a sudden the tumor seemed to burn and then contract. Then the pain ceased. With its cessation there came a wonderful feeling over me. It was like I used to feel on a spring morning when I was young. I was happy and at peace with the world. I felt light as a feather and wanted to run. The healer turned to me and said, 'You need not come any more. You are healed. But go and do something besides whine about your ills. Do good where you can.' The tumor had grown so that it could be felt through my clothing. It was gone. I left the office and walked fifteen blocks that day. I had not been able to walk more than two blocks in two years.

"And I remembered what he said about doing good, so I went directly to the home of a girl I knew who had musical talent and no means to cultivate it. She worked and earned three dollars a week. I arranged to have her take two music lessons a week at three dollars a lesson, and today she is one of the foremost church singers in America. Her sister was another protegée of mine. I made up my mind that I would give up the pleasures that had seemed essential to my life and give that money to doing good."

[Willis D. McKinstry in *Lawrence* (Kan.) *World.*]

Christian Science and psychology are as opposite as darkness and light, nor is there any cooperation between them. The Principle of Christian Science is Spirit; its operation is divine; its teachings declare that God is infinite Mind; therefore, God being Mind, and infinite, there can be but one Mind. Christian Science recognizes no power, substance, intelligence, nor law, other than Spirit, because God, divine Mind, is All-in-all.

We agree with the professor that so-called incurable diseases have been healed—"positive cures effected"—through the application of the Christ-teaching, and this is true because it is the will of God that His sons and daughters should have perfect health. That which is reflected must necessarily be as perfect as that which it reflects; therefore God, divine Mind, being perfect, His image and likeness must be perfect; and in infinite good there is no element of discord to mar or destroy the truth of being.

An understanding of the Science of being as revealed through the teachings of Christian Science helps mankind in every way; it is that which one can take into his everyday life to meet his human needs; it is just as applicable in the transaction of business as it is in the healing of diseases or the destroying of sin. It is the application of the golden rule and the banishment of the human will. It is the knowing that the will of God, the law of good, attracts and controls, that God governs the affairs of men. To let "thy will be done in earth, as it is in heaven," supplies the human need.

ADMISSION TO MEMBERSHIP IN THE MOTHER CHURCH.

The next admission of candidates will be June 2, 1911. Application blanks may be obtained by addressing the Clerk of The Mother Church, and should be returned to him on or before May 10, 1911.

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

Those who have made application for membership prior to Nov. 4, 1910, and have not received notice of election, may communicate with the Clerk if they so desire, and are especially requested to do so before sending in a second application.

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

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CHRISTIAN SCIENCE SENTINEL

EDITORIAL

THE SIMPLE GOSPEL.

THE record of the three years of Jesus' public ministry, as it is given in the four Gospels, is full of the accounts of his healing of the sick, and we get a glimpse of the real magnitude of his labors through John, who closes his account with the statement that if all the things which Jesus did should be written, "even the world itself could not contain the books." And yet, brief as the printed record is, so many are the instances chronicled where the Master in his loving compassion "healed them all," besides the multitude of specific cases, that the account as a whole must compel the attention of every thoughtful Christian to this characteristic phase of the Messiah's ministry.

It would seem, however, that the impression which these accounts of healing make upon the reader is largely determined by the previous training of the individual. To those whose concept of Christianity has been molded in the theological beliefs of what might be called the "old school," these wonderful manifestations of the power of God are regarded as miraculous occurrences, entirely outside of law and order, and possible only through some special grant to the individuals who lived in the time of the great Master. To a certain other class, who pride themselves upon their intellectual endowment and "hard-headed common sense," these marvelous works are no more than coincidental occurrences which were distorted by human credulity into so-called miracles, and possess no spiritual significance. To still another class, they present evidence of the very presence and power of God, a divine dispensation which they hope will be manifested again on earth in connection with the reappearing of Jesus in the flesh, but not possible except under such circumstances.

None of these concepts of Jesus' works, however, can be said to present a very helpful or a very cheering picture to the man who to human sense is desperately ill and has resorted to every material system of healing, only to find that his hope is vain. Facing a blank wall of despair, so far as earthly hopes are concerned, with a problematical future heaven as the only consolation his religious belief can offer, his case is desperate indeed. What such a man needs is not a future prospect, but a present help in overcoming the disease from which he is suffering. To tell such a one that God does not heal men at this time, although it is admitted that He did heal thousands of persons of "all manner of diseases" in the early years of Christianity; or to assert that the healing works of the Master were done by material means, although supposed by the Gospel writers to have been the result of spiritual power; that, therefore, if medicine or surgery cannot heal him it is plainly "the will of God,"—to pursue either of these courses in seeking to comfort one in dire extremity, would be much like giving a starving man a stone in answer to his appeal for bread.

Strange as it may seem, practically all of the existing antagonism to Christian Science comes because of its denial of these erroneous concepts of Jesus' healing work, and its insistence upon the power and willingness of God to "heal the sick through man, whenever man is governed by God" (Science and Health, p. 495). The very simplicity of the Christian Science gospel is the chief stumbling-block to these blinded ones who, professing belief in an omnipotent God, have nevertheless failed to take the Master at his word: "He that believeth on me, the works that I do shall he do also."

It is because the promised "signs" which Jesus declared should "follow them that believe" have been vouchsafed to them, that Christian Scientists, encouraged by the example and sublime faith of their Leader, have refused to be daunted by opposition, serene in the consciousness of the righteousness of their cause and the ultimate triumph of good and the destruction of all evil. Mrs. Eddy tells us that "we must have faith in all the sayings of the Master, though they are not included in the teachings of the schools, and are not understood generally by our ethical instructors" (*Ibid.*, p. 429). Those who, through the study and application of the teachings of Christian Science, have learned the truth of this simple gospel, who have experienced in their own lives its efficacy in healing the "incurably sick" and the despairing victims of depraved appetites,—these men and women do not doubt the present power of God or His willingness to save from suffering "them that believe."

ARCHIBALD MCLELLAN.

"AS NEWBORN BABES."

AMONG the most distinctive features of the little child are its innocency and its instinct. At a time when it makes irresistible appeal to the love that cannot give it the least instruction, it begins to evidence an astonishing capacity to do for itself far better than it could possibly be taught, and as one thinks of this fact he finds himself increasingly interested in St. Peter's counsel that "as newborn babes" we should "desire the sincere milk of the word, that [we] may grow thereby."

That the guilelessness which is so sweetly symbolized by the little nursling has everything to do with our receptivity to truth, is universally recognized, and yet in no way, perchance, are we more frequently deceived and defeated than in the matter of the sincerity of our asserted desires. No faithful Christian Scientist can ever forget Mrs. Eddy's pungent putting of the fact that no one word expresses the demands of Science more effectively than the word "genuineness," even as no word presents the weakness of Christian profession more pointedly than the word "pretense." (See Science and Health, pp. 8, 9.) Well may the warning "Watch!" be inscribed on every guide-post in the path of life, so multiplied and so subtle are the mesmeric seductions to insincerity.

There is yet another phase of the apostle's illustration which is helpfully illuminating. The child's instinctive desire for and appropriation of the food it needs, is suggestive of that spiritual intuition which is surely the richest endowment we can pray for. It is that satisfying right sense which reaches a clear conviction of truth quite apart from the reasoning process, and which for the individual often becomes as authoritative as a voice out of the sky. Humanly speaking, this capacity may be cultivated, so that the apostle's counsel becomes mandatory for those who have not consciously possessed "the instinct for good."

The typewriter whose fingers fly so fleetly and effectively over the keys once had to authorize each individual movement. Now her eyes are fixed on her notes and these are put into print by a well-nigh perfect automatic action. In a kindred way he who is persistently loyal to his highest sense of what is good and true, however slowly that sense may be reached, will find himself growing into a sensitiveness to the ideal, and acquiring the ability and habit of spontaneously selecting the noblest and best, which will prove of inestimable value.

Just here we need to remind ourselves that if we would acquire this spiritual sense which is symbolized by the instinct of the babe, we must be willing to give ourselves assiduously and intelligently to the endeavor. To guileless sincerity in seeking for Truth, there must be added thoughtful conformity to Truth's demands. Indeed every Christian Scientist is speedily led to see that without thoughtfulness

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none can be saved. The redemptive process is educational, and to the teacher the stumbling of stupidity or indifference is the unpardonable sin.

Christian Science makes it clear, further, that in every department of thought and activity, in both the deed and the doing of it, the ideal is the normal and should therefore become the customary. Man's every instinct is for good, his intuitions are always right; they are always trustworthy and authoritative, since they express the will and wisdom of divine law. This man is appearing in the consciousness of all who are spiritually aspiring, who are attaining the Christ-mind, and to these the fulfilment of the apostle's injunction involves no insurmountable task. Naturally, "as newborn babes" they will surely come to desire the good, and the good alone.

JOHN B. WILLIS.

"LEARN OF ME."

A GREAT thinker has said that "few men know how to live," and although this is a self-evident truth, there are perhaps not many who would be willing to apply it to themselves. Christ Jesus said that "no man knoweth the Son, but the Father: neither knoweth any man the Father, save the Son, and he to whomsoever the Son will reveal him." Then follows the familiar but oft-forgotten invitation, "Learn of me; . . . and ye shall find rest unto your souls."

There are some people who object to Christian Science on the ground that it requires so much of them in the way of study, and they talk pathetically about the simple faith which calls for no mental exercise—only belief. Now it may be granted that belief of the right sort furnishes a starting-point, as it were, for spiritual unfoldment, but throughout the Scriptures we find a constant demand for the addition of many things that are needed in the rounding out of Christian character. In order to gain these, and to be "rich toward God," we must respond to the Master's loving invitation, "Learn of me;" which surely means that we must learn to think, speak, and act as did he. This requirement, however, is met by the objection that its fulfilment would be extremely difficult, and that the constant effort to live up to this high demand would become very irksome; which is a great mistake, for Christ Jesus said that in learning of him we should find rest.

As a matter of fact, thought is unceasingly active at all times, even when we seem to be asleep; but much of the mental activity of mortals is extremely wearying, because it carries a heavy burden of false belief, which is imposed by the materialistic systems that lead humanity away from Christ and his rest. Here we may remember our revered Leader's words, "The highest and sweetest rest, even from a human standpoint, is in holy work" (Science and Health, p. 519). Much of the learning to which Christ Jesus invites us, consists in unlearning the false beliefs that are such heavy burdens to poor mortals,—the so-called health laws which, to be more accurate, are really disease laws. The great Teacher annulled all such when he counseled us to take no thought for the body, but instead to strive after spiritual and moral purity, and that knowledge of the Father which is real power, the kind of knowledge which enabled him to do the works that may well awe the world even to its latest hour, and which he commanded his followers to repeat.

It sometimes happens that those who know only a little of Christian Science venture a good deal in the way of explaining the subtleties of sin to others, and thus they impose new burdens upon those who are seeking rest. The Master said that his burden was light, not heavy; but in order to realize this it is necessary to learn of Truth, and there must be no indolent shirking of the yoke which Truth imposes. We must refuse to carry the burdens of sinful, hateful, or diseased thoughts, it matters not whence they come. Then we are ready to serve with meekness and might, keenly alive to the great issues of the hour.

Among the wonderful lessons of Jesus' last days with his students, as reported by Matthew, Mark, and Luke, we find these admonitions,—"Take heed;" "When ye shall hear of wars and commotions, be not terrified;" "Look up, and lift up your heads, for your redemption draweth nigh;" "Watch ye therefore, and pray always." Can any Christian Scientist think it hard to learn these lessons and obey these commands, as illumined by Truth? In prompt obedience we find rest in ever-renewed strength, and can say, as did the writer of a familiar hymn,—

> I'll drop my burden at His feet,
> And bear a song away.

ANNIE M. KNOTT.

MUNSEY'S MAGAZINE.

Munsey's Magazine announces for its April number an article entitled "The Girlhood Letters of Mary Baker Eddy," together with a poem, hitherto unpublished, written by the great Leader in her school-days. These letters, which shed an entirely new and highly interesting light upon the early years of Mrs. Eddy, and reveal a tender spirituality, are published with the permission of the executor of Mrs. Eddy's estate, the Hon. Henry M. Baker. The article is illustrated with two photographs of Mrs. Eddy, never before printed.

AMONG THE CHURCHES.

LAKEWOOD, OHIO.

Greater Cleveland is to have a new Christian Science church. A transfer has been recorded whereby First Church of Christ, Scientist, of Lakewood has purchased, at Virginia and Detroit avenues N. W., a site for the new church. The property is a vacant lot, one hundred and thirty feet front with a depth of one hundred and seventy-five feet. The purchase price was five thousand eight hundred dollars.

At present the Christian Scientists of Lakewood are holding services in the McCaskey Building, Belle and Detroit avenues N. W. The quarters are too small, so that another place of worship must be sought before the new edifice is constructed. The new church will cost about ten thousand dollars and will be modeled after First Church of Christ, Scientist, Cleveland. Building operations probably will be started within a year.

The Christian Science doctrine has spread rapidly in Lakewood in the last year and the present membership in the Lakewood church is several hundred. By the time the new church is completed it is expected that another hundred will have been added.—*Cleveland Plain Dealer.*

LOS ANGELES, CAL.

Three beautifully situated lots at the northeast corner of Alvarado terrace and Alvarado boulevard, midway between the Pico and Sixteenth street car lines, have been purchased by First Church of Christ, Scientist. The transaction involved a consideration of $20,000. The property, which has a frontage on Alvarado terrace of one hundred and eighty-six feet and on Alvarado boulevard of one hundred and sixty feet, will be used as the site of a handsome new church edifice, to be erected at an early date. The congregation has entirely outgrown its present quarters on Seventeenth street, between Georgia and Figueroa streets, where services are held in a small frame church.

Although no plans for the new church have as yet been definitely settled upon, the congregation is strongly considering the idea of duplicating the beautiful Christian Science church of Pasadena. If this is not done, it is declared that a structure of equal magnificence will be erected.

Los Angeles Times.

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THE LECTURES.

ST. LOUIS, MO.

William D. McCrackan, M.A., lectured on Christian Science in First Church Jan. 9. He was introduced by John Randall Dunn, who said:—

A week ago, the world resounded with the glad cry, "Happy new year!" A beautiful wish this, and uttered by many sincere and loving lips; but has it, in its millions of repetitions, ever shown a suffering brother or sister how to have a happy new year?

Have you not longed many times to depart from this stereotyped greeting, and to say to those bowed with care or racked with pain, "I do not wish you a happy new year —I am going to tell you how to have one"? That is precisely what Christian Science is saying to every one of us. It indulges in no vain wishes for future bliss, but sets forth, lucidly and positively, rules which, if followed, make for a new year teeming with hope, joyous in strength, and blessed with a peace of mind that passes earthly understanding. We have with us tonight one whose happy mission it is to tell us more of this healing and saving truth.

Correspondence.

SHELLMAN, GA.

A lecture on Christian Science was delivered by Prof. Hermann S. Hering Feb. 6 in Shellman Auditorium. He was introduced by John H. Jones, who said:—

Perhaps there are those among the audience tonight who, like myself, are comparatively ignorant concerning Christian Science and its teachings, and they do well in being present for the purpose of learning about so great a cause. We all know of the late Mrs. Eddy, who will long be remembered and most profoundly respected for having undertaken and accomplished a work which is positively astounding in its enormity. We are acquainted with others whose exemplary lives and great success in their chosen religious work could hardly be classed among the commonplace events of the day, and so we have come here craving knowledge concerning Christian Science.—*Correspondence.*

STOCKTON, CAL.

A lecture on Christian Science, on the evening of Feb. 9, attracted the largest audience that has assembled to hear a like discourse. The main auditorium of the Yosemite Theater was filled, and many persons were in the upper circles. The lecturer, Clarence C. Eaton of Tacoma, Wash., was introduced by the Hon. John A. Plummer, one of the judges of the superior court, who said:—

I am glad to welcome you here this evening—glad to welcome you as an additional evidence that all over this fair country of ours, from Maine to California, from the lakes to the gulf, there is an awakening and an upward movement. Mankind is asking for something better than has heretofore been usual. He wants relief from the countless perplexing problems which he somehow feels ought not to confront him, and he wants that relief right here and now—not tomorrow, not at some remote or distant date, but now. He is asking for something that will still the waves of fear and anxiety, just as the voice of authority spoke "Peace, be still," to the troubled waters of Galilee.

To this end we find a constantly increasing number studying causes rather than effects, dealing with thoughts and not merely with things. The motive back of the action is being analyzed. Is the motive right? Does it harmonize with the Principle of truth? Are we impelled by love or hate? Again, how to live just for today; how to burn all those sorry bridges before we come to them; how to find the right status of man, and his consequent freedom from the pain and penalties of envy, jealousy, and hate. These are the lessons for this age, and some of the questions for which thousands are seeking and finding answers. We have learned that health and happiness, peace and prosperity, are resultants of thought, and we want wisdom to meet the obstacles encountered day by day. We are now asking, Where and what is life, and what it means applied to the affairs of men. Where is the answer?

The discovery of the right way was made only a few short years ago, and already the good results are world-wide. That we may learn more of the right way of thinking and living, that we may have a little clearer vision of the long-concealed mysteries of life and what man is, the local Christian Scientists have invited the lecturer to come to Stockton to talk to us on the subject of Christian Science —not that he will be able to tell us all there is of Christian Science, but simply to talk to us on that subject.

Correspondence.

LOS ANGELES, CAL.

Under the auspices of First Church of Christ, Scientist, of Los Angeles, Francis J. Fluno, M.D., of Oakland, Cal., delivered a lecture on the subject of "Christian Science, and Christian Scientists" in Simpson Auditorium, Sunday afternoon, Jan. 15, to an audience of nineteen hundred people. In introducing the lecturer, the president of the local church, F. C. Ensign, said:—

It is now a little more than twenty years since my attention was first called to Christian Science. At that time my wife was a confirmed invalid, not being able to walk up a flight of stairs or to perform her household duties. A surgical operation was performed, but it left her in worse condition than before. Knowing this, a friend who had been benefited by Christian Science treatment, called at our home in San Jose, stating that a class in Christian Science was being organized, and requested her to join the class. This she decided to do, after we had talked the matter over and concluded that it could do her no harm if it did not do her any good. It was noticeable, soon after the beginning of the two-weeks course, that she was improving, and she informed me one evening, after taking half of the lessons, that she should notify her maid that she would not need her after her month was up. I tried to argue her out of this, thinking that it might be in the nature of a religious excitement, which would leave her in worse condition than before, after it had passed by; but she had found the "pearl of great price," the truth which sets men free. I wish to say that the teacher did not know of her physical condition when she entered the class. The result was that she came out of that class perfectly well and has remained so ever since.

It had been previously announced that the lecture would be repeated on the following Monday evening, and half an hour before the time for the lecture to begin every available seat had been taken. The audience was then informed that the building was full and many persons outside were waiting, whereupon those who had heard the lecture the day previous vacated their seats, which were immediately reoccupied; but several hundred were still unable to gain admission. On this occasion E. E. Sutherland introduced the lecturer, saying in part,—

There is not a person in this vast assembly, and I might say in all the world, who would not, if possessed of the wisdom, the power, the intelligence, give health and peace and happiness eternally to every man, woman, and child under the sun. The love that warms your breast will outlive all the fear, hate, malice, and envy of the world. Two thousand years ago a man wrote a letter to some friends in which he made this far-seeing statement: "Love never faileth: but whether there be prophecies, they shall fail; whether there be tongues, they shall cease; whether there

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le knowledge, it shall vanish away." Since the apostle Paul wrote those words, languages have died, prophecies based on false logic have failed to come true, knowledge established on the shifting sands of material premises has changed, rechanged, and then vanished away. But to "love" these centuries have given a deeper meaning in the human mind and a firmer grasp on the human conscience; until Love, the ever present, has come to be recognized more and more as a power, a vital power, in all the affairs of men. Christ Jesus said, "A new commandment I give unto you, That ye love one another." Christian Science has come to teach you and to teach me how to obey this commandment in a better way than we have ever known before. It is the truth which is to free mankind from the bondage of sin, disease, and death.—*Correspondence.*

LECTURES TO BE DELIVERED.

Unless otherwise stated in the notice, it is assumed that the lecture will be given at 8 p.m.

Belleville, Ill.—Willis F. Gross, Liederkranz Hall, March 30.
Brandon, Man.—William D. McCrackan, M.A., Opera Hall, 8:30 p.m., March 27.
Canton, Ohio (First Church).—Francis J. Fluno, M.D., Grand Opera House, 3 p.m., March 26.
Carthage, Mo.—Frank H. Leonard, High School Auditorium, 7:30 p.m., March 27.
Chicago, Ill. (First Church).—William R. Rathvon, Church Edifice, 4017 Drexel Boulevard, March 27 and 28.
Cleveland, Ohio. (Auspices First, Second, and Third Churches and First Church, Lakewood).—Clarence C. Eaton, Hippodrome, 3 p.m., March 26.
Dallas, Tex.—Willis F. Gross, Dallas Opera House, March 26.
Fort Worth, Tex.—Willis F. Gross, Byers Opera House, 3 p.m., March 26.
Grand Forks, No. Dak.—William D. McCrackan, M.A., Metropolitan Opera House, March 24.
Hoopeston, Ill.—Bliss Knapp, Church Edifice, March 27.
Independence, Kan.—Clarence C. Eaton, Beldorf Theater, March 21.
Lansing, Mich.—Bliss Knapp, Church Edifice, Allegan and Walnut streets, March 30.
Lewiston, Idaho.—William D. McCrackan, M.A., Church Edifice, Seventh avenue and Ninth street, March 31.
Marshalltown, Iowa.—Bliss Knapp, Odeon Theater, March 31.
Muskogee, Okla.—Willis F. Gross, Hinton Theater, March 28.
Paris, France.—Bicknell Young, Washington Palace, 14 rue Magellan, 9 p.m., April 13.
St. Joseph, Mo. (First Church).—Frank H. Leonard, Tootle Theater, 3 p.m., March 26.
The Hague, Holland.—Bicknell Young, Diligentia Zaal, April 11.
Trenton, N. J.—Frank H. Leonard, Taylor Opera House, 3:30 p.m., April 2.
Walla Walla, Wash.—William D. McCrackan, M.A., Keylor Grand Opera House, 3 p.m., April 2.
Winnipeg, Man.—William D. McCrackan, M.A., Orpheum Theater, 7:30 p.m., March 26.
Woburn, Mass.—Rev. William P. McKenzie, Lyceum Hall, 3 p.m., March 26.

A NEW PHOTOGRAVURE.

A new photogravure reproduction of The Mother Church edifices and the Publishing House, with the new parkway in the foreground, has just been made, and is now on sale. The size of the new picture, nine by fourteen inches inside of mat, which is about half that of the larger one, specially adapts it to framing for the home. Price, single copy $1.00, six copies $5.00, twelve copies $9.50.

TESTIMONIES OF HEALING.

In August, 1907, I first tried Christian Science for physical healing. My condition at that time was very critical, as I was suffering with a serious lung trouble and was daily using four different medicines for it besides external applications. I was troubled with rheumatism, for which I had taken a great deal of medicine and had been operated on several times without relief, the doctors telling me that it was of a chronic nature, but not necessarily fatal. I had also suffered from a bowel disorder for over three years. In addition to these physical ills, I was a heavy smoker and had a very bad temper.

The one who brought to me that which I now prize more than anything else was a Jew. I had mentioned to him that I was forced to leave the cottage I was then occupying, to live in the country, for the sake of my health, and he told me that God was no more in the country than in town, and that in God was our health and strength. How those words have clung to me from that time, and how true they have proved! I cannot express my gratitude for them. He then told me, to my surprise, that he knew a little body of Christian people in Cape Town who could heal all kinds of disease, and explained to me as well as he could what Christian Science Mind-healing is. He also told me some of the wonderful things that had been done by it and the great help his own son had received in a very short time; so I decided to see if it could do anything for me.

I have not used any medicine since that date. My recovery from the sciatica, bowel trouble, and tobacco habit was very rapid, for within a month they all left me, and up to the present time have not returned. With regard to the tobacco habit, it did not even require a resolution to make me give it up, for the desire left me one morning while I was at work, and when I went home at lunch-time I threw all my pipes and tobacco in the fire and have had no desire for them since. The lung trouble has left me and I am daily gaining in health, strength, and weight.

Christian Science has been an ever-present help to me and to my wife and family; not only in the overcoming of physical ailments, but in our daily life. It has overcome my bad temper and the awful sense of fear which I had, and has given me the Bible as my only guide to Life. Christianity has become sweet and lovely to me through the study of "Science and Health with Key to the Scriptures" by Mrs. Eddy. I used to think that God had seen fit to afflict me, but I have learned that God is Love and that He does not afflict. I only regret that I ever charged Him with my suffering. I can truthfully say that I was born again when Christian Science came to me in August, 1907, through an understanding of the truth, and I thank God for our dear Leader, through whose teachings I received all these blessings. I also thank God for blessing her with the courage to give to the world this truth and guidance in working for our salvation.

FRANK SMEDLEY, Cape Town, South Africa.

When I first heard about Christian Science I was told that it claimed to heal organic heart trouble, even when the patient was hundreds of miles away. In my so-called wisdom I ridiculed the statement, and devoted my time for the next four years to acquiring a medical education. From 1886 to 1901 I practised homeopathy in Chicago. At first I was an ardent enthusiast in the profession; but in later years I heard of many people being restored to health without the use of drugs, and while outwardly I scoffed at these statements, inwardly I declared I could not honestly blame any one for accepting this healing. I also began to have less faith and interest in medicine and to have an increased desire for a knowledge of the Bible. Gradually the medical literature became less attractive, but my Scrip-

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tural study brought me no special comfort; instead there was physical weakness, with great mental depression, which only those who have experienced it can understand. I turned to the only God I knew of, but He apparently did not hear me.

In the spring of 1901 I stored my goods and left the city to stop with a friend who thought I needed a change of scene, and the second Sunday I with my friend attended a Christian Science service. As I entered the little hall, with less than a dozen people in it, I felt something come over me like life, hope,—the atmosphere seemed so calm and restful. I had never seen the text-book, Science and Health, and I did not know what the service would be, but I resolved to be on my guard and not let anything I heard cause me to be disloyal to my lifelong orthodox religion. I listened closely, and when I heard the Lord's Prayer with its spiritual interpretation it seemed as if heaven were revealed, so different was it from my old material sense of the prayer. The entire service was the sword of truth to me, and at its close I was ready to make a full surrender of my former prejudice and educated beliefs. From that day I forgot all about nervous exhaustion, so eager was I to read and find out something about Christian Science. I seemed to have entered upon a new life, but it was not an easy thing to do. I greatly desired to grasp this new revelation quickly, and I gave to it six months in which I did little else than study Science and Health. At times it seemed as if the old educated beliefs were so strongly implanted they must triumph, but the memory of the terrible mental unrest I had suffered drove me onward.

In the fall I went back to Chicago, and found that the warehouse in which my goods had been stored had burned down, and my earthly possessions consisted of one trunk, my Christian Science literature and a Bible. At first it seemed as if I had sustained a great loss from the fire, but later I was so grateful that I was spared from even looking upon that which would only bring mental pictures of scenes that I wanted to forget. Infinite Love was at that time and has been ever since my source of supply. At times I have asked myself why I did not in 1882 take the right path when the two were placed before me. The answer has been that I needed all I received in order to bring me out of Egypt into the land of promise.

I have spoken little about physical healing, as it seemed so small compared to the spiritual uplift and release from old educated beliefs,—theories which did not bring any relief from the mental depression. I have had perfect health and strength since the time I accepted the truth offered in the Christian Science text-book, "Science and Health with Key to the Scriptures" by Mrs. Eddy. The reading of this book really did unlock the Bible, and I found instead of historical accounts of ancient times and people, spiritual truths which were living realities for our use today, the same Christ-power which healed every kind of human trouble and discordant condition two thousand years ago. The "still small voice" of Truth is speaking now to each one who is willing to bear this message to suffering humanity.

I am most grateful that infinite Love brought me to see the true way of life as found in the teachings of Christian Science, and I wish to say with deep humility that the one whom God appointed to bring to humanity this healing truth has my sincerest gratitude and affection. Her wisdom, reflected in everything that pertains to the purity of our literature, is a constant source of encouragement to me, that by my faithfulness to her teachings and obedience to the by-laws of the Church Manual I can prove my loyalty to Truth and to our Leader.—SARA E. BACON, Elgin, Ill.

Words fail me when I attempt to express what Christian Science has done in our home. I will, however, try to tell some of the blessings which it has brought to us. About two years ago my little son had severe eye trouble and felt very sick. We tried many things to relieve him, but nothing seemed to be of any help; so at last we decided to try Christian Science. We sent for a practitioner, who gave him two treatments, and on the third day the child was perfectly well and has never been troubled with his eyes since.

Some time ago I scalded my hand very badly, but I realized the truth as soon as possible, and when I sat down to breakfast there was no sign of a burn left, or even any redness. For these and many other healings I am most grateful, and hope this may be of some benefit to others.

MRS. F. S. AYLESWORTH, Appleton, Wis.

I first heard of Christian Science through some *Sentinels* sent to me from England by my mother while I was on military service with Compton's Horse, during the late Boer war. I was impressed with the truths contained in these, and passed them on to my comrades, who I am pleased to say also appreciated them. About four years after peace had been proclaimed, I was stationed up country, and received a further batch of *Sentinels* from my mother, and these appealed to me so much that I resolved to forward them to some intimate friends in Johannesburg. On my return to that city, I found that they were already stanch students of Christian Science. When the beautiful teachings of Christian Science were explained to me by those dear friends who were more advanced than myself, I felt sure that the truth of being was to be found in Mrs. Eddy's logical interpretations of the Scriptures, and that I had found the spiritual "meat" which scholastic theology knows not of; but it remained for me further to learn and demonstrate the truth of Christ Jesus' saying, "The hour cometh, and now is, when the true worshipers shall worship the Father in spirit and in truth." Through an earnest study of our text-book, "Science and Health with Key to the Scriptures" by Mrs. Eddy, I have become possessed with a great desire to help others who have not yet heard of the great good that has been done in the world by the truths contained in this book, and have had the inestimable satisfaction of helping them to overcome many forms of disease. I was also healed in a few minutes of a fever contracted in Sumatra many years ago, and which in the old thought I had regarded as chronic. It also enabled me to overcome pain instantaneously, besides helping me financially.

I will relate a case of a serious accident that occurred some months ago while I was out walking. I was some fifteen miles away from civilization, on the borders of Swaziland and Barberton, when I stepped into the jaws of a powerful tiger trap, concealed from view. It closed with a snap and held me with a viselike grip, but I succeeded after a time in releasing my foot. In so doing, however, I got both my hands caught. The sharp teeth of the trap penetrated the fingers, causing intense agony, the blood also flowing freely the while. I called for help, but there was no one within hearing, although there was a native village about half a mile away. In my extremity I began to realize the presence of divine Mind, that "God is our refuge and strength, a very present help in trouble;" then the pain ceased at once. The thought then came to me to jump on the springs of the trap, which I did, and to my intense joy the jaws opened for a moment and I got my hands free! I had been fully twenty minutes in this dreadful predicament. My fingers had become discolored and were lacerated and sore, but by using the little understanding that I had gained through the study of Christian Science, the blood ceased to flow and the wounds were scarcely visible and had become almost healed within an hour. Feeling none the worse for this experience, I finished my long walk, and that same evening was able to do some writing. Next morning I did my usual office work.

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For these manifestations of divine Love, and for all the good that has come into my life, I give thanks to God, and am most grateful for Christian Science.

EDWARD J. MULLINS, Johannesburg, Transvaal, South Africa.

I wish to express my gratitude for what Christian Science has done for me, spiritually and physically. It is more than three years since I became acquainted with a lady who kindly talked and read to me of Christian Science, which I had never understood in its true meaning, and I became very much interested. I gave up medical treatment, purchased a copy of "Science and Health with Key to the Scriptures" by Mrs. Eddy, and with the help of my new friend I commenced to improve.

I learned to hunger and thirst for Truth, for a perusal of the contents of that divinely inspired book which seems like a mine of wealth to me, and many are the blessings which divine Love has bestowed upon me. My health had failed; I suffered from rheumatism, and a difficulty pronounced by our family physician an abnormal growth. He said he could not do anything more for me until this growth was removed by a surgical operation. I had also bowel and spinal affections, and severe headache for days in succession. All these ills have disappeared, and I praise God continually.

MRS. ALMIRA E. GRAY, Montpelier, Vt.

[Translated from the German.]

It is two years since I came to Christian Science through a dear friend. I applied for treatment in Dresden, and I cannot describe the sense of well-being which I experienced after the first treatment from the kind practitioner. After a short time I was freed of a disease of years' standing, although previously I had given up all hope of getting better. One trouble after another soon vanished, and I now feel indescribably happy. I have not only improved physically, but mentally as well. My mother has also been healed of a severe case of gall-stones, thanks to Christian Science. Having lost my dear father shortly before, there seemed to be sufficient cause for me to be troubled about my mother's mental state. This trouble, however, was also overcome with God's help, and now she is in as excellent health as formerly, and a diligent, happy adherent of Christian Science. I thank God from the depths of my heart, and also our beloved Leader, Mrs. Eddy. The *Herold*, too, has become a dear friend, and is a great source of help to me.—FRAU MARIE SPERLICH, Zittau, i. S., Germany.

I have been benefited in many ways by Christian Science, and I feel that I should like to add my testimony to the long list of those who have been healed through the understanding of the truth as revealed to this age in "Science and Health with Key to the Scriptures" by Mrs. Eddy. From childhood, up to the time I heard of this truth, I suffered with catarrhal trouble, my head, throat, and stomach being badly affected. The suffering from the stomach was almost constant and very severe. I took cold easily, and my hearing was affected until it was almost impossible for me to hear an ordinary conversation. I consulted with the best eye and ear specialist at Ann Arbor, Mich., also a noted specialist for these troubles at Detroit, Mich., but they gave me practically no encouragement in regard to my hearing. The Detroit physician told me that in his opinion I would grow worse gradually and in time might lose my hearing entirely, and this seemed to be the case until Christian Science came to my relief.

I began the study of Christian Science in this condition, and through reading and studying faithfully the text-book I have been entirely healed of the stomach trouble, and the other catarrhal troubles have also disappeared. My hearing has so improved that at the present time I scarcely ever think of it. While *materia medica* claimed that I would gradually grow worse, the truth in Christian Science has made void that claim and I am constantly improving. I have almost no trouble now in understanding conversation and I also experience no difficulty in talking over the telephone. I am a teacher in the public schools here, and have no trouble in understanding my pupils in the class-room. Besides the physical healing, I have every other reason to be very thankful for the wonderful truths taught in Christian Science. What greater blessing could come to us than to learn that God is good, and that good is the only power. That all sickness and disease are being healed, and that sin is being destroyed in human consciousness through the understanding and application of the truth as taught in Christian Science, is daily being proved by the ever-increasing numbers who are seeking and finding the only real remedy for all these ills.

ISABEL CHALMERS, Grand Rapids, Mich.

Some six years ago I had occasion to test the efficacy of Christian Science Mind-healing in a case of eruption. My mother had been subject to frequent and alarming attacks of this disease for many years, so that there was the material belief of heredity to be overcome in my case. The appearance on my head and face was so distressing that I kept my room for a couple of days, but at the end of a week I was completely healed and have never experienced any return of the trouble. I have witnessed in my own family the healing of disease of the lungs in an advanced stage, a severe case of blood-poisoning, and acute lung trouble, as well as many minor ailments.

My gratitude to God for the priceless revelation of Truth to this age, and to Mrs. Eddy, through whose consecration and fidelity to Truth this light has been revealed to me and mine, is unbounded.

MRS. JOSEPHINE CUSHMAN, Detroit, Mich.

[Translated from the German.]

When I heard of Christian Science I was in hard bondage to error, but through the faithful help of a Christian Science practitioner, and the study of the text-book, evil gradually lost its seeming power, and I now see the way in which I have to walk in order to turn away from the unreal. I know that I would never have gained the sense of freedom which I now enjoy had my belief in the reality of evil not been destroyed. The putting off of the old man did not take place all at once, but gradually. After serious struggles I saw that God rewards us for all honest striving after truth, and that temptation becomes nothingness before God's omnipresence.

Formerly I thought I was living without any aim or purpose, but today I know that, no matter what our profession or work may be, we have to attend to it for the glory of God. My heart is full of deepest gratitude to God, through whose grace I have been shown the right way and enabled to accept the truth which maketh free. The following words of Paul have often comforted me in dark hours: "This one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus." Although I know that there is much in me that needs to be overcome, yet I rejoice beyond words in the thought that I need no more be afraid of error, as I know the unfailing source of help for every trouble.

GERTRUD SCHLIEPHACKE, Hannover, Germany.

I feel it a duty to express my gratitude for what Christian Science has done and is doing daily for me and my family. Through Christian Science my husband was healed over ten years ago of severe lung trouble, and he has been well of that dread disease, and working hard, ever since.

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Our two sons, now young men, look to Christian Science for their health. They were healed of measles when children, through Christian Science treatment. I was for years a slave to medicine, and practically an invalid with numerous diseases; but now, after five years' study of "Science and Health with Key to the Scriptures" by Mrs. Eddy, and treatment at times from a practitioner, I enjoy better health and more freedom than for many years. I now know that evil or error is not power, and with my slight understanding of this most beautiful truth I can help myself in a very short time. Lately, I burned my hand severely, but I declared at once the truth, and shortly all the burning sensation had gone and the hand was not even red.

Besides the physical healing, I have found Christian Science applicable to financial affairs, and in some dark hours of seeming lack, by earnest study of the Bible and our text-book, the need has often been met in a way unlooked for by myself and husband. Daily I receive some inspiration that strengthens me to press on in this understanding of Truth. I can only thank God continually for sending to humanity our beloved Leader, Mrs. Eddy, to guide us into this healing truth. Words can never express my gratitude for the spiritual blessings received, and my effort shall be to gain more of meekness and love, to be obedient to God and faithful to Christian Science.

MRS. MARIE WILLIAMS, Lake Charles, La.

It is with pleasure that I testify to the wonderful power of Christian Science. I was suffering intensely with a severe throat trouble, being unable to swallow or to lie down, but I was healed in two treatments. I am studying Science and Health, and am happier than I have ever been before. Truth is showing me how to forsake sin, and I am overcoming evil with good. I also know of many other cases of healing through the power of divine Truth as revealed in Christian Science.

MRS. ADDIE B. CURTIS, Berlin, N. H.

I feel it a pleasure as well as a duty to testify to the wonderful power of Christian Science. Several years ago I had treatment to overcome my fear of thunder-storms. Up to the time I received this treatment I was terrified beyond measure during a storm, but after receiving one treatment the fear left me and I am thankful to say that it has never returned. I am at present a very interested reader of "Science and Health with Key to the Scriptures" by Mrs. Eddy, and words are inadequate to express my gratitude to her for giving this truth to the world.

MISS MAYSEL E. CURTIS, Berlin, N. H.

I have long felt a desire to express my gratitude for Christian Science. It has helped me in respect to health, business, and in many other ways, but for one thing I am especially grateful. Before I came to understand Christian Science, my wife and myself were not of the same faith, and we held different opinions about God; we also used different Bibles, and at times went to separate churches. It is different now, for through the spiritual understanding gained in Christian Science we believe in one God; we read one Bible and attend the same church. We have been in Science only a short time, but attend Second Church here and are thankful for having had our eyes opened to this great truth.—ANTON KLEIN, San Francisco, Cal.

It is with deep gratitude that I testify to the blessings which I have received through Christian Science. For fifteen years I had a very serious affection of the nose and throat, which also affected my head and made me feel very sick and disagreeable. I had several operations, in Germany and Norway, and the last time, two and a half years ago, by a very clever specialist of New York city. The treatment was very severe, but I submitted to it in the hope that it might cure me; but nothing even helped, and in the end they always said that I would have to use medicine all my life and two or three times daily.

But what no doctor could do, God has done! Before I left Madison, N. J., I started to take treatment in Christian Science for this affliction. I knew that I could be healed by the truth. I felt better a couple of days afterward, and now I am perfectly healed. My nose and throat are in the best of condition. I can breathe and talk without feeling any pain, and I can eat anything without any trouble from my throat.

I have never felt so healthy and happy as I have done since I started in with Christian Science. The spiritual uplifting one gets through Christian Science is wonderful. It is everything to me now, and I am deeply grateful to God, who has led me toward this understanding of Truth and Love. I am also thankful to Mrs. Eddy, who through her book Science and Health has made it possible for human beings to live aright.

BORGHILD ERICHSEN, Christiania, Norway.

Some of our critics say that only ills which are purely imaginary can be healed by Christian Science methods. It is gratifying to know that this is not true. In my own case the services of a surgeon would have been required, had I not known of Christian Science, and I am sure that I escaped a term at the hospital. Eight years ago I was lame, owing to an accident which had twisted the lower part of my leg completely around. A large, hard lump appeared on the knee, but this disappeared in the healing process. While having treatment in Christian Science I walked with great difficulty, but a faithful practitioner worked for me and in six weeks I experienced complete healing. My joy was unbounded when again I was able to walk, skate, and dance as I had done before the accident.

Now, however, all material pleasures pale before the blessed privilege of learning to know God aright. There are no words in which to express my thankfulness to God for giving us this healing truth. As to Mrs. Eddy, who has labored so unselfishly in our behalf, I can only give thanks for Science and Health by striving to live a nobler, better life, knowing that God will bless the effort.

EMMA G. PERSON, Buffalo, N. Y.

I first heard of Christian Science in 1890. We had moved West, hoping a change of climate would improve my husband's health; but it was only a temporary relief, and friends suggested a trial of Christian Science. He was healed in what some would call a miraculous manner, for with the third day's treatment he said he felt like a new man; that the experience of health and strength was like light coming into a dark room. "Very well," I said, "if this is what Christian Science does, we will have no more medicine;" and neither of us has taken any since. The healing was from a severe form of rheumatism, kidney trouble, and a tobacco habit of forty-five years' standing. We began to read "Science and Health with Key to the Scriptures" by Mrs. Eddy, and to attend the Science services. About three weeks later I asked for treatment and was brought through a severe attack of fever. Since then I have been healed of other ailments, supposed to be hereditary. I am rapidly learning that when hatred, and a sense that I had been wronged, and many other mortal errors are eradicated from consciousness, I shall be free from all physical ills. I am trying more and more to see error as impersonal and no part of God's creation. I have a great sense of gratitude to the Giver of all good for revealing to us, through the Discoverer and Founder of Christian Science, this great truth.

MRS. ISABELLA B. KEYES, Washington, D. C.

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On the first day of April, 1908, while residing at Waukesha, Wis., our little daughter, then four years old, was bitten by a dog, a beautiful St. Bernard, the child's almost constant companion, which seemed to love her dearly up to the time of the attack. After dinner on the date mentioned, the little one ran to play with the dog, as was her custom, and was standing in front of him when he suddenly snapped at her face, lacerating it dreadfully.

Her father picked her up and gave her to me, while an older daughter wrung a cloth out of water and laid it over her face. I held her in my arms, and though very much frightened, tried to comfort her as best I could by telling her that God, divine Love, was with us and would take care of us. My husband telephoned immediately to a Christian Science practitioner who lived twenty miles distant, and she at once took up treatment. In less than half an hour the little one was quiet and at play. She slept soundly and quietly all night. The next morning the little face was quite badly swollen and discolored, the left eye being entirely closed, but in ten days all traces of the accident had almost completely disappeared. This was to me a most wonderful manifestation of God's all-power. The treatments were all given absently, thus proving that God is ever with us, and that time and space are no barriers to the action of divine Mind.

The little one never seemed to realize that she was hurt after the first half hour. She slept, ate, and played as though she were, as indeed in Truth she was, every whit whole. Each morning, and as often as it seemed necessary, I gave her a cloth wrung from clear water, and she would wash her face, often asking why. There was no discharge nor any of the usual manifestations present during the healing process of such wounds, but simply a fading away and melting into its native nothingness of error. We have our little one with us, without a scratch or scar, as a positive proof of the power of Truth to heal, but in the evening of the same day on which the child was bitten, the dog bit a calf, and in ten days it died with rabies. Three days afterward we were obliged to have the dog killed.

For the healing of our child and other wonderful demonstrations of the efficacy of Christian Science, our hearts overflow with gratitude to Mrs. Eddy for giving us and the world Christian Science.

MR. and MRS. CHAS. C. PROVONCHE, Little Rock, Ark.

With a heart full of gratitude I give this testimony to the great benefits we have received in Christian Science. A few years ago one of my sisters was paralyzed in her face, her mouth being drawn so that she could not drink anything without spilling more than half of it. Many people said she would never be cured, but she was soon healed through Christian Science. About a year ago, she had a sudden attack of illness, but we telephoned to a practitioner, and she was healed instantly. For this healing and other great blessings we have received, we are truly thankful to God, and to our faithful Leader, Mrs. Eddy.

ANNIE WILLS, Chicago, Ill.

Through the study of Christian Science I have found such peace and harmony that I wish to write a few words that may help some one else. My first experience in the healing was the overcoming of homesickness. It was proven to me that "in him [God] we live, and move, and have our being," and that our real home is in God. This was in 1898. Since that time I have trusted in no other power but God, and He has never failed to help and comfort me in every time of need. There can be no richer blessing than to know God as Love, and I know and prove daily that the reflection of divine Love is a benefit to all mankind. I realize that the best expression of love and gratitude is to live the truth, and follow the teachings of our Leader, Mrs. Eddy.—MRS. M. E. ALBIN, Springfield, Ohio.

FROM OUR EXCHANGES.

[*Christian Work and Evangelist.*]

We need a new order of the saints in this twentieth century. We need a group in every church which will think Christ, speak Christ, act Christ only, in whose heart there are no lusts of the world whatever, who care nothing for that half of life which is equal in most Christians' hearts to the Christ life, but who with singleness of purpose devote themselves to the service of Jesus Christ alone. We are not ascetics, and are not pleading for any new monastic order; yet we are persuaded that the only way which Christianity can recover its commanding influence on men's lives is by groups of young men in the various churches pledging themselves to live again in the world the sacrificial life, the life which, to use an apostolic word, has for its motto "Jesus only." We wish that such bands of young men could be formed in our churches,—of young men who would agree to rid their hearts of the present paradox of Christianity, the double life of the world and Christ, the paradox which clings to pagan practices and Christian virtues equally; and who would vow to have nothing more to do with luxury, inordinate pleasure, self-gratification, worldly ambition, militarism in any form, temporizing politics or questionable business ethics, but would commit themselves, under the conditions of the twentieth century, as St. Francis did in the twelfth century, to the purpose of being again what Jesus was and doing what he did, and living by his word and teaching, following him, and him only, leaving all to love mankind with him. Should there be such a group in every church, of not more than five who renounce the lust of the world and dedicate themselves to know the Master of life only, a general revival of real religion would burst into flames that would kindle all the land.

[*Watchman.*]

There is a certain value in orderliness, and stress is laid upon it in all organized religious life, but the divine emphasis is primarily upon personal preparedness to receive heavenly grace. God's grace is as free and abundant as the atmosphere, and any human being can receive of the fulness of Christ anywhere and through any one. The grace of the gospel is not confined to any specific channel or rites or hands or places. It flows immediately from Christ himself to any soul that desires and seeks it of him. Those who claim the monopoly of the grace of God on the score of their so-called succession must be perplexed to see the vast grace that is bestowed freely and abundantly upon all those who love our Lord Jesus Christ, and must wonder how it escaped from their control. But this grace is the gift of Christ himself, who is not regulated or controlled by self-made monopolizers; and it goes out into all the world, like a stream that overflows all channels, breaks past all petty barriers, and is given to all who desire its fulness. Every man who receives or desires more of the spirit and power of Christ must, like Elisha, show that he has the faith, the patience, the prayer, and the fitness to receive the gift, and to cherish it as a precious divine possession.

[Rev. Oscar B. Hawes in *Christian Register.*]

The source of peace and rest is still open to the human soul; but it is found not in a being which demands surrender, but in a spirit that asks fulfilment; not in a reality that is merely an outward support, but one that is an inward and impelling power. The glory of this being is not only that of an ideal beauty and strength, but also that of eternal achievement and creation. In the world of the spirit, one enters into a realm not of spent deeds, but of doing. There is the rest of harmony with the eternal truth and beauty and the infinite satisfaction of a great purpose. In the midst of the turbulent events of our day, many a human soul is discovering that in a great purpose, in a great love and hope.

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can be found the peace "that passeth all understanding." In the midst of all trial and trouble the soul can return unto its rest. But, as it seeks the eternal and universal, it finds self-fulfilment before it. There is no escape from responsibility. There is always the task of putting one's thought in harmony with the truth, making conscience express the moral law, and every hope and inspiration lead toward an ideal good that is for all mankind.

[*Christian Register.*]

In all branches of the Christian church today there are many who, whether they know it or not, have come to agreement in regard to the essential principles of Christianity. They believe in the fatherhood of God, the brotherhood of man, the certainties of the eternal life, the absolute authority of righteousness and love, and the mutual responsibility of all men for the welfare of the human race The time will come when, with one accord, all good men will seek for the agreements which should bind the scattered members of the church together and make more of them than they do of the disagreements which now separate them. We agree in our religion, while we differ in our theology. We sing the same hymns, but cannot recite the same creeds. Some day we shall know that the hymn-writers and poets are the truest theologians.

[Harold Begbie in *Christian World.*]

Break through an ignorant man's antipathy to churches, get behind a man-of-the-world's amused indifference to religion, press to the center of a philosopher's reasoned objection against Christianity, and you will find, if your searching is acute and your analysis without prejudice, that the antagonism in each case has one and the same origin And if you frequent the society of theologians you will as truly find, whether they admit it, whether they even recognize it themselves, that all their differences and disputations, all the difficulties they encounter in presenting Christianity before the world as a universal and persuasive truth, have their spring from the same identical cause. The fundamental question for mankind is the definition of sin.

[*Universalist Leader.*]

There are not very many real troubles for any of us, when we adjust our proportions fairly. We are very apt to laugh at the little troubles of the child who is all broken up with his disappointment, but our very real trouble is not more real to us than his little trouble is to him. From the height of our superior wisdom we look upon the whole situation which tries the child, and we can see that it will all be over in a few minutes, that it is nothing but an April shower. And on a different plane, and looked at from a different height, our own trouble is no more real; it will all be over in a few years, and the "few years" are no more to us than the few minutes are to the little child.

[*Zion's Herald.*]

The poverty and the weakness of life are due in a large measure to the fact that we do not give ourselves enough room in which to live. We cramp our activities within the narrow range of petty ideals and confine our interests to a barren province of selfish endeavor. What we need to do is to release life into the ampler reaches of wider sympathy and profounder love.

[*Outlook.*]

How shall the minister promote spirituality in the church? First, develop it in himself; then in the elect few who share his desire for it; then trust that it will communicate itself to others. Let your light shine, says Jesus. He does not say, Flash it. Have it; let it shine; and others will be attracted and inspired by the radiance.

SPECIAL ANNOUNCEMENTS.

FROM THE PUBLISHER OF MRS. EDDY'S WORKS.

THE CHRISTIAN SCIENCE TEXT-BOOK, "SCIENCE AND HEALTH WITH KEY TO THE SCRIPTURES."

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

ATTENTION IS CALLED to the new volume, "Poems by Mary Baker Eddy," now on sale. Specially bound; 79 pages.

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

FROM THE EDITOR.

All manuscripts submitted for publication in the *Sentinel, Journal,* and *Herold,* whether articles, poems, or testimonies, and all correspondence relating thereto, should be addressed to the EDITOR, and not to individuals.

FROM THE SOCIETY.

Attention is called to the following reprints printed in Swedish: "Hvad Ar Bön?" "Lagens Välde," "Det Ondas Natur," "Helvete och Himmel," "Människans Gemenskap Med Gud," "Verklighet," "Det Ar En Ström," "Förklaring Af Kristligt Helande," "Den Yppersta Egenskapen I Christian Science," "Underverken," "Det Ondas Ofvervinnande," "Var Väktare," "Riklig Tillgang," "Kristendom Och Vetenskap." Ten copies to one address, prepaid, 10 cents; one hundred copies to one address, 75 cents; five hundred copies to one address, $3.00; one thousand copies to one address, $5.00.

NEW MUSIC.

Two of our Leader's poems, "Shepherd, show me how to go," and "Love," set to music by Frederic W. Root, are now on sale by the Society, and attention is called to the advertisement on the inside back cover page of this week's *Sentinel* for description and price.

NEW POST CARDS OF THE MOTHER CHURCH.

Post card photogravure, in sepia tint; an exact reproduction of the large photogravure of The Mother Church Buildings and Publishing House with parkway in foreground. Single copy, 5 cents; twenty-five copies, $1.15; one hundred copies, $4.25.

FROM THE CLERK OF THE MOTHER CHURCH.

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

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

FROM THE CHURCH TREASURER.

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

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THE CHRISTIAN SCIENCE JOURNAL

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

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

SUBSCRIPTION PRICE, PAYABLE IN ADVANCE, POSTPAID: For the United States, Canada, Mexico, and Cuba, single copy, one year, $2; six months, $1.20. Ten copies, ONE ADDRESS: each, one year, $1.90; six months, $1.15; 25 copies, each, one year, $1.80; six months, $1.10; 50 copies, each, one year, $1.60; six months, 95 cents. In all other countries additional postage at the rate of 40 cents yearly for each subscription is required.

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BOUND VOLUMES: Current and past year, cloth, $2.50; half calf or half morocco, $3. On earlier volumes write for prices.

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Published every afternoon, except Sunday.

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

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The Christian Science Quarterly

Published January, April, July, and October.

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

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Der Herold der Christian Science

Published Monthly.

A magazine printed in German. It contains original and translated articles bearing upon Christian Science, testimonies of healing, also the Lesson-Sermons which are read at the Sunday services in all the Christian Science Churches. Improved and enlarged for 1910.

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CHRISTIAN SCIENCE SENTINEL

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

Vol. XIII. No. 30.

BOSTON, MARCH 25, 1911

CONTENTS OF THIS NUMBER

ITEMS OF INTEREST. Brief Mention of Important Events. 582
GOD'S PROMISES FULFILLED. Judge Septimus J. Henna. 583
THE TYRO AND TACT. . . W. Ferguson. 584
STEPS OF PROGRESS. . . . Grace Squires. 584
NO SEPARATION IN TRUTH. Capt. J. C. Scott. 585
CONSERVATION. . . . . Charles G. Baldwin. 585
PAINLESS PROGRESS. . . . . C. Verrall. 586
A BED OF VIOLETS . . . Belle A. Mundy. 586
SELECTED ARTICLES. 587
THE CALL. (Poem) . . Elizabeth Blakely. 589
EDITORIAL.
The Fruit of Right Endeavor. 590
"Teach us to pray." 590
The Appeal to Reason 591
AMONG THE CHURCHES.
Lansing, Mich. 591
Blackpool, England. 591
THE LECTURES.
Richmond, England. 592
Champaign, Ill. 592
Salt Lake City, Utah. 592
Santa Cruz, Cal. 592
TESTIMONIES OF HEALING. 593
THE MASTER'S CALL. (Poem) Mary A. Newman. 597
FROM OUR EXCHANGES. 597



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



A NOBLE TYPE OF GOOD HEROIC WOMANHOOD

THE CHRISTIAN SCIENCE PUBLISHING SOCIETY
FALMOUTH AND ST PAUL STREETS — BOSTON MASS USA

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ITEMS OF INTEREST.

National.

The Boy Scout movement is emphasized as an aid to conservation by Gifford Pinchot, former chief forester, who says of it: "There are very many reasons why I believe in the Boy Scouts; one of the first of them is that I do not see how it is possible for any good scout to grow up without becoming a good forester. I predict that not long from now we shall find the largest increase in the profession of forestry from the men who have been trained as Boy Scouts."

A bill for land value taxation in municipalities upon a referendum vote, introduced in the lower House of the New Jersey Legislature, provides that in such municipality thereafter all personal property and all buildings or other improvements upon land shall not be taxed, but the entire amount of the taxes to be raised in said community, other than excise taxes, shall be levied upon land alone, according to its value.

A gift of three hundred thousand dollars from Mrs. Russell Sage to Cornell University is announced. The money is given for a new dormitory for one hundred and seventy-five women students whose rooms are now scattered about in private houses owing to the limited capacity of Sage College, the women's department of the university. The new dormitory will be known as Prudence Risley Hall, in memory of Russell Sage's mother.

The gross area of the one hundred and fifty-two national forests, including the two in Alaska and one in Porto Rico, on Jan. 30, was 191,250,038 acres. California leads the list with the greatest number of forests as well as the largest area, twenty-one, having a total area of 27,073,083 acres; Alaska takes second place with two forests amounting to 26,748,826 acres; Idaho has twenty forests with a total area of 19,890,329 acres.

Strict government regulation of all industrial combinations by means of laws which are not the result of "half baked reforms and are not conceived in the minds of demagogues playing to the clamor of ignorant agitators and a misled minority of the people," was urged by Theodore Roosevelt in an address before the Southern Commercial Congress at its recent session.

To avert an annual unnecessary expense of sixty thousand dollars for fees paid to notaries public for affidavits for expense account and other documents, the secretary of the treasury has asked Congress to authorize certain officials in all branches of the government service to administer oaths to government employees relative to all accounts in which the government is interested.

The contract for the New York city post office has been awarded on a bid of $2,515,267. There were lower offers, but the successful bidder guaranteed to deliver the building to the treasury department in twenty-three months. The building will be situated west of the new Pennsylvania railroad station.

The corporation tax provisions of the Payne-Aldrich tariff act have recently been sustained as constitutional by the supreme court of the United States in a unanimous decision. A source of income of approximately twenty-five million dollars annually is thereby assured to the government.

The average salary paid to its officials by the city of Chicago is $1,193 a year and ranges from a few at a dollar a day to the mayor's salary of eighteen thousand dollars a year. The total amount paid is $26,166,609, of which all but $9,319,200 goes to civil service employees.

It is announced that Charles J. Bonaparte, secretary of the navy, and attorney-general in the Roosevelt Administration, will enter daily journalism as contributing editor to the *Baltimore Daily Sun*. He is president of the National Municipal League.

The Congresssional Library at Washington contains a collection of eighty-thousand volumes written in the Russian language, the largest collection of Russian books in the world outside of the Imperial Library at St. Petersburg.

As a result of detailed field examination by geologists and engineers of the United States geological survey, 2,267,046 acres of public lands were classified or withdrawn during January.

Fully five thousand Americans have visited the Panama Canal during the present season.

International.

The international peace bureau at Berne, Switzerland, of which the United States is a member, sent a circular letter on the 8th to the foreign ministries of all the powers concerning the question of the limitation of armaments as proposed in the resolution adopted by the American Congress, and which authorized President Taft to appoint a commission to study the subject. The bureau calls the attention of the governments addressed to the text of this resolution and quotes President Taft as saying, in his message to Congress of Dec. 6, that he had delayed nominating the members of this commission because he was awaiting the expression of foreign governments as to their willingness to cooperate with the United States in the appointment of similar commissions. Earl Grey, in the English House of Commons, gave a ringing speech in favor of such an arbitration treaty with the United States. It has been heartily echoed by press and public and is calling forth favorable comment in other continental powers.

On Feb. 15, at The Hague, before a tribunal of which the Swiss minister at Paris is president, began the arbitration of the dispute between Russia and Turkey regarding the payment of pecuniary claims to Russian subjects by Turkey, arising out of the war of 1877-8. Turkey has already paid more than one million dollars of these claims, but has refused to pay interest on the capital of the indemnities, as asked by Russia. The present arbitration is of the question of interest, both governments having agreed to leave it to The Hague.

According to the *Norddeutsche Allgemeine Zeitung*, the declarations of Sir Edward Grey, speaking on Anglo-German relations in the House of Commons on the subject of armaments, correspond closely with the German view-point and open a prospect of the further development of the relations between Great Britain and Germany. The Social Democrats have given notice that they will introduce a resolution in the Reichstag calling on the government to begin negotiations for a "naval peace" with England.

The Chinese government declares its intention of agreeing to both points at issue with Russia and is now drafting a reply to the recently received ultimatum along this line. The foreign board states that it is prepared to accept the establishment of Russian consulates in the places specified by Russia, and also promises to take measures regarding Chinese monopolies in Mongolia, which will permit Russian subjects freedom in trade in Chinese goods as well as in the goods of other countries.

In accordance with a bill passed in the French Senate Feb. 10, central European, or Greenwich, time became the legal time of France at midnight, March 10, the difference between Paris and Greenwich time being nine minutes and twenty-one seconds. France is now within the same time section as England, Belgium, Holland, and Spain.

A motion in the French Chamber of Deputies that the government be urged to make an effort to have the limitation of armaments placed on the program of the third Hague conference, was carried by a vote of four hundred and forty-seven to fifty-six.

Thirty-six members of the dreaded Camorra of Italy have been indicted for taking lives and are now on trial at Viterbo, Italy. So great is the public fear of the Camorra that there was great difficulty in securing a jury.

The government of Panama has published a call for the construction and financing of the proposed railroad from the City of Panama to David. The railroad is likely to become a link in the Pan-American railway.

The Portuguese foreign office has been notified that the British government has decided to recognize the existing government "subject to the election and assemblage of Parliament in April."

Industrial and Commercial.

Plans which have been under way for the last four years for the building of a huge industrial center on the South Boston, Mass., waterfront, to be financed by foreign capital, have been made known in the formation of the American Building Trust. An area of a million and a third square feet of land will be converted into a colony of thirty factories and warehouses with underground freight tubes, new fireproofing arrangements, and the largest docks in the world, the entire cost being estimated at twenty million dollars.

Application will be made on April 3 to the Governor of Pennsylvania for charters for about sixty electric companies. This will be the first public move in the fulfilment of the great power scheme of the Lehigh Coal & Navigation Company, which aims to electrify eastern Pennsylvania, affecting a territory with a population of two million five hundred thousand people, including Philadelphia.

Higher wages were paid to American farm laborers during 1910 than at any time in the last forty-five years, according to statistics just made public by the department of agriculture. The average wage for the country was $27.50 per month during 1910, while twenty years ago they were only $18.33.

The annual report of the North German Lloyd Steamship Company for 1910 shows gross profits 38,150,600 marks ($9,537,650), as compared with the 32,899,000 marks for the previous year. A dividend of three per cent was declared for the year, against no dividend the previous year.

Dealers in food stuffs in Washington, D. C., have banded themselves together to bring about a reduction of ten to thirty per cent in the retail price of groceries. Fifty-two of them have just formed the League of Consumers' Friends.

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CHRISTIAN SCIENCE SENTINEL

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

GOD'S PROMISES FULFILLED.

JUDGE SEPTIMUS J. HANNA.

THE last chapter of Deuteronomy and the first two chapters of Joshua narrate an incident of that memorable journey of the Israelites to the promised land which will prove helpful and instructive and well repay careful study on the part of Christian Scientists. Joshua, we read, was Moses' minister, and as such became in a large sense the executor of the great trust which God had placed in Moses' hands; that is, God commanded this minister to go ahead and carry on the work which Moses had begun and which he had well established so far as he had gone. Moses had gotten, not into the promised land, but within sight of it.

From Pisgah's height the Lord showed to Moses "all the land of Gilead, unto Dan. And all Naphtali, and the land of Ephraim, and Manasseh, and all the land of Judah unto the utmost sea, and the south, and the plain of the valley of Jericho, the city of palm-trees, unto Zoar,"—the land which the Lord had sworn unto Abraham, unto Isaac, and unto Jacob, should be given to their seed. To Moses it was said: "I have caused thee to see it with thine eyes, but thou shalt not go over thither." The fulness of time for this final demonstration or achievement had not yet come. The conditions were not ready. There must be yet greater work done. There must be a higher understanding of the divine law or the divine purpose.

To Joshua, then, and to those who would accept his ministry and follow him, there was made this great promise: "Every place that the sole of your foot shall tread upon, that I have given unto you, as I said unto Moses. From the wilderness and this Lebanon even unto the great river, the river Euphrates, all the land of the Hittites, and unto the great sea toward the going down of the sun, shall be your coast. There shall not any man be able to stand before thee all the days of thy life: as I was with Moses, so I will be with thee: I will not fail thee, nor forsake thee."

Here was a definite and unqualified promise to fulfil to the utmost all that had been spoken to Moses and to his predecessors. The land to be inhabited was broad and almost unlimited; the work to be accomplished was unbounded. Then follows the loving admonition: "Be strong and of a good courage: for unto this people shalt thou divide for an inheritance the land, which I sware unto their fathers to give them." Again is the kindly admonition emphasized, with the inevitable condition attached: "Only be thou strong and very courageous, that thou mayest observe to do according to all the law, which Moses my servant commanded thee: turn not from it to the right hand or to the left, that thou mayest prosper whithersoever thou goest."

Their great leader had apparently gone from the children of Israel, but this, it was pointed out, was no cause for discouragement: the work would go on, and the promises would be fulfilled, none the less. The narrative shows that the followers of Moses were obedient to the commands of Joshua; they declared that as they had hearkened unto Moses so would they hearken unto Joshua. For the third time they were admonished to be strong and of a good courage, and we read of the result at the close of the second chapter of Joshua: "And they said unto Joshua, Truly the Lord hath delivered into our hands all the land; for even all the inhabitants of the country do faint because of us."

This Scripture is plain. The lesson is easily understood. The analogy is complete. We have but to apply our spiritual key, and the book opens to us with unmistakable clearness. The cause for which Moses stood, and to the forwarding of which he had devoted his lifetime, went bravely and uninterruptedly on. What is true of Moses is true in much greater measure of Jesus the Christ. Christianity did not fail or falter because of his departure, his ascension. It continued to spread and grow apace.

God's promises are being fulfilled very surely today. Our cause is established on a firm foundation, not only in the way of human organization and propaganda, but in the spiritual consciousness of many thousands. This consciousness is perpetual. It can never be destroyed. As well might we think of the one divine consciousness being annihilated. We have our splendid literature, our great church services, our educational system for the perpetuation of our tenets, and above all we have our mighty text-book and the other invaluable writings of our beloved teacher and Leader. We have every proper and necessary means of carrying on the great work. All this Mrs. Eddy provided with bounteous hand and far-seeing wisdom. We have our Joshua in the Manual of The Mother Church, with its wise and far-reaching provisions for the advancement of the cause of Christian Science through efficient administration and watchful care on the part of those on whom the responsibility has been placed.

The most effective means of perpetuating the work are at our command. It remains only for us individually—for Christian Scientists everywhere—to grasp and hold fast to the spiritual side; and in this sense we can and must all be Joshuas,—ministers in the highest sense of ministry. Even as the children of Israel were loyal and obedient, and went forward to find that the Lord had delivered into their hands all the land, so it is our high privilege to stand resolutely and loyally by our fellow-workers at headquarters, upholding and supporting them in every possible way, ever moving bravely forward toward the ultimate vanquishing of the last enemy. We have every possible encouragement to this end in the writings of our beloved Leader, and especially in our text-book, "Science and Health with Key to the Scriptures."

We have also the great Master's command to heal the sick and raise the dead, a command as vital in this age as it was two thousand years ago. We have his sweet assurance also that he will be with us alway, even unto the end; and we have no reason to doubt its fulfilment if, on our own part, we are but "strong and of a good courage," and "do according to all the law."

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THE TYRO AND TACT.

W. FERGUSON.

MANY students of Christian Science have doubtless passed through that stage wherein, with hearts filled with gratitude to God for healing, and with wonder at the clear, forceful logic of Christian Science, they have found themselves, in the exuberance of their joy, casting about for a convenient hill-top from which to proclaim the glad tidings to the world; have felt, too, the disappointment which comes when one's message is received with incredulous smiles, if not open antagonism, by those whom they most desire to interest in this new-found truth which has done so much for themselves. Few more trying experiences come to the beginner in Science than this, and yet it is only through experience and enlightened understanding that he is led to temper his efforts with less of material ecstasy and more of consecrated thought and wiser intent.

The writer had occasion to study this situation when, in his business relations as a traveling salesman, he met, after his healing in Christian Science, so many people who, having known his previous desperate condition, were astounded at the remarkable change. Being at that time in the "hill-top" stage, he was led into many discussions of Christian Science which it were better to have avoided, although in some instances seed was sown that in due season brought forth good fruit. In looking over the ground, the writer has come to see wherein the Christian Scientist may take many helpful lessons from the business experiences of the salesman, the missionary of commerce, as he has been aptly called, and it may be profitable to consider briefly a few of these experiences and note their application.

The commercial traveler who is a Christian Scientist may also to a certain extent be a courier for Truth, and the first essential for usefulness is a right concept of God, which leads to right human relations. He will find it an advantage to be familiar with current events and leading topics of the day, and the perusal of a single copy of *The Christian Science Monitor* will prove to him that for this purpose no better source of information can be found than that splendid paper, which may well be considered indispensable, not only by the traveling fraternity, but by all who desire a clean, interesting, and thoroughly reliable newspaper. The salesman should be familiar with the goods which he handles, as this will enable him to place them before the trade intelligently and with confidence. In like manner, he will better represent the cause of Christian Science as he attains an understanding of its teachings through earnest and intelligent study of the Bible and the Christian Science textbook, "Science and Health with Key to the Scriptures" by Mrs. Eddy.

Strict adherence to the truth must ever be the salesman's motto, and the avoidance of random or exaggerated statements will save him from pitfalls which might trip him later on. It is generally conceded that the greatest nuisance on the road is the man who, not content with the legitimate exercise of his vocation, insists upon "talking shop" to his customers out of business hours, and the interest of the best firm and the best goods on the market is likely to be jeopardized by such methods. Is not this mistaken zeal somewhat typical of the student of Christian Science who is in the hill-top stage referred to above?

Do we not often meet the man of the world, satisfied with himself and his position in life, or the theologian, satisfied with his religion, sincere in his belief and striving to live consistently therewith? While the Christian Scientist may have demonstrated in his own life and by "signs following" that he has found the "better way," and is ever ready to give a reason for the hope that is in him,—eager to tell of the peace, joy, and "wholeness" he has found in the Christ Science,—should he not be equally considerate with those of other faiths over the good they have found in their beliefs? It is in the indiscriminate discussion of Christian Science with the utterly indifferent or with those who antagonize it through ignorance or misconception, that the too ardent, or rather the unwisely ardent, student finds the ever-protruding edges rubbed from his ecstatic enthusiasm, and learns that it is only the thirsty who appreciate the "cup of cold water" given in Christ's name.

Mrs. Eddy tells us in Science and Health (p. 201) that "the best sermon ever preached is Truth practised and demonstrated by the destruction of sin, sickness, and death." If our own life is ordered in accordance with this declaration, and the truth is presented to those about us with a due regard to the amenities which should govern all our relations with others, then will our efforts for the advancement of the kingdom of heaven on earth be blessed of the Father.

STEPS OF PROGRESS.

GRACE SQUIRES.

THE chastening influence of self-knowledge through which the loyal Scientist passes is a searching period, attended with surprising discoveries, bare-faced and humiliating. For the first time in his life he recognizes a fact for a fact, and ceases to juggle with it. His impurities, his quick resentments, his dominating selfishness over weaker members of his household, his envy of his neighbor's goods, and his emulating desire to amass much of the same, and the persistent subtlety of "self" which colors his every move,—all these rise to the surface of a consciousness made turbulent by Truth, there to find no hiding-place.

One by one he deals with these errors of mortal mind, gaining strength from each conflict and victory, and gaining equally the peace of God, which passeth all human understanding. His progression is sure and uplifting. His watchfulness becomes daily more absorbing and more strengthening from this inward field of labor, and his powers as a thought anatomist are expert.

Having traveled so far safely on his own mental journey, it becomes necessary for him in the inevitable law of progress to become instructed in certain reactionary effects of the so-called evil thoughts of others. He should realize from his own experience that the perception of any evil does not make that evil more operative, but distinctly less so, since our Leader instructs us that evil "found out, is two-thirds destroyed" (Miscellaneous Writings, p. 210); where, in his ignorance, he had three thirds to battle with, in his enlightenment he has not even one third, since, as Mrs. Eddy adds, this "kills itself."

But, through some error of mortal mind, this new knowledge is sometimes accepted with surprised disturbance, and all his own inharmonies suddenly become to him the property and directed effect of others' thoughts. His humble self-correction ceases, and with much of the quality that is exemplified throughout human life in the discovery of the distant mote instead of the self-evident beam, he is tempted to turn his thoughts to others, instead of to himself.

Disaster can but follow this course. His peace is gone. His sweet and uplifting faith seems a thing of the past. The more he loses it, the more he fears, till his fears become convictions, and the "great red dragon" is to him a mighty and indisputable reality. It absorbs all his mental efforts: the burden of evil in all its bewildering phases is charged to another, and his own healthful and corrective self-knowledge recedes to the vanishing-point. He forgets that if a man believes the earth is flat, that belief concerns him and not the earth. If he could see this, he should see with equal clearness that his present belief concerns himself, that it rests with him to maintain man's divinely bestowed right of "self-government" (Science and Health, p. 106), and doing this he need not fear the belief in evil perpetrators.

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Mrs. Eddy tells us that we have but one enemy, and that enemy is our belief that we have one (*Ibid.*, p. 10), the human ignorance that accepts what it senses instead of reaching beyond itself into spiritual knowledge. That the senses say that the evil of one can be transferred to hurt another no more makes it so than to say that hate is true He who has exchanged his hate for love, disbelieves in the evidence of hate, and he must learn equally that love cannot manifest itself in any malicious purpose.

Starting from this clear and positive base, the young Scientist will no longer be deflected in his mental efforts to the exclusion of chastening self-probing, but will increasingly know that his ignorance is but a belief, and is to be handled as any other of his errors. He will give it neither more nor less attention than he has given other lies in his consciousness, but will handle it fearlessly and pass on to other defects in his mental household. No progress is made by one-sided effort, and self-knowledge is not thus attained, nor is it a primary grade from which one graduates at an early date. The necessity for patient self-knowledge lasts so long as mortal mind lasts, so long as one bubble of false belief remains to be pricked.

Realizing that his ability to oust any enemy depends absolutely on his reflection of spiritual power, since our weapons "are not carnal, but mighty through God," he will take daily pains to promote the unfoldment of good and to allow no hectic and confusing fears to deflect this view-point. This persistent detection and correction of his own faults, this steadfast determination to cast out all that is unlike the divine idea, cannot fail to harmonize his mental efforts and reinstate him in peace and progress. He will at the same time remember Paul's injunction: "Put on the whole armor of God, that ye may be able to stand against all the wiles of the devil."

NO SEPARATION IN TRUTH.

CAPT. J. C. SCOTT.

THOSE who have studied Christian Science know that as they recognize the Principle of its teachings the unreality of any form of discord becomes apparent. Whether discordant conditions appear in physical, moral, or mental forms, they are still in the light of Christian Science something to be overcome, for their very nature precludes them from having any part with God, whose being is infinite harmony and whose creation reflects Him. Now none of us would choose to be separated from those whom we love any more than we would choose to be ill. Both states are discordant, and if the truth can make us free from one form of discord, this truth can be successfully applied to any other form.

In the effort to overcome a sense of separation recently, the first encouraging beam of light that appeared to the writer was the fact that, being something discordant, it was consequently capable of being destroyed. It was evident that it was a sense of something which should be overcome, not accepted; and by recognizing it as discord it was *ipso facto*, understood to be powerless, for "evil is not power" (Science and Health, p. 192). Christ Jesus said, "Lo, I am with you alway." Now what did he mean by this when he shortly afterward disappeared, in other words was separated from his disciples? The significance of what our Master meant on this occasion appeared in the experience above referred to, and the truth about separation was revealed, on comparing his words with a statement by Mrs. Eddy. In Science and Health we read that the human, corporeal Jesus had a brief earthly career, whereas "the spiritual self, or Christ, continues to exist in the eternal order of divine Science" (p. 334).

This is surely the spiritual explanation of the Master's words, and as their meaning appeared in a brighter light than ever before, mortal mind and its suggestion of separation received such a blow that this sense testimony was driven effectually out of consciousness. Knowing that "we live, and move, and have our being" in God, the Christ, "the spiritual self," is with us always, taking away all belief in sin and discord, and removing from our consciousness all that tends to make us believe in any of the unrealities of mortal experience. Since it is impossible for the children of God to be separated from God, it is also impossible for them to be separated from each other, for we all in reality live in the same consciousness (kingdom), where distance and time are not known. These are suggestions of finity and are unknown to infinity.

No Christian Scientist, from the youngest student upward, believes in death as a reality, *i.e.*, a part of God's creation; and the belief that man is annihilated when he suffers death is not a popular theory with religionists. It is the sense of separation which causes grief when a friend passes through the belief of death. In Christian Science we know it to be true that in reality man never dies. Our Master's resurrection proved this. We have, therefore, no good reason for believing in the reality of death either as a separator or annihilator; neither have we any scientific reason for believing in the temporary separation on earth from others as a reality or a condition which cannot be overcome by Truth. Separation being one of the discordant forms of mortal belief, and being an accessory of death, we capitulate to the latter if we acknowledge any power to the former.

One other subtle claim which must be overcome to be free from the so-called law of separation, is the fear which suggests that those whom we love may meet with some mishap during our absence. Material sense suggests that our personal presence is essential to ensure the safety of those we love, but this receives a stern rebuke from Christ Jesus, who said, "I can of mine own self do nothing;" for he knew that human effort unguided by the Father—divine Principle—is utterly devoid of power. Whether, to mortal sense, we are in the near presence of those whom we love or thousands of miles away from them, it matters not, if we "go to the Father." There are no limits to His power, to infinite, ever-present Mind, and we can protect each other, wherever situated, by knowing that all of God's children are infinitely protected, for they cannot for one moment be outside the consciousness of omnipotent Love, their refuge and fortress. Then with Paul we can be "persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God." If you and I are not separated from God, Truth and Love, we are together in Him, and the unreality of separation must become more apparent as we entertain this understanding of Truth.

CONSERVATION.

CHARLES G. BALDWIN.

ONE great source of wealth is exchange. One gardener may have two hoes and no spade, another two spades and no hoe. After they have met and exchanged a hoe for a spade, both are enriched and neither is impoverished. Their wealth has been increased.

One of the problems of poverty has been to bring together those who needed each the help of the other. Among the opportunities afforded by *The Christian Science Monitor* is that for the conservation of this vast source of wealth and its use so as to benefit its readers and advertisers, and at the same time carry to all a knowledge of Christian Science: thus aiding the great exchange whereby many may secure the pearl of great price. Therefore all Christian Scientists, even those who have given liberally to the cause and perhaps made sacrifices to distribute the literature, may profit from the injunction of our Leader and read the *Monitor*.

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This would seem to include an examination of the advertisements, possibly with a view to benefiting ourselves while at the same time furthering the circulation of our literature by patronizing those who have advertised therein. The writer knows of an instance where a Christian Scientist wrote to several acquaintances, advising them of the special summer vacation number of the *Monitor*, and sending a copy to each, expressing the hope that it would aid them in planning for a pleasant summer vacation. He made his own plans, however, without reference to those many good friends who had advertised in this special number, and thought he did not even have time to read this large issue carefully. Had he acted on the good advice he gave others, he might have saved himself a sad experience during this summer's vacation.

Those who advertise in the *Monitor* are most often not Christian Scientists, but they are a very high class of advertisers and quite as reliable as those with whom we are apt to be dealing every day. They are seeking our patronage, and in most cases will prove valuable business friends through whom we may benefit. At the same time we are encouraging a splendid reform in journalism that has the approval of the thinking world, and opening the thought of mankind to read and ponder our other periodicals and our Leader's works.

Just as milk which is carefully guarded from impurities will keep sweet for a much longer time than if exposed, so clean journalism has a vitality and value long after the ordinary product has turned stale. Thus the value of the *Monitor* as an advertising medium is conserved, for it passes current from eye to eye long after the first day of its issue and is still fresh and sweet. We can therefore make friends for clean journalism and our advertisers by seeing that every copy possible is circulated and that each copy continues to circulate after we receive it.

The distinctive opportunity of this age is Christian healing, but for its fullest enjoyment the multitude must hear. Every modicum of our resources must be conserved to this end, else, as our Leader says, "unimproved opportunities will rebuke us" (Science and Health, p. 238); and this rebuke will continue so long as may be necessary, even perhaps until we learn that "man's extremity is God's opportunity." The manifold uses of *The Christian Science Monitor* all aid in the one great purpose of healing humanity of sickness and sin, and our opportunity to aid in its establishment and prosperity is among the great world opportunities afforded to mankind in this the greatest age of their human history.

PAINLESS PROGRESS.

C. VERRALL.

With the new birth that comes to us in Christian Science, there dawns a clearer vision and the ability to utilize past experiences which at the time seemed to have no permanent value. Anything in our past lives that points to Principle is a guide-post put up for the use of all who are traveling the same road on which we are journeying in our passage from sense to Soul.

One lovely summer day I went with a party of young people for a long walk to one of the highest points in the Sussex downs. It was very pleasant walking on the short turf, beautified by patches of purple heather and furze bushes. We were young, and happy with the sense of freedom which comes with an "out for the day." I cannot remember thinking much about the lovely view which was spread out all around us, till suddenly—as it seemed to me—we reached the high point to which we had been wending our way.

We had been gradually ascending all the way, but I have no recollection of any effort such as I have since experienced in climbing high hills, the ascent being so gradual that the sense of pleasure never flagged. And what of the view? Since that day, many years ago, I have been in many countries and have seen many wonderful sights, but I cannot remember seeing anything that to me was so wonderful as the panorama spread out before us on that summer day. We were looking down over several counties, and to my eyes the sense of vastness was bewildering, the sudden change of view was so unexpected and overwhelming.

In Science and Health we are told "there should be painless progress, attended by life and peace instead of discord and death" (p. 224). Our experiences should not and would not be attended by abnormal struggles, if we were to take each upward step as it comes, until we reach the mount of vision where it is seen that all is good and good is all. If we faithfully follow the path made plain by Christian Science, we shall meet with no insurmountable obstacles and there will be nothing to mar our happiness or bar our progress.

A BED OF VIOLETS.

BELLE A. MUNDY.

As a child I was very fond of roaming the woods. I remember that one bright afternoon in May I strayed farther than usual, a long way beyond the "mortal ken" that limited me to calling distance from the house, and entered a part of the woodlands I had never seen before. Childish curiosity prompted me to climb a ridge, and on reaching the top a glorious surprise awaited me. I had a passion for violets and thought I knew the haunts of this flower in all its varieties, from the dainty white of the marshland to the huge golden dog-tooth and regal purple specimens of the pastures, but as I came out in the sunshine on a plateau which formed the crest of this ridge, singing at the top of my voice for very joy of the spring, I looked upon a scene which hushed my spirit, for at my feet lay a most magnificent bed of violets. In solid beauty they covered the ground for many feet around, and they were the loveliest of their kind. A passing shower had bestowed its blessing upon them, and in each blue eye was a penitential tear. As they glittered in the sunlight, my child-thought instantly recognized them as the works of God; His hand had formed them, and no mortal eye had beheld their splendid beauty; they were sacred thoughts of the most High. My singing ceased and I crept away with an awed feeling of deep reverence, as if the place whereon I had stumbled was indeed "holy ground."

A few weeks ago an exquisite little verse on the Home Forum page of the *Monitor* brought this experience of childhood to my thought, and to it I am indebted for this sweet memory. It brought a smile and a tear simultaneously, as I read the simple words,—

A violet on a hill-side bare,
Within a shadow—touch it not;
To us it is a thing forgot,
To God—a creature in His care.

ADMISSION TO MEMBERSHIP IN THE MOTHER CHURCH.

The next admission of candidates will be June 2, 1911. Application blanks may be obtained by addressing the Clerk of The Mother Church, and should be returned to him on or before May 10, 1911.

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

Those who have made application for membership prior to Nov. 4, 1910, and have not received notice of election, may communicate with the Clerk if they so desire, and are especially requested to do so before sending in a second application.

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

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SELECTED ARTICLES.

[Alfred Farlow in *New England Magazine.*]

Death is mentioned in the Scriptures as an "enemy," and the "last" to be overcome. An enemy does not mean necessarily a person or thing, but whatever militates against or is opposed to life. The Scripture teaches that "in him [God] we live, and move, and have our being." The life of man is thus identified with the being of God, and is therefore an eternal fact. Death is not a fact which is interchangeable with life; it is but the outcome of a false sense of life, and can do no more than dispute the fact of God-given and God-sustained life.

Death tends to obscure the truth of being, and seems to have been so apprehended by Solomon when he counseled, "Seek not death in the error of your life." There can never be error in divine Life and its manifestations, since God is forever true; hence death can be no more than a false belief which has nothing to do with ever-present life. The great Teacher of Christianity said of the damsel, "She is not dead, but sleepeth." This denial of death may be taken as equivalent to the statement that there is no death, and the Master's added words, "but sleepeth," point to the fact of his realization that she could be awakened by the power of God, the apprehension of the truth of being; and the process by which this was to be effected is clearly set forth in his declaration, "Ye shall know the truth, and the truth shall make you free."

In Science and Health, the text-book of Christian Science (p. 584), we find the following definition of death: "That which frets itself free from one belief only to be fettered by another, until every belief of life where Life is not yields to eternal Life." Death is the result of a false sense of existence, the climax of materiality wherein a mortal concept of life reaches the point of seeming self-destruction, and this may be repeated until a full consciousness of the unending spiritual life is attained. It is not a divine appointment, but an enemy which must eventually "be no more," although centuries may pass meanwhile. Successive generations will improve in thought, until the false material sense of life which ultimates in what is called death, gives place to the recognition and manifestation of Life divine. Since death is the result of a false sense of life, it follows that its disappearance will be brought about by increasing one's understanding of real Life, which is God; and the fact is emphasized by our Saviour's words, "And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent." Permanency of being is to be established by a true knowledge of God who is Life, and a consequent knowledge of His "express image" as distinctive from mere opinion or false belief about cause and effect.

As a matter of course, one's deportment must be in keeping with spiritual understanding in order to insure progress. In divine Science, as in the science of music or any other science, one must practise his added knowledge in order to go forward sufficiently to attain more. One's ability to comprehend ideas which are in advance of him is increased by the spiritual strength acquired by his improvement. As one looks across the prairie he can see only so far. His vision is cut off by the horizon, but after advancing, he not only finds the horizon advanced by the forward movement, but he also finds the extent of his vision increased by development. Even though our present realization of the true life may not be sufficient as yet to banish this human experience, it is sufficient to remove all fear of it. As St. Paul has said, we know that "whether we live therefore, or die, we are the Lord's." Mortal experience can make no change in the facts of immortal being. As indicated by the Master's words, death refers to the dream of life which is ended by awakening to the truth about God and man.

The Scriptural illustration, "Where the tree falleth, there it shall be," makes this point. If it leans toward the east, its fall will constitute a forward movement in that direction. If it leans toward the west, its fall will be an advancement in that direction. The tendency of the individual consciousness is not at all affected by the experience nor is the opportunity to think and improve interrupted. The story of Dives and Lazarus illustrates the fact that whatever of spiritual advance one makes in this life lives beyond the grave and affords even increased comfort; while previous material gain affords no advantage, but on the contrary becomes a source of torment when one wakens to the consciousness of misspent time and effort. Christian Science does not teach that death is an advantage, and therefore a friend. It demonstrates the truth that God, Spirit, is ever present and all powerful; hence death has only a seeming significance, it neither interrupts nor hastens one's spiritual progress.

The Scriptures teach, "It is the spirit that quickeneth; the flesh profiteth nothing;" that which gives and sustains existence is God, Spirit, and since the real Life of the universe is God and hence eternal, it follows that life cannot end or be suspended. Those who pass through the transitional experience which is termed death are still conscious of individual existence and continue their spiritual advance. Death will probably make no more change than the crossing from one state of consciousness to another, save for what may be learned in the transition. Life is continuous, and the progress of the individual will continue beyond the grave until perfection is reached.

The Scriptures teach that it is "appointed unto men once to die, but after this the judgment." This, however, does not refer to death the enemy, but to the death or end of sin, as is indicated by the term judgment. In the ratio that one overcomes his wilful and ignorant mistakes, he is judged fit for promotion; and thus he continues, even unto the degree of perfection. St. Paul evidently had this in mind when he said, "I die daily." His mystical statement could not be explained in any other way. Even while alive he was putting off mortality and putting on immortality. To die in such a manner and thus fight a "good fight," removes in large measure the present fear of death and leads eventually into the full consciousness of Life that knows no death. On such as die in this manner the "second death" can have "no power." When the false sense of life is destroyed by an awakening to the reality of life, death is permanently overcome. It cannot come a second time.

[Editorial in *Out West*, Los Angeles, Cal.]

Our ministerial critic returned to the charge against the Christian Scientists and against Christian Science last Sunday evening. He justified all that he has said by reading letter after letter from people who think as he does. All of which is inconsequent, irrelevant, and immaterial, and not at all convincing. He forgets that it is entirely possible to find any number of people in this world who believe that the other fellow ought to be exterminated for being heterodox. Orthodoxy is built that way. Every man is orthodox—to himself—and the other fellow who does not agree is a perfectly dreadful creature, you know. If the effort were worth the time, we could find any number of people who would affirm that our critic ought to be exterminated, and that his teachings are error. John Calvin, of sainted memory, thought that way when he burned Michael Servetus for heresy.

Our critic is preaching from his pulpit and we from ours. We have the larger congregation. He preaches doctrine, and we humanity. Whereas he is certain that his sail and rudder are perfect and will guide him into a safe port, we preach the wider doctrine. He has his scheme of conversion all ready for sinners; we go farther, and say that we hope and believe that all mortals who are true to the teach-

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ings and promptings of their own consciences will eventually get their reward of happiness, whether in this world or the next, about which we do not pretend to know anything.

Some years ago the Rev. T. De Witt Talmage, who was considerable of an acting pulpiteer, preached a sermon drawn from one of Paul's epistles, the text being, "And some on pieces of the ship." Paul, it will be remembered, tells the story of a shipwreck, and describes how every one on that ship was saved, "and some on pieces of the ship." Well, now, perhaps that is Universalism pure and simple, and perhaps we are encroaching on theological matters more closely than we care to do, but it is suggested, and in perfect good faith, that our critic get a file of Talmage's published sermons and read that particular one.

As far as the Christian Scientists are concerned, we fail to see wherein they are reprehensible. If they have turned from their old-time Protestant sects, is it not that they had found husks where they sought food? If they have improved in their attitude toward the world—and most of them have—is it not to be set down to the credit of Christian Science? If they accept Mrs. Eddy's Key to the Scriptures, is that not their business, and are they subject to abuse for making their choice elsewhere than in our critic's fold? If there are fanatics among them, are there not also fanatics among other sects and cults? If they obey the laws and are worthy and honest citizens, who gave our critic or any other man the license to abuse them or their faith?

This is the Christmas season, and it is a time for remembering the Christ. Did he ever preach anything else than toleration, than perfect love, than justice, than regard for others, than all that goes to make up perfect manhood and womanhood? Will some people ever learn to discriminate between theology and religion? Will they read the epistle of James and learn what religion is?

[John L. Rendall in *Marshalltown* (Ia.) *Herald.*]

The hundreds of thousands of people who have been immeasurably benefited because of the beneficent teachings of Christian Science stand unitedly in the consciousness that it has brought to them that peace "which passeth all understanding;" that it has not only healed them of their physical troubles, but it has given them a higher and better understanding of God and man's relation to God, whereby they are enabled not only to be better and live better themselves, but also to help and benefit their fellow-men. Those who are fully cognizant of this phase of Christian Science experience find it difficult,—from any standpoint of Christianity,—to account for the unfair, unjust, and altogether unwarranted criticisms of Christian Science which sometimes emanate from the pulpit.

Because of the intrinsic value of Christian Science, and because of its intensely practical results, nothing of this sort can permanently disturb, retard, or obstruct the stately course of this religious teaching, which, regardless of all opposition, moves on unswervingly to the accomplishment of its mission in the regeneration of sick and sinful humanity. A more comprehensive understanding of what Christian Science is and is doing will some time result in increased appreciation of its beneficent teachings, and also in the cessation of useless and unfair opposition upon the part of people who should, reasonably and logically, be working with it to the accomplishment of its purpose, which is the betterment of humanity.

[James D. Sherwood in *El Paso* (Tex.) *Herald.*]

It is the good that is seen and felt in Christian Science practice that is its chief attraction, and that is today drawing all men unto it. Truth is the most attractive thing on the earth. Our Master said, "Ye shall know the truth, and the truth shall make you free." Christian Science is daily making practical proof of that promise. Instead of decrying others, it would seem more graceful in our critic if he were found making proof of his discipleship by doing the works that Christ Jesus required of his followers. Hear his words: "These signs shall follow them that believe; In my name shall they cast out devils; . . . they shall lay hands on the sick, and they shall recover."

That Christian Science is scientific is readily seen and admitted by all who understand it sufficiently to heal by its means. They soon find that blind faith is insufficient and that mere belief in God must be superseded by a demonstrable understanding of the truth about God, in order to reap the benefits promised by the Master, who said: "This is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent." That Christian Science is Christian is proved by its effects upon the sick and sinful. It reforms the sinner and it heals the sick, and this it does by the same method and in the way that was presented and practised by Christ Jesus and his disciples.

[John Ashcroft in *St. Louis* (Mo.) *Globe-Democrat.*]

The clergyman's somewhat contemptuous criticism of what he considers to be the teaching of Christian Science, as quoted in your columns, is scarcely in keeping with the gentle thought of the Master he claims to serve, who reproved his own disciples for forbidding the work of the one who cast out devils in his name "because he followeth not us." Neither is our reverend critic's statement of the said teaching quite accurate.

On page 460 of Science and Health, Mrs. Eddy declares: "Sickness is neither imaginary nor unreal,—that is, to the frightened, false sense of the patient. Sickness is more than fancy; it is solid conviction. It is therefore to be dealt with through right apprehension of the truth of being." That Christian Scientists have attained some measure of this "right apprehension" is attested by the ever increasing number of those healed by their ministrations. Did space permit, it would be interesting to discuss the question of what constitutes reality; whether Jesus believed the germ theory of disease, and what his estimate was of the reality of the various diseases he healed. According to St. John, they were "the works of the devil," which he came to "destroy." To the Christian Scientist good alone is real; and his faith in this rests upon the logical conclusion that God, to be infinite good, could not be the author of evil, and that the latter, therefore, has not the reality, permanency, nor perpetuity of the former.

The theological world has nothing to gain by attacking Christian Science. The latter is here to stay; and, judging by the constantly increasing number of its adherents, it is evidently satisfying the aching heart of humanity with its interpretation of the Scriptures, and with its obedience to the injunction of the Master, "Heal the sick."

[Editorial in *Boston Republican.*]

The numerous efforts made to force medical or health legislation of a certain kind through the various legislatures have attracted very little popular attention. Thanks to the American disposition to look askance at efforts to obtain class legislation, those who have sought to place restrictive and repressive measures on the statutes to the injury of their fellow-citizens have almost invariably failed. But the efforts in this direction have been unremitting, and while the legislation sought has, as a rule, been refused, the interest demanding it has not been compelled to go away entirely empty-handed. Politicians strong enough to resist demands that they knew would, if granted, arouse public indignation, have been keen enough to recognize the influence of the applicants for this legislation and complaisant enough to give a sop where they have withheld a prize.

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The giving and acceptance of many sops has increased, enlarged, and strengthened many health boards and bureaus, and assisted very materially in building up a powerful medico-political body within each of the several states. It is safe to say that the number of allopathic physicians occupying public positions in the entire United States, counting those in municipal, state, and national employment, would far exceed one hundred thousand. These and their brethren who are not as yet in public office dominate the public medical service of the nation.

Within the last three years they have broken loose from their old environments and have become more ambitious, more hungry for power. Through the agency of a great association they have succeeded in enlisting the attention and the sympathy of certain influential public men. What they propose now is that the government shall turn over to them exclusive authority in all matters relating to the health of the people. Through a bureau or department which they aim to create by act of Congress, they hope to become established and entrenched so securely in power that they will be able to dictate to the individual citizen just how he shall take care of his own health and of the health of those dependent upon him. And through the operation of federal law they expect to be able to exercise forcible authority over any person unwilling to accept their dictation, and to be able to send to jail anybody who has the temerity to practise medicine, or to attempt to heal the sick, in a manner, or after a method, objectionable to what they may call their ethics or their rules or their laws.

It strikes us that when it has reached this point—and it is not possible to overdraw the possibilities of federal health supervision—the matter has become too serious for light treatment. It seems to us that the time has come when right-minded citizens should notify their representatives and senators that all such attempts to institute espionage, repression, tyranny, benevolent or otherwise, should be brought to a halt. To the citizen worthy of the name personal freedom is more valuable than health, more valuable even than life itself. The federal regulators of all our affairs and dispensers of all our comforts are offering their favors upon terms that cannot be accepted by a free people.

[Frederick Dixon in *Islington* (Eng.) *Gazette*.]

Christian Science does not teach that disease and pain are unreal to the human senses, any more than natural science teaches that matter is unreal to them. "Sickness," writes Mrs. Eddy on page 460 of Science and Health, "is neither imaginary nor unreal,—that is, to the frightened, false sense of the patient. Sickness is more than fancy; it is solid conviction. It is therefore to be dealt with through right apprehension of the truth of being." Christian Scientists endeavor to give humanity this true sense of being, and exactly in proportion as they succeed in this, they succeed also in destroying sickness and pain. Our critic is simply guilty of the mistake which is being made by other critics of Christian Science every day, of confusing the absolute with the relative.

Now, if you are going to criticize the deductions of any thinker, you have got to recognize his definitions. If you were to start by assuming that Euclid defined a straight line as a circle, you could with complete ease reduce his reasoning to an absurdity. Now, what is meant by real in Christian Science is God and the spiritual universe. Consequently, when Christian Science explains that sickness is unreal it does not mean that sickness is not, relatively speaking, extremely real to the human consciousness; it simply means that it is not God-created, and so not eternal. As long, however, as the human senses are educated to believe in the reality of matter, disease and pain will continue to represent a reality to them, and man will never enter the kingdom of heaven. Jesus said, "Repent ye: for the kingdom of heaven is at hand." The word translated repent means literally to come to a conviction afterward, and so to change your mind. Consequently, when a man changes his mind from a belief that sin, disease, and death are God-sent or God-permitted—a case of distinction without a difference, if ever there was one—to some understanding of the fact that these things are, on the contrary, nothing but a negation of divine love, he touches the hem of the seamless garment of Christ's divine Science, and, to the extent of his knowledge, is "endued with the spirit and power of Christian healing" (Science and Health, p. 55).

[W. J. Tucker in *Roanoke* (Va.) *Times*.]

The term "sin" has a much broader signification than that of the voluntary commission of wrong acts alone, but according to Webster it includes "all evil thoughts." To hold, then, wrong concepts of God and His creation, together with the logical deductions which necessarily follow them, is to cherish evil thoughts, inasmuch as evil is the opposite of Truth. Mrs. Eddy, in common with all other mortals, was taught in her youth to accept that which has become grounded in human belief through thousands of years of materialistic education. After her discovery of Christian Science she learned that the rise from this condition of thought to the full comprehension of God as Spirit and His creation as spiritual, is a gradual process, of which the triumph over death is the last step, in accordance with the Scriptural statement, "The last enemy that shall be destroyed is death." She has never claimed to have gained the spiritual growth necessary for this greatest demonstration, but she has had sufficient to add nearly forty-five years to her earthly life, all filled with ceaseless labor for the redemption of mankind.

Christian Science does not teach that pain and disease are "imaginary," in the usual sense of this word, but that they do not exist in the spiritual, which is the only reality. While, as a rule, Scientists have broken bones set mechanically, many such cases have been handled by Christian Science treatment alone, with great success. It should be understood that the Principle of Christian Science is equal to any occasion, inasmuch as the healing power is God, and therefore there is no incurable disease known to it; but, as this healing is manifested through man, the success of the student of Christian Science, as in the case of the student of mathematics, is limited to the degree of understanding to which he has attained.

While to the beginner the statements of spiritual truth may seem puzzling, owing to the bias of education in the opposite direction, perseverance with an open mind will gradually unfold the right understanding.

[Written for the *Sentinel*.]

THE CALL.

ELIZABETH BLAKELY.

AWAKE! awake, my heart, and live!
How canst thou sleep? Come, give!
The hungry world holds out its arms for food
From stores unsought, the all-inclusive good.
A channel pure, thyself art meant to be,
And through thy gates may flow a stream so free
That it will freshen barren ground now dry,
And swell the streams of earth full high.
No time for slumber when thy work undone
Calls thee to waken with the rising sun!
Improve each hour until the day's decline
Leaves a sweet sense of peace with thee and thine.
A full reward for every kindly deed,
And God will give the increase for each seed.

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CHRISTIAN SCIENCE SENTINEL

EDITORIAL

THE FRUIT OF RIGHT ENDEAVOR.

In the early experience of most Christian Scientists there comes a time when they are so wonderfully impressed with the healing work that is being done for them and for others,—when they awaken to the realization that the power of Truth to heal is available today as it was in the time of the Master and his disciples,—that they simply bubble over with enthusiasm in their happiness over this new-found faith, and are eager to right every seemingly wrong condition in health or in morals among their friends, believing that all there is to do in order to accomplish this is to tell them of what they have themselves seen and heard.

Sometimes the awakening is a rude one, and they are grieved at the repulse which their well-meant efforts have met, forgetting that not all are ready to give credence to the word of even a very dear friend, if what is said tends to upset a preconceived and cherished belief of the one who is addressed. Even as the husbandman does not cast his seed in the unprepared ground, so the young Scientist must wait until favoring conditions have opened the way for the seed of Truth, until his friends, roused to the inadequacy of their present belief when material means have failed them in their extremity, will welcome the truth that makes free from the bondage of sin and sickness.

Again, the enthusiast may find that objection is made to Christian Science on the ground that it demands too much of its adherents,—that they are expected literally to work out their own salvation. Then comes the temptation to make Christian Science so easy that it will be accepted in what might be termed a sugar-coated form. We do well if we firmly resist this temptation, which is one of the most subtle with which Christian Scientists have to deal. Christian Science controverts many of the most cherished beliefs of mankind, beliefs into which they have been educated by generations of thinking along materialistic lines instead of spiritual, and we forget that the process of sugar-coating Christian Science—modifying this or that condition—to make it acceptable to the person who seems wedded to such beliefs, is really an adulteration which, like most adulterations, does harm instead of good.

The best service we can render our friends is to let them see what Christian Science has done and will do for humanity, and especially what it is doing for us personally in making us better and healthier men and women, kinder to and more thoughtful for others, than we were before this influence came into our experience. In other phrasing, we shall plead our cause more eloquently if we modestly let our actions tell the story of the efficacy of this healing truth, rather than our words; not designedly so, but because our actions are the natural and normal outcome of our inward thinking, those with whom we come in contact cannot fail to see the change that has been wrought in us.

When they really wish to know the "reason of the hope" that is in us, then we can tell them what Christian Science is and what it is doing for the race, and in no such instance will our time and efforts be wasted. If, however, we try to arouse their interest by persistent and unsolicited talk about Christian Science, we are quite likely to defeat our purpose. Every man is entitled to his own views on or about both medicine and theology, and while we believe that we hold the right views on these subjects, this does not excuse our intruding them where they are not wanted and will not be accepted.

But when the proper time comes for us to bring the subject of Christian Science to the attention of others, we must be careful to present it in the same spirit in which Mrs. Eddy wrote Science and Health, and which she so concisely states in these words: "The author has not compromised conscience to suit the general drift of thought, but has bluntly and honestly given the text of Truth" (Science and Health, Pref., p. x.). Then our endeavors will no longer be barren, but even as the seed which "fell into good ground, and brought forth fruit, some an hundredfold, some sixtyfold, some thirtyfold."

ARCHIBALD MCLELLAN.

"TEACH US TO PRAY."

STUDENTS of Christian Science soon learn that in order to reach the highest results they must change their methods of thinking and doing. Very few, indeed, accept Christian Science until driven to it by sheer necessity, through suffering for which no material remedy avails. This may be their own experience or that of some dear one, but in either case they learn that God can and does heal the sick now, as in Jesus' time, without the intervention of material means. They then begin to think differently about God, and especially about man's relation to Him, and very soon they ask how they should approach God in prayer. It is indeed pathetic to read the published testimonies of those who prayed long, and as it seemed in vain, before they learned beyond all question in Christian Science that there is such a thing as "effectual" prayer.

There are some who readily grasp the spiritual ideal presented by Mrs. Eddy in the chapter on Prayer with which Science and Health opens. Again, there are those who think it difficult to comprehend, because it is so different from their former beliefs. They are apt to overlook the fact that if these beliefs had brought satisfactory results, they would not be investigating Christian Science. It is also important to remember in this connection that the great Teacher did not say much about prayer until he had uncovered the false concepts which he found prevalent; as, for instance, when he warned his listeners against public prayers and "vain repetitions." He taught that men's hearts must be purified from hatred and lust, and that their allegiance to God must leave no room for mammon worship, the loyalty demanded being so inclusive as to lift thought constantly from the material to the spiritual. He said, "Take no thought . . . for your body;" but, "seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you."

All this and much more is found in the sermon on the mount (as given in Matthew v. to vii. inclusive). Here also is given the Lord's Prayer, the prayer which, as Mrs. Eddy says, "covers all human needs" (Science and Health, p. 16). According to Luke, this prayer was not given until the disciples asked, "Lord, teach us to pray." They evidently did not see that every word which he gave them pointed to true prayer; that, if they understood "the everlasting Father" and knew what it meant to be His children, they would see the needlessness of besieging Him with requests. In the earthly home where right conditions prevail, the children do not need to clamor for bread, nor do "the lilies of the field" cry out for their clothing. Well might the Master say (John xvi. 23): "In that day [when all this is understood] ye shall ask me nothing;" but until then it was, "Ask, and ye shall receive, that your joy may be full;" and know that when you need bread, the Father will not give you a stone.

The great need, then, in prayer is to understand God well enough to love and trust Him absolutely—for health, for strength, for life, for all! Even with the first unfolding of this understanding we begin to pray somewhat as Jesus did. In his prayer at the grave of Lazarus he thanked God for the knowledge that God always heard his prayer; then, in that wonderful seventeenth chapter of John, we

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have a prayer of affirmation which rises wholly above the material and thus calls down infinite blessings. Many such prayers are to be found in the Bible, one of the rarest being in Ephesians iii. 14-21. This is for "the whole family in heaven and earth." It lifts us far above mere petition, into the realm of spiritual demonstration, until we realize that we are "filled with all the fulness of God."

Such prayers need no human model, for as Christ Jesus said, "It shall be given unto you in that same hour." Christian Scientists bow in lowly reverence before the infinite Mind, and, divinely guided, offer the prayer that heals sickness and destroys sin; and this recalls the assurance, "Lo, I am with you alway." What more can they ask than to know this?

ANNIE M. KNOTT.

THE APPEAL TO REASON.

THE familiar saying that a given statement is reasonable may mean very much or very little. A proposition may appear reasonable to one simply because it is in keeping with his point of view. This point of view may be utterly erroneous, and yet when accepted as a basis of thought it warrants every conclusion logically drawn from it. The logic or reasoning is all right, though its outcome is all wrong. When thus identified with false thinking, reason is likely to fall into ill repute, and this explains the fact that by many reason is regarded as unreliable, as an enemy rather than a friend of faith. The reasoning process has been confused with erroneous belief, a false concept of things, and it suffers in public estimate thereby.

One of the earliest prophetic calls is voiced as the word of the Lord, saying, "Come now, and let us reason together:" and Jesus' entire ministry was an appeal to intelligent, discriminating judgment, to the wisdom of logical, well-grounded thought. In keeping with this, Mrs. Eddy declares that "God has endowed man with . . . reason, and conscience;" and that she won her way "to absolute conclusions through divine revelation, reason, and demonstration" (Science and Health, pp. 106, 109). Reason is thus given the rank of a divine attribute which appears in man, and the naturalness of this is seen when we remember that all right thinking is consistent, and that a logical process of thought is but a statement or projection of perception. The conclusion, which is always contained in the premises, has simply been seen; the truth has not been added to, it has been disclosed, apprehended.

This being understood, it is well to remember that "the wisdom of the world," as St. Paul declares, "is foolishness with God." In and of itself it has never been able to solve the human problem, or to effect in men the realization of their better selves. Undirected by spiritual perception, the exercise of the reasoning faculty can but lead one astray. The world is full of logical reasoners who are in bondage to error, and so-called common sense is largely constituted of their wrong conclusions. Hence the need of assuring ourselves not only of the correctness of our order of thought, but of the truth of our basis of thought.

All Christian teaching has declared for its own reasonableness, and yet the history of this teaching has been a record of violent contradictions, of continuous war among well-meaning reasoners. Christian Science is a distinct appeal to thinkers, and it emphasizes the fundamental requirements of right thought, namely, that the premises shall be true and the deductions therefrom logically drawn. Postulating the God whose nature is defined by Christ Jesus, and reasoning therefrom as to the nature of His universe, including man, Christian Science proves the verity of its postulated premise by the demonstration of its logical deductions therefrom, so that every healing work gives added ground for faith, even as Jesus declared when he plead with his people to believe for his "works' sake." However legitimate their process of thought, so long as men reason from a false basis, so long will the conclusions reached fail to subserve spiritual ends. The kingdom of heaven is built upon the rock of eternal Truth, and Christian Science is invulnerable in its demand that "perfect God and perfect man" shall be "the basis of thought and demonstration" (*Ibid.*, p. 259).

Truth is reasonable in its every appearing, and the true believer is he that is able to give an intelligent and provable explanation of his faith. He uses reason at every step of his advance, and it is made reliable and effective as a result of the fact, as Mrs. Eddy has said (Science and Health, p. 268), that "belief in a material basis [of reasoning] . . . is slowly yielding to the idea of a metaphysical basis, looking away from matter to Mind as the cause of every effect."

JOHN B. WILLIS.

AMONG THE CHURCHES.

LANSING, MICH.

The finishing touches are being placed on the interior of the new Christian Science church building at Allegan and Walnut streets, and it is planned to hold the first service in the new edifice on Sunday, March 5, or March 12 at the latest. After the custom of the denomination, the dedication will be deferred until the building is entirely paid for.

The new building, while not costly, is one of the most beautiful and artistic church edifices in the city, and the only one of its particular style. The architectural style is Grecian and is of the design used extensively for Christian Science churches today. The auditorium will seat four hundred and sixty-five, and the foyer at the rear, which will seat seventy-five more, can be thrown into the auditorium by the opening of windows.—*Lansing Journal-Republican.*

BLACKPOOL, ENGLAND.

There was a remarkable gathering on Wednesday night [Dec. 28] at First Church of Christ, Scientist, Egerton road, Blackpool. It took the form of a thanksgiving service, and the proceedings were on the lines of a Methodist "love-feast" or a Salvation Army "experience" meeting. There was a very large congregation, and the proceedings, which were timed to last one hour, included the usual opening and closing religious exercises, the reading of selected passages of Scripture, each passage being followed by correlative passages from Science and Health, the standard work by Mary Baker Eddy, the Founder of Christian Science. Following this came four-and-twenty spontaneous testimonies to the physical and spiritual benefits derived by adherents from their acceptance of the tenets of Christian Science.

Whatever view one may take of Christian Science, its Founder and its fundamentals, there could be no questioning the downright sincerity and simple faith of those who testified on Wednesday night to blessings and benefits experienced. Mrs. Eddy's followers in Blackpool are certainly earnest and sincere followers of "the light" as revealed to them, and there could be no questioning the reality, to them, of "the faith that is in them." Nor were the testifiers of the weak, hysterical, or uneducated class. Every testimony was the outpouring of a reasoned experience, based on logical deductions, and intelligently presented, and the speakers had all evidently made a close and friendly study of the writings of Christian Science teachers. One feature of the literature of the sect is that it leads its students to a closer acquaintance with the Scriptures. That it "explains" and "interprets" the Scripture in accordance with the tenets of its own faith is another matter. The fact that it promotes a study of the Scriptures must be counted in its favor.

Blackpool Times.

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THE LECTURES.

RICHMOND, ENGLAND.

Bicknell Young lectured on Friday last week [Feb. 10] to a crowded audience at the Castle Rooms, Richmond, on Christian Science.

Captain Baynes presided, and in introducing the lecturer referred to the late Mrs. Eddy, the Founder of Christian Science, who by the publication of her text-book, Science and Health, had helped many thousands of people in different parts of the world to understand its meaning. He thought they must agree with him that the world was far from what it might be if they could eliminate those causes which bound man to suffering and sin, and it was wise to discuss the way wherein mankind might be relieved from that suffering. Proof was not wanting that Christian Science had come to the rescue, and that its claims were supported by practical demonstration. If he had found much that was difficult in Mrs. Eddy's book, he felt that this was due to what was wrong in his own mind and not the fault of the book. He asked for Mr. Young a sympathetic hearing.—*Surrey Comet.*

CHAMPAIGN, ILL.

A well-attended lecture on Christian Science was given at Walker Opera House Sunday afternoon [Feb. 12], under the auspices of the Christian Science society of Champaign. The lecturer, Frank H. Leonard, was introduced by G. W. Carothers, who said in part,—

Ten years ago I was a very sick man. For fifteen years I had scarcely known what it was to be free from pain. A number of physicians, most of them grand men, had done all they could for me. I had gone to sanitariums, mineral springs, and had taken many kinds of patent medicine, and yet I continued to grow worse. In the year 1900, while traveling through Michigan, I met a friend who I knew had been very sick. He said to me, "I am well, and Christian Science has healed me." Four days later I secured a copy of the Christian Science text-book, "Science and Health with Key to the Scriptures" by Mary Baker Eddy. I began to read this book in the afternoon and continued to read most of the night. The following morning I realized that what I had read had done more toward healing me than all the medicine I had ever taken, and from that day to this Christian Science has met and destroyed every disease condition that has presented itself to me.—*Champaign News.*

SALT LAKE CITY, UTAH.

William D. McCrackan, M.A., member of the board of lectureship of The Mother Church in Boston, Mass., delivered an address on Christian Science, under the auspices of Second Church, before an audience that completely filled the Salt Lake Theater in this city last night [Feb. 12]. W. I. Snyder, a prominent member of the Christian Science church of this city, introduced the distinguished speaker to the audience, saying:—

There is perhaps no subject today upon which the general public talk so much and with as little accurate information as a foundation, as upon Christian Science. One of the purposes of this and similar meetings is to correct these erroneous impressions as to the fundamental basis of Christian Science. If we begin with a foundation upon which all can agree, and use this position as a premise, and if the argument proceeding therefrom is without fault as to sequence and is therefore logical, the conclusion reached should be equally self-assertive and harmonious.

I take it that all Christians, and many others who do not profess to be Christians, do not hesitate to acknowledge the existence of a "great First Cause," or, in other words, God. Christian Scientists not only share in this belief, but they go a little farther, in seeking to know God. Many religiously inclined persons, if asked in what form God exists, would either hesitate to hazard an answer, or, adopting the orthodox statement of the Bible that God created man in His own image, would say that the likeness must be equally reversible; therefore God is like a man.

Christian Scientists believe that God created man in His own image, but that it was the spiritual man who was so created, and that this has no reference whatever to the material body. All of us who had Christian mothers were told in our childhood a few things about God which, while clothing Him with man's likeness and consequently his attributes, it was impossible for us to understand. We were told that God is everywhere; that God is love; that He understands our innermost thoughts; that His all-seeing eye is constantly over our actions; but did we understand how this could be so? I for one did not.

Christian Science teaches us all these things, and also teaches us how to understand them. If, as we believe, God is divine Mind and divine Spirit, pervading, controlling, and directing every part of the universe, including man, then it becomes easy to understand that the spiritual man is the image and likeness of God, and that Principle, Life, Truth, Love, infinite goodness and power, which many regard as the attributes of God—are God Himself. Mrs. Eddy, our revered Leader, teaches us that a part of the work of Christian Scientists is to assist men to a better knowledge of God; likewise to follow the teachings of Jesus the Christ, the great Wayshower, and to heal the sick, sinning, and suffering of the world.

I believe that all Christians will agree with us that Christ healed all manner of sickness, besides reforming the sinful and comforting the sorrowing, but they say, and many believe, that this Christian healing practised by Jesus belonged exclusively to that age and not to this. Why should this be so? Why were the health, morals, and comfort of God's children any dearer to Him then than now? Christian Scientists believe that God is with us now just as He was then, and that by understanding God, believing in Him, we may accomplish here and now all the results which Jesus accomplished; for he said: "He that believeth on me, the works that I do shall he do also; and greater works than these shall he do; because I go unto my Father."

If any of the claims made by Christian Scientists, including the words of the speaker who shall address you this evening, strike you as extreme, or too good to be true, please remember that Christian Science asks you to believe nothing—except what can be proved true. Paul's words may be safely followed: "Prove all things; hold fast that which is good."—*Herald-Republican.*

SANTA CRUZ, CAL.

That there is a wide-spread interest in Christian Science was demonstrated by the large and representative audience of the best people of the city at the Opera House last evening [Feb. 16] for the lecture by Bliss Knapp. Robert Fitch, a former Santa Cruzan, came down from San Francisco to introduce the speaker. His remarks were in part,—

In all open-mindedness, most of us will admit that any science, any religion, any belief which uplifts or tends to uplift humanity, or to make easier and finer the life of a single human being, is a thing decidedly worth consideration. Without going into the deeper religious aspects of this Science, let me tell you briefly what this movement which has been growing for nearly fifty years means. It teaches us, and guides us to what should be our ultimate aim, perfection. It is founded on broad fundamentals of right thinking, right living, of doing the day's work with the absolute belief in the ability, desire, and certain willingness of a divine Providence to guide and direct us to sure success. It teaches us that there can be no evil in the real

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man, because man is made in the image of God, in whom there is no evil.

Christian Science does not attack other Christian beliefs. It does not deal in criticism of any existing practice or form of belief. It goes no farther than to teach right thinking and right living, trying to bring love rather than fear to the forefront, trying and many times succeeding in bringing happiness and joy of life to humanity. If it can do this for even a few, it has served a great purpose. At least it warrants serious consideration, and in the interest of the greatest good for the greatest number we should pull down the fence of intolerance, all sense of superiority or bigotry, and give this new idea, this new teaching, called Christian Science, the privilege of examination before open-minded, clear-headed, thinking people.—*Santa Cruz Surf.*

LECTURES TO BE DELIVERED.

Unless otherwise stated in the notice, it is assumed that the lecture will be given at 8 p.m.

Albion, Mich.—Clarence C. Eaton, W. C. T. U. Hall, April 6.

Astoria, Ore.—William D. McCrackan, M.A., Red Men's Hall, 9 p.m., April 8.

Bangor, Me.—Rev. Arthur R. Vosburgh, City Hall, April 6.

Cambridge, Mass.—Rev. William P. McKenzie, Scenic Temple, Temple street, near Central square, 3:30 p.m., April 2.

Chadron, Neb.—Bliss Knapp, Loomer Opera House, April 3.

Charleston, S. C.—Frank H. Leonard, Freundschafts Bund Hall, George and Meeting streets, 8:15 p.m., March 31.

Deadwood, S. D.—Bliss Knapp, Opera House, 3 p.m., April 2.

Evanston, Ill.—Clarence C. Eaton, Church Edifice, Chicago avenue and Grove street, April 4.

Florence, Col.—William R. Rathvon, Houston Opera House, 3 p.m., April 9.

Keokuk, Iowa.—Francis J. Fluno, M.D., Grand Opera House, April 6.

Laconia, N. H.—Rev. Arthur R. Vosburgh, First Unitarian Church, April 7.

Manchester, N. H.—Frank H. Leonard, Joliette Club House, April 3.

McGregor, Iowa.—Francis J. Fluno, M.D., Sullivan Opera House, April 4.

Muscatine, Iowa.—Francis J. Fluno, M.D., Grand Opera House, 3 p.m., April 2.

New York, N. Y. (Fifth Church).—Prof. Hermann S. Hering, Church Edifice, 228 W. 45th street, 3:30 p.m., March 26.

New York, N. Y.—(Society of the Bronx).—Prof. Hermann S. Hering, Bronx Masonic Temple, 1931 Washington avenue, 3:30 p.m., April 2.

Norwich, Conn.—Prof. Hermann S. Hering, Y. M. C. A. Building, April 3.

Paris, France.—Lecture announced for April 13, postponed.

Pendleton, Ore.—William D. McCrackan, M.A., Oregon Theater, 8:15 p.m., April 3.

Portland, Oregon (First and Second Churches).—William D. McCrackan, M.A., Heilig Theater, 2:30 p.m., April 9.

Quincy, Ill.—Francis J. Fluno, M.D., Empire Theater, April 7.

Reading, Mass.—Prof. Hermann S. Hering, Masonic Hall, April 4.

Santa Ana, Cal.—Willis F. Gross, Church Edifice, Sixth and Sycamore streets, April 7.

Sherman, Tex.—Willis F. Gross, Sherman Opera House, March 27.

St. Louis, Mo. (Joint lecture, all churches St. Louis field).—Willis F. Gross, The Odeon, 3 p.m., April 2.

Wellesley, Mass.—Frank H. Leonard, Union Hall, South Framingham, April 4.

TESTIMONIES OF HEALING.

It is with sincere gratitude for the many benefits which Christian Science has brought me that I give this testimony. When I first heard of it, about three years ago, my brother was taking treatment for lung trouble, and he was improving wonderfully. Whenever he would get me alone he would tell me how well he was and what Christian Science was doing for him. He would talk to me for hours, but I never thought that some day this truth would save my life and limbs. I used to wish that he would talk about something else, in fact I always tried to avoid him when alone; but since then I have learned to know that what he was trying to tell me was the truth. Not long after that, however, I had an experience which brought me out of darkness into the light that never fails.

During the month of May, 1909, while at work mixing metals in the Brooklyn navy yard foundry, I was tempering a pot of molten brass, and received a small scratch on one of my fingers. Not having time to attend to it then, I let my finger go until I could find time to clean the wound. In two days my finger started to swell and pain me, and the master molder said I should go at once to the doctor; that I had been poisoned. I went to the navy yard doctor, who dressed the wound and told me to call on him again that night before I went home. When my day's work was over I called on him again. He examined and dressed the finger and told me to report to him twice a day. When I reported to him the next morning he consulted another naval surgeon, and they opened the wound; but my hand was terribly swollen when I reported to him on the fourth day. He took my temperature, then told me I would have to go home and put myself under my family doctor's care, as I had the worst case of poisoning he had ever seen. He said they had done all they could for me, and he kindly offered to come and see me.

I cannot tell how I felt from this day on, to think that two of the best surgeons in the United States navy had told me they could do nothing more for me. I feared that I might lose my arm, and possibly my life. I went home, and called on my own doctor, one of the best in his line in the city of Brooklyn, and told him what the situation was. I watched him closely when he was looking at my wounded finger, and when I saw him shake his head I said to myself, "It's all over with me." For five or six weeks I did not get more than one hour's sleep in twenty-four hours, my finger getting worse every day. To make matters harder for me, my arm just below the shoulder became affected, and this puzzled the doctor. In one month I had lost a good deal in weight, and after I had visited this doctor thirty times he told me I would have to be operated upon. I told him to go ahead and cut away if it would save my life; as I had given up all hope of my arm being saved. The doctor made a deep incision on my upper arm, and watched it for a week, but the arm did not get any better. He said I would have to undergo another operation, which he performed. I had to go daily to have the wound cleaned and dressed, which was very hard to endure. The pain was very bad, and my finger and arm were getting worse every day.

I had never said a word about the accident to my brother, until one day he came to my house to see me. When I told him what the trouble was, he started to tell me what Christian Science had done for him, and he said it would do as much for me if I would listen to what he would tell me. I was then only too glad to take his advice. He said a prayer for me, and told me how to carry myself when I went up to see the doctor that night. He then left me, and I went to see the doctor, as I had been doing for two months. In two days I received a letter of introduction to a Christian Science practitioner in New York, and thanks to him who took me in this hopeless, discouraged condition, and led me from misery to health and happiness.

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I never knew that people could be healed by listening to the truth, but I have since found it to be so. From the first day that the Scientist started to instruct me my finger and arm began to improve, the swelling slowly disappearing, and I was getting the much-needed rest at night. I had received these benefits in one week, and I was like a prisoner who had been set free. The practitioner gave me books, including a Bible, to read, and from then on I was coming to myself again. I regained all my weight, and one day when I saw my doctor he told me I could thank God for my cure. When I got so that I could report to the naval surgeons, they patted me on the arm and told me I was a very lucky young man to have my arm on my body. Thanks to God and to Christian Science for this!

Christian Science has not alone lifted me out of my grave, but it has helped me wonderfully in my daily work and in my home also. It gives me confidence in doing my work, and I have called on God to help me when I was up against it in making test metals, and He has always answered my prayer. I am today in first-class health (thank God), and I can carry a ladle of hot metal with the strongest men in our foundry, and all this came to pass in seven months. My only wish is to become a more worthy child of God, which I am trying to do by reading the Bible and Science and Health and attending the Christian Science services. I can be seen at the Brooklyn navy yard foundry any day but Sundays and holidays, to show proof of what I say in this testimony.

DAVID HENRY MCELROY, Brooklyn, N. Y.

I am happy to say that the testimony of my brother, David H. McElroy, is the absolute truth. Any one reading it can hardly imagine what a physical wreck he was at the time I asked him if he was ready to take up Christian Science; but I saw he was seeking the truth, and I presented it to him to the best of my ability. Christian Science has not only healed him physically, but also healed him of the desire for drink and the use of profane language. His home is today one of the happiest that any person could wish to visit.—GEORGE A. MCELROY, Summit, N. J.

I wish to express my heartfelt gratitude to God for my healing, and to Mrs. Eddy for showing us the way to be healed in Christian Science. Four years ago last March I took up the study of Christian Science for physical healing, having suffered for two years with a skin disease affecting the face. Two of the best physicians in this city were unable to help me, but I turned to Christian Science and in two treatments I was healed. I also had an abscess of the eye, and as I had experienced the same thing when I was fifteen years of age, and had suffered severely, having to stay in a darkened room for a number of weeks, I was somewhat alarmed. I however asked for help in Christian Science, and in two treatments I was perfectly healed and have remained so ever since.

We are a family of six, and we have all been greatly benefited through this study. It seems that we never knew how to live before, but we are all striving for that Mind to be in us which was also in Christ Jesus. We are truly grateful for Christian Science and the understanding which we have of it.—LIZZIE E. HOWARD, Lincoln, Neb.

Our Leader tells us in the Manual that "testimony in regard to the healing of the sick is highly important," so I send mine, hoping that it may be a help to some one. I was led to study Christian Science through the healing of our son. He was always delicate, and at an early age seemed to suffer from catarrhal and bronchial trouble. From this time on the family physician was a frequent visitor at our home. As the boy grew older he had a cough for several years. During his thirteenth year we took him to the best physicians in the state, but they gave us very little encouragement, and said that it was necessary to have two operations performed on him at once. This was done, and for several months after his return from the hospital he was better; then the old conditions reappeared, and it seemed that he could not live much longer.

At this time, when I was almost overcome with fear, a dear friend offered to give him Christian Science treatment, and as I had lost all faith in material remedies I was glad to grasp at anything that promised relief. He was given treatment and gradually brought back to health, and I know that he will gain even more as we both acquire a better understanding of the truth. He has also been healed of earache and of a partial deafness which had been a great hindrance to him in his school work for several years.

Since taking up this study, over three years ago, I have been greatly benefited both physically and spiritually, and for these great blessings I am thankful to God. I am also grateful to our dear Leader for Christian Science, which is leading mankind out of darkness into light.

MRS. ELLA MORGAN, Bowie, Tex.

A copy of Science and Health had been lent me, and though I could only keep it one day, I felt it did me much good. I took the first opportunity of attending a Thanksgiving service in this town, to see what Christian Science was, and I was much interested in the testimonies, but did not make up my mind to see a practitioner for three months. I was at that time suffering, and had been for twelve years, from catarrh in a very aggravated form. I had been under medical treatment without getting any relief whatever, and I then went to a specialist, whose medicine gave me temporary relief. It made me feel very ill, however, and the outward appearances of the ailment were very noticeable.

I finally went to see a Christian Science practitioner, had a talk with her, and came out of the room healed and with no sign of the ailment left. I felt very grateful, but beyond going to one or two services I took no further steps to learn more of Christian Science. In three weeks' time the ailment reappeared, and this time I went to the practitioner for treatment. In a fortnight I was cured, and have never had a return of the disease, although this is nearly three years ago.

The physical healing is small compared to the spiritual uplifting, and I am more than grateful to our beloved Leader for this great truth revealed to us in Christian Science.

EDITH DAVIES, Reading, Berkshire, England.

When reading the *Sentinel* week after week, the thought comes to me, Why are there not more testimonies from England? Then I realized that I was expecting more from others than I was doing myself. Others might well ask, Have you nothing to be grateful for? Are you hastening to thank God for all the benefits He has bestowed upon you through Christian Science? So I now, with shame for the long delay, send my testimony, hoping it may be of some help to others, or at any rate show that I am anxious not to be one of the nine lepers who returned not "to give glory to God."

It is about five years since I began to study Christian Science, though not at first for its healing; but before I had made many inquiries, a dear friend asked if she could help me. Not understanding what she meant, I said I would go on studying Science and Health, and if I should require anything explained I would come to her. She then told me what she meant, and I said I was thankful for being very much stronger than I had been, but that there were some internal troubles which I had suffered from since I was a child. She replied, "Why go on keeping a thing that does not belong to you?" and then she promised to help me if I would leave off all medicine for a week. I gave the promise very reluctantly, as I had had (or believed I had had) two strokes and had been told by the

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doctors that another one might be fatal, and that one of the most important things was to avoid increasing the internal bowel trouble, for which I had taken medicine nearly every night for years. I gave the promise, however, and although I spent a week of fear and discomfort I was healed of this disorder and have never taken any drug or material remedy since.

I had worn glasses for over ten years, but I have been able to lay them aside, knowing that man's sight is spiritual; and I can now read, write, and sew by daylight and lamplight. I also suffered very severely from varicose veins, my leg feeling like a great weight to lift. This disease was healed and removed in less than thirty hours and has never returned. I had also a great fear of heart trouble, which I had been taught to believe might be inherited. I began to have some of the usual symptoms, and great fear caught hold of me, but I had treatment in Christian Science, and in a few days I was well. I now know that I can only suffer from my own wrong thinking, speaking, or acting, and from no one else's fear.

Twice I have had a sharp attack of lung affection, once before I knew about Christian Science. Then I was laid up with doctors and two hospital nurses for quite six weeks, besides being tortured by the severe remedies and half ruined by the expense. It was nearly three months before I could go about as usual. The second time, knowing well what was wrong, I wired for a practitioner to come to me, and she did her work so well that in three days I was out and attending a board meeting of our society. I had not stayed in bed, nor had I had a fire in my room, though it was a cold spring and the symptoms of this attack appeared quite as acute as in the former one. Many other things have I come out of through a better understanding of divine Love; but above all these physical blessings, for the uplifting and change in myself, words cannot express one half my gratitude. I must be far easier to live with now, since I am learning to set a watch upon my thoughts that I offend not with my tongue. I have proved over and over again that as we give out love to God and to our neighbor, so are we taking in a double supply, and also I have proved how true are these lines, written by a little Scientist,—

The power of love alone the world can sway,
Good must prevail;
If naught but love dwell in my heart this day,
Nothing I do can fail.

I do most deeply and with my whole heart thank God for His love and mercy in leading me into Christian Science, and I have the most loving and heartfelt gratitude to our brave Leader, who through untold opposition has by her steadfastness and love been the pioneer to Christian Science, helping and guiding her faithful students all over the world.

BLANCHE ROYDS, Havant, England.

Three years ago I heard about Christian Science, and it is with a heart filled with gratitude that I return thanks for what I have already received. I was never considered very strong, and all the money I could spare had to be spent on doctors and medicine. I was told that I would never be able to live in Kristiania. I then heard about Christian Science, and a copy of "Science and Health with Key to the Scriptures" by Mrs. Eddy was loaned me by a friend. It seemed quite wonderful what this book had to tell me, and I soon found that it was demonstrable truth. Science and Health told me that the healing Christ is here today, and also how to find Truth. I have never suffered since, and am perfectly healthy, able to work the whole day wherever and whenever my work is needed, and I have no sense of limitation any more.

Mrs. Eddy tells us that "action expresses more gratitude than speech" (Science and Health, p. 3), and I am striving each day to "go up higher," that my life shall prove my sincerity. I shall endeavor to show my gratitude by helping others as I have been helped.

MISS ANNA RASCH, Kristiania, Norway.

I am glad to tell what Christian Science has done for me, and I wish to express my gratitude for this wonderful truth and all the blessings it has brought me. Some time ago I fell on the icy street, and was seriously hurt internally, so that all so-called natural functions stopped. The same thing had happened to me many years ago, and I had to be under medical treatment for more than half a year. I felt very much alarmed and anxious, and the pain seemed very great. I did not send for a physician, but asked my daughter to help me in Christian Science. The next day I was much better and was able to take care of my house as usual, and after a week's treatment I was cured and did not feel any pain or experience any trouble at all.

I should like to tell at the same time, that I had suffered from an eruption on my neck and hands for more than two years, and had tried several remedies in vain. I asked for help in Christian Science, and after two treatments I was perfectly healed. For all this I am very thankful to God, and also to Mrs. Eddy for the new understanding of the Bible.—MRS. THEA RASCH, Kristiania, Norway.

I send this testimony in the hope that Christian Science will help some other, as it has done so much for me. I began to read "Science and Health with Key to the Scriptures" by Mrs. Eddy on the 25th of December, 1906, and consider it the most precious Christmas gift ever received by me, for I found through its teachings that God is Love, and is ever present; something which I had never realized before.

I had been afflicted for seventeen years with gall-stones, cramps, and an abscess in the region of the liver. I was operated on twice, but after the first operation my strength did not return, and after the second no better results followed, as the wound did not heal and the abscess kept forming. My physician informed me that neither he nor any other doctor could do any more for me, and that a third operation would mean death to me. Many times since then I have thanked that doctor, as his words caused me to look elsewhere for help. In coming home one evening, my husband was told by a friend who knew of my sufferings, of the Christian Science text-book, which had helped his wife and others whom he mentioned, and he advised him to get me to read it. I immediately got a copy from our library here, and such a relief was gained after I commenced to study it! Not only was I helped physically, but I received a spiritual uplifting as well. Where life was a burden before, it is now a joy. I certainly am grateful to God, and to our dear Leader for showing the way to God who heals all our diseases.

Some time ago I had a severe attack of illness which was met and destroyed within twenty-four hours, when under medical treatment I should have been kept in bed for weeks. Christian Science has taught me that God is All-in-all, that He is Truth, Life, and Love.

MRS. IDA J. HOLL, East St. Louis, Ill.

In grateful acknowledgment of the many benefits received from Christian Science, I gladly offer my testimony to the healing power of Truth. Some years ago my attention was directed to this teaching through the healing of my daughter, who "had suffered many things of many physicians, . . . and was nothing bettered." Although I gratefully witnessed her transformation from a condition of sickness and suffering to one of health and happiness, through the power of divine Love, I did not immediately turn to Christian Science for relief from my own difficulties.

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Physicians had told me that an operation was necessary to relieve me of the trouble from which I had for several years been suffering, but to this I refused to submit, depending upon my own will-power to ward off the pain. This weak support failed me, and I then requested my daughter, who had become a practitioner, to declare the truth in my behalf. The pain ceased with the first treatment, and in one month the trouble had entirely disappeared. I had also been greatly troubled with rheumatism for several years, but this, together with several minor ailments, has yielded to Christian Science treatment. For the healing, and for many other blessings which have come to our home through Christian Science, I am deeply grateful.—Mrs. Ora M. Boorman, Oshkosh, Wis.

[Translated from the German.]

I feel impelled to testify to the healing of my sixteen-year-old daughter, who was treated for tubercular disease by the physicians in an infirmary. Four weeks after the operation the girl was placed in the room for incurable patients, and I felt I must have a talk with the physician. He told me, with a shrug of his shoulders and a doubting expression on his face, that she would not be able to take up her work for quite a while, that this disease was very stubborn and lingering and could not be cured completely anyway. While my daughter was in this condition, I took her home and had Christian Science treatment given her. To our surprise the journey home was effected without difficulty; she even walked for an hour on that day, whereas the physicians would not allow her to get up. She grew stronger with every day, and did the work in the house she was capable of. During the time she was having treatment some old conditions tried to manifest themselves, such as doubt, distrust, and weakness, but with the understanding gained through Christian Science everything became new; that is, I became convinced that Spirit has all power and can bring all things to pass; that God is All, and that He is good.

Our daughter now is well and strong, and in April of last year began to learn the dressmaker's trade. For the blessed help which I have received through Christian Science I am very grateful indeed, and am earnestly striving to live and work according to its teachings. Christian Science is indeed the only way to salvation whereby God heals all our diseases. I would also like to express my heartfelt gratitude to our beloved Leader, Mrs. Eddy, for all the good and the blessings which the members of my family have experienced.—Rudolf Widmer, Brugg, Ct. Aargau, Switzerland.

It is with sincere gratitude that I desire to speak of the great blessings that have come to me through Christian Science. About seven years ago I visited some dear relatives in a western city, and seeing the benefits they had derived from Christian Science, I returned home desirous of knowing what had accomplished such wonderful results. I purchased a copy of the Christian Science text-book, "Science and Health with Key to the Scriptures" by Mrs. Eddy, and threw away the medicine I had always kept on hand for severe attacks of stomach trouble with which I was then suffering and which were accompanied with periodical attacks of headache. I had sought aid from both schools of physicians, who informed me that I must diet in order to get well.

I became discouraged, as all the material remedies tried had failed to heal me, and I sought aid of a Christian Science practitioner. I was helped immediately, but was not entirely healed until many months afterward. By the persistent effort and kind encouragement of the practitioner, I was led to see more and more of the truth that makes free, and now I can say, "Thanks be to God, which giveth us the victory through our Lord Jesus Christ." I can eat anything I desire without any sense of suffering. I have been healed of bowel and throat trouble, and have been able to lay aside glasses which I had worn for some time.

One day my mother was suffering intensely with an affection of the eyelids, and asked me if Christian Science could help her. A practitioner was called, and before giving her treatment he asked her if there was anything else she would like to mention. She informed him that she had suffered for thirty years with hemorrhoids. In less than one week both of these conditions were entirely overcome. My mother had been informed that there was no help for the latter except an operation, to which she would not consent. It is impossible to enumerate all the blessings which come to us daily. Christian Science not only brings freedom from physical conditions, but it teaches us how to weed out the undesirable traits of character, and in their stead to plant seeds of kindness, patience, and love, and thus "put off the old man with his deeds" and "put on the new man, which is renewed in knowledge after the image of him that created him."

I have found Christian Science a great help in the school-room. I cannot find words to express my gratitude for the understanding of the Bible that comes to me daily from the study of the Christian Science text-book. My heart is full of praise and gratitude to God, and to our Leader, who has revealed to us this wonderful truth. My earnest desire is to live Christian Science, and thereby help to make the world better.—Miss Maria Graybill, Dayton, Ohio.

For nearly three years I suffered from a form of paralysis and its attendant ills. During this time I was under the constant care of various medical systems, and left them only when word was passed that they held nothing further for me. Reduced greatly in weight, exhausted physically and mentally, without understanding, faith, or belief, but in sheer desperation, I came to Christian Science solely for physical help. One treatment practically healed me, although it took me about a week to realize the fact. Ever since this regeneration I have been trying to gain a knowledge of the saving healing Principle, and in this continued effort to grasp and prove the Christianly scientific verity that God's man, Mind's idea, His "image and likeness" is "thoroughly furnished unto all good works," or, as Christian Science restates it, God's man is "incapable of sin, sickness, and death" (Science and Health, p. 475), I have been able to gain some glimpses of man's unity with God and the unbroken harmony and eternality of the divine economy. The effort to efface self and render unto God His own, one's entire consciousness, is not without its struggles—error seems to die hard; but the right idea, the Christ-idea, is leading and will forever continue to lead us all to higher mental altitudes and to freedom—freedom from all fear, ignorance, sin, disease, death. For my physical healing and this knowledge, I give to God and His Science my thanks and my gratitude.

Charles T. Briggs, Detroit, Mich.

I was asked by a friend why I became interested in Christian Science, so I gave him the following reason: I was troubled with an eruption on my hands, neck, and face, which for over twenty years appeared every spring and lasted about six weeks. I tried every remedy I heard of, besides consulting several specialists, who all told me the same thing, that the disease was incurable; that they could give me something to drive it back, but that it would come out again the next spring.

I had been moving around to different states and climates, looking for health, till over three years ago I came to California. I then happened to get work with a Christian Scientist, and he told me the first that I ever heard of this teaching. I was not a believer in any religion.

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but having tried everything else I thought I would give Christian Science a good fair trial. I believed that it was possible for God to heal anything if He wished to do so, and I called on a practitioner. By the third treatment the disease had entirely disappeared, and there has been no sign of it since; so that is why I am studying Christian Science.—M. HARRIS, Oakland, Cal.

My little boy had the measles when he was about four years old, which left him with abscesses in both of his ears. I took him to a doctor to be treated, but without success. I was advised to take him to a specialist, but a neighbor asked me to try Science, so I took him to a practitioner, and she treated him. He was listless and looked very sick, the bowels too were in a very bad condition; but in three or four treatments the discharge from his ears stopped, his hearing returned, and he was well and out to play.

MRS. MAE WELSPIEL, Oakland, Cal.

I was given up by the physicians nine years ago, from lung disease. I was confined to my bed, and the doctors said they could do no more than to give me easing medicine. We then applied for Christian Science treatment, and in one week from the time treatment was commenced I was able to go about my work as usual. I have also had help several times in my family, and have always been benefited thereby.—MRS. LILA CLARK, Columbus, Ind.

[Written for the *Sentinel*]

THE MASTER'S CALL.

MARY A. NEWMAN.

INTO a desert place come ye apart,
The loving Master said, and rest awhile:
For earthly hopes and joys have claimed thy heart
And human ways and means thy thoughts beguile.
Ye cannot hear me as ye pass along,
Lured by the pleasures of the busy mart;
My voice unheeded falls upon the throng:
Into a desert place come ye apart.

Have ye no leisure for the needed food,—
The grace and guidance for thy daily bread;
Into a quiet place of solitude
Come, rest awhile, the loving Master said.
This is thy call to me, O Saviour mine!
And gladly, thankfully, will I obey;
Will simply place my trembling hand in thine,
And trusting, follow where thou lead'st the way.

The way thou choosest is the path for me;
Amid the bracken, thorns, and rugged stone;
What sweeter benediction can there be
Than in a desert place with thee alone?
And in the sweet communion of that rest—
Learning anew the lesson, Peace, be still—
In meekness would I wait on thy behest,
In deepest joy thy loving word fulfil.

And as I tread the path where thou dost lead,
A fairer vision dawns upon my sight:
Blossoms are springing on the dewy mead,
And all around with peace divine is bright.
And now my prayer shall be for grace to live
With thee in closer conscious unity;
And from the fulness of that grace to give
A sympathy divine—reflecting thee.

FROM OUR EXCHANGES.

[Rev. F. Stanley Van Eps in *Christian Work and Evangelist.*]

God is worshiped in spirit and truth today as never before. This is not confined to a church building or to the services held in church. The home is more than the church, being the very ideal of the church. The real sanctuary of God is within man. Great as may be the help of the outward, the inward is of supreme importance. What Jesus told the woman at the well is today known with greater clearness far and near than ever before—that "God is a Spirit," and the true worship is "in spirit and in truth." The outward flows from the inward, as the voice expresses the inward worship. A heart full of praise has what naturally finds utterance in song and in speech and in action. Growing fulness of the spiritual life must find new forms of expression. In music the last composition has not been made; why should it be supposed that religion has found its final expression, that church attendance is the true test of real spiritual life, that the passing of old things of outward form in church matters means the decline and fall of the church? Are we to have no houses now that our forests are passing? Today the cement materials for construction have been brought to such perfection that we shall build houses proof against the hazards and the inconveniences of the wooden structures of the past. Our life is more secure and more comfortable and better than ever before. Religion is more secure and more according to the truth, and more satisfying and effective in practical living right here, and richer in its promise of eternity, than ever.

[Rev. Anson Phelps Stokes, Jr., in *Outlook.*]

The effect of the possible repeatability of the spiritual experience of Jesus is to exalt him, not to lower his dignity. It makes him more than ever the Saviour of humanity. Explorers may come afterward and develop the land of the spirit, but the discoverer of its possibilities will always remain a unique figure in the world's history, one who cannot properly be grouped with Moses and Luther, except as sharers of the same divine inheritance.

If Jesus is held up to us, as was the custom of old, as the very God Himself,—rather than as the most perfect manifestation of God,—if we preach that his purity is inimitable, that his feeling of unity with God cannot be repeated, then his temptations seem hollow, his prayers unnecessary. He becomes an unreal figure with little meaning for us. But if we feel, as frankly I feel, that the God to whom we pray is exactly the same God to whom he prayed, that Jesus is flesh of our flesh and blood of our blood, that there is no intimacy with the Father that he had which we cannot have, except always the profound difference between the discovery of a great secret and the repetition of the experience under the sure leadership of the discoverer; if we feel that he intended all humanity to realize perfect union with God, here or in the world beyond—then life becomes a thrilling opportunity for service.

[*Christian World.*]

When you voice your religion you expose it to every wind of objection. Put it into deeds and criticism is dumb. It is from his doing that we know what a man really believes. . . . The next great reformation in religion, we venture to predict, will be the application of this principle all along the line: it will mean a readjustment of emphasis, from words to deeds. We shall be charier of proclaiming our creed; more diligent in translating it into fact. And the power of religion will be looked for less and less in this business of verbal profession, less and less in chantings hymn-singing, and the whole round of observances with which the church hitherto has so much concerned itself;

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more and more in the fruits of character, in being and doing. For religion, in these aspects of it, is always beautiful, always incontrovertible. You can no more refute it than you can refute a tree or a summer sunset. Its work is its own evidence.

[*Congregationalist and Christian World.*]

As for the individual, his life with God and Christ should become all the richer and more fruitful in these brightening years. Do you say: "But I do not see any particular trend to religion in my parish or neighborhood. People are just as cold and selfish and indifferent as they ever were." Whether you are right or wrong on that point, brother, the challenge comes anew to you to become one, even if the only one in the community, in whom the religion of our Lord and Saviour Jesus Christ is finding larger and more adequate expression day by day. Is the kingdom of God in your thought? Does the reality and sweep of it ever thrill your soul? Is it in your speech? Do you ever say anything to anybody that makes him or her think you believe with all your mind and heart in this kingdom? Is it in your prayers? Is it in your life, making you a little more friendly and self-controlled and patient today than you were yesterday?

[From *Republican-Sentinel*, Lamar, Mo.]

There was never an effect without a corresponding cause; if the pews of the church are vacant, there is a cause. The cause lies chiefly in the fact that the people desire the very things they fail to get. Whenever the church opens its door to the people, and it preaches and teaches and practises the religion of the early fathers of the church, there will be no empty seats. Simply because a man fails to attend church under present conditions, does not at all signify that he is an unbeliever. He wants a religion of help, one that strengthens and encourages him to nobler things, higher aims and more worthy acts. He believes that all men have a right to every blessing the church has in store for the people. Christianity teaches rationalism, common sense, and the true life.

[*Watchman.*]

The faith of Elijah reached that stage where it could move mountains and where nothing would seem impossible. This is the spiritual height to which our Lord pointed his disciples in telling them that if they had faith as a grain of mustard seed they could attain to it, and it is the standard which he has set for all believers in saying that whatsoever they ask in his name they shall receive, and if they ask anything it shall be done. There is a divine secret here which is discovered only by those who stand with God as Elijah did and gain his spiritual faith and power. It is such faith that brings impossible things to pass, not in an absurd or fortunate manner, but through a wonderful and revealing divine process.

[From a sermon by the Rt. Rev. Arthur F. Winnington Ingram, D.D., Bishop of London.]

He [Jesus] healed no one, as far as we know, by the art of medicine or of surgery, and though we are right in holding that he did it by the knowledge of some higher law than we know yet, and that all miracles will be seen some day to be like all other things in God's universe, "according to law," yet it was the very knowledge and the practical use of this higher law which among other things stamped him as more than man.

[*Examiner.*]

Jesus had no illusions with regard to the making of men better by improving their surroundings. He who knew the heart of man knew that the only way to make a man better was to purify his heart.

SPECIAL ANNOUNCEMENTS.

FROM THE PUBLISHER OF MRS. EDDY'S WORKS.

THE CHRISTIAN SCIENCE TEXT-BOOK, "SCIENCE AND HEALTH WITH KEY TO THE SCRIPTURES."

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

ATTENTION IS CALLED to the new volume, "Poems by Mary Baker Eddy," now on sale. Specially bound; 79 pages.

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

FROM THE EDITOR.

All manuscripts submitted for publication in the *Sentinel*, *Journal*, and *Herold*, whether articles, poems, or testimonies, and all correspondence relating thereto, should be addressed to the EDITOR, and not to individuals.

FROM THE SOCIETY.

Attention is called to the following reprints printed in Swedish: "Hvad Ar Bön?" "Lagens Välde," "Det Ondas Natur," "Helvete och Himmel," "Människans Gemenskap Med Gud," "Verklighet," "Det Ar En Ström," "Förklaring Af Kristligt Helande," "Den Yppersta Egenskapen I Christian Science," "Underverken," "Det Ondas Ofvervinnande," "Var Väktare," "Riklig Tillgang," "Kristendom Och Vetenskap." Ten copies to one address, prepaid, 10 cents; one hundred copies to one address, 75 cents; five hundred copies to one address, $3.00; one thousand copies to one address, $5.00.

NEW MUSIC.

Two of our Leader's poems, "Shepherd, show me how to go," and "Love," set to music by Frederic W. Root, are now on sale by the Society, and attention is called to the advertisement on the inside back cover page of this week's *Sentinel* for description and price.

NEW POST CARDS OF THE MOTHER CHURCH.

Post card photogravure, in sepia tint; an exact reproduction of the large photogravure of The Mother Church Buildings and Publishing House with parkway in foreground. Single copy, 5 cents; twenty-five copies, $1.15; one hundred copies, $4.25.

FROM THE CLERK OF THE MOTHER CHURCH.

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

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

FROM THE CHURCH TREASURER.

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

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THE CHRISTIAN SCIENCE PUBLISHING SOCIETY

The Christian Science Journal

Published Monthly.

Founded April, 1883, by Mary Baker Eddy, Discoverer and Founder of Christian Science, and author of the Christian Science Text-book, "Science and Health with Key to the Scriptures."

This monthly magazine is the official organ of The First Church of Christ, Scientist, in Boston, Mass. In addition to articles, lectures, and testimonies not published elsewhere, it contains a complete list of Christian Science practitioners, and a directory of Christian Science Churches, Societies, and Reading Rooms.

SUBSCRIPTION PRICE, PAYABLE IN ADVANCE, POSTPAID: For the United States, Canada, Mexico, and Cuba, single copy, one year, $2; six months, $1.20. SALE PRICE: Single copy, 20 cents. In all other countries add 40 cents postage for each annual subscription. SALE PRICE: Single copy, 25 cents.

BOUND VOLUMES: Current and past year, cloth, $2.50; half calf or half morocco, $3. On earlier volumes write for prices.

The Christian Science Monitor

Published every afternoon, except Sunday.

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

SUBSCRIPTION PRICE, PAYABLE IN ADVANCE, POSTPAID: For the United States (except in the Boston Postal District), Canada, Mexico, and Cuba, $5 a year, $3 for six months. In all other countries additional postage at the rate of $3 yearly is required. When delivered by carrier through a local news-dealer, 12 cents a week, payable to the news-dealer. In the Boston Postal District, by mail, $7.25 a year. One hundred copies, $1.25; foreign postage additional.

The Christian Science Quarterly

Published January, April, July, and October.

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

TERMS OF SUBSCRIPTION AND SALE: In the United States, Canada, Mexico, and Cuba, 50 cents annually; single copy, 15 cents; 50 copies or more to one address, 12½ cents, each. In all other countries, 60 cents annually; single copy, 18 cents; 50 copies or more, 15 cents, each.

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Der Herold der Christian Science

Published Monthly.

A magazine printed in German. It contains original and translated articles bearing upon Christian Science, testimonies of healing, also the Lesson-Sermons which are read at the Sunday services in all the Christian Science Churches. Improved and enlarged in 1910.

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SALE PRICE, POSTPAID: Single copy, 10 cents; 12 copies, ONE ADDRESS, $1. Foreign rate, single copy, 12 cents; 12 copies, ONE ADDRESS, $1.25.

PAMPHLETS AND REPRINTS

CHRISTIAN SCIENCE: ITS RELIGIOUS PHILOSOPHY. By HON. CLARENCE A. BUSKIRK.

CAUSATION: VIEWED IN THE LIGHT OF CHRISTIAN SCIENCE. By FREDERICK DIXON.

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

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

CHRISTIAN SCIENCE: THE RELIGION OF THE BIBLE. By JUDGE SEPTIMUS J. HANNA.

CHRISTIAN SCIENCE: HUMANITY'S HELPER. By PROF. HERMANN S. HERING. Also printed in Dutch.

ANSWERS TO QUESTIONS CONCERNING CHRISTIAN SCIENCE. By EDWARD A. KIMBALL. Also printed in German.

CHRISTIAN SCIENCE: ITS ADVANTAGE TO MANKIND. By EDWARD A. KIMBALL. A London lecture. Also printed in French.

CHRISTIAN SCIENCE: MAN'S DOMINION OVER EVIL. By EDWARD A. KIMBALL. A Harvard University lecture.

CHRISTIAN SCIENCE: ITS DIVINE AUTHORITY. By BLISS KNAPP.

CHRISTIAN SCIENCE: DEMONSTRABLE RELIGION. By FRANK H. LEONARD.

CHRISTIAN SCIENCE: A RELIGION OF PROGRESS. By WILLIAM D. MCCRACKAN. Also printed in German and in Swedish.

CHRISTIAN SCIENCE: OR, DELIVERANCE FROM EVIL. By REV. WILLIAM P. MCKENZIE. Also printed in French and in Dutch.

CHRISTIAN SCIENCE: THE CHRISTIANITY OF JESUS. By MRS. SUE HARPER MIMS. Also printed in Swedish.

CHRISTIAN SCIENCE IS SCIENTIFIC CHRISTIANITY. By REV. ARTHUR R. VOSBURGH.

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THE LOS ANGELES CASE. Testimonials given in Court as to the healing efficacy of Christian Science.

THE CHRISTIAN SCIENCE CHURCH. Its organization and polity. By CAROL NORTON.

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PRAYER AND HEALING.
PRAYER AND CONFIDENCE. Printed in German only.
THE DIVINE NATURE.
UPWARD FOOTSTEPS.

CHRISTIAN SCIENCE: ITS NATURE AND PURPOSE. By BLISS KNAPP. Printed in French only.

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REPRINTS IN GERMAN

CHRISTIAN HEALING EXPLAINED.
CHRISTIANITY AND SCIENCE.
CHURCH BUILDING IN CHRISTIAN SCIENCE.
HELL AND HEAVEN.
LOVE IS LIFE.
MAN'S UNITY WITH GOD.
OUR WATCHMAN.
OVERCOMING OF EVIL.
PRACTICAL RELIGION.
REALITY.
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THE GENIUS OF CHRISTIAN SCIENCE.
THE GOVERNMENT OF LAW.
THE IMPERSONAL NATURE OF EVIL.
"THE LAST ENEMY THAT SHALL BE DESTROYED."
THE MIRACLES.
THE NATURE OF EVIL.
"THERE IS A RIVER."
WHAT IS PRAYER?

REPRINTS IN FRENCH

CHRISTIANISME ET SCIENCE.
EXPLICATION DE LA GUERISON CHRETIENNE.
"IL EST UN FLEUVE . . ."
LA NATURE DU MAL.
LA VICTOIRE SUR LE MAL.
LE GENIE DE LA SCIENCE CHRETIENNE.
L'ENFER ET LE CIEL.
LE REGNE DE LA LOI.
LES MIRACLES.
L'UNITE DE L'HOMME AVEC DIEU.
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MISCELLANEOUS

BIBLES. Clarendon Brevier (01483 x), heavy faced, very distinct type. Turkey morocco, size, 6 1-2 x 4 3-8 inches, corresponding in size and binding to pocket edition of Science and Health. Price, $3.75.

Morocco cases, to hold pocket edition of Science and Health, *Quarterly*, and above Bible, may be had at $1.25.

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THE MOTHER CHURCH. By JOSEPH ARMSTRONG. New Edition. A History of the Building of The Mother Church, The First Church of Christ, Scientist, in Boston, Mass. Illustrated; 107 pages. Single copy, $1.50; one dozen, $12; half dozen, $7.

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CHRISTIAN SCIENCE SENTINEL

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

Vol. XIII. No. 31.

BOSTON, APRIL 1, 1911

CONTENTS OF THIS NUMBER

ITEMS OF INTEREST. Brief Mention of Important Events. 602
THE LOVING FATHER. Blanche Hersey Hogue. 603
THE BEGINNER AND THE BIBLE LESSONS. . . . William Taylor Stone. 604
A HEALED NEWSPAPER. Henrietta A. Field. 605
THE THIRD COMMANDMENT. Laura B. Doorly. 605
NEEDED LESSONS . . . A. L. Hitchcock. 606
MY BROKEN IDOL. (Poem) Cassius M. Loomis. 606
SELECTED ARTICLES. 607
LOVE'S RECOMPENSE. (Poem.) Isabella W. Pembrook. 609
EDITORIAL.
"The spirit that quickeneth." 610
The Mountain and the Mustard Seed. . . . 610
Spirituality. 611
AMONG THE CHURCHES.
Montclair, N. J. 611
Birmingham, Ala. 611
Miami, Okla. 611
THE LECTURES.
Glasgow, Scotland. 612
Redlands, Cal. 612
San Antonio, Tex. 612
TESTIMONIES OF HEALING. 613
FROM OUR EXCHANGES. 617



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



A NOBLE TYPE OF GOOD HEROIC WOMANHOOD
LONGFELLOW

THE CHRISTIAN SCIENCE PUBLISHING SOCIETY
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ITEMS OF INTEREST.

National.

The American section of the new world map, in which countries will be drawn on the same scale, that the relative size and characteristics of each may be shown, is progressing rapidly under the direction of the United States geological survey. Nine of the fifty-two sheets, each representing eighty-six thousand four hundred square miles, have been completed and surveyors and cartographers are working on the others, which, it is said, will be issued rapidly. The work is part of an international movement by nine of the more important governments, to each of which has been allotted a part of the world's surface for mapping. The scale of the map—one to one million—gives it its name—the international one-millionth map—and geographers say that it is the greatest step forward ever taken in their science and in cartography.

The corporation of Harvard College has voted that all Cambridge boys who come from high schools, and whose parents are unable to pay the tuition fee, are to be exempt from it during the freshman year; that, subject to the approval of the dean of the summer school, rates charged in the summer school shall be reduced for all Cambridge teachers; that all university athletic fields in Cambridge are to be offered as playgrounds to children in Cambridge during the summer, in so far as is practicable; that, upon request of the city, made to the president of the university, and with his approval, that expert advice on municipal affairs of the city, within reasonable limits, will be given gratuitously by members of the faculty.

Hundreds of billions of tons of coal, contained in the vast area of coal lands in the West, consisting of more than seventy million acres, are owned by the United States government according to an announcement of the United States geological survey. By a new method of selling this coal land on a coal tonnage basis the government will gain an enormous amount of money. The old way was to sell the coal lands regardless of value, at ten dollars an acre if more than fifteen miles from a railroad, or at twenty dollars if within the limit. As a result of the new method coal lands have been priced as high as four hundred dollars an acre, and in one tract at even six hundred dollars.

As the first direct result of the government's antitrust suit against the so-called electric lamp trust, the department of justice has received intimations that the prices of all electric light bulbs will be reduced 33 1-3 per cent all over the United States. By such a cut in present prices persons who buy the electric lamps will save more than six million dollars a year. The department continues to receive word that the various pools in the so-called trust are breaking up in anticipation of the suits which have been prepared.

The Roosevelt dam in the Salt Lake Valley, constructed for purposes of irrigation by the government at a cost of more than nine million dollars, was dedicated on the 18th of March by ex-President Roosevelt. It will irrigate over two hundred and forty thousand acres of land.

The federal automobile license bill provides a federal license, in addition to the local license, but exempts the automobile from the local licenses of other states through which it may pass. Provision also is made for the license of the automobile driver.

The joint resolution memorializing Congress to acquire the two famous groves of Calaveras big trees and conserve them in a national park, was adopted by the California Assembly recently and will be transmitted to the next Congress.

On April 10 and 11 the Massachusetts Institute of Technology will celebrate the semi-centennial of the granting of its charter.

The lower House of Congress has passed the Geran bill, which provides for sweeping election reforms in New Jersey.

International.

For the first time in centuries the baths of Diocletian of Rome, which originally covered a space a mile square, can once more be seen in all their majestic proportions. The baths, which were built in A.D. 305, fell into decay after the Gothic invasion of A.D. 410, and the halls which remained were gradually divided up and used as shops, coal stores, or stables. After innumerable changes of ownership the baths at length became the property of Signor Tittoni, the ex-minister for foreign affairs, from whom the government purchased the land and buildings last year in order to redeem the glorious ruins from destruction.

An extensive piece of reclamation work is to be done by the central division of the Canal Zone. The spot to be reclaimed does not lie within the central division, but it will serve as a place for disposing of the material taken from the Culebra cut. The area to be filled is the swamp lying between Ancon and Sosa Hills, and bounded on the north by the Panama railroad track, and is about sixty-eight acres in extent. The land will be brought up to the grade of the railroad tracks, which will require an average fill of between five and six feet.

The state premier has introduced a bill endowing and establishing a university in western Australia. It will be carried out on the lines laid down in a report of the royal commission. Although western Australia is richer in wealth, in population, and in state revenue than some of the other Australian states, yet many of these have already been for some time possessed of a university. The estimated cost of the university is thirteen thousand pounds a year, ten thousand pounds of which will be provided by the state.

Herr von Rath, a German diplomatist, is making experiments for the manufacture of briquettes from the sudd of the Nile, a weedy mass that constantly chokes that river. The sudd is first dried, then put through a disintegrator, from which it emerges in a powdery form, when it is converted into briquettes. The whole process occupies only a few minutes, and the heating value of the new fuel is said to be nearly two thirds that of coal. The cost of manufacture is very small.

A sum of two thousand pounds will be offered by the government in premiums to New Zealand architects for designs for the new Parliament buildings. The first prize will amount to one thousand pounds, the second to five hundred, the third to three hundred, and the fourth to two hundred. The competition will close at the end of July. The official specification provides for a chamber to seat at least one hundred members and a legislative council to seat at least sixty.

March 19 was observed as Peace Sunday in London. The archbishop of York preached at Sheffield, and from practically every pulpit in the kingdom the sermon was devoted to a eulogium of President Taft and Sir Edward Grey for their arbitration proposals. The free churches have arranged for a demonstration in support of the arbitration movement to be held in Albert Hall, April 1.

The United States representatives at the international opium conference at The Hague in July have been announced by the state department: Bishop Charles H. Brent of the Philippine islands, Dr. Hamilton Wright of Maine, and Henry J. Finger of Santa Barbara, Cal. Frederick L. Huidekoper of Washington has been appointed secretary.

Owing to the constantly increasing draft of merchant vessels and battleships, the charts of the world will have to be revised, as they chart rocks to a depth of only twenty-eight feet or less, while the draft of many modern ships is thirty-two feet.

The final provisional census returns give the population of India as three hundred and fifteen million. This is an increase of over twenty million as compared with 1901.

Industrial and Commercial.

In Maine the bill to create the Kennebec Dam & Reservoir Company, which has been called a water-power trust, has been referred to the next Legislature by the House. Powerful money interests and influences were behind the bill, and it had a bearing on many other bills that came up for consideration. Its indefinite postponement seems to indicate that the people of Maine are thoroughly awake to the necessity of protecting all of the state's natural resources for the benefit of the state.

The labor department of Canada is busy arranging for the third stage of the proceedings against the United Shoe Machinery Company of Canada, under the anticombine act which was passed last year by the Dominion Parliament. The first stage involved the lodging of a complaint, the second an inquiry to decide whether there was a *prima facie* case against the company, and the third the report to the labor department.

More than a million and a quarter of visitors and tourists yearly is the record attained by Berlin. In recent years the number of hotels has grown faster in proportion than the stream of visitors, and now an effort is being made to organize a hotel trust, in order to prevent too rapid construction and maintain prices at a remunerative level.

The Deutsche Bank of Berlin announces authoritatively that contracts for the extension of the Bagdad railway to Bagdad, for the branch line from Osmanich to Alexandretta and for the construction of harbor works at Alexandretta have been signed at Constantinople.

As the result of the fact that the state of Massachusetts issued last fall a list of farms for sale, numbering about five hundred, nearly one third have already changed hands, involving about a half million dollars in value.

The leading potato growers of Aroostook county, Maine, are contemplating the formation of a combination to govern the production and output, with especial attention given to the distillation of potato spirits.

Of thirty-eight states Massachusetts heads the list with thirteen per cent of the totals of quantity and value of the fisheries of the entire country.

The Pennsylvania railroad in 1910 carried one hundred and thirty-six million passengers without a single fatality.

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CHRISTIAN SCIENCE SENTINEL

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

THE LOVING FATHER.

BLANCHE HERSEY HOGUE.

CHRISTIANS everywhere agree that God is a loving Father. Not so long ago His wrath was widely preached, but in the last two generations this fear has given way somewhat to a comforting belief that God may be trusted to care kindly for His children—even for those who err. A generous and forgiving God comes nearer to the heart of mortals than the image of a stern and relentless deity, and the evidences of human kindness alone are enough to persuade mankind that back of all scholastic interpretations God must be found in the end both loving and lovable.

Christian Science in its teaching and in its good works brings to light the loving-kindness of God. The allness of God is the foundation of Christian Science, and the presence and power of God understood and proved is the activity of Christian Science. To undo evil God must be made manifest, for nothing less than divine power can quench evil; and as the truth of being appears, sin and disease and all woe must in coincident measure disappear. This coming of Godlikeness, inasmuch as it puts away distress, is itself loving; and logically, the source from which such kindly power is put forth must be Love itself—that Love which the apostle John declares is God.

Mrs. Eddy in continuing John's use of the word Love for God, capitalizes it and uses it in the distinct sense of a synonym for God, in order that it may be distinguished from the human affections with their varying likes and dislikes. And perhaps the quality of loving-kindness,—that beneficence which shines apart from personal preferences and gleams impartially through every right desire, well expresses our highest grasp of the Love which is God as it appears among men. At all events, Christian Science is teaching us that God alone is Love; that this Love is continually going forth from its infinite source to sustain all its creation; that learning this Love and obeying it liberates us from the old fears of God; and that our divine inheritance provides matchless loving-kindnesses from God that will thoroughly and in all satisfying ways care for us in every hour of every day.

Students of Christian Science grant readily, so soon as they perceive the logic of divine law, that God must be Love, must be all good; and that evil, in the light of this ever-present divine good, has no power. Then our immediate work, after this conviction of Truth comes home to us, is to prove to what extent and in what way the understanding of Truth can rescue us right now from the supposed power of evil. By way of revelation we have in Christian Science the whole basic statement of what is true about God and man and the universe. As a matter of experience we have had to deal with a material sense of existence involving all the possibilities of evil. How this revealed truth is to alter and elevate the human experience, how it shall best lead each one of us out from error, is the problem Christian Scientists are solving. Individually we are to untangle ourselves from the mystery of evil and come into the knowledge of God. And in our endeavors we are never to forget that, because God is a loving Father, no place is too dark for His love to penetrate and no set of experiences is too complicated for His wisdom to make things right.

Suppose, then, that the victim of evil looks to the teaching of Christian Science for relief. He believes Christian Science to be true, has proved somewhat the goodness of God, and is honestly ready to obey the law of God so far as he sees it. Logically, anything that is not true can be proved untrue if we know enough of the truth. No ignorance, no mistake, no lie, can stand when that which is true concerning any matter appears. So, granting that Christian Science reveals the truth about all existence, this individual must come out from his mental assent to error in any given form and adopt in his thinking what he sees to be spiritually true. This changes the entire situation, including even bodily conditions, for what we cease to hold in thought we eventually cease to experience. And during this readjustment the Father's loving-kindness shows itself to us in a large measure of relief and comfort and healing, even though as yet we may not have cast out the whole of sin.

Concerning this latter point, divine Love does not wait until sin entirely disappears before it comes out to meet us, but, Lovelike, seeks us out and kindles, even while we may be yet in sin, the holy desire to be rid of sin. In exquisite tenderness Love goes in quest of that which needs it most; finds the feeblest stirring toward righteousness, and bears it to increasing victory. Manifestly we cannot as Christian Scientists grasp at once the whole of truth, nor can we by one effort abolish all that is fleshly. God is good, however, and since Christian Science reveals Him, it is practical. Thus the first touch of healing reaches to the deepest places of sin and pain; goes just where the most of us first need help. Christian Science must begin its work with us where it finds us—and will, if we are honest. Not the pride of human goodness in us, but eagerness to be rid of the error in and about us, opens the way for Christian healing. And neither the nature nor the amount of what we have called our sin can hold us from knowing better God's loving-kindness when we try genuinely to escape from at least some part of the sin we see today.

From this point of view, to be still under some material necessity does not disqualify us from disposing of the more aggressive errors that we do recognize. When the heart is honest in seeking good, evil that is exposed begins to lose its hold and the associated consequences of the evil begin to disappear with it. Christian Science, operating through divine Principle correctly applied to human affairs, is no readier to assist the saint than to assist the sinner who wants to overcome his sinning sense. So we need not be discouraged because we do not know all there is to be known about Truth; we are only to use the knowledge we have. And it is folly to postpone our trying because we feel that we are not good enough to merit God's care, since we cannot hope to be better until we obey in a straight, clean fashion what little we do know of His demands. Right endeavor, we are learning, is one with God, and must by

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reason of its own righteous vitality, and because of the goodness of God, cancel whatever evil it is set against in any upward-tending human life; and in this commensurable daily reward for good effort, the Father's loving-kindness is truly manifest.

Of course it must be remembered that the divine tenderness which benefits human beings while yet they are transgressing in ways unseen to themselves the mighty demand of Love, is not in any sense condoning evil. Evil has no right to be comfortable, and under divine law it cannot be; but, so fast as evil is abandoned, God is found comforting His own,—this is the law of Love. When mortals cease to think evil, they cease to experience evil. When they stop thinking sickness, they stop being sick. Corrected modes of thought change definitely the outward phenomena, and we receive no more from God than we earn by casting out the opposite of God.

Yet, so strong is the human fear that we shall not be given even the good we earn, so active the tendency to prophesy evil, to accept failure,—to doubt, in a word, that God is good or that we are worth His care,—that Christian Science urges the constant remembrance of His infinite mercies. While from one point of view we can receive only the good for which we prepare a place, yet correlatively the loving-kindness of God must by its own law pour in upon us just as fast as its place is made ready. Experience may seem hard just because we fail to see this divine coincidence; but when the law of Love is understood and the oneness of right desire with its divine and eternal answer is perceived, no experience can be hard. All lessons then teach the same divine wonder,—that the dear Father of all is a loving Father, and that the welfare of every creature is His intimate and constant concern.

Christian Science, coming as it does to acquaint humanity better with God, has before it the task of clearing away all prevailing wrong notions about Him. It deals with systems and habits of thought, not with persons. It breaks down all theories which hold man to be in matter and so separated from God, and reveals man to be spiritual,—one with God,—as idea is held in the Mind wherein it originates. Under the influence of Christian Science its adherents are constantly lifting their thoughts to this spiritual manhood that is one with the Father; they see this understanding of God and man displace the material points of view which would declare man involved in the procession of sin, sickness, and death. As this spiritual outlook becomes daily more definite, the loving-kindness of God grows increasingly apparent, until from its shining presence the shapes of sin and disease will finally have fled away.

"For God so loved the world," wrote St. John, "that he gave his only begotten Son;" and, in truth, God so loves the world that Love is never absent from those who seek rightly its cleansing and all-satisfying offices.

THE BEGINNER AND THE BIBLE LESSONS.

WILLIAM TAYLOR STONE.

LAST winter the writer experienced the pleasure of seeing people skating on river and lake, and the evident joy and exhilaration of the skater proved so fascinating that it ended in the purchase of a pair of skates. The initial results were fairly satisfactory, but there was lacking that naturalness and ease conspicuous in more experienced skaters, so a kind-hearted stranger pointed out the way to overcome the difficulty, showing how ease and confidence might soon be acquired. The experience has not been forgotten, and has been recalled frequently when beginners in Christian Science have indicated that they did not realize the satisfaction they hoped for in the study of the Lesson-Sermon. After a little explanation as to how the writer studies it, or sometimes by going through a section with them, they have gone on their way rejoicing, the Lessons seeming to have a new interest for them.

It would be well if beginners knew the great gain in understanding which follows the thoughtful and systematic study of the Lesson-Sermons. It is helpful, when taking up this study, to pause for a few moments to recall the fact that the subjects have been chosen by our Leader and given to us that we may thereby gain a knowledge of the truth of being; that these subjects cover a wide area of religious thought and not one can be omitted, and that each one is of great value in helping us to gain an understanding of all the others. Take, for example, the subject "Atonement;" instead of asking oneself, What is my personal sense of it? one should rather ask, What does this subject mean to the world today? What is the effect of popular belief, as tending to a scientific knowledge of it? What is the metaphysical and scientific truth of atonement as it was exemplified by Christ Jesus? what the signification of its power and influence as taught in Christian Science? Then, when these questions have been mentally answered; and we remove from our thought preconceived opinions, traditional teaching, theological dogmas, we can in humility and with a loving joy draw near and take of the spiritual fruit which is there in abundance for each student.

If there is one thing for which students of Christian Science are grateful, it is for having been shown how to gain an understanding of the metaphysical truths or spiritual meaning of the Scriptures. It is of course very helpful to have a dictionary at hand, in order to get, not merely the commonly accepted meaning of a word, but its exact meaning. It is essential also to learn the metaphysical signification of words, as, for instance, the word "rock," which is described as a formation unlike sand or gravel, neither of which has adhesive or cohesive qualities. Thus, when we read, "The Lord is my rock," it at once suggests the immovableness of Principle. Then there are peoples and places,—such as the Canaanites, the Philistines, the Ammonites, Moabites, and so on; Canaan, Egypt, Sodom, Jerusalem, etc., all standing for conditions of thought, as we discover in studying the definitions found in the Glossary of Science and Health. Moses, for instance, is a mental type of morality, the enunciator of the moral law. Joshua and Abraham are types of fidelity and faithfulness. As we read of the latter we forget the man and see only the fidelity and faithfulness which is willing to sacrifice any personal issue, but never to waver or flinch before the most supreme ordeal. Science and Health says (p. 269), "Metaphysics resolves things into thoughts, and exchanges the objects of sense for the ideas of Soul."

It has been very helpful to the writer, when studying the Bible texts, to learn something of the thought underlying each passage by studying its surroundings as well as itself. Above all he has found wonderful help in studying the definitions given in the Glossary mentioned above. These are often given in the Lesson-Sermons, but one cannot be too familiar with them. As we gain a tolerably clear understanding of each text in the Lesson, the passages from Science and Health being read and studied prayerfully and carefully, its meaning and bearing with respect to the topic is seldom sought in vain. Happily there is no law or rule that one is expected to bring out any particular definition for the section, each one being left free to work this out for himself, the youngest student finding his need supplied as truly as the oldest. Having gained the fundamental thought, we can branch out and enlarge as well as apply it to our own personal problems in a practical way, for Truth heals every condition that needs healing, whether sickness or sin.

The Lessons are not given us as a puzzle to solve, but as a study of the given subjects in the light of Science. To the degree we imbibe the Christ-spirit we gain results that are of value, and the amount of prayerful thought and honest study put into each Lesson will be determined at the Sunday service with "signs following."

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A HEALED NEWSPAPER.

HENRIETTA A. FIELD.

ONE morning the writer sat listening to the conversation of two gentlemen regarding *The Christian Science Monitor,* when these words fell on the ear: "The *Monitor,* you see, is a healed newspaper." Healed lives and limbs, healed hearts and homes were a common experience, but a healed newspaper was certainly a novel phase of Christian Science achievement. We had taken the *Monitor* from its first issue, had read it, recognized its great value, passed it on to others, and felt from the beginning that it was a wonderful demonstration; but those two words had given a strikingly new conception of its character and mission. With thought quickened and interest awakened, I watched during the following days of sojourn near its home for a fuller development of this idea.

A closer acquaintance soon revealed the strong similarity between a healed paper and a healed life, and as I followed the workings of truth through the every-day experiences of a newspaper office it became evident that "there are diversities of operations, but it is the same God which worketh all in all." The same spirit of love and wisdom which gave the Decalogue to Moses has its prohibitions for the man with quill and scissors, and the healing work begins with the elimination of a vast amount of material that the ordinary editor looks upon as his stock in trade. How carefully this eliminatory work is done, the reader, although a Christian Scientist, scarce can realize, nor will he appreciate how great a "manifestation of the Spirit" it may require to avoid the rehearsal of error in all its varied phases of crime, pestilence, and disaster, with their accompanying expressions of human pity, fear, and gloom.

To be sure, items regarding sickness, death, and trouble are noted, when of general interest and importance, but these must not become exaggerated mental pictures of sin or suffering. Crime in its multiplied forms is absolutely excluded, except as its mention may become a useful warning to the ignorant or thoughtless. On the other hand, the healed newspaper can have no "swept and garnished" but empty pages. With positive good must its columns be filled, and so whatsoever things are honest, just, pure, and of good report, the noble deeds, the legitimate activities, the healthful pleasures, the acts of virtue and of praise,—these are the fruits of Spirit garnered up for the eager throngs to "think on" day by day.

Steadfast adherence to Principle, and the uplifting of high ideals instead of the exaltation of party or personality, constitute its politics, giving freedom to thought and fearlessness to expression. Thus it goes forth on its pinions of freedom and purity, carrying healing in its wings to the weak and disheartened and protecting the unwary from the shadows of sin and shame. Is it any wonder that our Leader looked with such tender and hopeful eyes on this, the youngest child of her love and wisdom? Can we fathom the depths of her quiet joy over its growing success, and do we comprehend in any degree the marvelous possibilities of its glorious future?

The world is to be evangelized, truth and love from the divine Mind are to be poured into human minds. By what means can this be done so quickly and effectually as by the "still small voice" of the daily press, the greatest avenue of the ages for the dissemination of knowledge? Today everybody reads,—some for profit, some for pleasure, and some to "kill time" with its gnawing unrest. The spirit of the age and our compulsory education laws are creating an insatiable demand for the printed page, and the daily paper furnishes a supply most easily available; hence we find the newspaper in the hands of the working man and the millionaire, the bootblack and the President, the maid and the mistress.

The pulpit, the lecture-platform, and the religious periodical reach their thousands, but the newspaper its tens of thousands. The message to the church, "Behold, I have set before thee an open door, and no man can shut it," might well be the promise and prophecy for this child of Truth, this youthful pioneer of a pure journalism which is fulfilling the dream and ideal of generations past and present; this David of our day, whose pebbles of truth taken from the purified waters of human life are piercing the brow of sin's boastful claim that only the ungodly shall prosper, and whose quiet victories are proving to a waiting world that to the healing thoughts of good belong everlasting dominion and abiding success.

Many are the demonstrations of goodness that have already crowned the life of the *Monitor,* since Truth, with mighty hand and outstretched arm, brought about the successful preparations for its advent, its sturdy growth, and its beneficent operations; but there still remains a great work to be done by the Field in enlarging its borders and strengthening its stakes. The vital question for Christian Scientists is not, Do I need this paper? or Have I time to read it? but, Does the world need it? and, Is it willing to read it? To these latter questions the world is giving its own affirmative answer through an increasing demand for its issue.

Today, as of old, the hungering multitudes wait in city and village and beside the sea for the living bread "which cometh down from heaven, that a man may eat thereof, and not die," and again is heard the command of our risen Lord, "Feed my lambs," "Feed my sheep," "Give ye them to eat."

THE THIRD COMMANDMENT.

LAURA B. DOORLY.

SHOULD one question the man in the street as to the meaning of the commandment, "Thou shalt not take the name of the Lord thy God in vain," it is very likely that he would say it was a command to speak reverently of God, or not to speak lightly of holy things.

In the course of my Sunday School work I looked up the words "in vain," feeling sure that any study, in the light of Christian Science, would bring out a deeper comprehension of their meaning. The dictionary reminded me that "in vain" means "to no purpose." The command then ran, "Thou shalt not take the name of the Lord thy God [to no purpose]." Of what avail, indeed, to call ourselves the children of the ever-living God, and then proceed, illogically, to give power to anything that is not in line with the nature of our Father. I saw that the commandment is broken every time reality is given to discord, limitation, pain, hatred, or under whatever guise evil may come, and whether it appears to be attached to ourselves, our friends, the home or church, or even the world at large.

In Science and Health (p. 262), Mrs. Eddy gives a solution of the problems of human existence in one short sentence: "To begin rightly is to end rightly." Ours it is, then, to guard the entrance to consciousness, challenging each thought or condition that presents itself, discerning its origin and type, and consigning everything that does not begin rightly, or measure up to the standard of Principle, to the nothingness of falsity,—where it will disappear in the outer darkness of supposition,—"a liar, and the father of it."

Taking the commandment positively and affirmatively, it follows that to take God's name to some purpose, means to make practical use of the knowledge of Truth, to apply our understanding of Principle, of the allness of God, to every discordant condition; or, as Mrs. Eddy expresses it in "Miscellaneous Writings" (p. 69), "that man shall utilize the divine power;" proving that, as the apostle tells us, "now are we the sons of God," and that, therefore, if the

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nature of our Father-Mother God is all-harmonious, we are taking God's name to some purpose when by our earnest prayer and consecration God's ideas are made manifest, and we are enabled to feel "the divine energy of Spirit, bringing us into newness of life and recognizing no mortal nor material power as able to destroy" (Science and Health, p. 249).

In thus keeping the commandments, the stature of the Christ-man will appear; no more will mankind groan in travail, waiting for the manifestation of the sons of God, for the kingdom is at hand; the day when, as the prophet Isaiah tells us, "the earth shall be filled with the knowledge of the glory of the Lord, as the waters cover the sea."

NEEDED LESSONS.

A. L. HITCHCOCK.

THOSE to whom the supply of food, clothing, and other necessaries of human existence has always come as naturally and abundantly as air and sunlight, have sometimes experienced a sudden rough wrenching away of these things,—a seeming loss of that abundant provision which had come to be accepted without question, almost as a right.

Perhaps one whom this sharp experience visits has learned something of the truths of Christian Science, and is endeavoring to solve his life-problems in accordance with its teachings. In the shock of sudden adversity he may feel bewildered, and ask, "Can it be the hand of Love that is depriving me of what seems so necessary to my welfare?" If the one so tried had entertained a clear sense that all his needs are spiritual and always met by divine Love, he could not have been deprived of anything which seems, on this plane of existence, to be essential to man's well-being. This seeming deprivation is, then, a summons to greater mental activity on his part.

Perchance he has acquired a sense of dependence upon some person or persons, or perhaps he has regarded the income from a certain property or financial enterprise as his source of supply, thus losing sight of the ultimate divine source of all good, and of man's unbroken connection with this never-failing fountain-head. This awakening, which has come with so rude a shock, forces him to immediate and vigorous mental effort to realize his dependence upon God alone, "who giveth us richly all things to enjoy." Browning has said,—

> Then welcome each rebuff
> That turns earth's smoothness rough,
> Each sting that bids nor sit nor stand, but go!

In working out this problem of supply, the individual, as he gradually discards reliance on persons or on any material possession as a source of income, will soon begin to see that hitherto unsuspected abilities and resources are being brought to light and developed in himself. Why? Because, in his faithful effort to think truly on this subject, he has constantly endeavored to know himself as God's child, His image, reflecting His power, His dominion. The result of the continued holding of this thought is sure to be made manifest in a quickening of all his faculties.

Moreover, as the meaning of his lesson dawns upon thought, gratitude for the seemingly afflictive experience replaces a sense of repining over the loss of the "flesh-pots:" he is indeed thankful that he was not allowed to drift on in physical ease and dangerous mental inactivity. As his thought thus becomes purified, the answer to his problem, though it be expressed in material form, seems to come direct from God and to be fraught with holy meaning.

After having made one or two demonstrations over lack of means, he is, perhaps, impatient if he finds himself confronted again and again with apparently the same problem. He should not murmur, however; this means simply that he is privileged to demonstrate again and again the nearness of God and His availability as an ever-present help. The pupil in mathematics must solve many problems under each rule, until both the rule and the process are so thoroughly understood that the solution is reached with perfect readiness. Let us not fear, then, that the divine Teacher will set us purposeless tasks.

Through lessons repeated as often as need be, the student of this Science of Life learns patience, obedience, perseverance, and to "rejoice always;" and knows, because he has proved the absolute truth of Mrs. Eddy's comforting words, that "the very circumstance which your suffering sense deems wrathful and afflictive, Love can make an angel entertained unawares" (Science and Health, p. 574). It is a necessity of our progress that we strive constantly after perfection, and this divine demand is indeed not "grievous," but "joyous," though this may not be at once apparent. There is, however, the strong assurance that "afterward" our faithful efforts will be rewarded by "the peaceable fruits of righteousness."

[Written for the *Sentinel.*]

MY BROKEN IDOL.

CASSIUS M. LOOMIS.

My days and nights to evil thoughts were closed;
I prayed to God aright, as I supposed;
As porter at my humble door I stood
That naught should find an entrance there but good.
And yet my friend, the healer, did not seem
To reach the stronghold of my troubled dream.
My ills and pains, despite his kindly zeal,
To mortal sense were still unmet and real.
At midnight long I pondered, quite alone.
Was there not some relief as yet unknown?
Whose fault was this? I longed anew to hear
Some word to lull my growing sense of fear.
Pluck out that idol by thy side! I heard
Distinctly spoken every measured word.
What idol? whence could come this strange behest?
Long, long I mused, the riddle still unguessed.

Day dawned; but, just before the east grew bright,
I fell to dreaming, and again 'twas night.
Beside my couch, with lips compressed, and still,
A figure stood; somehow I lacked the will
To speak. It was my counterpart; but, oh,
It was not I—its sphinxlike brow was low,
The deep-set lines of care were plainly seen
Upon its unresponsive, darkened mien.
Pluck out that idol by thy side!—just one
Tremendous lurch I gave—the deed was done,
And out upon the court my idol fell
A shattered mass; this broke the painful spell.
The truth I saw—my idol, sere and grim,
Was self; and in the morning shadows dim
Sweet chimes of joy rang out from yonder tower,
For I was born again this selfsame hour.
A peace I ne'er had known surrounded me;
My thanks went up that I at last was free
To love my neighbor as myself—yea, more,
For self destroyed, which claimed my love before,
Was gone—the more of love could I bestow
Upon my neighbor, were he friend or foe.
Once more awake, I faced the growing light;
My heaven at hand was shadowless and bright,
For all my ills, my every known distress
Had found at last its native nothingness.

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SELECTED ARTICLES.

[Frederick Dixon in *Blackpool* (Eng.) *Gazette-News.*]

Our critic does not seem to have perceived that there is a great gulf stretched between the obvious and the literal meaning of a text. Nobody, for instance, imagines that when Paul advised the Ephesians to put on the whole armor of God he meant that they were to go in search of material armor such as Saul lent to David. On the other hand, surely nobody denies that when Jesus said those who believed on him would be able to do the works he did, he meant precisely what he said; the more so as on another occasion he declared that those who believed on him should lay hands on the sick and they should recover. The obvious meaning of these texts is that in one case the apostle was speaking of the spiritual understanding which would preserve man against all the attacks of evil, while in the other case Jesus was directing Christians in all future times and countries to prove their faith by the healing works he had accomplished. In the exact proportion in which a man puts on the whole armor of God,—acquires, that is to say, the spiritual understanding which enables him to defy evil and to prove the allness of good,—he acquires the faith which enables him, as Jesus said it would, to perform the works he had himself done during his ministry.

The day is going by when thinking people can any longer be induced to regard faith as the virtue of believing something one does not understand. Faith, the world is beginning to realize, has a more scientific basis than this, and that basis has been perfectly expressed by Mrs. Eddy, in a passage on page 297 of "Science and Health with Key to the Scriptures": "It is a chrysalis state of human thought, in which spiritual evidence, contradicting the testimony of material sense, begins to appear, and Truth, the ever-present, is becoming understood." Just as our knowledge of the multiplication table gives us faith in our ability to work out the problems of higher mathematics, so the Christian Scientist's perception of spiritual causation constitutes his faith in his ability to gain the understanding of divine Principle through which he whom Mrs. Eddy has described as "the most scientific man that ever trod the globe" (*Ibid.*, p. 313), demonstrated by means of the miracle or object-lesson the omnipotence of divine law.

The theories of Christian Scientists are no castles in the air or houses built upon the sand. Christian Science has come to rouse the inhabitants of a world of dreams out of the spell of the senses into spiritual watchfulness. Consequently, positively the most dangerous aspect of the heresy, as a London clergyman confided not long ago to his congregation from the pulpit, is "that those who have become Christian Scientists have also become much nicer people."

People often talk of Christian Science as if it were a sort of mammoth dispensary, whereas the truth probably is that the proportion of people coming to Christian Science merely for physical healing is decreasing every day. What actually is attracting people to Christian Science is the sight of an ever increasing army of men and women experiencing in their ordinary every-day lives a peace, joy, and contentment which it is impossible to attribute to anything less fundamental than a profound mental revolution. This revolution has been achieved by shifting their mental basis from a belief in physical, to a belief in spiritual causation; and so the change in the health of Christian Scientists, which so astonishes the doctors, and in their lives, which so amazes the clergy, is the result of their scientific grasp of spiritual truth, which is necessarily the most scientific knowledge a man can possess. Huxley once defined science as the answer a man makes to the question, "What do I know?" No Christian Scientist could accept Huxley's definition, but even from the point of view of that definition, a Christian Scientist's grasp of spiritual causation would constitute the answer he would make to the question, "What do I know?" What does he know, through the help of this new understanding of God, which was hidden from him before? He is beginning to understand what law really is, and so to comprehend for the first time that wonderful saying of the psalmist, "Great peace have they which love thy law: and nothing shall offend them."

For centuries the Bible was regarded throughout Christendom as a book which, though written in a strange metaphor and in a foreign tongue, was to be accepted in the literal sense of the languages into which it might be translated. As a consequence, numberless commentaries have been devised for the elucidation of the text. They are works of immense learning and often of intense interest, but not one of them has brought to mankind a repetition of the demonstrations of the Syrian carpenter, who taught the world, almost two thousand years ago, the practical import of the gift of God, dominion over all. The simple truth is that, in the words of St. Paul, spiritual things are spiritually discerned, and that is why at last there has come a commentary, "Science and Health with Key to the Scriptures" by Mrs. Eddy, which, approaching the subject from a purely spiritual standpoint, has made the divine law, traced in the Bible from Genesis to Revelation, so clear to many thousands of people as to enable them to fulfil, to the extent of their individual perception, the commands of the man who understood that law in its entirety.

[James D. Sherwood in *Marshall* (Tex.) *Messenger.*]

Our critic is mistaken in his supposition that Christian Science practice is autosuggestion. Hypnotism involves the arbitrary control of one human mind by another, and holds that such influence can be exerted by oral or mental suggestion. Evil intent may dominate the motive of the operator. In Christian Science practice it is understood that there is one Mind only, and that the infinite one, governing all,—"Hear, O Israel: The Lord our God is one Lord." The purpose of Christian Science is to bless mankind, and this it is doing continually. It can never injure any one, because its practice is the activity of divine Love which blesses all.

Christian Scientists who have spent many years in careful study and in daily practice of its teachings ought to be able to understand what Christian Science is. They know that autosuggestion and Christian Science practice are the very opposites in precept and in practice. Christian Science is the discovery and practice of pure Christianity, inaugurated by Christ Jesus and practised by him and his disciples. It teaches what was declared by Solomon, that as a man "thinketh in his heart, so is he." Impure thoughts ultimate in a sick body. Right thinking is manifested as health. It inculcates purity in the home life, in a man's relation with his fellows, and especially in his own manner of thinking. This mental purification purges out the old leaven and lifts one's standard higher than the merely material and animal sense of existence, into purer realms of thought; and the fruits of this mental activity are seen as peace, prosperity, health, and happiness. Christian Scientists have an unshaken faith in God as able and willing to answer prayer, and they prove their faith by their works.

Our critic says "religion should teach men how to bear the burdens of this material world by facing them, not by denying the existence of everything material, including their own bodies." Such a statement is very misleading, since Christian Science does not deny the existence of anything that is real. It does not deny the existence of the body. It brings to light the fact that a man is entitled to have a healthful body, and that he should never be satisfied with an inferior one. It teaches that reality is, and is the work of God; but it denies that God's works are material, since God is Spirit and is infinite; for that premise declares Spirit to be the only substance and all things to be spiritual. Christian Science never degrades creation, but exalts it.

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[Ida Hodnett in *Birmingham* (Ala.) *Age-Herald.*]

While Mrs. Eddy's teachings always emphasize the spiritual facts of life, these teachings do not deny in the human consciousness "the physical experiences of life, especially those involving sickness and suffering," as the critic averred. The fundamental teachings of Christian Science are such as may be applied in every department of legitimate activity, and they are therefore eminently practical and full of common or good sense. They inculcate compassion and helpfulness in an efficacious way. The critic made the usual mistake of the adverse critic of Christian Science, in supposing that nothing is being done when the metaphysical or spiritual treatment of disease is employed. The fact is that more is being done than in any other method, and with this statement an ever increasing number of those who have had some experience in the relief given will agree. In this, however, as in the transmission of speech by telephone, we cannot expect those who know nothing of the experience to apprehend it.

Many eminent physicians in this country have recently stated in public that there is no known remedy for pneumonia. "The only thing that can be done for it is to keep the patient nourished as well as possible and take good care of him." Christian Scientists do not refuse to do anything along medicinal lines for the purpose of being fanatically loyal to a religious belief, but because they have a very remarkable substitute. They choose what they have demonstrated to be the "better part."

Upon what ground could any one affirm that a given case which is not healed in Christian Science treatment could be healed under medical treatment, since medical treatment fails continually in all kinds of cases? It is estimated that one hundred and forty thousand people die every day, mostly under medical treatment. Inasmuch as Christian Science has saved many cases which had failed to recover under medical treatment, is it not reasonable to assume that those who die under Christian Science treatment would have gone even sooner if they had not had Christian Science treatment, and that those who die under medical treatment might have lived longer or been saved entirely if they had had Christian Science treatment?

[Olcott Haskell in *Pacific.*]

Having read the letter published last week in the *Pacific* from a subscriber who asked for more light on certain points concerning Christian Science, I present the following reply:—

A more careful reading of the pages of Science and Health, from which this inquirer quotes, is all that is needed to supply a satisfactory answer. For example, to state that on page 329 of her book Mrs. Eddy says that "divine mercy never pardons," does not convey the meaning shown by the context. The statement in the 1906 edition of Science and Health (from which it would seem that this partial quotation was made) is: "Divine mercy destroys error, but never pardons it." The meaning is made still clearer in more recent editions through the statement: "The pardon of divine mercy is the destruction of error." Again, it is no more correct to refer to God as "a divine Principle" than it would be to refer to Him as "a divine Love." Mrs. Eddy never used such an expression. The statement referred to on page 465 of Science and Health is this: "God is incorporeal, divine, supreme, infinite Mind, Spirit, Soul, Principle, Life, Truth, Love." On the same page she further expressly states that there is only one God or Principle.

Christian Scientists have no desire to urge their conception of God upon the consideration of those not prepared to receive it; but it seems impossible to conceive of God as all-wise, all-powerful, and omnipresent divine Love, or Principle, and yet as less than the infinite Person. Christian Science teaches that man, as the image or idea of God, is spiritual. This is the opposite of the teaching of pantheism, which, as popularly understood, conceives of God and man as both spiritual and material.

Jesus taught that a knowledge of God would bring salvation from sin, sickness, and death. He refused to attempt miracle working to satisfy the desire of his critics for a "test," and we have no reason to suppose that he would have submitted to the processes of "laboratory experimentation" recommended by your inquirer; yet he continued to do "many mighty works," and to refer his followers to them as an example of what they should do through an understanding of his teachings. We have no record that any institution of learning in Jesus' day was willing to "stand sponsor" for his teaching; yet the history of the early church shows that Christians were possessed of a knowledge beyond that of the schools. This understanding of God transformed the lives of men, and enabled them to bear the "fruit" by which Jesus said the correctness of their teaching could be judged.

[E. M. Ramsay in *Aberdeen* (Scot.) *Journal.*]

The average Christian is content to admit that there was a time, long centuries ago, when men could be healed of their infirmities by the direct action of the Holy Spirit, and be guided in all the affairs of every-day life by that supreme wisdom which made the world and still sustains it, but he thinks that time has passed forever. It was given to Mary Baker Eddy, a devout woman of Puritan New England, reared in the bracing atmosphere of Congregationalism, to see that God's methods of dealing with His children have not changed, that His presence can go with the man of today, leading him over seas and continents unknown to the ancient world, as certainly as it led Israel over the desert sands; that our Lord's command to his followers to heal the sick by spiritual means is as binding now as of yore, and the promise of God's attendant blessing as sure.

Thousands of men and women, drawn from all classes of society and from many nations, have proved Mrs. Eddy's words true and enjoy better health and lead far purer and kindlier lives than before they studied Christian Science. Christian Science is no iconoclastic movement; its students have no wish to deter their neighbors from consulting doctors, have no desire to shut up the hospitals or to interfere with any form of lawful activity. They have none but kindly feelings for every honest attempt to relieve distress and suffering, and only ask for themselves that right of choice which they freely accord to others.

On the subject of death, Mrs. Eddy only reiterates the Bible teaching that death is an enemy, and that it will be eventually overcome. Since all reality is the expression of God and therefore partakes of His eternal indestructible nature, it is manifest that a thing which will one day be destroyed cannot be real in the absolute sense of the word. Far from claiming that she would not pass through the experience we name death, Mrs. Eddy wrote in "Unity of Good," "The achievement of this ultimatum of Science, complete triumph over death, requires time and immense spiritual growth. I have by no means spoken of myself. I *cannot* speak of myself as 'sufficient for these things.' I insist only upon the fact, as it exists in divine Science, that man dies not, and on the words of the Master in support of this verity,—words which can never 'pass away, till all be fulfilled'" (p. 43).

[Frank Bell in *Chester* (Pa.) *Times.*]

The clergyman would not find it easy to substantiate his assertion that the average life of Christian Scientists "is no longer and probably is a little shorter" than that of other persons. The individual experience of Christian Scientists, most of whom have been restored to health after having been given up to die by regular physicians, does not bear out what is apparently a mere assumption of our critic.

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Well-informed persons nowadays, as a rule, know enough about Christian Science to know that its adherents are healthier than the average run of their neighbors, and certainly nothing is more essential to long life than good health.

Our clerical critic asserts profoundly that "all disease is a germ in the blood," though of course he is only taking the word of some one else concerning a question on which not even the medical profession itself is a unit. Despite his sweeping statement, we suspect he is not possessed of unquestionable evidence that a germ is actually the cause of disease and not a mere incident thereto. Certainly until he can show whence the germ has derived power and intelligent direction to go about its deadly work, he is in no position to heap scorn upon those who do not accept the germ theory as the last word on the cause of disease.

Mrs. Eddy was not an enemy of Pasteur, Jenner, or any of the other leaders in the development of modern bacteriological speculation. Though convinced that the germ theory will go the way of countless other theories of four thousand years of medical experimentation, Christian Scientists are glad that there is at least temporary relief for the sufferings and fears of their friends and fellow-beings who are not yet prepared to see as they see and to seek health on a better and more enduring basis than the fighting of infinitesimal vegetable or animal organisms.

The attempted likening of Mrs. Eddy to some one else is simply "calling names" in the absence of real arguments against Christian Science, and is unworthy of the pulpit.

[H. L. Conger in *Reporter*, Two Rivers, Wis.]

That Christian Science is a wholesome doctrine can be attested to by thousands upon thousands upon whom the door of hope had been closed, and before whom the open grave had yawned. Christian Science has brought to us a clearer realization of what the Master taught of the omnipotence, omniscience, omnipresence, and infinite love of the great Father, God, thus restoring victims of drink and drugs to lost homes, saving sinners to whom God was an illusion and salvation a myth, and restoring peace and plenty where formerly intemperance and debauchery reigned.

It is a great relief to Christian Scientists to know that relief from pain, strength to turn their back upon temptations, and ability to overcome the daily discordant thoughts are ever present, for "God is All." Man, made in God's image and likeness, inherits this power from Him who made everything and declared it "very good."

[H. Coulson Fairchild in *Newark* (N. J.) *Star.*]

God changes not; therefore such works as the Master did will be found possible today, when Christians unite in a practical faith in God. Christian Science does not count its strength numerically. The primitive Christians were few in numbers, yet their power for good is inestimable and is still at work in human consciousness. Christian Science is not a fad, and we venture to prophesy will not pass away as our critic thinks, neither will true Scientists be other than Christian Scientists, for if one catches a glimpse of the truth it would be just as hard for a Christian Scientist to leave Christian Science as it would be for a mathematician to declare the principle of mathematics null and void. Moreover, Christian Science is not dependent upon human opinion, but will stand because it is the Science of Truth and cannot pass away.

[From *San Francisco* (Cal.) *Bulletin.*]

Christian Science as a cure for the drink habit was recognized by Judge Graham today [Dec. 28] when he restored Robert P. Campbell to competency and gave him a $6,200 inheritance, on the strength of a showing that the former San Francisco hotel man has abstained since last May, as the result of Christian Science treatment by friends at Eureka.

For ten years Campbell had made repeated attempts to convince the San Francisco courts that he was not incompetent and was entitled to the money left in trust by his father, to be given him when he attained the age of forty, on condition that he abstain from liquor. Three years ago Campbell took the stand to testify to his sobriety, and before he had left it admitted that he was drunk at the time. Campbell's latest application was supported by the affidavit of a hotel owner at Eureka, who had befriended Campbell and given him employment as a clerk. Himself a Scientist, he told of inducing Campbell to take treatment, with the result that he was completely cured and had not taken a drink for eight months. Judge Graham reserved his decision, pending an investigation of the "cure." Today he rendered judgment declaring Campbell a competent and ordering the Union Trust Company to pay him the $6,200.

[Joseph B. Lovell in *Montreal* (Can.) *Gazette.*]

A large majority of the members of the Christian Science church have come to it on account of having received many benefits, and they are always willing to testify to the regeneration that has taken place in their lives through its practice and teaching. Mrs. Eddy's philosophy, said our critic, "was a kind of idealistic pantheism." The definition of God as given on page 465 of "Science and Health with Key to the Scriptures" is this: "God is incorporeal, divine, supreme, infinite Mind, Spirit, Soul, Principle, Life, Truth, Love." This understanding of God is not pantheism, and the cures effected thereby do prove to us that her philosophy is right, because the Master said: "Heal the sick" and "Ye shall know them by their fruits." Our critic is also reported to have said: "The trouble with Mrs. Eddy was that she overworked the truth." Did Jesus overwork the truth when he went about "healing all manner of sickness and all manner of disease among the people"? He said: "Ye shall know the truth, and the truth shall make you free."

[Edward W. Dickey in *Los Angeles* (Cal.) *News.*]

One of the fundamental rules of Christian Science practice is: "As ye would that men should do to you, do ye." In keeping with this is a rule never to give aid through Christian Science treatment unless the patient asks for help. There may be some exceptions to this, as in the case of accident when no other aid is near. Another exception may arise when members of the family, who believe in the efficacy of Christian Science Mind-healing, ask for aid for a stricken member when other means have failed and he is unable to ask for himself.

[Written for the *Sentinel.*]

LOVE'S RECOMPENSE.

ISABELLE W. PEMBROOK.

THINK not, faint heart, that thou canst lack
Thy heritage of love,
Since God Himself thy portion is,
Who giveth every child of His
Full measure from above.

Think, rather, that thy brother's need
May greater be than thine,
And that, with self-forgetful heart,
Thou may'st to him God's love impart,
And swell the chord divine.

So shall thine own heart know release
From pain; thy care shall flee.
The sower reapeth as he sows;
The love thou givest overflows
And comes again to thee!

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CHRISTIAN SCIENCE SENTINEL

EDITORIAL

"THE SPIRIT THAT QUICKENETH."

HISTORY informs us that the blessed ministry of healing which our Master instituted when he sent forth his disciples with "the great commission," as it has so appropriately been called, continued to be an important part of the work of his followers in the first three centuries of the Christian era; and no good reason has so far been given for the failure of all who from that time to the present have called themselves Christians, to keep this essential feature of his work prominently in view. Indeed, it seems even more strange that this phase of his ministry could ever be forgotten, when we recall how much of his time was given to the healing work, and how strongly he emphasized its importance in empowering the disciples to cast out evils and to heal all manner of diseases.

Not that he failed to "preach the word; be instant in season, out of season; reprove, rebuke, exhort with all long-suffering and doctrine," but he made his preaching practical, made it something for every-day use and help, rather than an outward observance of the letter of the Mosaic law while the inner man was as a whited sepulcher, full of all uncleanness. Wherever he turned, multitudes of the sick and suffering ones of earth thronged about him or were laid at his feet by their friends, and Matthew tells us that "he was moved with compassion on them, because they fainted, and were scattered abroad, as sheep having no shepherd." They had received the "letter" in abundance, but their barren lives still lacked the potent touch of "the spirit that quickeneth."

Down through the generations these same conditions have been the unsolved problem, because mankind have failed to lay hold on the healing and saving truth that was ever close at hand. The word has been faithfully preached; but the "seamless robe" has been rent, and millions of despairing ones who based their hope of heaven on their belief that God saves from sin, have cried out in their anguish. "Is there no balm in Gilead; is there no physician there?" forgetting or ignoring the great Physician "who healeth all thy diseases," because they had been taught that "the day of miracles is past."

It was because in her own extremity she had experienced the power of God to heal in answer to the prayer of right desire, that Mrs. Eddy's heart was stirred to save the multitude of suffering ones enslaved by their own beliefs, and why, as she tells us, she "pressed on through faith in God, trusting Truth, the strong deliverer, to guide [her] into the land of Christian Science, where fetters fall and the rights of man are fully known and acknowledged" (Science and Health, p. 226). How faithfully she performed her self-imposed task, healing and teaching until the influence of this saving truth has compassed in ever widening circles the civilized world, has been freely acknowledged in the weeks just past.

And this work is still going on, for the seed has been faithfully sown, and today we are reaping the fruits of years of unceasing toil and faithful vigil on the part of our Leader. Every week new voices are testifying to the power of God to save from sickness, and that they have found Him "a very present help in trouble." The question it behooves every Christian Scientist to ask himself is this: Am I faithful to my trust? If our daily walk and conversation are telling to those about us the change that has been wrought in us through this healing, saving truth, if we are ready to give the "cup of cold water" and the "bread of life" to those who are thirsting and hungering for a present-day salvation from the ills of the flesh, then, and then only, can we honestly answer this question in the affirmative.

There is only one condition imposed. Mrs. Eddy tells us in Science and Health (p. 242): "The finger-posts of divine Science show the way our Master trod, and require of Christians the proof which he gave, instead of mere profession." There must be no division of the "seamless robe."

ARCHIBALD MCLELLAN.

THE MOUNTAIN AND THE MUSTARD SEED.

THE use of exaggeration for emphasis or rhetorical effect is very common to imaginative writers. It is a figure of speech in which, as Macaulay has said, we may make a statement that is not literally true, without any thought or possibility of deceiving any one. These forms of expression are very familiar, and as generally understood they may be said to be unobjectionable; nevertheless, they who think that Christ Jesus was aiming at such rhetorical effect when he made declarations of truth which to material sense may seem not only impossible but ridiculous, as for instance when he said: "If ye have faith as a grain of mustard seed, ye shall say unto this mountain, Remove hence to yonder place; and it shall remove," sadly fail to apprehend his teaching as understood in Christian Science.

In the light of Christian Science, this statement of the Master, together with many kindred ones, is seen to be a simple declaration of the truth and wholly free from hyperbole. It expresses nothing more or less than the provable sovereignty of spiritual truth, and it needs no advocate or apologist. Those who accept the proposition that matter and its conditions, disease and death, are real, the manifestation of the divine will and activity, and then assert their belief in the miracles of Christ Jesus, fail to realize the inconsistency of their position, and in fact unconsciously precipitate chaos so far as is possible. The miracles of Jesus can never be clearly understood save as one apprehends and is loyal to his teachings; and it is in its maintenance and demonstration of this assertion that the vantage of Christian Science inheres.

Few would question the teaching that "Mind and its formations can never be annihilated" (Science and Health, p. 245). But, if this be true, everything that Christ Jesus overcame by the word of Truth must be classified as of the nature of untruth; that is, error, unreality. Knowing this, and that Truth has dominion over error's every claim, Christ Jesus could speak "as one having authority," and knowing this, the true Christian Scientist can emulate his example "with signs following."

Thought of materially, the mountain referred to stands for a tremendous inertia. As a symbol of human conditions it stands for the persistent pressure of heredity and habit, the drift of the centuries of false belief, and constitutes a seemingly irresistible argument for the hopelessness of human redemption. In the light of Christian Science, however, it is found to be but a gigantic falsity, and thus apprehended, its nothingness in the presence of Truth is understood, and the possibility of removing it through the attainment of right consciousness is as manifest as is the possibility of dispelling darkness by the light of a taper.

A grain of Truth is more than a match for the mightiest, the most assertive error, and we can rejoice, therefore, though seemingly hedged in by the towering heights of assertive false sense, even as did Paul and Silas in prison. By the world they were adjudged undone, the hopeless victims of an impending doom, while in fact they were at the opening door of a stupendous opportunity. They had the spiritual perception to see this, and consequently their song was as spontaneous as the lark's.

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The true believer is always buoyant. He knows that the seemings of sense count not at all with Truth, and the inspiration of this fact holds up his hands and gladdens his heart. Even the beginnings of faith are "mighty through God to the pulling down of strong holds; casting down imaginations, and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ." This the Master taught and proved, as did his disciples, and this is the supreme contention of Christian Science.

JOHN B. WILLIS.

SPIRITUALITY.

IN searching the dictionary for definitions of the word Spirit and its derivatives, the student of Christian Science cannot fail to observe that very few of these relate to the divine nature or its manifestation in man and the universe. This reminds them very forcibly of their indebtedness to their Leader, Mrs. Eddy, for her scientific discovery of the nature and qualities of Spirit, God, and her broad application of spiritual facts to human experiences. Here it may be well to give Webster's definition of the word spiritualize: "To refine intellectually or morally; to purify from the corrupting influences of the world; to give a spiritual character or tendency to." All of this is good, as far as it goes, but it stops short of the teaching of Christian Science, that in the true sense God alone is Spirit; hence, to spiritualize must mean to make Godlike.

The proposition admitted that God is Spirit, it follows that Spirit must be good and good only. Mrs. Eddy says, "There are evil beliefs, often called evil spirits; but these evils are not Spirit, for there is no evil in Spirit. Because God is Spirit, evil becomes more apparent and obnoxious proportionately as we advance spiritually, until it disappears from our lives" (Science and Health, p. 205). Spirit is thus seen to be symbolized by light, which reveals all things and is an unceasing demand for purity. Nor is this all, for Spirit is also synonymous with all that represents the divine nature,—with Mind, Soul, Life, Truth, Love, and intelligence.

Spirituality is, therefore, a life-giving quality, and not, as some suppose, a mental condition lacking in vital force and what is called physical strength: else would not the prophet have bidden us trust in the Lord forever, because that in Him is "everlasting strength." Happily, humanity is awakening to the fact that a man's strength is in proportion to his purity,—right thinking and right living,—and not to his muscular development. It is also finding out, through the teachings of Christian Science, that spirituality not only means goodness, but also intelligence, clearness of vision in all that makes for the progress of the race. The one who labors unselfishly and with pure motives for the good of others, is spiritually minded, whether this is generally admitted or not; and well is it for him and the cause for which he labors if his understanding of spirituality is based upon divine Principle, so that he may work somewhat as God works. It of course goes without saying that in Christian Science spirituality and health, moral and physical, are inseparable.

It has too long been believed that spirituality means what some one has called "other-worldliness,"—that is, a mental condition which expects to realize all good by passing to another sphere; but Christian Science teaches that here and now the kingdom of God is to be known and its laws obeyed, and in this attitude we find not only unnumbered opportunities to be good, but to be happy and successful as well. Normal, healthful thought makes the very most of each opportunity; it does not despise the most ordinary duties, but sees in all a way to unfold the latent capabilities of man, as divinely bestowed, and in performing each task strives to respond to the Christ demand for perfection.

It should never be forgotten that spirituality is not to be gained by dreaming, but by doing! Joseph's brethren called him a dreamer, but he was the most intensely practical man of his age, and Pharaoh witnessed to the reason for this when he said to his servants, "Can we find such a one as this is, a man in whom the Spirit of God is?" and to Joseph he said, "There is none so discreet and wise as thou art." A greater than Joseph stilled the tempest, fed the multitudes, healed the sick, and raised the dead, through his pure spirituality, his reflection of the divine nature. What are we, as his professed followers, doing toward this end?

ANNIE M. KNOTT.

AMONG THE CHURCHES.

MONTCLAIR, N. J.

Tomorrow morning [March 12] at eleven o'clock First Church of Christ, Scientist, will hold the first service in its own edifice, having acquired by purchase the property of the First Baptist church on South Fullerton avenue, near Bloomfield avenue. Almost immediately after the Baptists took possession of their new building early in February, the Christian Scientists began the renovation of their newly acquired church, and have in many respects altered the interior appearance of same by a change of color scheme and the addition of new furnishings.

The Christian Science movement was first established in upper Montclair about 1898, when meetings were held in private houses. In 1899 it was deemed advisable to hold the meetings in Montclair, because of its central location, and in 1900 Arcanum Hall was rented. The church was organized in October, 1901, with a membership of seven, and duly incorporated, Oct. 13, 1902; since which time it has had a steady growth in its membership and influence for good.—*Montclair Times.*

BIRMINGHAM, ALA.

Yesterday [March 13] at sunset the corner-stone for the new First Church of Christ, Scientist, of Birmingham, was laid with simple ceremony. Present were the Readers and officers of the church, the building committee, and two charter members, and they placed in position the copper box containing copies of the Bible, "Science and Health with Key to the Scriptures" by Mary Baker Eddy, and of all of the other publications of the Christian Science church.

The new structure will be located at the corner of Eleventh avenue, south, and Twenty-first street, where the church owns a very desirable lot one hundred and twenty-five feet by one hundred and fifty-seven feet in one of the choicest residence sections of the city. The design will be colonial. It will cost when completed between seven and eight thousand dollars, and is considered only a temporary structure to meet the present needs of the congregation.

Ag.-Herald.

MIAMI, OKLA.

The Christian Scientists of Miami have recently bought property on the corner of Second and Olive streets, with the intention of building a church home in the near future. The interest manifested in Christian Science during the past year has been greater than at any time since the church has been organized. They are at present using the Latter Day Saints church on Oak street.

Ottawa County Beacon.

NEW PAMPHLET.

A new pamphlet entitled "Christian Science: Its Divine Authority," a lecture by Bliss Knapp, has just been issued by The Christian Science Publishing Society, and is now on sale. Thirty-five pages. Price, single copy, five cents.

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THE LECTURES.

GLASGOW, SCOTLAND.

Bicknell Young lectured on Christian Science at the Queen's Rooms, Feb. 13. The remarks by the chairman, A. H. Pettigrew, Esq., in introducing the lecturer, were in part as follows,—

These lectures on Christian Science are given for the purpose of endeavoring to leaven the thought of the community with a more accurate knowledge of Christian Science, and to offer testimony to facts regarding the life and work of its Discoverer and Founder, the Rev. Mary Baker Eddy. Now I wish to say that, so far as I myself am concerned, I am not a Christian Scientist. I am here, however, to listen, to learn, and I hope to profit. I am sure that if every man and woman here tonight has come with the same open mind, with the same receptive heart, I know sufficient about Christian Science to prophesy that they will go away much benefited.

I would like to say that the first time I came in contact with Christian Science was about four years ago. My attention was drawn to an extraordinary change that had taken place in a dear friend of ours. My wife and I, without collusion of thought, without comparison of impression, agreed that something wonderful had happened to her. While the same woman outwardly and visibly (except that her physical appearance had vastly improved), I should have said that mentally and spiritually she was a changed woman. A joy in living had evidently come to her; and we wanted to know the reason why. And I may tell you in a word that it turned out to be that she had been brought into close personal touch with Christian Science and had become a Scientist. This is not the only instance. I have met very many since then who to my personal knowledge have benefited not only in body,—for that is the last thing I should say even a Christian Scientist should seek,—but in heart and mind; and I make this confession, although as I said at the beginning I cannot claim to be a Christian Scientist, that I am ready to confess gratefully that I also have benefited from the little study I have been able to give to it.

For myself I may say that a new light has been thrown on the revelation that Christ has given to us of the Father, on that relationship which Christ has revealed to us as existing between God and His people. In every hymn we sing in church now, I seem to find a proclamation of the truths that Christian Science teaches. In almost every passage of the Bible, as in every sermon, I find the same revelation of Truth, a revelation, I confess, I was blind to before I learned the little I have of Christian Science. Beyond that I have not gone; but I am perfectly certain that if we—I or any one else—were to devote ourselves to the cultivation of the faith necessary to establish an absolute confidence in God,—and I am sure if we studied Christian Science this would be the outcome,—it would bring about a happiness of life and peace of mind and heart, and comfort and consequent health of body, which would go a long way toward elevating the race to that point of perfection of manhood and womanhood which I, for one, believe God means them to enjoy.—*Correspondence.*

REDLANDS, CAL.

Bliss Knapp spoke before a large audience at the Contemporary Club last evening [Feb. 14]. He was introduced by J. J. Suess, who said in part,—

No great religious movement of recent times has made such rapid progress as has Christian Science, and perhaps never in the history of the world has a religious movement drawn a more intellectual or higher class of people within its fold than has this movement. Personally, I have never heard a Christian Science lecture, have read but little of its literature, but I have been much impressed by the class of people who profess this belief, and more impressed by their lives and actions. We read in Holy Writ that "by their fruits ye shall know them," and as far as my experience goes, Christian Science can afford to stand by this test.

Some years ago I attended in Los Angeles one of the so-called weekly testimony meetings, and many people testified of the great benefit they had received in sickness and trouble. I knew some of those who testified, and the evidence to me was convincing. When I left the meeting, I felt that these people had something real that to them was a great blessing,—something that had made their lives brighter and richer. Whatever our beliefs or views may be, any movement that helps some suffering human being, that makes the lives of those believing it richer and happier (and I know some that it has), lifts the world to a higher level and is entitled to our respect. I am glad of the opportunity to hear a lecture on this subject.

Redlands Review.

SAN ANTONIO, TEX.

William D. McCrackan, M.A., delivered a most delightful lecture to the people of San Antonio yesterday afternoon, Feb. 19, at Beethoven Hall, on the subject "Christian Science: A Religion of Progress." There were fifteen hundred persons present. He was introduced by J. A. Eskridge, a young lawyer of this city, who said:—

In my opinion the greatest epoch-making moment in the nineteen centuries separating us from the birth of Jesus was that moment when what we now know as Christian Science was founded and its promulgation begun. I believe Christian Science to be the greatest active, vital, pulsating force today for the restoration of "on earth peace, good will toward men." This statement is not from an enthusiastic supporter of this religion, for I have not been able to grasp its teachings sufficiently to accept it in its entirety. With some of us it has long since become impossible to accept without question all of the dogmas of orthodoxy. Some of the constructions placed on parts of the Bible by the clergy of the past and present will not stand the searchlight of investigation, and yet our training has been such that it is difficult to break away and to accept Jesus at his word when he proclaims, "Take up thy bed, and walk." We have been accustomed so long to believe that the days of God's power in this regard are passed, that we find it extremely hard to believe that He any longer exercises His power.

But, my friends, we should congratulate ourselves that the world is growing more and more tolerant; that there is less of religious bigotry, that there is a well-defined and growing disposition to search for the truth, even though our search takes us outside of the beaten paths. Do you remember that only three centuries ago there was a learned gentleman going about from city to city, lecturing on religion and philosophy, and that because he made statements and drew conclusions not in accord with the established belief, he was thrown into prison, and finally burned at the stake? I am safe in assuring our friend that he is in no danger in San Antonio of suffering the fate meted out to Bruno.

Though I have upon my desk a copy of "Science and Health with Key to the Scriptures," though I have sat at the feet of lecturers and have engaged in many conversational discussions with reference thereto, still I know very little of the tenets of this religion. But of the results on the lives of those who have embraced it I am somewhat informed, and I am prepared to say that in my opinion not all the poetry written before and after Shakespeare, including that of the great master himself, can tell of the beauties

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of this religion; not all the music written since time began, if executed in one soul-stirring strain, can equal the rhythm and harmony shown in the lives of those who are disciples of this faith; not all the softest shades and most delicate tints in the paintings before and after Rembrandt, including his own masterpieces, if blended upon one great canvas, can illustrate the beauty, the sweetness, and gentleness of character of her who founded this old, old religion anew.

Correspondence.

LECTURES TO BE DELIVERED.

Unless otherwise stated in the notice, it is assumed that the lecture will be given at 8 p.m.

Alameda, Cal.—William D. McCrackan, M.A., Unitarian Church, Grand street, near Santa Clara avenue, 3 p.m., April 16.
Bellingham, Wash.—Bliss Knapp, Beck Theater, April 10.
Boise, Idaho.—Bliss Knapp, Breach's Hall, 8:30 p.m., April 7.
Cripple Creek, Col.—William R. Rathvon, April 7.
Denver, Col. (Second Church).—Willis F. Gross, Auditorium of First Church, 14th and Logan streets, April 4.
Eau Claire, Wis.—Prof. Hermann S. Hering, Church Parlors, Gray and Farwell streets, 8:15 p.m., April 13.
Eugene, Ore.—William D. McCrackan, M.A., W. O. W. Hall, Eighth and Lincoln streets, April 10.
Everett, Wash.—Bliss Knapp, Church Edifice, April 11.
Flint, Mich.—Prof. Hermann S. Hering, Stone's Opera House, April 11.
Fort Smith, Ark.—Francis J. Fluno, M.D., April 9.
Greensburg, Pa.—Prof. Hermann S. Hering, St. Clair Theater, 3 p.m., April 9.
Guernsey, Channel Islands, Eng.—Bicknell Young, St. Julian's Hall, 2:30 p.m., April 16.
Hartford, Conn.—Rev. Arthur R. Vosburgh, Parsons Theater, 3 p.m., April 9.
Herkimer, N. Y.—Frank H. Leonard, Grant Opera House, 4 p.m., April 9.
La Porte, Ind.—Clarence C. Eaton, Phœnix Theater, 3 p.m., April 9.
London, Eng. (First Church).—Bicknell Young, Fulham Town Hall, April 20.
Los Angeles, Cal. (Fourth Church).—Willis F. Gross, Simpson Auditorium, 3 p.m., April 9; 8 p.m., April 10 and 11.
Middletown, N. Y.—Rev. Arthur R. Vosburgh, Linden Hall, April 10.
Pasadena, Cal.—Willis F. Gross, Church Edifice, Oakland avenue, April 13.
Pine Bluff, Ark.—Francis J. Fluno, M.D., April 11.
Pocatello, Idaho.—Bliss Knapp, Auditorium, April 6.
Punxsutawney, Pa.—Frank H. Leonard, Jefferson Theater, 8:15 p.m., April 13.
Salamanca, N. Y.—Rev. Arthur R. Vosburgh, High School Auditorium, 3:15 p.m., April 2.
San Bernardino, Cal.—Willis F. Gross, Opera House, April 14.
San Francisco, Cal. (Second Church).—William D. McCrackan, M.A., Valencia Theater, Valencia street between 13th and 14th, April 13.
San Jose, Cal.—William D. McCrackan, M.A., Victory Theater, April 14.
San Rafael, Cal.—William D. McCrackan, M.A., Red Men's Hall, 803 Fourth street, April 16.
Santa Ana, Cal.—Willis F. Gross, Church Edifice, Sixth and Sycamore streets, April 14.
Seattle, Wash. (First Church).—Bliss Knapp, Moore Theater, 3 p.m., April 9.
St. Paul, Minn.—Prof. Hermann S. Hering, Auditorium, Sunday afternoon, April 16.

TESTIMONIES OF HEALING.

Early in the year 1903, my husband went with an acquaintance to hear (as the man said) "some new doctrine called Christian Science." My husband was impressed with what he heard at First Church, London, and told me he would like to go again. He did go again and again, for the more he heard of it the more he wanted to hear. I was sorry for this, as we were members of the Church of England, and I feared he was being attracted by one of the many new sects which come and go; but my faith in God comforted me, and I knew He would not let him go wrong.

At this time I was in a bad state of health and was going to a doctor for a stomach disorder with accompanying troubles, also visiting an oculist, as I had cataracts growing over both my eyes. The next time I was going to the doctor my husband asked me if he might give me a *Sentinel* to read, as I had a long wait and I always liked to have some reading with me, though I could only read large print, and in a very good light. Sometimes I could not manage to see even then, but I always held a paper as though reading, as it prevented people talking to me. I did not at all like to take the *Sentinel*, but I did not like to refuse either. The next time I went I had no objection to taking it, and next time I found myself quite interested in reading it.

This went on for two or three months, till late in May my condition became worse than it had been during the eight months I had been going to the doctor. I was indeed quite prostrated, and was compelled to give up work, which caused anxiety to both my husband and son, and they consulted as to what should be done. They wanted me to go away for a change; but as that was impossible in my condition, I consented to be taken out into the country by easy stages, to try what fresh air would do for me. So we started, my husband and I, by a tram car which passed our house, intending at the end of that journey to take another going farther out. I might mention that the conductor on this first car waited patiently while I got up, for it was slow work in my weak state.

My husband had taken along a good supply of *Sentinels*, and as soon as we had started I found myself enjoying the reading. A little later the thought came to me, "Well, it seems that God heals people now as He did in Jesus' time. I know that God is no respecter of persons and will heal me as He has many others." I resolved to ask my husband to take me to the church, that I might ascertain how to get healed, and at that moment I was healed of the weakness, for to my surprise I found myself getting down from the tram car quickly at the end of the journey, and I quite enjoyed a walk for about half an hour. I did not want to go any farther, but to return home, and on reaching there I found myself running up the stairs, then I bustled about and prepared tea.

All this time we had not spoken a word to each other about what had occurred, we were both so surprised; but as we were sitting over that memorable tea, my husband said, "It seems to me that you are healed." I answered, "It must be so, but I cannot make it out." He then wrote to a practitioner, who quickly made an appointment which I gladly kept, and with the resolution that, as God is the healer, I would take with me all my ill-health troubles. I recounted to the practitioner that for the previous thirteen years I had had, among other ills, rheumatism, one attack having confined me to my room for eight weeks and for a considerable part of the time I was unable even to turn myself in bed. The practitioner explained something of Christian Science to me, and commenced treatment, asking me to come again in a week. My husband bought a copy of Science and Health, which we read and studied together, and we also attended the Wednesday and Sunday meetings at First Church.

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After the third or fourth treatment the practitioner gave me the book "Christian Healing," by Mrs. Eddy, and I opened it as soon as I was seated on the 'bus going home. To my dismay, I saw that some of the paragraphs were in very small print, and my first thought was to read the large print and leave the small; then I thought that if God was to heal my eyes I must be obedient, and He would help me. I began to read, and at once the pain in my head and eyes started. Still my thought of the need of obedience prompted me to continue, and after the pain had seemingly done its worst, it left me suddenly just before I reached the end of that journey. I found afterward that it was the end of the cataracts, for I did not again have a return of the pain, and since then have had no trouble with my eyes. Some time after I happened to come across a Bible which I had discarded some years before, as the print was too small; but I opened it and found that now I could read it.

In January, 1904, I had an attack of rheumatism, and after working to overcome it for about a week, I was healed instantaneously at the communion service Sunday evening. I went there in great pain, but came out free and have remained so ever since, and that is over six years. I found it took much longer to overcome influenza, and for some three or four years it continued to assail me; but each time it was mastered by Christian Science in about a day, where in all the former attacks I had been kept in bed for more than a week each time. During the seven years since my first healing Christian Science has been the physician in our family, and has met the need of healing in many forms. I am indeed thankful to God for giving us our revered Leader, Mrs. Eddy, who through her consecrated life has been able to lift me from the bondage of sickness and also to give me a better understanding of God as a very present help in every trouble.

MRS. SUSAN LOCKETT, London N., England.

I desire to tell to the world what Christian Science has done for me. About thirty years ago I was taken with a severe pain in my stomach, which gradually grew worse. It continued intermittently for months, but not until about five years from the first attack was I forced to give up eating any solid food whatever. I dieted rigidly, not being able to drink even cold water, as it caused terrible pain. I lived for three years in this way, during which time I had tried faithfully two home doctors, who gave me no permanent relief, and I was advised by them to go to Boston to a hospital. In Boston I first consulted a specialist, who informed me that I had a growth in the stomach which was likely to cause my death at any time; that I could not have an operation, and that there would come a time when I could not take even the diet on which I was then existing. In two weeks I went to the hospital to consult another specialist, but he gave me no encouragement. He, however, sent my doctor a prescription, which I tried for about two years, not knowing what it was. During this time my eyesight would leave me entirely at times for an instant, and I began to wonder what I was taking. When the doctor told me that it was a poisonous drug, I decided to leave it off; but I found, on making the attempt, that I could not.

At this time a Christian Science friend offered to treat me, that I might be able to leave off the drug, and in a short time I found that I forgot to take it, and that no bad effects were manifested. But the stomach trouble remained the same, and so I continued to follow the rigid diet for eight years, after which I became able to chew meats, but could not swallow any of the solid food. I continued in this way for five years longer, at the end of which time I was advised to try Christian Science, which I did, though without faith. After having treatment most of the time for two years, one of my daughters came home one day and said she wished me to eat a piece of pie. I did so, and no bad results were experienced. From then on I gradually commenced to eat ordinary food, and for some years have been able to eat anything I wished, as I found that my stomach had been healed through the realization of the truth.

Since the healing of the above ailment, eleven years ago, I have had many other proofs of the wonderful healing power of Truth. Some ills have seemed very stubborn, and others have yielded more readily; but I feel very grateful for Christian Science. I am now in my eightieth year, and am earnestly seeking for the light as revealed in Christian Science, and I hope that others whose troubles seem slow to yield will find courage in reading my testimony.—MRS. S. J. OSGOOD, Amesbury, Mass.

An overwhelming sense of gratitude prompts me to tell others of the glorious freedom which Christian Science bestows on all who seek its priceless gifts. Perhaps what I am able to say may bring hope to some poor suffering brother and help him to find the Christ-truth which sets us free, and with that the peace which goes far beyond ordinary mortal comprehension. Two years ago or thereabouts I first heard of Christian Science and in rather a curious way. A friend rang me up on the telephone one day and asked if I would care to give a seat in my office to a friend of his (I am an engineer and at that time my office was larger than I required). My friend said he would vouch for the integrity and so forth of the man he wished to introduce to me; the only thing he had against him was the fact that he was a Christian Scientist—would I mind that? Not knowing anything whatever of Christian Science, I fortunately was quite unprejudiced, and soon my new friend was comfortably installed.

Nothing out of the ordinary occurred for quite a long time, till one day, without knowing exactly why, I ventured to ask a little about Christian Science, and was astonished to hear of a church. I gradually became interested in what I heard, and finally went to a Wednesday evening meeting. My feelings of wonderment can only be understood by those who have passed through the same experience! It was either the work of the devil, as my friend of the telephone message called it, or else it must be absolute truth. So I borrowed "the book," and became still more interested. At this time I was in a very sinful and sorrowful state of mind, filled with fears and erroneous beliefs. How hope did rise in my heart, for I was in dire need of help! If only I could find some man to unburden myself to. And such a one I did find, or rather divine Love sent him to pay a passing call on the friend who shared my office. To that man's keen, clear understanding of Truth I owe more than I can ever tell; but he knows my gratitude, and with his patient help I am slowly learning to "trust Truth, and have no other trusts" (*Sentinel*, July 4, 1903).

I was instantaneously healed of a very evil habit which I had in vain endeavored to conquer in the old thought and I was saved from committing a grievous sin. I used to think that the verse, "Blessed are the pure in heart: for they shall see God," taken with the twenty-eighth verse of the same chapter of St. Matthew, dreadfully hard, and that purity was well-nigh impossible of attainment in this present existence. Yet for years I had longed to be pure-minded. I shall never forget how, while on a bicycling tour on the continent of Europe, I passed through the tunnel in the enclosing hills which at one point of the frontier forms the gate into beautiful Alsace. I emerged from the dark tunnel to view the most perfect scene imaginable, bathed in a glorious warm sunshine and bounded on the horizon by the lovely blue Alsacian mountains. I stood spellbound, and gazing at this landscape I seemed to realize a little of the beauty of purity, and was so overwhelmed with my own sense of impurity that my knees sank beneath me. Now I

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know that "the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death," and with the Father's help I can and will demonstrate this truth more and more, as He gives me better understanding.

Although in the first instance I did not come to Christian Science for physical healing, I have received not a few benefits in this way. A bowel disorder in a very aggravated form has been entirely healed. A skin disease which a leading physician told me was one of the worst cases he had ever seen, was gotten rid of in two or three treatments. A liver affection has yielded to treatment, and troubles me no more. Rheumatism has gone, and though it has tried to get a hearing once or twice, I have been able to turn my face from it. Formerly a very heavy smoker, I can honestly say that I have had no desire to smoke since about three weeks after I really became a student of Christian Science. Under treatment I have been able to leave off glasses which I had worn for certainly over twenty years, and nice thick pebbles they were; but I am fast being freed from the belief that my Father ever gave me anything but perfect sight.

For my regeneration—there is no other word for it—I am indeed deeply grateful, and it is glorious to feel that one can really show one's gratitude, not so much by words, which are so inadequate to express what is in one's inmost heart, but by striving to live the life, to demonstrate the oneness of man with God.

CHARLES LE MAISTRE, London, England.

About three years ago I was suffering greatly from boils, there being five well-developed ones in the pit of the left arm. At midnight a Christian Science practitioner was called upon for help, and at eight o'clock in the morning there was just one small red mark to be seen, and no soreness remaining. I have had many proofs of the power of divine Truth, as shown through the understanding of Christian Science, and I am exceedingly grateful to God, and to our Leader, Mrs. Eddy, for giving to us "Science and Health with Key to the Scriptures."

MILTON F. HARRIS, Chicago, Ill.

It would be impossible for me to tell of all the blessings which Christian Science has brought me in the past six years, for I have been healed of many ills. In January, 1908, I was healed of a very severe attack of illness. My little boy, who was then four months old, had the same trouble first, and one morning, as he seemed very low, we sent a telegram to a Christian Science practitioner. In half an hour he was resting quietly, and in a few days he was quite well again.

There are no other Scientists in our little town that we know of. My husband and I study the Lesson-Sermons through the week and Sundays, and we find them a great benefit to us, also the *Sentinel*, *Journal*, and *Monitor*. My heart goes out in gratitude to God for this blessed truth, and to Mrs. Eddy for being spiritual enough to grasp it and reveal it to the world.

MRS. EMMA BAILEY, Chadbourn, N. C.

It is with a deep sense of gratitude for what Christian Science has done for me that I give my testimony. It is a little over two years since Christian Science was brought to my attention. I needed it years before, but did not realize it then. I was instantly healed of a chronic stomach disorder, and while reading Science and Health my eyes were healed and glasses that I had worn for ten years were laid aside. The oculist had told me that I would always have to wear glasses, as I had strained my eyes very badly. The next ill to go was hay-fever, of long standing. I had suffered agonies with this trouble, and had tried many doctors, who held out absolutely no hope of my ever being free from it; but now I can say to other sufferers, Take courage, and not only believe but know that there is absolute help for you; that God is omnipotent good. Severe headaches, from which I had suffered since a small child, were slower in yielding because of fear, but it has been a long time since I have had one, which is a great blessing.

My little girl, three years old, was healed of acute lung trouble by absent treatment. She was to mortal sense a very sick child, and her healing seemed wonderful to me, as not one drop of medicine was used. She is now five years old and attends Sunday School. She loves to go, and often asks me to read Science and Health to her. Is it any wonder that we both love God, and that my heart feels the deepest gratitude to dear Mrs. Eddy for all the benefits and blessings received?

I am daily striving to overcome faults and thoughts that are not right, but I know that as I prove faithful, and as I hopefully take up my cross and realize more and more the presence of Christ, Truth, I shall indeed be free. The desire is very strong within me to help others and to spread this blessed truth broadcast. The *Sentinel* is a great help to me.

MRS. HELEN M. MILLS PORTER, Detroit, Mich.

I wish to acknowledge how much I have been benefited by Christian Science. I have been cured of bowel disorder, from which I suffered for thirty years, always being obliged to take medicine; but now I have no need of it. I am thankful for having been led into Christian Science by a loving friend, and grateful to Mrs. Eddy for showing us the way to understand God's promises. Above all, I am thankful to God for what He has done for me.

R. HYNES, Los Angeles, Cal.

I wish to testify in regard to the benefits which I have received in Christian Science, and the great help gained through its treatment. I was healed of appendicitis, as well as other ills, and am very thankful to God for my healing.

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

For three years I had stomach trouble and frequent fainting-spells, but on receiving Christian Science treatment I was immediately healed. I feel very grateful to God for Christian Science.

ELIZABETH JOHNSTON, Los Angeles, Cal.

I wish to give my testimony in regard to benefits derived from Christian Science treatment. I had a severe cold, affecting my lungs, which was relieved almost immediately and was entirely cured in two treatments. For this healing, and for many other blessings, I am indeed thankful to God.

LOIS CATHARINE JOHNSTON, Los Angeles, Cal.

The budding of a common flower elicits no special interest, unless it is seen as an expression of God. My experience in Christian Science has been so ordinary that to fulfil the office of a testimony it must be viewed in the light of the great "amen" of God's purpose. Deprived of home influences at an early age, my impressionable nature was fertile ground for the seeds of wild oats, which were sown and reaped. During all the years of husk-feeding, there was one place kept fresh in my heart,—the faith I had in prayer. Many times I turned in childlike faith and asked God for my desire, and received it.

I always felt that He had a particular care for me, and I have since learned that He has such care for all His children. When ambition in life began to appear, I found one bad habit a hindrance, and I stopped smoking. Then there came a sweet influence into my life. A woman offered me a book, which I took and read. The book was "Science and Health with Key to the Scriptures" by Mrs. Eddy.

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It was very helpful reading, and it commenced to heal me at once, where I needed healing most,—the heart. In Mrs. Eddy's hymn, "Feed my Sheep" (Poems, p. 14), we read:—

Feed the hungry, heal the heart,
Till the morning's beam;
White as wool, ere they depart,
Shepherd, wash them clean.

A great change had come to me. I had turned to the Father and He was there,—the Lord of hosts, and the hosts of the Lord to help me on. Shortly after, I realized that I needed physical healing. Being in the South and taken with a fever, and not having then a demonstrable knowledge of Christian Science, I telegraphed to New York for treatment and was healed in a night. So the new birth goes on—the birth which "begins with moments, and goes on with years; moments of surrender to God, of childlike trust and joyful adoption of good" (Miscellaneous Writings, p. 15). I have found each surrender to God a sweet and honorable one. My gratitude is a song in my heart, finding expression in a better life. I thank the Father, who was always near, and I am grateful to our dear Leader, who has given to the world and to me the priceless text-book of Christian Science.—FRED C. HOUSE, New York, N. Y.

It is with a heart full of love and gratitude to God that I give my testimony, trusting it may help others. In 1905, my eyes were permanently healed through Christian Science treatment. This was a complete and most beautiful demonstration, for which I have always been very thankful; but above all else I am grateful for the spiritual awakening to a right understanding of God and man as His image and likeness.—MINNIE MARTZ, Tipton, Ind.

Our daughter, Minnie Martz, was about fifteen years of age when she was obliged from pain in her head to wear glasses, and they had to be changed every year or two until five years ago, when she was entirely healed in Christian Science.—MRS. N. S. MARTZ, Tipton, Ind.

I am very grateful to Mrs. Eddy for all the Christian Science literature. I read in the 1910 January *Journal* the poem, "As they went they were cleansed," and I feel it a duty and pleasure to say how thankful I am to God for my own cleansing and healing from rheumatism, biliousness, corns on my feet, and an affection of the ear. It is my desire to show my gratitude by trying to live nearer to God and by striving to overcome error for myself and others.

MISS M. J. JORDAN, Rolston, Yorkshire, England.

I wish to testify to the help that my family and myself have received through Christian Science. It is about seven years since we first got interested in this wonderful truth, and from that time on it has been our only remedy and has helped us in every way. I myself came out of what seemed to be blood-poisoning, in a very short time. I only lost three days' work through it, and two of my toe-nails fell off; but I was healed at once, and many other things were overcome in a very short time. When we first came into Science my daughter was troubled with severe headaches, which came once or twice a week, but now she only has slight attacks once in a great while, and she has never had a treatment, outside of what she has done for herself. She is now over thirteen years old. We are all very thankful to God, and to our Leader, Mrs. Eddy.

H. C. SHAAK, Pottsville, Pa.

Before I learned of Christian Science I was very miserable with female troubles, at times suffering terribly. I had taken almost all kinds of medicines that were recommended for these ailments, without any permanent relief; but, thanks to Christian Science, I did get relief without resorting to any material means. When Science and Health was loaned to me by a friend, I was ready for it. I never doubted its truth at all, and was soon healed of my ailments by reading it.

It is twelve years since I first knew about Christian Science. During that time it has not all been smooth sailing, but Truth has always conquered in the degree that I have clung to its teachings. I have had treatment several times, and the practitioner was very patient in trying to get me to see the right way. After having suffered so many years, I am indeed grateful, and wish to add that Christian Science has not only benefited me physically, but mentally as well. No one could help but feel better after reading "Science and Health with Key to the Scriptures" by Mrs. Eddy, and no money would buy my book if I could not get another copy. My mother also has been greatly helped by reading Christian Science literature. She is almost seventy-four years old and is in perfect health. I am grateful for all the help and encouragement I have had in many ways.

Words cannot express my gratitude to our dear Leader, Mrs. Eddy, through whose loving guidance the way has been made so plain. I can only show my deep gratitude by consecrating myself to God and striving each day to live nearer and follow closer the truth, and to let that Mind be in me which was also in Christ Jesus.

MARY ALICE MUIR, Freewater, Ore.

About nine years ago, when living in Wisconsin, I was asked to give a little reading at a social gathering, and chose for the entertainment of my friends an article by a well-known humorist, which had recently appeared in a magazine. How those present laughed and clapped their hands as I read the statements concerning Christian Science practitioners! Since then I have been only too glad to welcome into my home one of these practitioners, and have gladly taken a long journey to see one in her office.

It was when I was suffering from a stomach disorder, living on a very restricted diet, and taking medicine before and after meals, also at bedtime, that I first tried Science treatment, and in a few weeks was able to eat all kinds of food. The doctors said I had also an incurable disease of the kidneys which had come from a former illness, but this too was healed in Christian Science. In the spring of 1909, while in San Francisco on my way home, I was taken violently ill and had all the painful symptoms of acute lung trouble. I was at a hotel, and sent my son to enquire at the office for the Christian Science reading-rooms. The clerk kindly asked if I wanted Christian Science help, and in a few minutes a practitioner was reached by telephone. I was soon asleep, and a few hours later the practitioner came to see me. Although I then seemed to be a very sick woman, I was able next morning to start on my long journey back to Illinois. I spent that day in gratitude to God, knowing that if I had relied upon material remedies, as I had on a previous occasion before coming into Science, I would have spent weeks in the hospital with the customary heavy expense.

I have also learned that God governs all our plans for good. I have had a son who had been estranged, restored to his home and affection for me through Science. This truth has proved a great help to me in financial affairs. I used to wonder how people could talk so much about Mrs. Eddy, and now I think there is no Hall of Fame too great for her name to occupy an honored place therein. I send this with love and gratitude for all the help received.

MRS. MARY J. MILES, Pleasant Plains, Ill.

From early childhood I was in bondage to headaches and nervousness, and although many remedies were tried, there was no permanent relief. This condition rapidly grew worse, until in 1905, while in the sophomore class of the high school, a noted physician told me that I must give up

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all hope for further education; that I must leave school at once, as a complete change and rest was necessary. I was suffering from violent headaches, frequent attacks of fainting, a throat trouble for which there had been two operations, and various other forms of ill health.

While visiting a friend whom I had not seen for some time, and who had been wonderfully helped by Christian Science, I witnessed the healing of her baby. This friend saw my need of help, and took me to a practitioner for treatment. I was greatly benefited by the first treatment, and was soon perfectly and completely healed. Today I am well and strong, have been enabled to continue my studies at school and later to take a business position, and I am more happy than I have ever been. In May, 1908, following a business panic, when I was well able and qualified to work, there seemed to be no place for me, but with help in Christian Science a business position was obtained. For these demonstrations of divine Love, as revealed in Christian Science, I am truly grateful.

MAYBELLE A. WALLIS, Boston, Mass.

Christian Science has done much for me, and I wish to express my gratitude to God, and to the woman who has given to the world this understanding of the Scriptures, which did not mean much to me before I became acquainted with this teaching. Christian Science is helping me to overcome some very grave faults, which I had always wanted to escape from, but did not know how to go about it. I am very grateful for the Wednesday evening and Sunday services.

I want to speak of a demonstration I made when first coming into Christian Science. I was eating lunch at a restaurant and a fish bone became lodged in my throat. It was very painful and I immediately began to think of several similar accidents of which I had heard. I also feared to cause a sensation around me. Then I realized that divine Love was with me, and that the bone had no power to hurt me. When my fear was overcome, the trouble vanished at once, and I cannot tell of the grateful feeling I had for even the little understanding I had at the time. I am truly thankful for living in an age in which we can learn more and more of God and spiritual law.

MABEL RIDGE, Chicago, Ill.

Christian Science came to me over four years ago, and I consider it a great privilege to tell of the good it has done me. I have been healed of headaches, the healing being instantaneous. The Bible is better understood and dearer to me today than ever before. Its revelations, when I study the Lesson-Sermons, are truly wonderful, and I feel like one treading on "holy ground." Each morning I thank God for another day in which to learn more of His allness and how to have no other god before Him. I am thankful to God, and grateful to that noble woman, Mrs. Eddy, whose writings have done so much good in the world.

MARGARET GOULDING REID, St. Charles, S. C.

ADMISSION TO MEMBERSHIP IN THE MOTHER CHURCH.

The next admission of candidates will be June 2, 1911. Application blanks may be obtained by addressing the Clerk of The Mother Church, and should be returned to him on or before May 10, 1911.

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

Those who have made application for membership prior to Nov. 4, 1910, and have not received notice of election, may communicate with the Clerk if they so desire, and are especially requested to do so before sending in a second application.

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

FROM OUR EXCHANGES.

[*Christian Register.*]

That which gives the Bible unique value and distinction is the fact that, as no other book, it gives us a bird's-eye view of the religious history of the race. That which many liberal critics of narrow view deprecate and condemn in the Bible is one of the proofs of its value. There are in the early records historical errors, moral delinquencies, and immoral teachings which are now silently repudiated by even the most orthodox Jews and Christians. These things show what thousands of years ago men believed and how they behaved. The world in which the patriarchs lived was a world which fitted into the stage of human progress made up to that time. It was in advance of the other forms of religious belief and moral practices among the nations; but the world of the patriarchs transported into the twentieth century would be even more obnoxious to public sentiment than any institution which now exists. These facts honestly set forth in the Old Testament give us a starting-point from which to measure the progress made in the ages which lie between us and that early time.

[From the "Credo" of Rev. Charles Clark Pierce, D.D., Los Angeles, Cal.]

I believe in the changeless love and fatherhood of God, and in the brotherhood of all humanity; in the golden rule as the supreme law of society; in a heaven that begins here upon this earth; in a religion that values men more than money, and deeds more than creeds; in a gospel that has enough truth and love and life within it to unite all the people and all the nations of the world into one great fellowship, and which has power enough to bring health, happiness, and hope to all mankind; in a religion which is inspired with a divine enthusiasm for humanity, in a church which has courage enough to grapple with every human problem, and love enough to cast the devil of selfishness out of human hearts and human society; in the ideals which Jesus Christ held up before the world as the beginning and the end of all true progress; in love as the regnant force, service as the highest achievement, and God incarnate in human hearts and human institutions as the crowning ideal of the age.

[*Standard.*]

One of the tragedies of Christianity is found in the failure of Christians to be Christians. This is not said because we fail to reach perfection; because, ever and again, we come upon those who have been "overtaken in a fault." That is not the serious symptom in our common Christian life. Rather is it the utter and profound indifference shown by so many who bear the name of Christ to everything that has to do with Christ's cause. They show no love for that which Christ loves. They cannot be induced to give or to labor for the advancement of the kingdom of God. Their attitude furnishes no evidence that they care a whit whether or not this world is made over after the thought of God. They are distinctly less generous, less thoughtful, less helpful than are many who make no profession of discipleship and who stand outside the church. Is the church stronger because they are in it?

[*Universalist Leader.*]

The people do not want to be amused or entertained just now, they want something better. The people do not want to know anything about your doubts, brother minister, they want to know what you are sure of. The people do not want to hear a lot of schemes for the reclamation of the world by fiat, they want religion. The people do not want to hear you talk about the great leaders of the world; they want you to lead, and they will follow, if you show them

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that the place where you are going is worth while. If you do not know where you are going, go into retirement and study the map until you do. Know something and affirm it; believe something and proclaim it; don't try to be a human newspaper, gossiping about current events, but speak the truth in love. If you do not know any truth to speak, then keep still! Put purpose and confidence into every message uttered.

[*Watchman.*]

These are days of the critical analysis of the Bible, wherein its composition is examined with microscopical care and the human features that appear in its pages are traced and described and catalogued. The tendency of scholarly attention to those features in the Bible is to make them so evident and prominent that one cannot read the Bible in any other mood than a critical one. It is doubtful if the Bible can be read thus in continuity with devout and receptive spirit such as will produce spiritual impression. One who has given attention to the results of modern criticism of the Bible has passed out of the stage of simple, humble, earnest acceptance of the truth. In such frame of mind one cannot read without note or comment. The Bible as a whole is taken out of his experience. He can take it in spots and draw lessons from its heights and depths, but the charm of the Bible as a religious book is gone. To him it has become literature, and as such has its own interests and lessons.

[Rev. Anson Phelps Stokes, Jr., in *Outlook*.]

The religious experience of Jesus Christ is repeatable. His life may be reproduced in its purity, its power, its divinity, for we are created "in God's image and after his likeness." The spark of divine life fanned into perfection in Jesus is latent in us. It needs merely the right understanding of the Master, and the earnest effort to follow him, to enable us to be among those "many brethren" of whom he was the "first" or the "first-born."

Jesus claimed no power which he did not mean us to share—that there is nothing inherent which separates us from him. We start with the same divine inheritance, the same possible relationship to the eternal Father, the same opportunity of service. The uniqueness of Jesus is not metaphysical. It is mainly the uniqueness of discovery, of self-realization, and of achievement. He was "the first-born among many brethren."

[*Christian World.*]

Until something has gone on within us that transcends words, and until something has come out of us which puts itself into something else than words, we cannot claim to be religious. Speech is never the final form of the spiritual life. And a great deal of what is today wrong with the church and society arises from our habit of putting speech, in its varied forms, at the top, instead of keeping it in its proper place. We are in need here of a great transformation of values, one feature of which will be a new estimate of inwardness, of stillness, of the soul's unexpressed operations, of the deed rather than of the word.

[*Living Church.*]

The expansion of Christian unity means the broadening of our individual and ecclesiastical visions. The limitation of Christian unity is that which we, by our feeble lack of vision, give to the subject. Christian unity will come tomorrow if Christians wake up tomorrow morning and see a big enough vision of it. It will be no nearer a thousand years from tomorrow, if you and I and the men that follow us are content to be partisans, governed by our prejudices. Which shall it be?

SPECIAL ANNOUNCEMENTS.

FROM THE PUBLISHER OF MRS. EDDY'S WORKS.

THE CHRISTIAN SCIENCE TEXT-BOOK, "SCIENCE AND HEALTH WITH KEY TO THE SCRIPTURES."

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

ATTENTION IS CALLED to the new volume, "Poems by Mary Baker Eddy," now on sale. Specially bound; 79 pages.

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

FROM THE EDITOR.

All manuscripts submitted for publication in the *Sentinel, Journal,* and *Herold,* whether articles, poems, or testimonies, and all correspondence relating thereto, should be addressed to the EDITOR, and not to individuals.

FROM THE SOCIETY.

Attention is called to the following reprints printed in Swedish: "Hvad Ar Bön?" "Lagens Välde," "Det Ondas Natur," "Helvete och Himmel," "Människans Gemenskap Med Gud," "Verklighet," "Det Ar En Ström," "Förklaring Af Kristligt Helande," "Den Yppersta Egenskapen I Christian Science," "Underverken," "Det Ondas Ofvervinnande," "Var Väktare," "Riklig Tillgang," "Kristendom Och Vetenskap." Ten copies to one address, prepaid, 10 cents; one hundred copies to one address, 75 cents; five hundred copies to one address, $3.00; one thousand copies to one address, $5.00.

NEW MUSIC.

Two of our Leader's poems, "Shepherd, show me how to go," and "Love," set to music by Frederic W. Root, are now on sale by the Society, and attention is called to the advertisement on the inside back cover page of this week's *Sentinel* for description and price.

A NEW PHOTOGRAVURE.

A new photogravure reproduction of The Mother Church edifices and the Publishing House, with the new parkway in the foreground, has just been made, and is now on sale. The size of the new picture, nine by fourteen inches inside of mat, which is about half that of the larger one, specially adapts it to framing for the home. Price, single copy $1.00, six copies $5.00, twelve copies $9.50.

FROM THE CLERK OF THE MOTHER CHURCH.

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

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

FROM THE CHURCH TREASURER.

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

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THE CHRISTIAN SCIENCE PUBLISHING SOCIETY

The Christian Science Journal

Published Monthly.

Founded April, 1883, by Mary Baker Eddy, Discoverer and Founder of Christian Science, and author of the Christian Science Text-book, "Science and Health with Key to the Scriptures."

This monthly magazine is the official organ of The First Church of Christ, Scientist, in Boston, Mass. In addition to articles, lectures, and testimonies not published elsewhere, it contains a complete list of Christian Science practitioners, and a directory of Christian Science Churches, Societies, and Reading Rooms.

SUBSCRIPTION PRICE, PAYABLE IN ADVANCE, POSTPAID: For the United States, Canada, Mexico, and Cuba, single copy, one year, $2; six months, $1.20. SALE PRICE: Single copy, 20 cents. In all other countries add 40 cents postage for each annual subscription. SALE PRICE: Single copy, 25 cents.

BOUND VOLUMES: Current and past year, cloth, $2.50; half calf or half morocco, $3. On earlier volumes write for prices.

The Christian Science Monitor

Published every afternoon, except Sunday.

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

SUBSCRIPTION PRICE, PAYABLE IN ADVANCE, POSTPAID: For the United States (except in the Boston Postal District), Canada, Mexico, and Cuba, $5 a year, $3 for six months. In all other countries additional postage at the rate of $3 yearly is required. When delivered by carrier through a local news-dealer, 12 cents a week, payable to the news-dealer. In the Boston Postal District, by mail, $7.25 a year. One hundred copies, $1.25; foreign postage additional.

The Christian Science Quarterly

Published January, April, July, and October.

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

TERMS OF SUBSCRIPTION AND SALE: In the United States, Canada, Mexico, and Cuba, 50 cents annually; single copy, 15 cents; 50 copies or more to one address, 12½ cents, each. In all other countries, 60 cents annually; single copy, 18 cents; 50 copies or more, 15 cents, each.

Subscriptions not accepted for less than one year. Subscriptions begin with current quarter unless otherwise designated, and terminate with the last of the month named on wrapper.

Der Herold der Christian Science

Published Monthly.

A magazine printed in German. It contains original and translated articles bearing upon Christian Science, testimonies of healing, also the Lesson-Sermons which are read at the Sunday services in all the Christian Science Churches. Improved and enlarged in 1910.

SUBSCRIPTION PRICE, PAYABLE IN ADVANCE, POSTPAID: For the United States, Canada, Mexico, and Cuba, $1 a year, 60 cents for six months. In all other countries, $1.25 a year, 75 cents for six months.

SALE PRICE, POSTPAID: Single copy, 10 cents; 12 copies, ONE ADDRESS, $1. Foreign rate, single copy, 12 cents; 12 copies, ONE ADDRESS, $1.25.

PAMPHLETS AND REPRINTS

CHRISTIAN SCIENCE: ITS RELIGIOUS PHILOSOPHY. By HON. CLARENCE A. BUSKIRK.

CAUSATION: VIEWED IN THE LIGHT OF CHRISTIAN SCIENCE. By FREDERICK DIXON.

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

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

CHRISTIAN SCIENCE: THE RELIGION OF THE BIBLE. By JUDGE SEPTIMUS J. HANNA.

CHRISTIAN SCIENCE: HUMANITY'S HELPER. By PROF. HERMANN S. HERING. Also printed in Dutch.

ANSWERS TO QUESTIONS CONCERNING CHRISTIAN SCIENCE. By EDWARD A. KIMBALL. Also printed in German.

CHRISTIAN SCIENCE: ITS ADVANTAGE TO MANKIND. By EDWARD A. KIMBALL. A London lecture. Also printed in French.

CHRISTIAN SCIENCE: MAN'S DOMINION OVER EVIL. By EDWARD A. KIMBALL. A Harvard University lecture.

CHRISTIAN SCIENCE: ITS DIVINE AUTHORITY. By BLISS KNAPP.

CHRISTIAN SCIENCE: DEMONSTRABLE RELIGION. By FRANK H. LEONARD.

CHRISTIAN SCIENCE: A RELIGION OF PROGRESS. By WILLIAM D. MCCRACKAN. Also printed in German and in Swedish.

CHRISTIAN SCIENCE: OR, DELIVERANCE FROM EVIL. By REV. WILLIAM P. MCKENZIE. Also printed in French and in Dutch.

CHRISTIAN SCIENCE: THE CHRISTIANITY OF JESUS. By MRS. SUE HARPER MIMS. Also printed in Swedish.

CHRISTIAN SCIENCE IS SCIENTIFIC CHRISTIANITY. By REV. ARTHUR R. VOSBURGH.

CHRISTIAN SCIENCE: ITS PRINCIPLE AND METHOD. By BICKNELL YOUNG. Also printed in German.

THE LOS ANGELES CASE. Testimonials given in Court as to the healing efficacy of Christian Science.

THE CHRISTIAN SCIENCE CHURCH. Its organization and polity. By CAROL NORTON.

SEEKING AND FINDING.
PRAYER AND HEALING.
PRAYER AND CONFIDENCE. Printed in German only.
THE DIVINE NATURE.
UPWARD FOOTSTEPS.
CHRISTIAN SCIENCE: ITS NATURE AND PURPOSE. By BLISS KNAPP. Printed in French only.

PRICE, POSTPAID: Single copy, 5 cents; 12 copies, ONE ADDRESS, 55 cents; 50 copies, $2; 100 copies, $3.50. Orders for above pamphlets may be assorted as desired.

REPRINTS IN GERMAN

CHRISTIAN HEALING EXPLAINED.
CHRISTIANITY AND SCIENCE.
CHURCH BUILDING IN CHRISTIAN SCIENCE.
HELL AND HEAVEN.
LOVE IS LIFE.
MAN'S UNITY WITH GOD.
OUR WATCHMAN.
OVERCOMING OF EVIL.
PRACTICAL RELIGION.
REALITY.
SUPPLY.
THE GENIUS OF CHRISTIAN SCIENCE.
THE GOVERNMENT OF LAW.
THE IMPERSONAL NATURE OF EVIL.
"THE LAST ENEMY THAT SHALL BE DESTROYED."
THE MIRACLES.
THE NATURE OF EVIL.
"THERE IS A RIVER."
WHAT IS PRAYER?

REPRINTS IN FRENCH

CHRISTIANISME ET SCIENCE.
EXPLICATION DE LA GUERISON CHRETIENNE.
"IL EST UN FLEUVE . . ."
LA NATURE DU MAL.
LA VICTOIRE SUR LE MAL.
LE GENIE DE LA SCIENCE CHRETIENNE.
L'ENFER ET LE CIEL.
LE REGNE DE LA LOI.
LES MIRACLES.
L'UNITE DE L'HOMME AVEC DIEU.
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PROVISION.
QU'EST-CE QUE LA PRIERE?
REALITE.

PRICE, POSTPAID: Ten copies, 10 cents; 100 copies, 75 cents; 500 copies, $3; 1000 copies, $5.

MISCELLANEOUS

BIBLES. Clarendon Brevier (01483 x), heavy faced, very distinct type, Turkey morocco, size, 6 1-2 x 4 3-8 inches, corresponding in size and binding to pocket edition of Science and Health. Price, $3.75.

Morocco cases, to hold pocket edition of Science and Health, *Quarterly*, and above Bible, may be had at $1.25.

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CHRISTIAN SCIENCE AND LEGISLATION. Consisting of articles by EDWARD A. KIMBALL, JUDGE CLIFFORD P. SMITH, and JUDGE SEPTIMUS J. HANNA, together with testimonies of healing, editorial comments, etc. 128 pages. Single copy, 10 cents; 12 copies, ONE ADDRESS, $1; 25 copies, $1.85; 50 copies, $3.50.

PICTURE OF THE FIRST CHURCH OF CHRIST, SCIENTIST, in Boston, Mass., and the Publishing House of The Christian Science Publishing Society. Artist's proof with remarque on Japanese vellum. Size, 18 x 24. Each, $5; on India paper without remarque, each, $3. Ten per cent discount to Reading Rooms. Smaller reproduction of the above picture. Size, 11 x 14. On Japanese vellum. Single copy, $1; six copies, $5; twelve copies, $9.50. Photogravure Post Cards, reproduction of the large picture of the Church and the Publishing House, each 5 cents; twenty-five, $1.15; one hundred, $4.25.

THE MOTHER CHURCH. By JOSEPH ARMSTRONG. New Edition. A History of the Building of The Mother Church, The First Church of Christ, Scientist, in Boston, Mass. Illustrated; 107 pages. Single copy, $1.50; one dozen, $12; half dozen, $7.

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All orders for the works of Mrs. Eddy should be sent with remittance by New York draft or money order, directly to Allison V. Stewart.

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CHRISTIAN SCIENCE SENTINEL

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

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BOSTON, APRIL 8, 1911

CONTENTS OF THIS NUMBER

ITEMS OF INTEREST. Brief Mention of Important Events. 622
WHY GROW OLD? . . . W. R. Rathvon. 623
"THIS ONE THING I DO." Frances Mack Mann. 624
A ROBIN'S SONG. . . . . Georgia E. Miller. 624
THE LOOM OF LIFE. . . . . Ora S. Drewry. 625
FINDING A HOME. . . . . M. Florence Eustis. 625
WATCHFULNESS. . . . . Mary Thorn. 626
PEACE AND GOOD WILL. Jennie W. Bacon. 626
"SILOAM." (Poem.) . . Katharine T. Porter. 626
SELECTED ARTICLES. 627
EDITORIAL.
Living the Truth. 630
The Prosperity of Zion. 630
"Shake thyself from the dust." 631
AMONG THE CHURCHES.
San Antonio, Tex. 631
Lansing, Mich. 631
Wichita, Kan. 631
Baltimore, Md. 631
THE LECTURES.
Des Moines, Ia. 632
Altrincham, England. 632
University of California. 632
City of Mexico, Mexico. 632
Brooklyn, N. Y. 632
TESTIMONIES OF HEALING. 633
FROM OUR EXCHANGES. 637



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



A NOBLE TYPE OF GOOD HEROIC WOMANHOOD

THE CHRISTIAN SCIENCE PUBLISHING SOCIETY
FALMOUTH AND ST PAUL STREETS — BOSTON MASS USA

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ITEMS OF INTEREST.

National.

Harvard University has arranged an annual exchange of professors with four of the smaller western colleges—Colorado College of Colorado Springs, Col.; Grinnell College, formerly Iowa College, of Grinnell, Ia.; Knox College of Galesburg, Ill., and Beloit College of Beloit, Wis. Every year, until the arrangement is terminated, Harvard is to send a professor who will spend an equal portion of half an academic year with each of the four colleges, and during that time will give to the students of these institutions such regular instruction in their courses as may be arranged by their faculties. In return each of the four colleges will be expected to send every year one of its younger instructors to Cambridge, and during half of the academic year he will be appointed an assistant in some Harvard course. He will not be required to give more than one third of his time to teaching, and may devote the rest of it to graduate and research work in any of the departments of the university.

The drawing up of the proposed new arbitration treaty between the United States and Great Britain, to include all disputes between the two countries, has been begun by Secretary Knox of the state department. The diplomatic exchanges on the convention will be hastened as much as possible, with a view to submitting it to the Senate for ratification at the special session, which began on April 4. The treaty will be the first of its kind ever negotiated. The impetus given the proposal is the direct result of the speech of Sir Edward Grey, minister of foreign affairs of Great Britain in the House of Commons several weeks ago, in which he said that a proposal for the negotiation of such a convention would be welcomed by the British government. Under the proposed convention every dispute will be arbitrated without exception. This will render unnecessary the approval of the Senate to each question as it arises.

In a decision just handed down by the interstate commerce commission, involving the shipment of coal, it was held that rates restricted to the use of certain shippers and not open to all shippers alike are unlawful within the meaning of the interstate commerce act. The parties to the proceeding, which was initiated by the commission, included practically all of the coal producing railroads in the East and other railroads which do not originate their own fuel supply. The carriers are ordered to desist for a period of two years, from May 15 next, from their present practice of maintaining and using tariffs on coal, the rates in which are restricted to shipments of or for certain consigners or consignees, or when the coal transported is for a particular use.

A conference between Great Britain, Japan, Russia, and the United States for the negotiation of an international agreement for the protection and preservation of the fauna of the Pacific ocean, will be held in Washington in May. First consideration will be given the protection and preservation of fur seals, which are now threatened with extinction unless international restrictive measures are adopted. The conference will take up the question of the adoption of an international game law to protect sea otter and other mammals of the sea, and also plumage birds and their breeding grounds.

The postmaster-general, holding that the postal savings bank system is well past the experimental stage, has designated forty-five more branch banks, in as many states and territories, which will be opened as quickly as possible. It is his purpose to extend the system to places that now have not adequate banking facilities, and in selecting new points particular attention is paid to geographical locations, postal receipts, foreign money-order business, and the efficiency of postmasters. As nearly as possible, locations will be confined to industrial centers.

Judge Noyes of the United States circuit court has handed down a decision refusing to quash the second "cotton pool" indictment against James A. Patten, Eugene G. Scales, Frank B. Hayne, William P. Brown, and Col. Robert M. Thompson. He sustained certain technical contentions and dismissed others. The indictment charges conspiracy in restraint of interstate trade in cotton, on which the defendants must stand trial.

The department of agriculture issues notice that it is ready to begin the purchase of land for the national forest reserve in the White mountains authorized under the Weeks law. It will consider offers of lands in the White mountain region of New Hampshire and in a portion of Batchelder's grant in Oxford county, Maine.

It cost the firm of Duveen Bros., New York, importers of pictures, art goods, and antiques, one million two hundred and thirty thousand dollars to settle with the government, because of undervaluations of goods upon which duties were paid.

Appropriations at the last session of Congress aggregated $1,025,480,662, according to the statement issued by the chairman of the House appropriations committee.

International.

Premier Stolypin, who on March 20 sent in his resignation, agreed a few days later to remain in office, and thus the Russian cabinet crisis was averted. An imperial decree suspends M. Trepoff and M. Durnovo, members of the Council of Empire, from all sittings of the Council until January, 1912. M. Stolypin has insisted on the removal of these reactionary opponents of his policy as the price for his retaining office, on the ground that they with other members are responsible for the rejection by the Council of the essential features of his Zemstvo bill, which provided for self-government in the nine western provinces.

It is understood that the English government has abandoned its idea of getting the veto bill passed before the coronation and will adjourn Parliament in June, so that legislative contests will not interfere with the coronation festivities.

The Privy Council of Japan has ratified the treaty of commerce and navigation with the United States.

For the first time in its history British revenue for the year has exceeded one billion dollars total sum.

Industrial and Commercial.

Through the completion of the organization of the American Timber & Coal Company it has developed that for the past three years Cincinnati and St. Louis capital has been quietly securing control of one of the largest and richest coal and timber tracts in the country. The land acquired outright comprises five hundred and thirty thousand contiguous acres in the Cumberland plateau of Tennessee, in the northern part of that state. Various tracts in Kentucky, now being negotiated for, include over four hundred thousand acres. The Tennessee lands contain a total of fifteen feet of workable coal seams underlying the greater part of the property. An expert reported this contained not less than two hundred and fifty million tons of high grade coal, much of which is suitable for coke. There are also about two billion five hundred million feet of merchantable oak and other southern hardwood timbers on the tract.

The success attending the electrification of a portion of its suburban lines has resulted in a decision by the London, Brighton & South Coast Railway Company to electrify the whole system of 479 miles. The matter has been under consideration for some time. It is expected that the electric service will be in operation throughout the system by 1916. The cost of the project for the main line to Brighton alone, forty-five miles, is estimated at not less than seven million five hundred thousand dollars, and, it is said, will make Brighton virtually a suburb of London. About two years, it is thought, will be necessary for the preliminary surveys, and the actual completion of the work will require three more.

A scheme involving an expenditure of no less than seven million pounds is under consideration for the construction of new water works, including ten new reservoirs in the Thames valley. It is meeting with a great deal of opposition on the part of the inhabitants of the lower reaches of the Thames valley at Windsor, Eton, and elsewhere, owing to the belief that these huge basins, some of which are two square miles in extent, with embarkments rising from thirty-five to thirty-seven feet, will tend to hold up the flood water and result in damage being aggravated. Land owners are also objecting to the conduits, which will cut up miles of property.

Complete electrification of the entire Prussian state system of railways was practically made certain when the Legislature recently adopted the railway budget. Included in the appropriation is an item of ten million dollars for changing the steam railway line between Magdeburg and Leipsic to electric power. In all, three hundred and sixty miles of railway are affected, but it was made plain that this is only the first step in the plans of the government.

Application has been made by counsel for the United Shoe Machinery Company of Canada for a writ of prohibition to prevent a commission from proceeding to investigate under the combines investigation act, the workings of the company, and from rendering any judgment or order thereunder. It is contended by the company that the appointment of the board is illegal and should be declared null and void.

Contracts aggregating seventeen million dollars for new construction have just been awarded by the Grand Trunk Pacific railroad. They call for the construction of eight branches with a mileage of 619 miles—265 miles of main line and 200 miles of additional branch line grading, besides the construction of 140 station buildings and a number of hotel buildings.

A merger of twenty-two plow manufacturing companies into one corporation with a capitalization of fifty million dollars is announced. When the organization is perfected employees of all the concerns involved will have an opportunity to acquire stock. The main office will be at Moline, Ill.

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CHRISTIAN SCIENCE SENTINEL

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

WHY GROW OLD?

W. R. RATHVON.

THE ancient Italian city of Ravenna, situated some miles from the Adriatic sea, was protected from invasion by a long stretch of shallow water, through which a channel was marked by posts projecting above the surface. When an enemy threatened from the sea, these posts were pulled out, and the city was thus saved from its foes, who could find no safe channel for approach.

Along the course of the human experiences of all of us are set the mile-posts of events and anniversaries whose recurrence marks the flight of time. These posts are not planted by time, but set by ourselves, ignorant or heedless of the fact that we are thus marking an open channel for the enemy we call age-limitation to enter from the sea of human beliefs. The passing of time is a mortal belief which lies wholly outside the realm of infinite Mind, wherein one day is as a thousand years. The trend of habit and custom is to admit and expect certain changes in physique and mentality with the passing of years. Up to a certain or uncertain point these changes are declared to be for the betterment of the individual, bringing strength and development of body and mind; but after maturity is reached, this laudable belief gradually gives way to the baneful one of deterioration and impairment.

The Christian Scientist can find no warrant in his religion for granting legitimacy or credence to any such beliefs. He knows that man, made in God's image and likeness, has no part in either accretion or decadence: that he has always stood at the point of perfection, and will always there remain. He knows that man, having all good, lacks nothing, and his heritage of good being eternal, he can never be deprived of any part of it, either by age or any other invention of the adversary. Man, in Christian Science, need therefore have no apprehension over advancing years, for while they should bring to him wisdom, they can take from him nothing that he would not voluntarily relinquish. But, because of the heedlessness or indifference of mortals to man's real relationship with God, they are continually driving new posts to mark the line of ingress for the enemy. They tick off each recurring birthday with more and more solemnity, and might often catch themselves looking backward and comparing what they think they cannot do now with what they once could do so well, and in other ways implanting marks of age where none belong.

It does not take much understanding of Christian Science to carry a man beyond the point of boasting of these things, or of mildly glorying in the empty distinction which seniority brings. Most of us have taken out of our vocabulary such mossgrown expressions as, "When I was younger I could do so and so," or, "Just wait until you are as old as I am and then see," and other similar impelitive expressions arising from self-justification and the like; but apart from these, we have a long line of posts to pull out if we would obliterate the channel marked out in our own consciousness in the days of our bondage to mortal belief. It is not enough that we no longer speak of our age, or talk of the profitless past, or openly bewail our lack of physical agility. It is of slight consequence to the individual how tightly he may muzzle his lips, if he gives free rein to his thought. The man who never speaks of age and its accompaniments, but neglects to rise above it in his thought, is much in the predicament of the amateur architect we read about, who built his house without a staircase. It looked all right from the outside, but when he wanted to go up higher he found he had neglected an absolute necessity.

There is one sure method of rising above the aggressive suggestions of age, and that is by keeping ever in consciousness man's true relationship with God. The psalmist says, after speaking of the mutations of mortal sense, "But thou art the same, and thy years shall have no end." To this he adds, "The children of thy servants shall continue, and their seed shall be established before thee." Man as God's reflection manifests only the qualities and attributes that are God-given. He has unfailing strength, permanent activity, unvarying sagacity. Our revered Leader says, "Man in Science is neither young nor old. He has neither birth nor death . . . Even Shakespeare's poetry pictures age as infancy, as helplessness and decadence, instead of assigning to man the everlasting grandeur and immortality of development, power, and prestige" (Science and Health, p. 244). The Christian Scientist finds it essential to his well-being to keep this continually in his thought and to assert incisively his heritage of man's spiritual faculties whenever contrary arguments and suggestions intrude themselves. Whatever sensible aids he may employ to this end are commendable. Hence he should cultivate cheerfulness in thought and expression, juvenescence in demeanor and vigor, sociability in association and inclination.

No one need retire to the chimney corner, no matter how many years may seemingly have passed over his head, for he is still God's image and likeness. Years should always bring sapience, but never decrepitude. Unresisting submission to the universal belief about the inevitable approach of senescence should never be regarded as a necessity, much less a virtue. The getting ready for it by withdrawal from usual occupations, changing one's customary attire, adopting the cane habit, retirement from blithesome fellowship, has been in times past regarded as a natural if not an admirable procedure; but such courses are to be shunned as the allies of age, the accessories of senility.

The achievements of so many of the world's greatest minds and keenest intellects after the riper seasons of longevity have been reached by them, should be a rebuke to those who interpret all changes after a certain age as sure evidence of decadence. Longfellow delivering his "*De Senectute*" on his seventieth birthday, Tennyson composing his immortal lines "Crossing the Bar" at eighty; Plato with pen in hand at eighty-one, Cato learning Greek at the same age, Humboldt completing his "Cosmos" in his ninetieth year, John Wesley at eighty-two in the midst of his activities saying, "It is twelve years now since I have felt any such sensation as fatigue," and our own Holmes lectur-

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ing in foreign lands in his eighties, are all familiar instances which show clearly that age beliefs are neither compulsory nor legitimate. Such instances could be multiplied indefinitely, but the student in Christian Science may find them all overshadowed in the eventful record of the revered Founder of his religion, Mary Baker Eddy, who in her eighty-ninth year, with spiritual insight and bodily vigor, directed the policy and supervised the affairs of the most remarkable religious movement of modern times. Did not Christ Jesus say, "I am the living bread which came down from heaven: if any man eat of this bread, he shall live for ever"?

"THIS ONE THING I DO."

FRANCES MACK MANN.

It was during Paul's imprisonment in Rome that he wrote to the church at Philippi these memorable words, "This one thing I do." From previous verses we learn that this "one thing" consisted in knowing man's unity with God, in keeping his thought steadfastly on perfection, not that he had himself realized this state of mind, but he was making every effort to do so; in other words, he was obeying the command, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind."

Fortunately for us, Paul also recorded the method of thought by which he gained ground in attaining unto perfection. His first step was taken in "forgetting those things which are behind." That is, he saw that we must forget everything in the past; must cut off the association of beliefs which would drag one backward into the old mesmerism of thinking and acting. The wisdom of this step is apparent, for had he allowed himself to dwell on his persecutions of others as recorded in Acts xxvi., where he says, "And many of the saints did I shut up in prison, having received authority from the chief priests; and when they were put to death, I gave my voice against them," he would have been overcome with self-condemnation. He would doubtless have been swallowed up by vain regrets, while "the new man, which is renewed in knowledge after the image of him that created him," would have been lost to his consciousness.

There were other things for Paul to forget besides his persecutions of the saints, for he had been brought up at the feet of Gamaliel, and instructed in a strict manner according to the law of the Jews; therefore his mind had been filled with the old Jewish theology which exacted "an eye for an eye, and a tooth for a tooth." The false concepts of God, the blasphemy, the spirit of vengeance, and the anathema, all these must disappear before the risen Christ. Not only the theology which was written, but also the traditional theology which was oral, and which had been handed down from generation to generation, must be eradicated. To the church at Corinth he wrote, "Therefore if any man is in Christ, he is a new creature; old things are passed away; behold, all things are become new." After he stopped looking backward he was enabled to turn his whole attention to pressing forward. Christ, Truth, had called him, and had shown him the way to spiritual perfection.

Today the Christian Scientist finds himself in the same relation to the past that Paul found himself. He must do the "one thing," and turn unreservedly to the present work, if he would progress in Science. In the *Sentinel* of Sept. 3, 1910, Mrs. Eddy writes, "Christian Science is absolute; it is neither behind the point of perfection nor advancing toward it; it is at this point and must be practised therefrom." It requires constant watchfulness on the part of the Scientist not to go back into the ways of imperfection. It may be that under stress of circumstances he is tempted to forget the scientific fact that all physical discord is mental, not material, in causation, and thus be led to resort to the use of material means, and by so doing become darkened and stupefied. We should never forget our Leader's words in "Miscellaneous Writings," (p. 53): "You only weaken your power to heal through Mind, by any compromise with matter; which is virtually acknowledging that under difficulties the former is not equal to the latter. He that resorts to physics, seeks what is below the standard of metaphysics; showing his ignorance of the meaning of the term and of Christian Science."

If we would not slip backward, we must be steadfast every day in pursuing our studies, diligent in our duties, and patient under all circumstances. We know by experience that the worries of the day tend to make themselves real if we do not keep thought on the reality of the one Mind. So-called material wealth would make itself attractive if we were not alive to the true substance of Spirit, and the pleasures of the senses would so mesmerize us that we could not come into the joy of the spiritual attainment.

Like the motif in the symphony, we find the impelling thought, "This one thing I do," flowing through all of our revered Leader's earth life. It is touching to hear this note in the verses of her early childhood, in the great discovery of the Science of being in middle age, and in all the writings of her later years. History teaches us that where there is a high fixed purpose in the thought of a person, there is a corresponding activity in his life to accomplish that purpose. Mrs. Eddy's life has been one unceasing activity for the redemption of mankind from the thraldom of belief in evil,—sin, disease, death. Throughout her writings her teaching is always presented from the standpoint of obedience to the First Commandment, and the scientific government of nation, state, city, and individual is clearly discussed and defined. In the years to come this truth will be discerned and lived, until there will no longer be a need for arbitration between nations or persons, for every one will seek wisdom, not from others, but from God.

To come to the root of the whole matter, our former concept of God must be forgotten, and the new concept of God as a God of perfection must be gained. This perfect God has perfect ideas, or children, and as He knows all perfection He knows His children. It remains for the Christian Scientist to live in the realization of this scientific fact of being. Jesus commended this attitude of mind in Mary and declared that she had chosen the "one thing needful." He also condemned the opposite condition of mind in the rich young man, and declared, "One thing thou lackest." Even as Paul accomplished his great work in the establishment of the primitive church, and as Mrs. Eddy has reestablished primitive Christianity and given us a fuller revelation of God and man, so may we, forgetting the things that are past, and persistently holding to Paul's determination when he said, "This one thing I do," come into a knowledge of God sufficient to do the work to which we are called.

A ROBIN'S SONG.

GEORGIA E. MILLER.

It was a warm afternoon in midsummer. An excessive drought had continued during many weeks; the hillsides were yellow from the lack of moisture, and a dusty dryness hung over all vegetation. The only cooling sight in an otherwise sterile landscape was a little lake, near the shores of which sat a woman and a child. The woman had been pondering long on the incongruity of mortal situations: here indeed was an abundant supply of water, not a drop of which seemed to benefit the fast withering crops. Presently in a near-by maple a robin burst forth into song; clear, fresh, and happy were the notes which came from its little throat.

"Our robin is singing for rain," cried the child.

"True, indeed," replied the woman. "Singing for rain;

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not complaining because of the drought, as the farmers all about are doing; but singing, rejoicing in a song of gladness and praise to his creator,—our creator, the creator of all that is good, beautiful, and harmonious; rejoicing because he feels sure his hymn (audible prayer) will be answered."

As the lesson came home to them both, they sat silent for some moments, until the child spoke.

"Then the robin believes it will rain, else he wouldn't be so happy, would he?"

"The robin knows it will rain," the woman answered. "And if all the neighboring folk maintained the same trust in the Father's loving care for all His little ones, always and under every circumstance; if we realized the wisdom of rejoicing in our hearts as we pray, because of the assurance that God answers all righteous prayer, the rain would fall—the error would be met. The psalmist says, 'I will be glad and rejoice in thee: I will sing praise to thy name, O thou most High;' and St. Paul writes to the Ephesians: 'Speaking to yourselves in psalms and hymns and spiritual songs, singing and making melody in your heart to the Lord.'"

"And that is what the robin is doing," observed the child. "Singing and making melody in his heart."

"And [God] gave us rain from heaven, and fruitful seasons, filling our hearts with food and gladness."

THE LOOM OF LIFE.

ORA S. DREWRY.

PERHAPS in no one thing is the line of demarcation between Christian Science and other religious teaching more clearly shown than in this, that in Christian Science understanding takes the place of blind belief, and the intelligent working out of one's salvation supersedes groping and helpless hope. The careful and faithful study of the Christian Science text-book, with the Bible, unfolds the way of this understanding and enables the student to grasp the unerring Principle and the scientific application of this new-old religion of Christ Jesus. This differentiation of Christian Science from other modes of thought was interestingly illustrated while watching the wonderful weaving of the marvelous Gobelin tapestries at the state manufactory in Paris.

From the time of Homer, who sang in his "Odyssey,"—

Fate has wove the thread of life with pain,

on down through the ages, the loom has been a favorite simile of life, in which each has woven his pattern as fate and circumstances might direct. Symbol and parable have ever been used as means of teaching truth, but the vision of truth must be clear in order that the symbol may carry to the human understanding a divine message. In looking at poor human lives, how broken the threads, how blurred the pattern, as fate and not Principle is thought to guide the helpless hands. Here and there, amid the unlovely patterns of material belief, the Christ-thought runs as in the dream of the poet, "a thread of gold."

In the patient, skilful, and painstaking weaving of these wonderful Gobelin tapestries, however, one may find a true symbol of "the loom of life," and learn much therefrom. The loom is high and the warp is vertical, the reverse of the ordinary loom, as is the whole process the reverse of ordinary weaving. The weaver sits behind and weaves from the reverse side of his warp. By his side is the painting or pattern to be copied, and for woof, a basket of wools of thousands of tones of every color and shade. The outline of the pattern to be produced is drawn on the front of the warp, and thus hidden from the weaver, but a little mirror is placed so that he can look into it and see the outlined pattern and his work reflected. As with infinite care he weaves the weft colors into the warp with his shuttle, he presses them firmly into place, and parts the threads of warp to look into the little mirror to see his reflected work that it is exactly done. The picture-pattern is studied unceasingly and each shading of tone and color is exquisitely reproduced, but he must constantly look into the little mirror and watch his work. The tapestries so woven are the admiration of the world, and are of priceless value.

Symbolically, the student of Christian Science works at his loom of life. The pattern to be reproduced, and always by his side, is the pattern shown "in the mount." The warp is made up of spiritual truths, the weft is of the thousand many-colored events of daily life. The little mirror is divine Science, into which the careful weaver constantly looks, thus watching each step of his reflected work to see that he faithfully follows the Christ-pattern. No careless nor indifferent nor haphazard weaving here, having neither pattern nor Principle, but faithful, patient, understanding work each day; and when the pattern is finished, instead of here and there a golden thread running through a life of material beliefs, there may be seen the more or less perfect reproduction of the divine idea.

FINDING A HOME.

M. FLORENCE EUSTIS.

IN the book of Proverbs we read: "Whoso hearkeneth unto me shall dwell safely," a message of reassurance which recalls a past experience. A few years ago I was teaching in a conservative New England city. In the part where I was obliged to live there were no regular boarding-houses, and no one who seemed to desire to accommodate a stranger. After many attempts I found a place for the first year, and another place for the second; but neither afforded the love and companionship which a home in its true sense implies.

Before starting on my vacation, at the close of the second year, I tried to find a place for the following year, but failing absolutely to do this, I left the matter in the hands of some friends who were to be in the city most of the summer. The last of July, however, they wrote that it was a hopeless case; that there was nothing to be found; that they really could not see what I was to do. On receiving this word, I straightway began to worry.

One night, as I lay awake, pondering this problem, a mental voice whispered: "You have given much time to what mortal mind says about this home; why not ask divine Mind about it?" It was dark, but I felt as if I must hide my face. There was, however, something better to do; namely, to get to work. So I began to seek earnestly for divine guidance, and strove to know the truth about this homeless condition. Instantly, came the answer in the words of Christ Jesus, "In my Father's house are many mansions: . . . I go to prepare a place for you." Then came such a glorious sense of peace, and I slept, awakening with a clear realization of freedom which enabled me to enjoy the remaining weeks of my vacation.

At last the morning came when I must start. As I took my train, fear began to growl a bit, but Science and Health was in my bag, and as soon as I was seated I began to study it diligently. My thought was not clear, but mortal mind could not influence me while I read the words of truth. When the journey was half finished, fear again presented itself, with the "common sense" argument which sometimes trips us up, suggesting that it would just be common sense to consider what I would do if I could not find a place. Where, for instance, would I sleep? In a moment I recognized this as error, and saw that my thought had wandered from the truth I had been reading, and was getting me into trouble. I turned to our text-book again, it was open at page 254, and my eye caught the last line, "Stranger, thou art the guest of God." I closed the book, and sat thinking, this time with a deep sense of peace, for if I was indeed a "guest of God," divine Love would meet me at the station and guide me to the home prepared for me. I sat there, rejoicing at the beauty of the truth until my station was reached.

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As I stepped from the train, I felt led to a street which was not familiar to me, then to a house, and it is enough to say that in about twenty minutes from the time I left the train I was in a beautiful sunshiny room, unpacking my things and preparing to send my address to family and friends. The ten months that I lived in this house proved it to be indeed a home such as our Father provides, with love and companionship as His gifts.

WATCHFULNESS.

MARY THORN.

LIKE many other passages from the Scriptures, these words of Jesus, "What I say unto you I say unto all, Watch," had little significance to me, as applied to the every-day problems of life, until I studied Christian Science. A little experience which I had recently awoke me to a clearer realization of the meaning of this passage. The day following an outing with a party of friends, I awoke to find that I was suffering greatly from a sense of fatigue. Being the housekeeper at the time, I made a supreme effort to get the affairs of the house started for the day, then attempted to read the Lesson-Sermon. I read only part of it, however, before I gave up to a sense of weariness and lay down.

When I awoke a few hours later I found that my suffering had not lessened, and I began to work mentally to uncover the error which was holding me. While I was working, this thought came to me: "You do not need to know the error; you need to know the truth about error; namely, its nothingness." I then began to declare the power and presence of divine Love, and to realize that Truth is a law of destruction to every material belief and every form of fear. I was almost immediately relieved, so much so that I was able to get up and prepare lunch, and to eat something for the first time that day. After lunch, while continuing my mental work, the error that was holding me was uncovered.

The day before I had heard several friends relate experiences of fatigue. I had not realized at the time that I was giving any reality in thought to these experiences. It was not until a similar experience had turned me "to the arms of divine Love" (Science and Health, p. 322) that I awoke to this fact and knew for myself that there is no fatigue in divine Mind, nor in its manifestation; that weariness or exhaustion does not result from the operation of God's law, and therefore has no existence. Immediately following this uncovering, a sense of joy and strength came to me, and I was able to get up and go about my duties. The work which had been neglected in the morning was done quickly and easily, and before evening every trace of soreness and weakness had disappeared and I felt like a new creature. I then recalled the words of Paul to the Ephesians: "That ye put off concerning the former conversation the old man, which is corrupt according to the deceitful lusts; and be renewed in the spirit of your mind."

PEACE AND GOOD WILL.

JENNIE W. BACON.

WHILE engaged as press telegraph operator for that most interesting and far-reaching advocate, the newspaper, I often wished for a daily which, instead of crimes, disasters, and strife, would tell of the happenings of progress, of industrial and refining activities throughout the world, and when the time came that the *Monitor*, with its practical method of establishing fraternity, was announced in the *Sentinel*, it seemed as if the herald of old rang out again, "Glory to God . . . and on earth, peace." Many are the stories which could be told of barriers broken down among those who have not known that Christian Science is here to bless and not to harm any of earth's children, and one experience seems of sufficient interest to be related in detail.

I had been leaving occasional copies of the national edition for a retired bishop in our home, and was surprised one day when he requested me to preserve every copy carefully, as he was making files, clipping and classifying certain series of articles for reference in his writings, such as history, references to public characters, and questions of international concern. I then called his attention to the commercial page and what had been said of its reputation for reliable information among business men, and he replied that as it was of no special use along his line of work, he had skipped that page, but would look it over. A few days later he expressed much pleasure at the discovery that figures and finance could be made entertaining reading. He added, "When I read the *Monitor*, I feel as if I had improved my time and learned something substantial; I feel satisfied, like after eating a hearty meal."

Some months ago, a telegram brought news of the passing of an intimate friend, beloved as one of his own family. The shock and grief were overpowering, and he called twice to me to be sure and bring home the *Monitor*, saying, "I won't be able to sleep tonight, and the *Monitor* is the only thing that can keep my thoughts off my trouble. Don't forget it." It is needless to say that the paper was not forgotten; and after it was read through he fell asleep.

This same gentleman carries a copy to read while riding on steam and street cars, and was overheard to remark to a friend, "I don't see why they named it *Christian Science Monitor*. It is a paper which one with any kind of a belief could read and not hurt his religion." The articles bearing on Christian Science had only been glanced over, but a few weeks later he whispered to me, as he carried off some copies, "I am reading something inside the paper besides news. I never read such clear, simple explanations of the Bible. This is pure practical Christianity. If this is Christian Science, then I am a Christian Scientist."

That Christian Science shall be recognized for what it is, instead of the grotesque and distorted misrepresentations often met, is one of the unique missions of this unique messenger; and as it becomes better known, the *Monitor* will take its rightful place among the philanthropies of the world, to be accepted as a beautiful gift of love from the great heart of our Leader, telling of the Love unceasing that watches over earth's children.

[Written for the *Sentinel*.]

"SILOAM."

KATHARINE T. PORTER.

"Go wash!" That loving gentle presence leave, which woke
The only hope he e'er had known—whose actions spoke
Of power and peace, whose every tone made his heart yearn
To worship God in purity, from earth to turn
To heaven! His life had known no law—he turned away,
In unfamiliar stillness, to wash and to obey!
The strange new sense of partial sight perplexed him sore;
Lost was his certainty of touch, he knew no more
How gropingly his way to find—the past to him
Was dead, the present vague and filled with shadows dim.
He prayed to find this pool—to wash and to be whole:
No words can tell the mingled hope and chaos of his thought;
How, now in heaven, now in hell, he stumbling sought
Until, God-led, prone upon the brink he fell!
And then came peace; he prayed, his heart had found its rest.
E'en as a child he bathed his eyes, and rose up,—blessed.
"Go wash!"—we too must learn to turn and to obey
The patient promptings of our Father, God; nor say
We fear the carnal sense to lose; alone we must
In faith and love our dawning intuitions trust,
Till pure of heart at length we gain the heavenly goal,—
The radiant consciousness of Truth, the sight of Soul!

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SELECTED ARTICLES.

["What Next" in *Fitchburg* (Mass.) *Sentinel.*]

A New York despatch in your paper presents the fact that a New York judge has given his opinion "that the treatment of disease by inaudible prayer is a violation of the laws of that state." The judge did not go far enough to explain whether Christians should be allowed to pray for anything else. Perhaps it is reasonable to assume that he would approve of prayers for some other purpose. I wonder what would have happened if Jesus and his disciples had made their advent in this age of the world instead of coming nineteen centuries ago. If they had practised in New York city they would surely have been arrested. I wonder what the next two thousand years will bring forth.

The judge further stated that a Christian "who carries and puts his belief into practice for hire exceeds his rights as an individual under the law." According to this opinion every clergyman in the state of New York is liable to arrest, for every one preaches and prays for his parishioners and receives a fee therefor. He may have a larger audience than the Christian Science practitioner, but the principle involved still remains the same. The judge did not venture to explain why the acceptance of a fee changed the situation. So far as we see, prayer is likely to have the same effect whether or not a fee is paid, and as "the laborer is worthy of his hire," that service for which the recipient pays is even more commendable than that which is received without pay.

The judge declares that "liberty of conscience . . . shall not justify practices inconsistent with the peace or safety of this state." Here he went outside of his jurisdiction, assuming that the practice of Christian Science is inconsistent with the peace and safety of the state, notwithstanding the fact that the testimony in the case showed that Christian Science had healed the sick and thereby brought peace and safety to the state. In short, the judge's opinion seemed to be based upon a preconceived and settled belief on his part that Christian Science was inconsistent with the peace and safety of the state and not upon anything that was brought out at the trial.

[Col. G. Napier in *Sunday Times*, London, England.]

I returned from a tour in Canada and the States on Wednesday last, and on Sunday saw the letters on Christian Science in your issue of that day. It was hard to believe that the letters of Prof. Hiram Maxim and the medical men who share his views could have been written seriously. May I suggest to them that it is too late to deny Christian Science. In every city and town of Canada and the United States of America of over, say, ten thousand inhabitants, there are churches and a growing community. To judge by their appearance, these congregations include all sorts—the hard-headed and the hard-handed—women and men, in fairly equal proportions. In every English-speaking country the same phenomenon is to be seen. Can it be doubted that the thought of vast and growing numbers of the world's leading race must have a decided and decisive effect on the direction of the world's affairs?

A present attitude of incredulity is unworthy of reasonable men. I remember that many years ago an Amir of Cabul, traveling for the first time by train, refused to believe that he was going forty miles an hour. After some time he asked the distance between telegraph posts and then, calculating, exclaimed, "Mashallah! It is true!" An aborigine of central China on my Cunard boat would see nothing of the Marconi—would not know that he was linked with the unseen continents—a message received would be still incomprehensible, but—a fact! Let M.D.'s and professors abandon their attitude of denial and incredulity for one of acceptance and investigation. When they see pain endured that they think material means might mitigate, let their feeling be one at least of sympathy and respect, and let them say with the Roman centurion, watching the sufferings of Christian martyrs, "These people must have something they value more than life."

[E. M. Ramsay in *Aberdeen* (Scot.) *Journal.*]

"Science and Health with Key to the Scriptures" is not in any sense a new Bible; it is simply a new interpretation of the one and only Bible; and there are no people who read the Scriptures more regularly or who accept the gospel teachings more whole-heartedly than do Mrs. Eddy's followers. All the Protestant churches agree in accepting the Bible as the source of their doctrines and the foundation of their faith, but they differ in the interpretations they attach to the Bible teaching. It is plain that while these various interpretations may all be false, only one of them can be correct, and the only proof that can be offered of the correctness of any interpretation lies in the effect it produces in the lives of its followers and in their willingness and ability to carry out the commands of the Saviour.

That the teachings of Christian Science have been received with abuse and derision is not surprising, as men have opposed or made merry over every discovery of note that has ever been made; it is too late in the day, however, to treat Christian Science as a mere theory. Its beneficiaries must be numbered by tens of thousands, and are to be found all over the world. One of the surest signs of the progress which Christian Science is making is the constant stream of literature directed against it. This literature emanates from many quarters and varies in its mode of attack. Some writers inveigh against the theology, but admit the healing. Others declare that it is doing little in the matter of cures, but admit the beauty of its teaching. On one point alone do all the critics agree—they admit their inability to understand the text-book. Thus it comes about that their attacks are directed simply against a Christian Science bogie of their own making.

Those Christians who find the Bible promises fulfilled in their lives, who find their infirmities healed, their steps guided, their aspirations satisfied by the growing sense of God's presence and power, need not ask for any fuller light on the Scriptures, but this is certainly not the experience of the majority of men. Those who are not satisfied with their present understanding of the Bible, those who desire to get a firmer hold on the things of God, may be interested to learn that Christian Science has an explanation of the gospel teaching to offer which enables the faithful student to prove to his own satisfaction the truth of the statements of our Saviour and the reality of the gospel record. Though the healing of disease is not the most important work of Christian Science, it is of great value, as is plain from the stress laid on it by the Master himself—"These signs shall follow them that believe; . . . they shall lay hands on the sick, and they shall recover." Many a man who had been unable to believe in God has been lifted out of unbelief through experiencing in his own person the healing efficacy of prayer.

The doctrine of the unreality of evil which follows inevitably the doctrine of the omnipotence of good is, we maintain, Scriptural, though it has through long centuries been hidden away from the thought of the world. Its truth is being proved daily in the power it confers to throw off and separate oneself from the sins of a lifetime. If those who take it upon themselves to decry Christian Science and warn people against it would be considerate enough to study our text-book for themselves, instead of accepting the random statements set afloat by ignorance and envy, we are convinced that there would be fewer critics of this Science.

It is plain that a system which maintains the unreality of matter cannot be charged with being pantheistic, since pantheism is the belief that God lives in matter, in the

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material universe. Christian Science is further removed from spiritualism than is any other Christian church, since it does not believe at all in mediumship. It maintains that God, the First Cause of the universe, cannot be separated from His own creation, and that there is nothing in reality which He did not create. Finally, it is fundamentally opposed to every form of hypnotism or mesmerism, since it teaches that there is but one supreme governing intelligence called God, and that in proportion as mortals learn to obey and love God with their whole heart, are they freed from their belief in the control of other minds, other forces, and other powers. "Ye shall know the truth, and the truth shall make you free."

[William J. Bonnin in *Manchester* (Eng.) *Times.*]

In the extract from an article on "Witchcraft" there appears the statement that "Christian Science follows exactly in the footsteps of the witch." Of all the blundering guesses as to the nature of Christian Science, this particular one happens to be more than usually unfortunate. Occultism, necromancy, mesmerism, witchcraft, or whatever other name one cares to give to the nefarious machinations of the so-called human mind, can only be believed in and submitted to by subscribing to the parent belief that there exists a multiplicity of human minds, each one powerful enough to invade and influence others.

Now the very central teaching of Christian Science insists on the existence of one Mind and one Mind only, the divine; one intelligence, comprehending good and thinking only perfect thoughts. So that the understanding of this truth makes it simply impossible for any one ever to believe in such subjects as hypnotism or occultism in any form. Mrs. Eddy has written (Science and Health, p. 469), "With one Father, even God, the whole family of man would be brethren; and with one Mind and that God, or good, the brotherhood of man would consist of Love and Truth, and have unity of Principle and spiritual power which constitute divine Science."

[J. W. Pope in *Southern Pines* (N. C.) *Tourist.*]

Some three months ago, while in Philadelphia, I attended on a Sunday, for the first time in my life, a Christian Science church. It was a commodious church building and well filled with a congregation that in its general appearance would rank with any assemblage of religionists to be found in a city church on the Sabbath. The services consisted wholly of readings, either from the Scriptures or Mrs. Eddy's book, and singing. The whole routine of exercises was so simplified in its character that it could hardly be expected to interest or impress the superficial observer; but what attracted my attention most was the profound concern manifested by the hearers to catch every word that fell from the lips of the Readers.

What is the solution of it? This manifest interest in the simple service, each one of which is almost a facsimile of the other? It was the same old, old story that was preached two thousand years ago—love to God and love to man—only retold. Is it an unwarrantable assumption to say that these people may have delved deeper into spiritual truth and thus have come together in a spirit of reverence and gratitude to praise God that they are living in His sunlight? Is it an unreasonable supposition that they may have come in closer touch with a living reality, of which we know so little, and that they are abiding on a higher spiritual plane? This is the only church in all the ages that has been founded on love as the ruling principle in life. All others have been built on a system of beliefs. Not one has followed the teachings of Christ. Not one has stood the test of sincerity. Narrow souls and carping critics may criticize and oppose and seek to belittle the beliefs of Christian Scientists, but they should be judged by their words and deeds.

At this point in my disquisition it may be pertinent to ask if the human race is prepared to accept the preaching of a doctrine of love as taught by Christ. From a cursory view we might answer no; that history is to repeat itself, but we are not living in the sixteenth century. We are meeting a higher and ever-growing intelligence, that is more boldly expressing itself not only among our profound thinkers, but among those who have been held down by unjust and arbitrary power. Who does not know that there are millions of souls today who are sending up unuttered cries for the lifting of their burdens? The walls of our jails and prisons echo with the sad, plaintive appeals of thousands for a larger humanity—for a degree of mercy that shall be tempered with justice—and from our courts there rise grim wrongs that scourge alike the innocent and the guilty, a system without heart in it and that needs humanizing.

Go up a little higher into another stratum of human existence, the *bon tons* of society, and what sickening things are revealed to us! Probe the civic sins and evils in our municipalities, and it would seem as if hell were on its triumphal march. Wherein lies the panacea for these civil and moral evils that are corrupting in all their tendencies? Does it lie in the adoption of some system with an aim to both civilize and Christianize? A scheme that shall be educational in its process, revealing to our beclouded minds higher truths? Pilate once asked, "What is truth?" and even in his time it must have been realized what an elusive thing truth is.

Mary Baker Eddy is dead. The paramount thought now is, Shall the great central truth she taught survive? For, strange as it may seem, down through the long vista of time love as a part of Christianity has been left out. We read in Holy Writ that "love is the fulfilling of the law," and until the church and the world shall come *into* a practical recognition of this truth they will be pursuing phantoms. Oh, for a religion that casts sunbeams instead of shadows!

[James D. Sherwood in *Temple* (Tex.) *Telegram.*]

In Christian Science practice there is no compounding of mind and matter. On the contrary, Christian Science teaches that spirit and matter are opposites, hence do not combine or coalesce. Dependence on one will destroy confidence in the other, because they are opposites and produce opposite effects. The Christian Scientist depends solely upon the divine Mind, God the great Physician, for deliverance from sin and from disease. He is taught to have implicit faith in God, and to follow the teachings of Christ Jesus, who healed by spiritual means alone and who taught his followers to do likewise. He said: "Ye shall know the truth, and the truth shall make you free."

When it is known that a majority of those who appeal to Christian Science for healing do so after all material means have failed and they are in a state of mental and physical bankruptcy, and are without hope and without God in the world, and that a large percentage of such cases are healed, this fact alone should suffice to prove that Christian Science is the most efficacious healing remedy known among men. If such results are obtained today, what may we expect when all men speak well of Christian Science and the majority of them depend wholly upon its healing efficacy?

A professed Christian should be unwilling to make light of the very thing that gave such impetus to Christianity in the early Christian era. The truth uttered by Christ Jesus and his disciples has lost none of its healing power, and its presence is again recognized among the children of men, and is seen repeating the wonderful works of healing the sick and reforming the sinner. Because of the good it is accomplishing, Christian Science should not be resisted and throttled, but should be welcomed and encouraged.

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The writer of the article mentioned manifests a kindly attitude toward "the truth that is to be found in Christian Science;" and for this we are grateful. A Christian Scientist does not claim to be the healer of the sick. He does not claim that it is his thought that heals. The Christian Scientist is engaged in demonstrating a proven Science of being which was introduced by Christ Jesus, hence which is centuries old. This healing art was established by the Master, but it became lost to the world and was discovered and reestablished by Mrs. Eddy. That it is being made practical all over the civilized earth is attested by the many cases of healing that are being accomplished daily in Christian Science practice.

Anciently St. Paul asked: "Why should it be thought a thing incredible with you, that God should raise the dead?" Today it might also be asked: "Why should it be thought a thing incredible with you that practical Christianity should heal the sick?"

Christian Science emphasizes the fact that is stated in the first chapter of Genesis and the first chapter of St. John's Gospel, that "God saw every thing that he had made, and, behold, it was very good;" and "without him was not any thing made that was made." There is no good in sickness and it is not mentioned among the works of the good God who made all that was made. On this basis Christian Science relegates sickness to its proper rank and classifies it as illusion, and heals it with the truth about God and man made in God's image and likeness. The remedy employed in Christian Science is always truth *versus* error; the real *versus* the unreal. This method of healing makes God's allness practical. It heals the sick and reforms the sinner by the same process, and that process is the truth which Christ Jesus declared and made practical in his day.

[Frederick Dixon in *Bath* (Eng.) *Daily Chronicle*.]

May I point out that if a sick man desires to be attended by a Christian Scientist in preference to an ordinary medical man, it would be absolute tyranny to attempt to prevent him. He knows perfectly well what he is doing, and has a perfect right to choose his own means. The attempt might just as well be made to settle what church he was to go to. Yet people do not seem to see that, in having overcome a theological tyranny, they are tending to drift under a medical tyranny. It is all very well to call a man a quack because his treatment is different to that employed by the ordinary medical doctor, but the ordinary doctor would have been called a quack fifty years ago. It is only necessary to point out that just the same attempt was made to stamp out homeopathy as is now being made to stamp out Christian Science, to substantiate this. The homeopathist was called every name under heaven, and dragged into the police courts, for no better reason than that certain people who did not like his treatment objected to the people who did like his treatment and utilized it.

Why the Christian Science practitioner should not be paid, it is rather impossible to say. A clergyman is paid for doing his duties, which include praying for the sick, and a doctor is paid for doing his duties, which are confined to the effort to heal the sick. The one person whom apparently it is wrong to pay is the Christian Scientist who, to the utmost of his ability, is attempting to fulfil the command of Christ Jesus to preach the gospel and to heal the sick.

[From an editorial in *Victoria* (B.C.) *Colonist*.]

Sir William Crookes made a speech the other day in which the following remarkable sentences occurred: "It seems that no law is more certain than the law of change. A bit of radium that would go into a thimble has suddenly shaken our belief in the conservation of substance, the stability of the chemical elements, the undulatory theory of light, and the nature of electricity. It has revived the dreams of all chemists and the preservation of perpetual youth, and has cast doubts on the very existence of matter itself. For physicists are beginning to say that, in all probability, there is no such thing as matter; that when we have caught and tamed the elusive atom, and have split it into seven hundred little bits, these residual particles will turn out to be nothing more than superimposed layers of positive and negative electricity."

All this serves to show the exquisite folly of those persons who two score years ago thought that Science had said the last word about the mystery of nature and that the mid-Victorian investigators had discovered the end of wisdom. Sir William's few remarks are as if one had lifted the edge of a curtain and given us a glimpse of an immeasurable and unknown arena of research. They suggest that we have yet to learn what things are and what we can do with them.

[Alfred Farlow in *Columbus* (Ohio) *Journal*.]

In a recent issue a critic is credited with saying that "the idea of Christian Science is all right, but as practised it is carried too far when the rules of hygiene are ignored and an effort is made to overcome the consequences." I am wondering if the writer has been misinformed concerning the practice of Christian Scientists. As a matter of fact they do believe in consistent hygienic practice. "Cleanliness is next to godliness," that is, it follows closely in the train of godliness.

It is impossible for one to become newly elevated to his ideals without being impressed with the importance of improving his surroundings. Christian Scientists provide for pure air and pure food, since the purest and best in the material most nearly approaches the spiritual. Thus it may be noted that, on the basis of this teaching, Christian Scientists take good care of themselves physically, knowing that even the proper conduct as to bodily conditions has its most rational basis in a correct understanding of the spiritual side of life. It is the extreme and unreasonable hygienic rules which cause thought to dwell too much upon the material and to forget God, that are deplored by Christian Scientists.

[James Phelps in *Milwaukee* (Wis.) *Sentinel*.]

Nothing could be farther from the truth than the claim that Christian Science is pantheism,—either materialistic or idealistic,—or that it denies nature. On the other hand, if our clerical critic will concede that God is infinite, and I believe he will, and that matter is real, he will have reduced his belief to the same pantheistic level as the stoic. One vital difference between "pantheistic idealism" and Christian Science is that this philosophy is based on the admission of the power of the human mind, which is distinctly "a house divided against itself," and which is as completely disowned in Christian Science as in the teachings of the New Testament. Suppose one were to read all the books ever written on pantheism, would the knowledge gained thereby enable him to heal a single case of malignant disease? Through the understanding gained by a study of the Christian Science text-book, many men and women bear grateful acknowledgment of having been healed of dreaded diseases which have been pronounced incurable by expert physicians.

A desire after complete holiness is the truest mark of being born again. It is a mark that God has made us meet for the inheritance of the saints in life. If a nobleman were to adopt a beggar boy, he would not only feed and clothe him, but educate him, and fit him to move in the sphere into which he was afterward to be brought; and if you saw this boy filled with a noble spirit, you would say he is meet.—McCHEYNE.

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CHRISTIAN SCIENCE SENTINEL

EDITORIAL

LIVING THE TRUTH.

We who today are the beneficiaries of the tireless labors of the Discoverer and Founder of Christian Science, Mary Baker Eddy, too seldom stop to think of our own and the world's indebtedness to her. In the Preface to Science and Health (p. vii.) Mrs. Eddy says: "It is the task of the pioneer to hew the tall oak and to cut the rough granite. Future ages must declare what the pioneer has accomplished."

There is perhaps no one fact that so impresses the outsider as the wonderful spread of Christian Science in the not quite half century since its discovery, and yet this remarkable accretion of loyal followers resolves itself, after all, into a very simple matter; namely, the potent influence of a good example. It was because Mrs. Eddy lived the truth she taught, because she made Christianity practical and helpful, today and every day, and not simply a passport to a far-away heaven, that Christian Science has appealed to the world at large as a revival of the Christianity of the Master and his little band of disciples, of the "great Physician" whose loving heart yearned over those who so sorely needed to be made whole in mind and body.

It requires not only a sublime faith in the justice of one's cause, but courage of a rare degree as well, to become the pioneer in any radical departure from accepted beliefs, and time and patience and earnest effort are needed ere the path is cleared of the boulders of doubt and disbelief and the spreading branches and tangled roots of prejudice and pride. And yet, even as the "leaven, which a woman took, and hid in three measures of meal," leavened the whole lump, so must all antagonism to the truth yield to "the power of an endless life," to the power of a life which exemplifies the truth that makes men free.

So thoroughly did our dauntless Leader perform the task to which she had set her hand, so plain has she made the path in which we are to follow, that the Christian Scientist in any community today has only to live the truth taught by the Master, as interpreted by our text-book, Science and Health, to make himself a power for good. He needs no blare of trumpets, for the silent influence of a life attuned to the Christ-spirit will be farther reaching in its appeal to those with whom he comes in contact. If he is but true to his trust, if he is so imbued with faith in God that he is able to do the works which the Master declared those who believed in him should do, the good seed will be sown that shall bring forth an abundant harvest.

Today, as of old, we are known by our fruits, and the advancement of our cause depends on our ability to meet this test. All about us are those in need of the gospel of this healing truth, those who are waiting for the helping hand that shall lift them from the depths of sin and despair; and the call is to each one of us to do our part in lifting these burdens, in letting our works tell so plainly the gospel we profess that we shall make plain for others "the paths of righteousness." In this undertaking we are all pioneers, each in his own home circle, among his friends and business acquaintances, and the community of which he is a part. Each has his own peculiar difficulties to meet and obstacles to surmount, and each must work out his own salvation. The Master said, "I must work the works of him that sent me, while it is day," and the faithfulness with which we, too, "work the works" that Jesus demanded of all his followers, will determine as nothing else can how truly we have improved the opportunity that is ours today, to spread abroad this healing gospel which has been made plain to us through the life-work of one who counted not the cost of living the truth if thereby humanity might be benefited.

ARCHIBALD MCLELLAN.

THE PROSPERITY OF ZION.

Long ago the psalmist wrote: "Pray for the peace of Jerusalem: they shall prosper that love thee. Peace be within thy walls, and prosperity within thy palaces." All students of the Bible recognize the deep spiritual significance which attaches to the mention of Jerusalem, whose history is of such mighty import to Jew and Christian alike; the more so, that St. John, in telling us of the spiritual and permanent home of all God's children, calls it "new Jerusalem," and again, "the holy Jerusalem," that home of Soul in which is neither sickness, sin, nor death,—in other words, the ideal city, governed by God, divine Principle, and lighted by the glory of divine Truth and Love. It is said that when Jerusalem was taken from the Jebusites, in the reign of David, the twenty-fourth psalm was written to celebrate his triumphal entry to the stronghold on Mount Zion. Be this as it may, we cannot too often remind ourselves that he alone shall ascend into God's holy place and dwell there who has "clean hands, and a pure heart," and who has made God his refuge and his fortress for all time.

In the psalm first quoted the peace and prosperity of Zion are linked close to that of the citizens. At this point it is well to consider the definition of Zion as given in Science and Health (p. 599): "Spiritual foundation and superstructure; inspiration; spiritual strength. Emptiness; unfaithfulness; desolation." This may remind us of Paul's words: "To the one we are the savor of death unto death; and to the other the savor of life unto life." This aptly typifies the different mental conditions of those who approach the subject of Christian Science, and we can only rejoice that so many are finding it to be indeed "the savor of life unto life." It is clearly a matter of choice, on the part of each of us, which it shall be.

In the Manual of The Mother Church great emphasis is laid upon the study of the Lesson-Sermon, "a lesson on which," our Leader says, "the prosperity of Christian Science largely depends" (Art. III., Sect. 1); and this is followed by a demand for consecrated living on the part of the Readers, so that "the mental atmosphere they exhale shall promote health and holiness." While this applies specifically to the Readers in our churches, it certainly may be said to extend as a gracious invitation to all the members; indeed, to "whosoever will" that elect to worship God "in spirit and in truth."

Those who study diligently these Lesson-Sermons, and faithfully practise their teachings, not only advance the prosperity of our cause but are sharers in it, realizing the health, peace, strength, and happiness which Truth so surely bestows. As in the temple service of old, all the work must be done as unto God and the lowliest duty held sacred. No excuse can be made for careless or unintelligent preparation. All students of the Lesson should be so familiar with the instructions given in the "Note for Students of the Lessons," on the page opposite to the index for each quarter, that in case one were unexpectedly called to take the place of the regular Reader on Sunday there would be no uncertainty as to the beginning or ending of references, either from the Bible or from Science and Health.

In the Preface of our text-book we are told that "the time for thinkers has come" (p. vii.). With the world's great need pressing upon us, it is no time for us to be dreamers or dawdlers. The old material methods of thinking and doing have been found insufficient to meet our needs; therefore we must bestir ourselves and let the divine energies of Truth take entire possession of us, that we may prove, to

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ourselves at least, how truly alive we are in working out our salvation. Today this includes the working out of our Lessons, their faithful and intelligent study, and their no less faithful demonstration, that peace and prosperity may be ours and our gift to all who are ready to share our blessings.

ANNIE M. KNOTT.

"SHAKE THYSELF FROM THE DUST."

THE effort to establish a habit of cleanliness, whether of person or of thought, is always rendered practically hopeless so long as dirt awakens no sense of repugnance. The cleaning-up process may be gone through with again and again, but apart from a distinct repulsion for the unideal, the results, as we all know, are too transient to be worth while. To secure any permanent gain there must always be an advance in self-estimate, a desire to be free from the belittling, a growing love for the highest and best. In a word, aspiration must precede all genuine self-improvement.

This fact gives peculiar and abiding significance to the emphasis which Christian Science lays upon the necessity for the recognition of God's man, the perfect unfallen selfhood, as the true initiative of all spiritual progress, the ground of impulsion to all effective ethical endeavor. Christian Science calls its every student to strive for the acquisition of this true self-asserting, self-respecting sense, by refusing to know any man "after the flesh." In this it is at-one with St. Paul when he enjoins the Corinthians that they "awake to righteousness," that they may "sin not;" also when he counsels the Colossians: "If ye then be risen with Christ, seek those things which are above." That is, the desire to attain companionship with Christ is, and must ever be, the basis and preliminary of spiritual attainment; it is that true growth in Christ which enables one to shake off the dust of materiality, to resist intelligently the impulses of selfishness and sensualism.

The phrasing of the statements of both Isaiah and St. Paul is thus seen to be entirely in keeping with the metaphysical facts. Though one be covered with dust, he never identifies himself with it. It is regarded as foreign and incongruous, and hence it is discarded without hesitation and without reserve. So likewise will a clear and constant separation in thought between man and materiality contribute to a more speedy escape from all that pertains to the flesh, all that the apostle referred to when he enjoined the Ephesians to "put off . . . the old man, which is corrupt according to the deceitful lusts;" and that they "put on the new man, which after God is created in righteousness and true holiness." Cleansed within, one's cleanliness without becomes a natural sequence which will grow to be both instinctive and habitual.

Most religious teaching has been handicapped at this point. It has insisted that the Christian must free himself from fleshliness, the dust of carnal sense, and yet it has clung to materiality as constituting a part of man, as pertaining to the divine order. Christian Science takes direct issue with this teaching in declaring that God's child is forever Godlike, and it is the glimpse we obtain of this true and altogether glorious self which renders the unseemliness of the "man of flesh" to which we have so largely consented, an impelling offense that is parted from with exceeding joy.

Cleanliness in its best sense is a matter of devotion to the divine ideal, a matter of insistent discrimination between the Christ-man and all that pertains to material sense, the bodily concept of selfhood, "which veil is done away," as the apostle says, "in Christ." It is when seen for what it is, wholly undivine, unfitting, and unworthy, that the dust of materiality becomes repellent, and it is to this true sense and its sequent possibility of spiritual assertiveness and spiritual gain, that we are awakened in Christian Science.

JOHN B. WILLIS.

AMONG THE CHURCHES.

SAN ANTONIO, TEX.

The members of First Church of Christ, Scientist, dedicated their church building, Fifth street and D avenue, during the regular Sunday night service last evening [Jan. 1]. The ceremonies, aside from the regular service, consisted chiefly of a historical sketch of the church in San Antonio, which was read by John W. Fraser, president of the church. The members of the church have been using the present building since 1903, but it received its formal dedication last night because it is a custom among Christian Scientists to defer the dedication until a building is fully paid for. The historical portion of Mr. Fraser's address was in part as follows.—

"It seems meet at this time to refer to a few of the stages of this church's progress, as gleaned from the pages of its history. In April, 1893, a number of loyal Christian Scientists met at 640 Soledad street in this city and organized a Christian Science society. Services were held there about one year, when a larger auditorium was needed, and the place of meeting was changed to 629 North Flores street. After two years' services at that place, the congregation was able to secure more convenient quarters down town, in the Chandler Building, at 104 East Crockett street. Services continued here until October, 1898, when this building was leased, and it has been the church home ever since. In the mean time, in April, 1898, the society was merged into First Church of Christ, Scientist, and a charter was secured from the state of Texas. On March 7, 1903, this building was purchased by the church, largely on time, and the last payment did not mature until next March, but the debt for the church as well as for the organ and seats and repairs has all been paid."—*San Antonio Express.*

LANSING, MICH.

An audience which filled every seat in the spacious auditorium and which overflowed into the foyer beyond, was present at the opening services in First Church of Christ, Scientist, Sunday morning [March 5]. The beautiful little edifice, which has been for several months in the course of construction, needed nothing to embellish it for the occasion. A few potted palms and ferns and one magnificent cluster of lilies were the only decorations, but the interior finishings of the church, beautiful in their rich simplicity, were the cynosure of all eyes.

One feature upon which the members of the church are congratulating themselves is the excellence of the acoustics. It is possible for the Readers to speak in a normal tone and still be heard in every portion of the church.

State Journal.

WICHITA, KAN.

First Church of Christ, Scientist, of this city closed negotiations today [Feb. 21] by which it comes into possession of lots in the eighth block on North Lawrence avenue. The site has a frontage on Lawrence avenue of one hundred and fifty-five feet. It will become the site of a new Christian Science church. The present building at the corner of Second street and Lawrence avenue has been outgrown. The consideration in the purchase of the property was eleven thousand dollars.—*Wichita Beacon.*

BALTIMORE, MD.

Competitive plans are being prepared by local architects for the handsome church structure for First Church of Christ, Scientist, to be erected on University parkway, and the determination of the building committee of the church will shortly be announced. The new edifice, in accordance with tentative plans, will be of stone construction and of attractive Gothic architecture. It will represent an outlay of about one hundred thousand dollars.—*Baltimore Star.*

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THE LECTURES.

DES MOINES, IA.

A capacity house listened attentively to the lecture delivered last night [Jan. 19] by Frank H. Leonard, at the Auditorium. W. H. Harwood introduced the speaker and said in part,—

This splendid audience is abundant evidence of a widespread interest in the subject of Christian Science. It demonstrates the fact that there is an earnest desire among thinking people for more knowledge of its teachings. It proves that mankind is ever responsive to ennobling, refining, and uplifting influences, and not only willing but eager to be taught great truths.

Whether we are adherents of this particular church or not, we cannot escape the admission that many people have been greatly benefited both spiritually and physically by the teachings of Christian Science. Simply a casual or superficial consideration of the testimonies of Christian Scientists will convince the most skeptical that many remarkable cures have been effected, and what is even better, many have been freed from the bondage of sin and ruinous habits, and transformed from unhappy, envious, jealous, despairing creatures to happy, generous, unselfish, optimistic men and women, with courage to meet every emergency of life.—*Register and Leader.*

ALTRINCHAM, ENGLAND.

A lecture on Christian Science was delivered at the Literary Institute, Altrincham, on Tuesday evening [Feb. 7], by Bicknell Young, of the Christian Science board of lectureship of The Mother Church, The First Church of Christ, Scientist, Boston. A large audience assembled and considerable interest was taken in the views expressed by Mr. Young.

The chair was occupied by the Rev. Charles Mawdesley Shaw, who at the outset expressed his thankfulness to God for the fact that he had become converted to Christian Science, and said that it had brought home to him a deeper knowledge of God and a proper manifestation of His power to heal and to save. Christian Scientists, he added, had for years proved the faith which they believed in.

Altrincham and Hale Advertiser.

UNIVERSITY OF CALIFORNIA.

Under the auspices of the Christian Science society in the University of California, Berkeley, Cal., a lecture on Christian Science was delivered last Saturday evening [Feb. 18] before a large audience at the High School Auditorium, by Bliss Knapp. The lecturer was introduced by Henry H. Gutterson, instructor in architecture in the University of California, who said in part,—

In a center of academic and religious education theory may easily be overestimated—made to dominate the true purpose of all education, given in the words of Herbert Spencer as "a preparation for complete living." Doubtless we can all agree with the statement in the Christian Science text-book, "Science and Health with Key to the Scriptures" (p. 195): "Academics of the right sort are requisite." To have this right sort of academics, and at the same time an education attractive to all by reason of its practical value both for guidance and discipline, it is necessary to interpret education from the standpoint of truth. We believe that this interpretation is to be found in Christian Science.

Berkeley Gazette.

CITY OF MEXICO, MEXICO.

W. D. McCrackan, M.A., of Boston delivered an interesting address last night [Feb. 24] to a large audience in the Christian Science Hall on the subject of the belief of the followers of Mrs. Eddy. The speaker was introduced by A. L. Van Antwerp, who spoke in part as follows,—

"Ye shall know the truth, and the truth shall make you free." These sublime words uttered by the master Christian nineteen hundred years ago have come rolling down the centuries with gathering strength and power, for he spake as never man spake before. But what he said was not for his limited circle in far-off Palestine alone, but for all men and for all times. His hearers, as they had then, have now their work to do; we must make those words our own; we must clear our consciousness of all that would seem to prevent us from putting them to practical use. If we are wrapped in the serene infallibility of our own opinionated ignorance, we shall accomplish nothing.

We are all seekers after truth; we all long for the "glorious liberty of the children of God;" we all long to be freed from the bondage of our fears and our false beliefs; and we are struggling—struggling to free ourselves, and so by example our fellow-men—from the slavery of sin and the shackles of error. And the result is sure, the guerdon glorious. This struggle has gone on for ages; the way has been dark and few are the landmarks to guide the weary pilgrims and apostles of Principle. In these last days, however, there has stood "in the great history of the land" a woman who has shed a great white light on the way; who has given us a key whereby the Scriptures may be more clearly understood. To her, Mrs. Mary Baker Eddy, we owe an inestimable debt of gratitude. In our text-book, "Science and Health with Key to the Scriptures," we learn the way of deliverance from all that has seemed to bind us as slaves in the service of mortal mind, the slavery of sin and of sense; we learn that here and now we may experience the joys of Soul; we learn the immanence of Life, for there is no death; we learn the power of Love, for there is no hate; we learn the might of Truth, for there is no error.—*Mexican Herald.*

BROOKLYN, N. Y.

A large crowd gathered at the Academy of Music yesterday afternoon [Feb. 26] to listen to a lecture on Christian Science by Willis F. Gross of Boston. The speaker was introduced by Harvey M. Ferris, First Reader of First Church of Christ, Scientist, of Brooklyn, who said in part,—

At the present moment this borough is the scene of considerable religious activity, and Christian Scientists rejoice with the brethren of other denominations in their efforts to awaken thought to a fuller realization of God's omnipotence. The earnest Christian is always searching for a religion that will prove "a very present help in trouble," a religion that can be applied to every incident of daily life; in short, a demonstrable religion. Christian Science is ready to meet this desire, and give to the hungering heart an understanding of God which heals the sick, reforms the sinner, and meets every human need.

In Christian Science each one can find a way by which his individual problem can be improved; whether bad or good, a clearer realization of God's presence and true nature will lift it to higher achievements. Health, strength, and all good is the birthright of man, and because we are enjoying blessings hitherto unknown to us, we are giving this lecture, in the hope that some ray of the tender, compassionate, and omnipotent Love which Christian Science teaches may find its way into the consciousness of every one present, and afford a mental feast by the still waters of spiritual reasoning and discernment.

Brooklyn Standard Union.

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LECTURES TO BE DELIVERED.

Unless otherwise stated in the notice, it is assumed that the lecture will be given at 8 p.m.

Aberdeen, Wash.—Bliss Knapp, Grand Theater, 3 p.m., April 16.

Akron, Ohio.—Clarence C. Eaton, Colonial Theater, 3 p.m., April 16.

Berkeley, Cal.—William D. McCrackan, M.A., High School Auditorium, April 18.

Charles City, Iowa.—Hon. Clarence A. Buskirk, Hildreth Opera House, April 18.

Chicago, Ill. (Ninth Church).—Prof. Hermann S. Hering, Woodlawn Masonic Temple, April 17 and 18.

Chicago, Ill. (Second Church).—William R. Rathvon, Church Edifice, Wrightwood and Pine Grove avenues, April 20 and 21.

Edmonton, Alta.—Bliss Knapp, Bijou Theater, First street, 3 p.m., April 23.

Kansas City, Mo.—Miss Mary Brookins, First Church Edifice, 3 p.m., April 23: Second Church Edifice, April 24; Morton's Hall, April 25.

Little Rock, Ark.—Francis J. Fluno, M.D., Capital Theater, April 10.

Loveland, Col.—William R. Rathvon, Majestic Theater, 3:20 p.m., April 16.

Malone, N. Y.—Frank H. Leonard, Malone Opera House, April 17.

Mankato, Ill.—Prof. Hermann S. Hering, Mankato Opera House, April 14.

Mitchell, Iowa.—Hon. Clarence A. Buskirk, Bartle's Hall, April 17.

Oakland, Cal. (First Church).—Willis F. Gross, Macdonough Theater, April 24.

Oil City, Pa.—Frank H. Leonard, Carnegie Library Hall, 8:15 p.m., April 20.

Oneida, N. Y.—Frank H. Leonard, Park Theater, 3 p.m., April 16.

Pacific Grove, Cal.—Willis F. Gross, T. A. Work Hall, April 21.

Plymouth, Mass.—Clarence C. Eaton, First Universalist Church, April 17.

Potsdam, N. Y.—Frank H. Leonard, Town Hall, April 18.

Riverside, Cal. (Second Church).—Willis F. Gross, Loring Opera House, April 18.

Rock Valley, Iowa.—Hon Clarence A. Buskirk, Church Edifice, April 21.

San Francisco, Cal. (Third Church).—Willis F. Gross, Dreamland Rink, 3 p.m., April 23.

Santa Monica, Cal.—Willis F. Gross, Church Edifice, April 17.

Spencer, Iowa.—Hon. Clarence A. Buskirk, Grand Opera House, April 20.

St. Thomas, Ont.—Rev. William P. McKenzie, April 23.

Watsonville, Cal.—Willis F. Gross, I. O. O. F. Hall, April 20.

Wilmington, Del.—Frank H. Leonard, Avenue Theater, April 11.

ADMISSION TO MEMBERSHIP IN THE MOTHER CHURCH.

The next admission of candidates will be June 2, 1911. Application blanks may be obtained by addressing the Clerk of The Mother Church, and should be returned to him on or before May 10, 1911.

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

Those who have made application for membership prior to Nov. 4, 1910, and have not received notice of election, may communicate with the Clerk if they so desire, and are especially requested to do so before sending in a second application.

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

TESTIMONIES OF HEALING.

The psalmist has said, "Oh, that men would praise the Lord for his goodness, and for his wonderful works to the children of men!" and though it is my greatest joy to tell others of the blessings I have received through Christian Science, I feel I have too long delayed to acknowledge them through the wider medium of our periodicals. When I first heard of Christian Science, I had for three years been seeking health in different ways, but without success. A severe nervous breakdown, with internal trouble, acute neuralgia, and great weakness, had made life seem a burden to me, and necessitated several absences of three and four months from my occupation as a teacher, besides many shorter periods. During those three years I was unable to attend a service, lecture, concert, or meeting of any kind. If able to take up the management of my school at all, the work was done in pain and weariness, and every evening was spent on the couch, in preparation for the next day's duties.

I had exhausted all material remedies, with no permanent good results, when a cousin in Brisbane, Australia, sent me a *Sentinel*, and told me of the wonderful curative power of Christian Science; also how its teaching had "opened the very gates of heaven" to him, although he had previously been an earnest church worker for many years. At his suggestion I wrote to London for the loan of a copy of Science and Health, which, however, I eventually returned, with no conviction that it could help me. In spite of this, the *Sentinel* still continued to come from over the sea, with its message of hope and healing; and as I read the many beautiful testimonies, I became convinced at last that what had helped others could surely benefit me. We therefore wrote for a Christian Science practitioner, whom we ever remember with grateful love; for the week-end she spent with us formed an epoch in our lives, as we received immediate help and commenced the earnest study of Christian Science.

My mother was healed of several complaints, including heart trouble and acute rheumatism, while my own health began at once to improve. As my understanding grew, I became well and strong, and was soon fulfilling my duties with ease and pleasure; in addition to which I was enabled to lay aside glasses, defective eyesight being instantaneously healed through my realization of sight as spiritual. Here I should like to emphasize the far-reaching influence of the "word in season," as proved in this instance: for after the healing in our family, the little company of three, studying Christian Science, soon grew to six. Later, weekly services were commenced, which we had the great privilege of holding in our home for two years, these services being the origin of the Christian Science society in this city. Thus, with strong confidence we may send this gospel of healing far and wide, with the full assurance that it will bear fruit a hundredfold, even though it may be "after many days."

Though restoration to health was indeed a priceless blessing, my deepest gratitude is for the change of thought which an understanding of Christian Science brings; for its teaching has opened the way to a wider, truer knowledge of God, and has given me a stronger faith in His unfailing goodness and power, with a deeper reverence and love for Christ Jesus, who revealed this "Father of mercies and God of all comfort." The ability to forgive when seemingly wronged and misjudged, and the power to put away anxiety and fear, also give cause for great thankfulness. So, with a glad heart, I too praise God "for his goodness, and for his wonderful works to the children of men."

EDITH A. BURTON, Moseley, Birmingham, England.

While in Nome, Alaska, in 1904, Christian Science not only found me seeking gold, but also the truth. In talking with a friend about that Book of books, the Bible, I asked

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him if he could tell me of a book that would interpret the Scriptures. He then told me of Science and Health and brought it to me, and after I had read a few pages I told him that it was what I had been looking for. I purchased a copy at the earliest opportunity, and was so delighted over it that I bought two more for friends, only to learn later that it did not appeal to them at that time. Through a study of this book I learned and was convinced that God, good, could not be directly or indirectly conscious of, be the author of, or be responsible for, sin or error in any form. I then repented, and turned from evil-doing and sinful thoughts, and was amazed to find that I had been healed of a stomach trouble of many years' standing, and for which *materia medica* could do nothing. I was also cured of the drinking and tobacco habits, and the use of profane language. Last, but not least, the habit of evil thinking was overcome, for I had learned that the foundation of every disease is mental, and that all evil can be destroyed by the law of divine Mind.

The day before Christmas, while picking holly I got poison oak over my hands and arms, and to mortal sense this was always severe with me. The following Sunday, though I took part in the service, I thought I should have to remain at home, as my hands and arms manifested the effects of the poison; but I used the declarations of the truth, as given in our text-book, and went to church. During that service, the subject being Christian Science, I experienced a sense of peace and harmony—of Love's presence—not known to me before, and found my healing to be instantaneous, for that afternoon I cut off the bandages and next morning could only see traces of where the ailment had been. I compared this to a similar attack which occurred to me prior to coming into Science, and which under medical treatment was not relieved for three weeks. About one year ago I was healed of neuralgia through attendance at a Wednesday evening meeting, and I am convinced that healing is to be realized at every Christian Science service. How good God is, how willing to be our physician when we call upon Him in sincerity!

Words are inadequate to express my love to God, who heals all our diseases, for giving us our Leader, who has worked so patiently and lovingly to elucidate the Bible through our text-book, "Science and Health with Key to the Scriptures."—J. R. Todd, Avalon, Catalina Island, Cal.

Shortly after the earthquake in San Francisco, my boy, nine years old, while coasting on the park panhandle, utterly unconscious of any danger, was run down by an automobile going at great speed. I had been obliged to cross the bay that day on business, and was to be gone until evening, leaving my daughter at home to attend to the various duties; but before the noon hour one of my boy's playmates came hurrying to our home with the news that he had been run over. He had been picked up unconscious and taken to an emergency hospital, but finding that the case was very serious, they had taken him to the city and county hospital, as they did not know who he was.

My daughter gave the boy the address of a practitioner, and asked him to tell her what had happened. She then took Science and Health with her, and went to the hospital. On arriving there she found that they were already operating on my boy's head, so all there was to do was to try and realize the ever-present Life for her dear brother. On my arrival home I was met by a lad, who inquired anxiously how my boy was. I had left him home a few hours before in perfect health and happiness—what could it mean! I never knew how I got up the stairs, but half way up a dear friend met me and told me what had happened. I went out to the hospital, and from that time we never left him, one relieving the other and taking word to the faithful practitioner three times a day, as we were not allowed to move him. Three or four doctors attended him every day, and were more than kind, but each made mortal-mind laws for him, giving little or no encouragement. Each day the practitioner was informed of their fears, and through her understanding that God's law of life is eternal and harmonious, our dear boy was freed from the belief in man-made laws. It was simply wonderful how every adverse symptom was met in a divinely natural way.

One day a famous army surgeon who had come from the East, and who had performed the surgical operation, spoke to my daughter and told her plainly just what he thought, and said he wanted the boy's mother told the truth: that there was very little hope. My daughter did not come home and tell me then, but told the practitioner the doctor's fears, and in a very short time that prediction of death was overcome, and in nine days I was able to bring my boy home. The stitches taken over the eyebrow the doctor said would cause the eyelid to droop, which it did at first; but this was overcome in a month or so, and the deep scars caused by the operation, which the doctor said the boy would always carry, have almost entirely disappeared. My son has been perfectly well ever since his recovery, and at the physical examination in his school he was pronounced perfectly sound. He is also well advanced in his studies, standing high in mathematics, showing that there was no mental impairment from the terrible injury to his head.

In our inspired book, "Science and Health with Key to the Scriptures" by Mrs. Eddy, we read and try to know that perfection only is the infinite model. For this understanding, my son's healing, and many other blessings which we have received, we are most deeply grateful to Mrs. Eddy, who, standing alone, voiced to a sin-sick world such a wonderful blessing. God grant that I may be her worthy follower, is my earnest prayer.

Mrs. Georgeine E. Burgess, Berkeley, Cal.

I am glad to testify in regard to the healing work of Christian Science. At one time I was taken very sick, and my husband insisted upon calling a doctor, who made an examination and seemed to think there was small chance for my recovery. We then telegraphed to a Christian Science practitioner, who came a distance of two hundred and fifty miles and treated me, with the result that in four or five days I was up and attending to my regular duties. For more than six months the doctor would go out of his way to meet and speak to me. He told my sister-in-law that I was the most remarkable woman he had ever seen; that any other woman would have died. At another time my oldest daughter, thirteen years of age, had a severe case of blood-poisoning. We sent again for the practitioner, and after a week's treatment a piece of flesh sloughed off. In another week the cavity had filled up and the child was back in school.—Mrs. Robt. Gerry, Pasco, Wash.

With a heart filled with gratitude and love, I wish to acknowledge a few of the blessings which have come into my life through the study of Christian Science, in the hope that others may be helped along the way. Three and a half years ago a copy of Science and Health was secured from the public library, and I began to read it, more out of curiosity perhaps, at first, than with the expectation of finding hidden therein great treasure. I did not understand what it taught, but I continued to read with the ever recurring desire to read more and learn something about this Science which made people better. There was but little time each day to devote to the reading, but at the end of three months the realization of having lost a number of things dawned upon me, some of which were severe headaches, chronic stomach and liver trouble, a bowel disorder, and glasses, which had been worn for sixteen years. As I had expected to carry these burdens as long as I lived, the joy of losing them was great; but only as progress was

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made, and little by little the truth came to my consciousness, did the real joy appear. I find that just in proportion as I put into practice the understanding which I have, adverse conditions are overcome.

Later, through the help of a faithful practitioner, a sense of grief was overcome, which brought the understanding that there is no separation in divine Love. It is my constant desire to follow ever more closely in the footsteps of Christ Jesus, and prove by my daily living that which is pure and good and true. I am very grateful for the opportunity afforded me of class instruction, for our Christian Science literature; grateful to God, and to our dear Leader, Mrs. Eddy, to whom was revealed the truth which enabled her to give to the world our text-book, "Science and Health with Key to the Scriptures."—ADELINE DONN, Chicago, Ill.

It is indeed with a thankful heart to God for Christian Science, that I write these few lines. In the fall of 1909 my little boy stepped on a nail which penetrated his shoe and went into his foot, making a very ugly wound. The first thing we did was to call in a doctor. After the wound had been washed out it seemed to heal nicely, until about two weeks after, when his foot began to swell and he suffered intensely. After having the physician attend him for two weeks, with no relief, I decided that it was time to make a change, and as two years before this I had been healed in Christian Science of stomach trouble, of years' standing, I called a practitioner to come and see him. She did so, and after two or three treatments the pain was all gone. This was on Thursday, and on the following Monday he went to school and soon was as well as ever.

I feel that if it had not been for Christian Science my boy would in all probability have been a cripple, as the injured limb was much smaller than the other one when he got so that he could use it. I am very thankful to God for Christian Science and for what it has done for us.

MRS. C. E. SANDERS, Muncie, Ind.

A little over five years ago a friend recommended Christian Science treatment to me for relief from an organic trouble with which I was suffering. I had consulted three doctors, none of whom gave me more than temporary relief, and each one recommended perfect rest for a year at least; so I decided to give up my work as music teacher and avoid any exertion whatever. This came as a great hardship to me, for I needed to keep on with my work, and I was very fond of walking, playing tennis, etc. I had worried along through three months in this way,—extremely nervous, sensitive, and a burden to myself and the household, when a friend wrote me that I need not give up my work, but that through Christian Science I could do it better than ever before. It seemed hard to believe this was possible, although I wanted to do so.

As soon as I could, I borrowed a copy of "Science and Health with Key to the Scriptures" by Mrs. Eddy, stopped taking medicine, and began to investigate the subject. I believed that God could heal me, but I also believed that I did not know how to ask Him. From the very first day I became greatly interested, and so far forgot myself that when I again thought of my former ailments I found I had none—they had disappeared. I was healed simply by reading the book. Just at this time I secured work as music teacher in a private school, and entered upon the work immediately, without the least fear, riding on horseback each way twice a week. I also began to teach my two sisters, devoting three hours to this work every day. It was such joy to feel free, and be able to work again.

The following summer I had class instruction in Christian Science, for which I am more and more grateful every day. This wonderful truth has been my only remedy since the day I was healed, and never, when faithfully applied, has it failed to give immediate relief. I am in better health today than ever before in my life. The old trouble has never returned, and many former complaints have left me. As a little girl I had prayed to God to heal me, but when no healing came I grew discouraged, though I was unwilling to distrust Christ's promises. I felt sure that by waiting and watching I could some day learn how to obey his command to "heal the sick." Is it any wonder, then when the healing power of Christian Science was proven to me, that I at once recognized it as an answer to my lifelong prayer! I thank God that He has shown us the way through Mrs. Eddy, and that we can today rely upon Him in sickness and in health.

More than the physical healing, and sweeter than any joy I ever knew, is the wonderful peace—the gift of God's love—that has come into my life. This spiritual insight is best shown by living in hourly communion with the one God, that my outward life may testify to the inward calm and peace. At first I met with opposition from nearly every member of my family, but it is a source of daily rejoicing to me that six of them are now studying Science and Health. Each day I find more for which to be grateful to Mrs. Eddy. My heart is filled with thankfulness to God for her wonderful perseverance in living, and giving to the world, what she knew to be true. She has shown me the one God, the God who heals and saves even now from all sin and sorrow. For these and many other blessings I am thankful.—CLARA C. PETTIT, Palmyra, Va.

As I look forward eagerly from week to week for the coming of the *Sentinel*, I wish at this time to express my appreciation and gratitude for the help received, by making this offering with the hope that it may contain some helpful thought for another searcher—even a "cup of cold water" to the thirsty. Many a time have I sat down to read the *Sentinel*, feeling burdened with some care; but by the time I had finished its perusal, the burden had been lifted.

About four years ago I slipped on a frosty doorsill and received a bad fall. At this time I did not understand that merely to ignore an ill is not sufficient. I thought that by paying no attention to it, there would be no bad results. The next morning I was quite ill, with a high fever and pains and aches all through my body. I began to read Science and Health, but not being able to help myself, I called upon a friend for assistance. By the time she arrived, about two o'clock, I was no longer able to sit up, in spite of the strongest efforts of the human will; but in a very short time I felt the effect of her treatment, and inside of half an hour was perfectly well. This was convincing proof that Christian Science heals and heals quickly, the truth going "even to the joints and marrow," as the Bible teaches.

About a year after this we moved into another community, and the necessity of working out my own salvation, instead of depending upon my friends, was impressed upon me, and I began to study very earnestly. A short time after this I slipped on a wet mossy board, and had another bad fall, worse, if anything, than the other, as in trying to protect myself I instinctively put out my right hand, thus wrenching the wrist badly and straining more or less all the muscles involved in the arm and shoulder. My first thought was one of fear—What if I should again become ill, as before? I would certainly not be able to overcome it, and my friend was not at hand! My next thought was that I must not let it attack me, that I must grapple with the error before it got the upper hand. With this purpose in view, I began to declare vehemently, as Mrs. Eddy tells us to, that matter is not man, etc., following up the line of thought as given on page 475 of Science and Health in answer to the question, "What is man?" This was sufficient to overcome the enemy, for the happy result was that

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there were absolutely no bad effects, not even a soreness of the muscles or any discoloration.

These two experiences taught me several lessons: First, that an attack of error cannot be ignored, but must be grappled with and destroyed; second, that the sooner the work of destruction is begun, the less work will be required, for by keeping the error out there is nothing more to do. Mrs. Eddy makes this very plain on pages 390 and 391 of Science and Health, and sums it up thus: "Then when thou art delivered to the judgment of Truth, Christ, the judge will say, 'Thou art whole!'" Christian Science has come to my rescue a number of times, and while I have only just made a beginning in this work of eternity, I am grateful for this beginning—thankful for having recognized the fact that Christian Science is, and is for all.

ANNA M. POYNTZ, Marshfield, Ore.

I have learned that I cannot better express my gratitude to God for what Christian Science has done for me than by trying to follow faithfully the teachings of our dear Leader, Mrs. Eddy. When this truth first came to me, it was as a beacon-light, for we were bound down to mortal sense with ailments that baffled the physicians. After taking up Christian Science we began to improve in health, so much so that we wanted every one to accept it, and we would try in our feeble way to explain our knowledge of the truth to some of our most intimate friends. We learned afterward that these friends would say among themselves that we were beside ourselves. Thank God, they too have accepted Christian Science and today are among its stanchest adherents. We thus see that a slight gleam of truth will never lose its power on those who are hungering for a full salvation, the truth which will save them from the dire effects of mortal belief.

What a blessing it is to know that one in this wide world of ours was spiritually minded enough to receive this God-given truth, and whose spiritual perception enabled her to present it to a sin-sick world in such a manner that we have been able to grasp its import, or at least to gain a sufficient understanding, through the study of Science and Health, to enable us to reflect a little of its healing power. The more we read Science and Health and ponder its teachings, the more we are impressed with the thought that the author must have been inspired to have written such a wonderful book. All the wealth of this world could not buy my copy of our text-book if I could not get another. Could we give up such a book, one whose teachings have raised us up from the grave to health and strength?

I am a veteran of the Civil War, and was healed of diseases contracted in the service,—rheumatism, bowel and heart trouble, the latter so bad that I would fall to the floor. I also received my eyesight after having worn glasses for fifteen years. I am able to work every day, and am seventy-five years old. The ailments mentioned were all healed by the thorough study of our text-book. I was also healed with one treatment of a complaint considered incurable by *materia medica*.—H. F. STRONG, Greenville, Mich.

Some twelve years ago, after suffering much pain and discomfort for a period of two or three weeks, with what the physician said was an abscess in my left ear, I found myself totally deaf in that ear. On consulting a well-known specialist, I was informed, after a thorough diagnosis of my trouble, that the deafness was caused by an abnormal growth, and he further stated that I would not be able to hear anything again in that ear until the growth had been removed. He described it as a bony substance, and said its removal would require a very delicate surgical operation.

As I could not then spare the time from my business, I went home with the intention of having the operation performed as soon as possible. The following day I related my experience with the doctor to a party of friends, among whom was a lady who was greatly interested in Christian Science. She strongly urged me to try this treatment, and as it offered at least a temporary escape from a painful operation, I finally consented to do so, although I had but faint hope that any help would be derived from it. Upon her advice I sought a practitioner, who treated me for two weeks with such success that my hearing was fully restored and I am happy to state that it has been perfect ever since.

For this manifestation of the power of divine Love, and the help received, I shall never cease to be thankful to God, and all honor, respect, and love is due to the noble and self-sacrificing woman who gave up so many years of her life that she might bring this beautiful and practical religion within our reach.

CHAS. B. LEWIS, Winthrop, Mass.

No words can be found to express my gratitude to God, and to our dear Leader, Mrs. Eddy, for the revelation of that grand truth which I have found in Christian Science, and I feel it my duty and privilege to testify of some of the many blessings which I have received and the great help I experience daily.

It is now about eight years ago that Christian Science became known in our land, but as soon as I heard about it I divined all at once that this must be the truth for which I had been looking for years, and by the study of its literature I found myself as one coming out of darkness into light. The Bible has become a new book to me, and the study of it, together with Mrs. Eddy's inspired book, "Science and Health with Key to the Scriptures," enabled me to understand its teachings, by which I can follow the "way" Jesus has pointed out, not alone to his disciples, but to every one who is ready to follow, to know God *aright;* that is, to know God as Love, who has nothing but good in store for all of His children, and who delivers us from sin, disease, and death. From childhood I was in delicate health, and later on there appeared a supposedly hereditary ailment, a throat affection, also continual coughs and colds. I tried every possible remedy, and had to take great care of myself, as the slightest draft gave me a bad attack. No doctor was able to cure me.

My healing in Christian Science has been slow; it took over two years, and oft I was ready to despair. My struggles were many, but I am now thankful for all this: it showed me that only when we are patient and seek God righteously does He direct our path. It is now over three years that I am healed, and I have not taken any medicine in that time. When any ailments appear they are soon destroyed by the truth. I can indeed enjoy life now, and am most happy in being able to do so much for others. My earnest desire is to gain more and more understanding, that I may prove to be a worthy follower of Truth.

JOHANNA CASTENDYK, Velp nr. Arnhem, Netherlands.

I wish to express my gratitude for what Christian Science has done and is doing for me. I became interested in it about ten years ago, and it would take a long time to tell of all the benefits I have received. Colds, neuralgia, and other discords have been overcome and proved powerless, by declaring the truth as taught in "Science and Health with Key to the Scriptures" by Mrs. Eddy.

I am very grateful for the physical benefits received, but more grateful for the spiritual uplifting,—for having been taught that God is Love. I am thankful for our Christian Science literature. The *Sentinel* is to me a white-winged messenger, bringing me peace and understanding. I am indeed grateful to God, and to our dear Leader, Mrs. Eddy, for Christian Science; and my desire is so to live as to be worthy to bear the name of Christian Scientist.

MRS. MARY OSBORN, Hamilton, Ill.

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I write this testimony with the hope it will help some one who may be in bondage to fear as I was. I did not come to Christian Science for physical healing, but took up the study five years ago in the hope of finding God, of whom I was in great need. In all these years it has been an ever-present help. I had some difficult dental work done, when my knowledge of Christian Science enabled me to endure the ordeal without drugs. A little over a year ago I was taken with an almost overpowering sense of fear,—fear for my daughter's health, fear of poverty and almost everything else, and was on the verge of nervous collapse; but after two treatments in Christian Science I gladly testified at the Wednesday evening meeting, which I never had done before.

In about a week's treatment I was entirely healed, and realized that I had nothing to fear, that God was my source of supply. On my realization of this a pleasant position was opened to me immediately. Peace and contentment have come, and my daughter has regained her usual health and spirits. I thank God hourly for our dear, unselfish Leader, Mrs. Eddy.

MRS. NETTIE L. BEAL, Los Angeles, Cal.

I shall always remember with gratitude the instantaneous healing of my son, who had many times been troubled with a skin disease. This time, when it appeared on his face, I felt it could be mastered by Christian Science, as we were then seeking to understand this teaching. I tried to put in practice what little I knew, but the trouble seemed to grow worse, till one day I wrote to a practitioner, asking for treatment for him. He then went out, and on his return I saw that he was healed. I am happy to say that from this time he too became interested in Christian Science.

We are filled with loving gratitude for all the help we have received as a family, in those early days of seeking Truth. The truth must spread, and it is a privilege to be able to impart to others that which is so helpful to us.

MRS. S. LOCKETT, London, England.

I wish to express my gratitude for many benefits received through Christian Science. I was troubled with nervousness, and my eyes were very painful, besides which I had other ailments. The first-named ill has been healed and the others greatly relieved, and my general health is much better.—GRACE S. BAILEY, Los Angeles, Cal.

[Written for the *Sentinel*.]

A LESSON FROM A FLOWER.

MABEL DORYNS WEIL

WEARY and worn, with care and worry spent,
Into the deep and quiet wood I went
And lay me down to rest upon a mossy bank
Where purple violets in rich profusion grew,
And happy birdsong echoed all the woodland through.
My tired spirit of the song and perfume drank
Until I fell asleep and dreamed a violet
Looked up and spoke, its gentle face dew-wet:

"O man, of God's creation the most blest,
Why trust not you in Him, like all the rest?
I did not worry o'er the soil, or sun, or dew,
I knew the sun would shine and rain would fall,
I trusted in His loving care, who made it all,
And raised my face to heaven and smiled and grew."
I woke refreshed, and thankful for the lesson learned,
Back to my life and work I gladly turned.

FROM OUR EXCHANGES.

[Adolph Roeder in *New-Church Messenger*.]

The church is not a building built of stones and bricks. That is a house of worship, a temple, a synagogue, a tabernacle. The real church is in men's deeds and thoughts. It lives in the keeping of the commandments Sunday and every day of the week. The real church is built of things men do on Monday, of things men think on Tuesday, of things men love and wish on Wednesday. The church is a church of every day, not alone of Sunday. It is a grievous mistake to make, this mistake of the Syrian, that God is a God only inside a certain building and that the rest of the world belongs to the devil. The fact is the devil owns no property at all. All things are God's. "The earth is the Lord's, and the fulness thereof." There is no room for any one else in ownership. And God is a God of the hills, of the highest, and He is a God of the valleys, of the lowest. If you ascend into heaven He is there, and if you make your bed in hell, lo! He is there. Men must serve God on the hills, of course; but they must serve Him in the valleys, equally, of course. Make other mistakes, if you will, but do not make the mistake of the Syrian, that God is a God of the hills, and not of the valleys.

[*Christian Register*.]

Religious people are recovering from the fears excited by the idea that, if the Bible should be discredited as the revealed will of God, Christianity would go and with it religion and morality. There has come as a welcome surprise to many in our time, the knowledge of the self-evident fact that Christianity existed before the New Testament was written, and that religion was in the world when as yet not a book of the Old Testament had been composed. Abraham Lincoln lived his life before any one was moved to make a record of it. So before the first book of the Old Testament was written there had been men and women of glorious fame who had illustrated in their character and conduct the virtues which afterward made the record of them illustrious. It would be a dire misfortune if all these Biblical records were now swept away, but it is a mistake to suppose that, if they were lost, nothing of similar value would ever come into existence, or that the religion of which they are the imperfect records would perish.

[From the "Credo" of Rev. Charles Clark Pierce, D.D., Los Angeles, Cal.]

I believe that the Christianity of the future will be a life growing better, stronger, nobler, and more beautiful as the ages pass, and that most of the creeds, dogmas, and so-called religious forms of the present day will as certainly be laid aside as full-grown men discard the toys and playthings of their childhood. I believe that the world is getting better every day and every hour, and that the millennium is surely coming, not because of some spectacular performance which is going to take place up in the sky, but because of the triumph of the truth in emancipated human hearts: and finally, I believe that all the undying powers of the vast universe are slowly but surely responding to the prayer and realizing the vision of the world's greatest leader, "Thy kingdom come. Thy will be done in earth, as it is in heaven."

[*Universalist Leader*.]

If such a man, with such a message, should appear at our church doors today, and deal as frankly with our blunders as Jesus did with the blunders of Israel's teachers and religious leaders, we apprehend that many of the severest critics of these priests and scribes and elders would be the first to shut the door in the face of the Master, and bid him be gone in the name of their own conceits. History has dealt severely with those critics of Jesus, unfor-

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tunately for them. Will it deal more kindly with some of us who in the name of authorities which are traditional and sacerdotal reject the one authority, that of the soul, when it pleads with us in the spirit of the new Christ that is being born among men?

[*Continent.*]

John Wesley said that two men who trusted God utterly and knew how to stick together could shake the world. Organization is not lacking today—more or less, men stick together. There is some trust in God. Yet the world does not shake. "Wonder and amazement" are the words which express the attitude of the world when the apostles spake. And we are speaking the same gospel and there is neither wonder nor amazement. There is scarcely even attention. It may be said, "Ah, but we do not work miracles." That remark strikes home. We ought to work miracles. Christ promised we should—"Greater works than these shall he do."

[*Watchman.*]

The unity of the Bible is discerned by those who read it in its revelation of truth. They must have discernment growing out of a personal experience of divine power. It is this that gives the believer his first and extraordinary interest in the Bible, and he quickly grasps the truths that are to him as the bread of life and the water of life. This discernment becomes keener and the word of divine truth opens to him in more fulness of meaning. He begins to put together the spiritual parts of the Bible, and finds from beginning to end the threads that run through the whole.

[*New Church Messenger.*]

The world at present does not see, though it will in time, that the states of injustice and cruelty out of which we hope the world is now passing are related to the church's cruel and irrational concept of the Lord as effects are to their causes. The church is ever the heart of society, and the ideals of society can by no possible means transcend the state of the church. The state receives its inspiration through the church, but the church cannot inspire with that which it has not itself.

[*British Congregationalist.*]

The essential principles that create the church lie back of the creed, back of the ecclesiastical orders, back of the form, in a fellowship with and allegiance to Christ which must express itself more or less fully and clearly through the consciousness and conduct of the individual member. If this be wanting, nothing else can create or perpetuate a church. If this be there, neither the acceptance nor the rejection of other things can destroy it.

[*Advance.*]

The plain fact about Christianity is that its foundation is right belief, its consummation right conduct, holy character. Jesus Christ was here not as the reformer of a day, but as a regenerator, planting seed truths, fixing fundamental beliefs, establishing right doctrine for all time, knowing that these beliefs would blossom into the beauty of a better life and bear fruit in an ever greatening humanity.

[*Christian Intelligencer.*]

Sectarianism is losing its grip and denominational walls are crumbling. The boundary lines between churches of different names that were once so distinctly drawn and formidable, are being obliterated, so that without scruple one can pass from one denomination to another, and yet devoutly worship and reverently serve his God. This is a characteristic of modern Protestantism.

SPECIAL ANNOUNCEMENTS.

FROM THE PUBLISHER OF MRS. EDDY'S WORKS.

THE CHRISTIAN SCIENCE TEXT-BOOK, "SCIENCE AND HEALTH WITH KEY TO THE SCRIPTURES."

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

ATTENTION IS CALLED to the new volume, "Poems by Mary Baker Eddy," now on sale. Specially bound; 79 pages.

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

FROM THE EDITOR.

All manuscripts submitted for publication in the *Sentinel, Journal,* and *Herold,* whether articles, poems, or testimonies, and all correspondence relating thereto, should be addressed to the EDITOR, and not to individuals.

FROM THE SOCIETY.

Attention is called to the following reprints printed in Swedish: "Hvad Ar Bön?" "Lagens Välde," "Det Ondas Natur," "Helvete och Himmel," "Människans Gemenskap Med Gud," "Verklighet," "Det Ar En Ström," "Förklaring Af Kristligt Helande," "Den Yppersta Egenskapen I Christian Science," "Underverken," "Det Ondas Öfvervinnande," "Var Väktare," "Riklig Tillgang," "Kristendom Och Vetenskap." Ten copies to one address, prepaid, 10 cents; one hundred copies to one address, 75 cents; five hundred copies to one address, $3.00; one thousand copies to one address, $5.00.

NEW MUSIC.

Two of our Leader's poems, "Shepherd, show me how to go," and "Love," set to music by Frederic W. Root, are now on sale by the Society, and attention is called to the advertisement on the inside back cover page of this week's *Sentinel* for description and price.

A NEW PHOTOGRAVURE.

A new photogravure reproduction of The Mother Church edifices and the Publishing House, with the new parkway in the foreground, has just been made, and is now on sale. The size of the new picture, nine by fourteen inches inside of mat, which is about half that of the larger one, specially adapts it to framing for the home. Price, single copy $1.00, six copies $5.00, twelve copies $9.50.

FROM THE CLERK OF THE MOTHER CHURCH.

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

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

FROM THE CHURCH TREASURER.

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

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THE CHRISTIAN SCIENCE PUBLISHING SOCIETY

The Christian Science Journal

Published Monthly.

Founded April, 1883, by Mary Baker Eddy, Discoverer and Founder of Christian Science, and author of the Christian Science Text-book, "Science and Health with Key to the Scriptures."

This monthly magazine is the official organ of The First Church of Christ, Scientist, in Boston, Mass. In addition to articles, lectures, and testimonies not published elsewhere, it contains a complete list of Christian Science practitioners, and a directory of Christian Science Churches, Societies, and Reading Rooms.

SUBSCRIPTION PRICE, PAYABLE IN ADVANCE, POSTPAID: For the United States, Canada, Mexico, and Cuba, single copy, one year, $2; six months, $1.20. SALE PRICE: Single copy, 20 cents. In all other countries add 40 cents postage for each annual subscription. SALE PRICE: Single copy, 25 cents.

BOUND VOLUMES: Current and past year, cloth, $2.50; half calf or half morocco, $3. On earlier volumes write for prices.

The Christian Science Monitor

Published every afternoon, except Sunday.

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

SUBSCRIPTION PRICE, PAYABLE IN ADVANCE, POSTPAID: For the United States (except in the Boston Postal District), Canada, Mexico, and Cuba, $5 a year, $3 for six months. In all other countries additional postage at the rate of $3 yearly is required. When delivered by carrier through a local news-dealer, 12 cents a week, payable to the news-dealer. In the Boston Postal District, by mail, $7.25 a year. One hundred copies, $1.25; foreign postage additional.

The Christian Science Quarterly

Published January, April, July, and October.

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

TERMS OF SUBSCRIPTION AND SALE: In the United States, Canada, Mexico, and Cuba, 50 cents annually; single copy, 15 cents; 50 copies or more to one address, 12½ cents, each. In all other countries, 60 cents annually; single copy, 18 cents; 50 copies or more, 15 cents, each.

Subscriptions not accepted for less than one year. Subscriptions begin with current quarter unless otherwise designated, and terminate with the last of the month named on wrapper.

Der Herold der Christian Science

Published Monthly.

A magazine printed in German. It contains original and translated articles bearing upon Christian Science, testimonies of healing, also the Lesson-Sermons which are read at the Sunday services in all the Christian Science Churches. Improved and enlarged in 1910.

SUBSCRIPTION PRICE, PAYABLE IN ADVANCE, POSTPAID: For the United States, Canada, Mexico, and Cuba, $1 a year, 60 cents for six months. In all other countries, $1.25 a year, 75 cents for six months.

SALE PRICE, POSTPAID: Single copy, 10 cents; 12 copies, ONE ADDRESS, $1. Foreign rate, single copy, 12 cents; 12 copies, ONE ADDRESS, $1.25.

PAMPHLETS AND REPRINTS

CHRISTIAN SCIENCE: ITS RELIGIOUS PHILOSOPHY. By HON. CLARENCE A. BUSKIRK.

CAUSATION: VIEWED IN THE LIGHT OF CHRISTIAN SCIENCE. By FREDERICK DIXON.

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

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

CHRISTIAN SCIENCE: THE RELIGION OF THE BIBLE. By JUDGE SEPTIMUS J. HANNA.

CHRISTIAN SCIENCE: HUMANITY'S HELPER. By PROF. HERMANN S. HERING. Also printed in Dutch.

ANSWERS TO QUESTIONS CONCERNING CHRISTIAN SCIENCE. By EDWARD A. KIMBALL. Also printed in German.

CHRISTIAN SCIENCE: ITS ADVANTAGE TO MANKIND. By EDWARD A. KIMBALL. A London lecture. Also printed in French.

CHRISTIAN SCIENCE: MAN'S DOMINION OVER EVIL. By EDWARD A. KIMBALL. A Harvard University lecture.

CHRISTIAN SCIENCE: ITS DIVINE AUTHORITY. By BLISS KNAPP.

CHRISTIAN SCIENCE: DEMONSTRABLE RELIGION. By FRANK H. LEONARD.

CHRISTIAN SCIENCE: A RELIGION OF PROGRESS. By WILLIAM D. MCCRACKAN. Also printed in German and in Swedish.

CHRISTIAN SCIENCE: OR, DELIVERANCE FROM EVIL. By REV. WILLIAM P. MCKENZIE. Also printed in French and in Dutch.

CHRISTIAN SCIENCE: THE CHRISTIANITY OF JESUS. By MRS. SUE HARPER MIMS. Also printed in Swedish.

CHRISTIAN SCIENCE IS SCIENTIFIC CHRISTIANITY. By REV. ARTHUR R. VOSBURGH.

CHRISTIAN SCIENCE: ITS PRINCIPLE AND METHOD. By BICKNELL YOUNG. Also printed in German.

THE LOS ANGELES CASE. Testimonials given in Court as to the healing efficacy of Christian Science.

THE CHRISTIAN SCIENCE CHURCH. Its organization and polity. By CAROL NORTON.

SEEKING AND FINDING.
PRAYER AND HEALING.
PRAYER AND CONFIDENCE. Printed in German only.
THE DIVINE NATURE.
UPWARD FOOTSTEPS.
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CHRISTIAN SCIENCE SENTINEL

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

Vol. XIII. No. 33.

BOSTON, APRIL 15, 1911

CONTENTS OF THIS NUMBER

ITEMS OF INTEREST. Brief Mention of Important Events. 642
DOING NOT SAYING. . Clarence W. Chadwick. 643
THE ATTITUDE OF JOYFULNESS. Ezra W. Palmer. 644
WATCH AND PRAY. . Beulah Hook Mazza. 644
OBEDIENCE . . . . . Ruth Ingraham. 645
A WHOLESOME INFLUENCE. Napoleon Ross. 646
TESTED TEXTS. . . . Kate G. Pohl. 646
RESIGNATION. (Poem.) . Warwick James Price. 646
SELECTED ARTICLES. 647
EDITORIAL.
Joy in Obedience. 650
Unconscious Ministry 650
"Children of the resurrection." 651
AMONG THE CHURCHES.
Dubuque, Ia. 651
Port Huron, Mich. 651
Butte, Mont. 651
THE LECTURES.
Edinburgh, Scotland. 652
Bakersfield, Cal. 652
New York, N. Y. 652
TESTIMONIES OF HEALING. . . . 653
THE MIST DISPELLED. (Poem.) Jeanie F. Gibb. 657
FROM OUR EXCHANGES. 657



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



A NOBLE TYPE OF GOOD HEROIC WOMANHOOD

THE CHRISTIAN SCIENCE PUBLISHING SOCIETY
FALMOUTH AND ST PAUL STREETS — BOSTON MASS USA

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ITEMS OF INTEREST.

National.

Chief Justice White of the United States supreme court, who announced the decision in the commodities clause of the Hepburn law regulating interstate commerce, said in summing up: "It must be held that, while the right of a railroad company as a stockholder to use its stock ownership for the purpose of a *bona fide* separate administration of the affairs of a corporation in which it has a stock interest may not be denied, the use of such stock ownership in substances for the purpose of destroying the entity of a producing, etc. corporation, and of commingling its affairs in administration with the affairs of the railroad company so as to make the two corporations virtually one, brings the railroad company so voluntarily acting as to such producing, etc. corporation within the prohibition of the commodities clause. In other words, that, by operation and effect of the commodities clause, there is a duty cast upon a railroad company purposing to carry in interstate commerce a product of the producing, etc. corporation in which it has a stock interest, not to abuse such power so as to do virtually by indirection that which the commodities clause prohibits—a duty which plainly would be violated by the unnecessary commingling of the affairs of the producing company with its own so as to cause them to be one and inseparable."

The attempt to put the ban on "cut rates" in proprietary medicines in this country has received the unqualified disapproval of the supreme court of the United States, which, in an opinion by Justice Hughes, declined to give its aid to such an attempt on the ground that it would afford the manufacturers of medicine an unlawful monopoly. He said that while the manufacturer of medicine under a secret formula had a right to a monopoly of manufacture until the formula was discovered by fair means, yet the courts could not insure him the "unnecessary monopoly" of controlling the price to the consumer.

Minnesota is preparing to try an entirely new plan in the sale of unimproved lands belonging to the state. The House of Representatives already has passed a bill which provides that ten separate forty-acre government subdivisions shall be selected by a reclamation board to be appointed by the Governor, and that half of these forty acres shall be cleared of stumps and otherwise improved, so that the twenty acres shall be ready for cultivation. The actual cost of this improvement is to be added to the appraised value of the land, and these farms will then be sold on the instalment plan.

James Bryce, English ambassador to Washington, and Secretary of State Knox are working out the form of the arbitration treaty proposed for the two countries. This is being done with great deliberation, as it is the first of its kind and will serve as a model for similar agreements, which it is hoped will be negotiated with other world powers in the near future. The completed form will probably be ready for presentation to Congress before the close of its present special session.

A bill which has the approval of Governor Tener, has been introduced in the Legislature of Pennsylvania, establishing a public service commission with power to regulate twenty-nine classes of public service and also corporations or persons engaged in quasi-public business, as well as holding companies. It is empowered to make physical valuations, and all applications for charters, franchise rights, increase in capital or indebtedness, and consolidations must first have its approval.

By agreement of counsel the indictment, brought at Seattle, Wash., charging conspiracy to defraud the United States in the location of Alaska coal lands, was quashed by United States Circuit Judge Hanford, and the defendants were discharged. An appeal was taken to the United States supreme court. The court's ruling left but one ground on which to base a prosecution, namely, that the entries were for the benefit of a foreign corporation, the Pacific Coal & Oil Company.

Since the passage of the Clapp act in June, 1906, it is alleged that two hundred and twenty thousand acres of lands on the White Earth Indian reservation of Minnesota, including valuable pine lands, have been sold, and that fully twelve hundred of these sales were illegally made by full-blooded Indians, who were induced to declare themselves as mixed bloods, or did personally so declare, to dispose legally of these lands.

Vigorous and immediate prosecution of several coal-carrying roads for alleged violation of the commodities clause of the Hepburn law will follow the supreme court's recent decision that the law is constitutional which prohibits railroads from transporting in interstate commerce any commodity produced by it or in which it might own or have any interest, with certain exceptions.

The Legislature of Maine has voted in favor of an amendment to the United States constitution empowering the government to impose an income tax. The vote now stands twenty-eight states for to eleven against, and the consent of seven more states is necessary to make the amendment a part of the constitution.

The city council of Chicago has decided that after Sept. 1 no building shall be erected in the future in that city of greater height than two hundred feet. The present building code limits the height to two hundred and sixty feet.

A resolution calling for another investigation of the charge that Senator Lorimer of Illinois was elected to the Senate by corrupt practices has been introduced in the Senate by Senator La Follette of Wisconsin.

The Massachusetts Institute of Technology will be represented by about two hundred of her students on the first excursion steamer to make the trip through the new Cape Cod canal, April 15.

The bill providing for the purchase and preservation of Crawford Notch, New Hampshire, has been passed by both houses of the state Legislature.

The unappropriated and unreserved public lands now amount to 711,986,409 acres.

International.

The largest dock in the world is said to be the new graving dock at Belfast, which has taken seven years to build, at a cost of three hundred and fifty thousand pounds. The length of the floor is 850 feet, extending with caissons to 886 feet, and it is so designed that with little difficulty it can be lengthened by one hundred feet, to provide accommodation for any mammoth ships of increased size which may be constructed in the future. The width on the coping level is 127 feet, and at the narrowest part of the floor one hundred feet. The dock can be filled in one hour and emptied of twenty-three million gallons of water in one hundred minutes, and the caisson gate can be opened and closed in from four to five minutes. The dock will be formally opened in July.

The final obstruction to the Loetschberg tunnel through the Alps has been pierced after five and a half years' work and the expenditure of twenty million dollars. The tunnel, which is the third longest in Europe, measures approximately nine miles. With the completion of this tunnel, which was planned to give the Simplon tunnel railway line a direct connection with the railways which traverse Switzerland from north to south, there will be a direct through route from Milan to Berne and thence to Calais and Bontagne. The distance from Milan to Calais by this route will be about six hundred and seventy-five miles, or nearly eighty miles less than the existing routes. The tunnel will be double tracked throughout.

The real work on the veto bill designed to restrict the powers over legislation of the House of Lords was begun on the 3d with the opening of the committee stage in the House of Commons. The scene in the House indicated the intensity of the public interest. Every available ticket of admission had been disposed of days before and many hundreds who had hoped to witness the proceedings were disappointed. The debate will be long and keen. Already over one thousand amendments, occupying seventy-four printed pages, have been prepared. It is the avowed intention of the government to send the measure to the upper chamber by the middle of May.

In the last fifteen months there have been sold out of the French navy, as non-effective, five battleships, one cruiser, four coasting vessels, six gunboats or dispatch boats, six transports, fifteen destroyers, a large number of hulks and floats, about fifty torpedo boats, and seven submarines of obsolete type. The total displacement of these vessels was one hundred and thirty thousand tons, and they originally cost twelve million pounds. Their sale produced four hundred thousand pounds.

A Swedish hero fund of three hundred and thirty thousand dollars, the gift of Andrew Carnegie, has been announced. This is the sixth of these funds established by Mr. Carnegie.

Industrial and Commercial.

The last spike completing the Copper River & Northwestern railroad of Alaska between Cordova on tidewater and Kenneicott, where the Lonanza copper mountain is situated, has been driven. Work on the railroad, which is one hundred and ninety-seven miles long and cost twenty million dollars, was begun Nov. 15, 1907. The railroad is owned by the syndicate popularly known as the Guggenheim-Morgan syndicate, which also owns the Alaska Steamship Company and copper mines. Construction of the road was one of the most remarkable engineering feats of modern times.

It is stated that a new company, to be known as the Autosales & Chocolate Company, is to merge some fifteen or twenty of the leading companies which now operate automatic vending machines for chewing gum and candies in the United States and Canada.

Vast deposits of white silica sand, capable of being used for the making of high grade glass, have been discovered on the Canadian shore of Lake Huron, twenty-eight miles east of Sault Ste. Marie.

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CHRISTIAN SCIENCE SENTINEL

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

DOING NOT SAYING.

CLARENCE W. CHADWICK.

PRACTICE alone can dignify profession. Profession counts for nothing unless sustained by good works. It is doing and not saying that makes genuine Christian Scientists. The time is already at hand when those calling themselves Christian Scientists must make valid such a high claim. Profession, however scientific it may appear in the letter, will not save them, nor will it save others. The letter of Science, devoid of the spirituality that blesses and heals, can do very little for the health and morals of men; indeed, it may even cause trouble when presented in an aggressive or intrusive way, for the reason that it antagonizes the very elements of mortal belief without correcting them by the truth which heals and saves.

It requires demonstration and not profession to make Christian Science valid to the world. Pulpit oratory and ritualism have failed to establish Jesus' teaching in the hearts of humanity. Intellectual theorizing about spiritual things which one does not clearly understand, does not dignify religion. An intellectual grasp of Christian Science minus the disposition to live its precepts may be compared to "the pride of life" which the apostle tells us "is not of the Father, but is of the world." Much of the world's criticism of what it calls Christian Science is incited by the unwise statements of those who profess belief in its teachings but who fail to make practical what they believe. The meek and humble worker, bereft of worldly pride and self-will, seldom says or does anything to lead another astray. The more he loves Christian Science, the less inclined is he to scatter the pearls of spiritual discernment before those who are but waiting to catch him in his speech. His love for Christian Science makes him honest, and honesty in religion demands works to uphold his profession. The only honest Christian Scientist is the one who practises what he preaches. If he is content to believe, but does not work to understand what he believes, he cannot be called a Christian Scientist. Mrs. Eddy says: "Nothing is more antagonistic to Christian Science than a blind belief without understanding, for such a belief hides Truth and builds on error" (Science and Health, p. 83).

If there is any danger in the path of the student of Science, it is the mental apathy of blind belief, which would lead one to think that, because he has stopped taking medicine, he has become a full-fledged disciple of Christian Science. Such an individual, however good his intentions may be, is not ready to unite with the Church of Christ, Scientist, much less to open an office as a Christian Science practitioner. On the other hand, if he will at once apply himself to the demonstration of what he professes to believe, he will soon be in a position to become a useful member and worker in the church. Every forward step in Christianity, individually and collectively, is one of demonstration. Had not the church lost sight of this fact, Christian healing would have continued uninterruptedly from the time of Jesus down to the present. The dark ages of unbelief were characterized by "I believe," while "I know" was deemed of no special merit. This continued until Christian Science reversed the dictum of the human mind and declared in positive and unmistakable terms the absolute necessity of knowing or understanding God instead of resting upon the uncertainty of human belief.

For this revelation of divine certainty and proof to the world Christian Science and Christian Scientists have been stoned by the devotees of the tree of knowledge of both good and evil. The indisputable fact that countless thousands have been healed of so-called inveterate disease and sin through an understanding of Christian Science, seems to count for nothing with those who having eyes see not, and having ears hear not. The great demonstrator of spiritual power evidently encountered this same stubborn unprogressiveness of the carnal mind when he said, "Woe unto thee, Chorazin! woe unto thee, Bethsaida! for if the mighty works, which were done in you, had been done in Tyre and Sidon, they would have repented long ago in sackcloth and ashes." It matters little what one believes about Christian Science, the fact remains that sooner or later, here or somewhere, he must understand what Christian Science teaches,—the omnipotence and omnipresence of God, good. And when he does understand it, the healing signs will follow to prove that "I know" has taken the place of "I believe."

The exchange of blind belief for enlightened understanding must take place in every individual consciousness before the kingdom of heaven can come on earth; and the best possible way of dealing with Christian Science on the part of those who imagine that they are satisfied with the unquickened consciousness of "I believe," is for them to demonstrate to the world a higher order of healing than Christian Science presents. The combined forces of human logic and oratory cannot discredit or invalidate one single demonstration of healing in Christian Science. What God has wrought will forever refute the most cherished of human opinions. Goodness, virtue, and charity, every kind act, has its matrix in divine Love and will survive the scoff and ridicule of the ages.

Let the advancing thought of the twentieth century determine the relative merits of a system that understands and demonstrates the meaning of omnipotence, and one that professes belief not alone in almighty God but likewise in the reality and power of evil. The strength and permanency manifested in the remarkable growth of the Christian Science movement ought to indicate to all thinking persons the trend of modern religious thought. The uniform and dignified expressions of sincere appreciation of the great life-work of the Discoverer and Founder of Christian Science, as recorded in the secular and religious press of the whole world in the past months, is proof positive that Christian Science is rapidly winning its way into the affections of mankind. We cannot too often recall the Master's words: "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven."

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THE ATTITUDE OF JOYFULNESS.

EZRA W. PALMER.

THE student of the Bible is continually impressed with the spirit of praise, thankfulness, and joyousness manifested by the Scripture characters and which is breathed forth on almost every page of the inspired book. The Bible inculcates a spirit of optimism, of hope, rejoicing, and peace. Its fresh and uplifting joyousness is based on an illumined understanding that sees beyond the fleeting evidence of the material senses and discerns the permanence, safety, and beauty of the spiritual universe.

But the buoyant optimism of the Word has not always been discerned. The records of history show that for long ages the thoughts of men have been so darkened by a materialistic view of the nature of God and the universe, that austerity and formalism, fear of evil and dread of punishment, have largely influenced and controlled men in their thought of God. With the advent of Christian Science and the dissemination of its teachings of a God that is good, and a perfect, a spiritual man and universe, a great change has been wrought in this regard, not only among the adherents of Christian Science, but the leavening influence of its well-grounded happiness has sweetened and purified the thoughts of men even to the remotest bounds of the earth.

Men have puzzled a great deal over the seeming mystery of successive tides of optimism and pessimism which appear in the channels of human consciousness. Why, they argue, should a man be depressed and miserable today and tomorrow be lifted on a wave of sense exaltation, which is followed by a corresponding reaction? Or why should men gradually lose hope, faith, and joy and drift into a confirmed state of discouragement and depression for which the world of mortal sense furnishes no cure? With the ashes of past disappointments to gaze upon, many have been led to believe that the joyousness of the great Bible characters is impossible of attainment, but the exalted teachings of Christian Science solve for all earnest seekers this mystery. The reason for the spontaneous thankfulness of Miriam and Deborah, of Moses and David, the unmeasured faith and steadfast joy of Jesus—all this is made clear to the Christian Scientist, for he receives the gift of spiritual discernment by which he can, even now in a measure, pierce the veil of materiality that would hide God from man, and see the utter folly of being disturbed by the phantoms of mortal belief. As his grasp of the true nature of God's imperishable kingdom strengthens, he can at length exclaim with St. Paul, "For I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us."

A subtle suggestion of evil which tries to rob Christian Scientists of the joy of thankfulness, is the false declaration that they have so little to be thankful for: that their trials are so severe, the demands of the workday life so great, that they have little inspiration left to praise God. It is at once apparent that this attitude of thought is based on an assumption that the evidence presented by the material senses is true, an assumption which is utterly false. No condition in life is possible where men should not lift up their thoughts to infinite divine Love. The more burdensome the false conditions surrounding one, the more earnestly he should turn to God for relief. Especially should Christian Scientists be ever turning thought to God, because the way upward has been made so clear for them through the writings of their beloved Leader and by her inspiring example, which show them the empty nothingness of any condition in life that is opposed to the divine nature. It is easy to give thanks after a wrong condition has been met. Then the heart's glad acclaim pours forth its gratitude freely. But the joyousness of the loyal Christian Scientist should as freely ascend amid the storms of sense, the "wreck of matter," and in the battle with the powers of this world, as when the sunlight of God's grace is clearly made manifest. Like the prophet of old, whose glorified vision beheld the angels of His presence round about, when beleaguered by an army bent upon his destruction, the true Christian under whatever stress of circumstances holds thought steadfast to the eternal verities.

Jesus gave us two never-to-be-forgotten lessons in returning thanks. He gave thanks when the mightiest tests of his divine sonship were about to be made. At the tomb of Lazarus, when he was to prove the deception of death to the scoffing and unbelieving, by raising Lazarus from the dead and to show forth the indestructible unity of man with God, he rejoiced. He said: "Father, I thank thee that thou hast heard me. And I knew that thou hearest me always." Again, at the last supper, he gave thanks. Mrs. Eddy in Science and Health (p. 32) says that this "was a mournful occasion, a sad supper taken at the close of day, in the twilight of a glorious career with shadows fast falling around." And yet the vision of divine Love and its spiritual universe was so clear to the thought of Jesus that no earthly terror could reach him, although he was in a few hours to meet and destroy the illusion of death as an incomparable example of inspiration to all mankind. The scorn and hatred of the world, the desertion of his disciples, the ignominy of a felon's death, the most cruel human hate could devise, were alike foreseen; yet these things deterred him not. Facing these bitter experiences, he could give thanks to the loving Father who careth even for the sparrow. Jesus' wonderful demonstrations are for the instruction and encouragement of all mankind, in proving the ever-presence of God.

The individual who thus preserves his unity with God experiences the only true happiness attainable. Furthermore, he is in that attitude of thought which enables him not only to demonstrate the healing power of divine Truth for himself, but he blesses and inspires all those with whom he comes in contact. He becomes a healer of the sick, and his reflection of the true light breaks the bonds of the wretched and sinful. He sees the true relation of God to His spiritual creation, and rests in the understanding that God supplies the needs of all His creatures. With his thought filled with the inspiration of divine Love, he leads men to see their true heritage, oneness with infinite Mind,—

> Resting in childlike trust upon His will,
> Who moves to His great ends unthwarted by the ill.

WATCH AND PRAY.

BEULAH HOOK MAZZA.

WE read that "the serpent was more subtil than any beast of the field:" and today the material cloud or error that hides spiritual realities from mortal sight is often so subtle that we are not only unconscious of its presence, but actually amazed when the error is uncovered. The tiniest cloud of self-righteousness may conceal a heinous sin. Each honest student of Christian Science prays unceasingly that the light of Truth and Love may illumine the deep and hidden recesses of thought, and such prayer is power. The search-light of God's glory and allness reveals and displaces the dark nothingness of material selfishness.

The error uncovered is not necessarily something we have done or are doing. It may be some pet scheme or belief in pleasure, long planned for the future. Christ Jesus, who overcame the world of mortal, material beliefs, was always about his Father's business, and can we today be less faithful? The subtlety of evil consists in its claim to offer good. Note how it was apparently good things which tempted Eve. Thus we read, "And when the woman saw that the tree was good for food, and that it was pleasant to the eyes, and a tree to be desired to make one wise, she took of the fruit thereof, and did eat." So it is with all sin; in the beginning only good and pleasant aspects appear

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on the surface. Because sin appears good, it may long remain undetected unless we earnestly watch and pray.

Moreover, error continues to declare that good and evil go hand in hand. When spiritual consciousness, as gained in Christian Science, lifts one above some cherished mortal desire or condition which is food for worldliness, pleasant to the material senses, or which promises the wisdom that is foolishness with God, we not only renounce a treacherous mask, but all the evils hidden under it. The lie of material good and evil being unmasked, evils which would have resulted if the pleasant sin continued, die of starvation. The lie of material good and evil being detected and discarded, the spiritual consciousness of infinite good as supreme exalts and saves.

A most subtle sense of seeming good which would deceive us, is the desire for human love and approval. The beginner in Christian Science meets this in the temptation to pursue worldly pleasures because of the demands of friendship. But let him seek first the kingdom of God and His righteousness, and even these friendships shall be added unto him, renewed, purified, and far more precious than ever before, because to his consciousness all things are indeed new, *i.e.*, spiritual. Even in our Christian Science work, the faintest yearning after mortal praise, its "Well done," is a cloud that hides the spiritual. Discarding this error, we get a clearer understanding of the "infinite Principle, called Person, or God" (Science and Health, p. 302), and begin to apprehend as never before the oneness and allness of Deity, and thus more easily realize the nothingness of evil that lurks under this false sense of good. Human praise involves a belief in many minds, many gods; so does all sin and sickness. Christian Science is here to destroy all the beliefs of mortal mind, including the belief in animal magnetism. In thus yielding to the divine Mind, mortals give up an unreal sense, a counterfeit of good, unspeakable pain and evil, for infinite peace, eternal life, indestructible good, and all the glories of heaven here and now. Mrs. Eddy says, "To impersonalize scientifically the material sense of existence—rather than cling to personality—is the lesson of today" (Miscellaneous Writings, p. 310).

This lesson is found in all of Jesus' healing work. He said to one, "Why callest thou me good? there is none good but one, that is, God." When the people, seeing a great prophet, glorified God, they were healed; but when the Nazarenes saw and thought of Jesus' personality, they could not receive the healing Christ, and "he did not many mighty works there because of their unbelief" in the allness of God. Even St. John the divine was tempted to worship the angel which showed him the spiritual heaven and earth. We read, "And he said unto me, See thou do it not: . . . worship God." Even as the temptation to give praise and honor to other than the one God is recorded in the Bible, it is the one temptation which first and last Christian Scientists must strive to overcome. Then Spirit will indeed be recognized as All.

OBEDIENCE.

RUTH INGRAHAM.

It is sometimes remarked that much difficulty is experienced at this date in the government of children, and that Christian Scientists are not awake to their responsibilities in this particular; that parents do not teach their children to obey. They say, "Oh, Love will take care of them," and let it go at that. In consequence of this the child follows his own will, acquires an exalted estimate of his own judgment and capabilities, and has very little respect for authority, while his teachers in the public schools and elsewhere have to suffer for his parents' neglect. The writer, a teacher of long experience and a lover of children, while not conceding this to be a fault peculiar to Scientists, has nevertheless found it to be as frequently true in their case as in that of others, a fact which is greatly to their discredit.

In the days of our fathers, children were taught submission to their elders in thought, speech, and action, almost to the point of losing their individuality. Obedience was often brought about through fear of punishment, both at the hands of offended parents and through the wrath of a jealous and vengeful God. The old-fashioned orthodox parent, while quite certain of his integrity of purpose, not infrequently confused his personal preference or prejudice with the supposed will of God, to whom he attributed his own anger at an infraction of discipline. The child was made to feel a trifling offense against purely human and arbitrary rulings as equivalent to a sin against the statutes of omnipotence. He was not taught to distinguish between the human will and the divine, in matters of presumed authority, nor was he encouraged to inquire into the wherefore of given orders. Instant, unquestioning obedience was exacted, as many a grandfather or grandmother of the present day will testify.

Against the extreme severity and narrowness of this training, as we all know, there has been a very natural revolt. Human nature is apt to go from one extreme to the other in all things; its unreasoning impulse carrying it past a safe middle course before it stops to find its bearings. So in the present day and generation we witness the undignified spectacle of parents meekly submitting to the encouraged tyranny of even their young children.

While not holding for the rigid old-fashioned discipline, the writer is many times thankful that in her early training obedience was considered of paramount importance. The cruelty of not requiring a child to obey has been proven throughout history. It is a fatal flaw in his education, whatever the reasons or excuses. A child's first lesson, even before the medium of speech can be employed, must be one of obedience, for his own safety's sake and for the sake of all with whom he may come in contact in his later life. This is a widely established fact, and needs no argument to support it. How, then, shall we who are enlisted on the side of all law and order, we who realize that only by the strictest obedience to Principle and rule is any good to be gained, we who are admonished in the Bible and in our text-book to obey the divine law,—how shall we slight or ignore the sacred obligation to bring up our children to be obedient to Truth?

"Except ye be converted, and become as little children;" but not a wilful, disobedient child, who has lost the sweet amenability to discipline, the open heart to Truth which should characterize the little child; lost them through the negligence of those responsible for his early guidance and instruction. It is vain to say, "Love will take care of him," if we are making no effort to help him realize this sacred truth for himself. A casting aside of responsibility in this way is equivalent to declaring that there is no sin while we are indulging in sin, and our text-book deals very plainly with this error.

Respect for authority, together with a systematically developed ability to discriminate between the false authority and the true, should be the equipment of every child of Christian Science parents. In St. Paul's epistle to the Ephesians, sixth chapter, he counsels the children to obey their parents, "for this is right;" and the same admonition is given in the third chapter of Colossians. On page 62 of Science and Health we read, "The entire education of children should be such as to form habits of obedience to the moral and spiritual law." The untrained will which chafes, rebels, or mocks at authority does not make for true freedom, but for a brief license which ends in bitterness and tears, until the road is retraced and the steps learned anew that lead from sense to Soul.

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A WHOLESOME INFLUENCE.

NAPOLEON ROSS.

A FEW months ago, as the writer entered a subway car in a large eastern city, he saw a little girl of perhaps eleven years reading in a newspaper of the ultrasensational type the demoralizing details of a trial that was then in progress in the criminal courts. The child had evidently been sent downtown to do some shopping, for she had some bundles tucked under her arm, and it seemed quite possible that she had been told to buy the paper also.

The incident impressed me greatly, for it carried with it an object-lesson which stamped upon my consciousness as never before the need of a higher order of daily newspaper. Here was a mere child reading and carrying into the home for others to read a form of literature which has for years been eating unseen at the very vitals of society; unseen, because in the guise and with the sanction of journalism it has wormed its way with serpentlike subtlety into the family circle, where parents and children alike have been beguiled into reading it. How ruthlessly evil pushes its propaganda amid such defenselessness need not be rehearsed here.

As I meditated, however, my thoughts turned from the pitiable sight in front of me to the words of our beloved Leader on page 96 of Science and Health, where she says, "During this final conflict, wicked minds will endeavor to find means by which to accomplish more evil; but those who discern Christian Science will hold crime in check. they will aid in the rejection of error." And I thanked God then and there for giving her the courage to go forward, heedless of the opposition which might arise, to crown her endeavors with the launching of a daily newspaper, whose one exalted aim is to benefit all who read it. Many are the gatherings about the evening lamp that are being blessed by this gift to a sin-burdened world, and countless thousands of fathers and mothers are offering up their prayers of thanksgiving for *The Christian Science Monitor!*

The work that our inspired Leader has begun, we must follow up. On page 7 of "Miscellaneous Writings," Mrs. Eddy says, "A great work already has been done, and a greater work yet remains to be done." We have merely entered upon a work that must be pushed throughout the length and breadth of the earth. The fields are ripe for the harvest; for all men love good, whether they know it or not. There is without doubt some one who would be pleased to receive our *Monitor* after we have read it, and we each can help to make the *Monitor* a valuable advertising medium. There are innumerable ways in which each Scientist can assist in spreading the influence of this new order of journalism. Humanity has, as it were, thrust its case upon us. Its defense rests with us, and our daily paper can be made one of the strongest arguments in the case. There can be no excuse for indifference or indolence. We know what to do and how to do it, and divine Love points the way!

TESTED TEXTS.

KATE G. POHL.

IN geometry there are certain fundamental statements recognized as always true, which are called axioms; for instance, "Two parallel lines are always equidistant." These axioms and logical deductions therefrom are used to prove every geometrical proposition, and when the problem is correctly solved Q. E. D. is written at the end, meaning, "Which was to be demonstrated." Christian Science tells its students that they must use the fundamental teachings of the Bible with the same mathematical accuracy, that they too must prove by practical application and results the value of these teachings; namely, the Ten Commandments and the logical deductions therefrom as given in Christ's sermon on the mount, and interpreted for this age in "Science and Health with Key to the Scriptures" by Mrs. Eddy.

What to the student in geometry is called a proposition may be likened in Christian Science to our every-day tasks and experiences as the followers of the Master,—the healing of sickness, the overcoming of faults, or the proving that God is the source of all supply. Each new thing to be done or to be left undone is a proposition to be proved according to scientific rule, after the way of Christ's appointing, if we would make our work successful. We can no more alter or tamper with God's law and bring about good results than we can change the axioms of geometry and correctly solve the problem. We are truly progressing when we admit this simple fact.

To illustrate: Jesus said, "Seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you." Recently there came into the writer's experience a need to do some spiritual work, while at the same time there seemed great need for merely material work. Repeatedly came the temptation to lay aside the spiritual and take up the material; yet the spiritual axiom demanded that I seek first the kingdom of God. Dared I trust this absolutely? The rule was worth testing. To be sure, this meant the reversal of ordinary methods, and common sense argued, "What will you do if it fails?" to which ridicule answered, "Be considered foolish." The text, however, in this instance was tested, and the result was far beyond what could have followed mere physical thought-taking, for, as the Bible more familiarly expresses it, "Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him."

A beginner in the study of the practical value of Christian Science read this statement in Science and Health: "Only as we rise above all material sensuousness and sin, can we reach the heaven-born aspiration and spiritual consciousness, which is indicated in the Lord's Prayer and which instantaneously heals the sick" (p. 16). He had always been troubled with car-sickness, and shortly after noticing this sentence he had occasion to take a journey. As the effects of the moving train began to recall former experiences, he remembered the above passage, and began to apply it, and turning his thoughts away from his discomfort, he began to think about what this prayer meant. Before he had finished repeating thoughtfully the words, every symptom of the difficulty was gone; he could have written Q. E. D. at the end of that experience.

If a student were working over a geometrical proposition, he would have to think about the rules of his text-book and work according to them; so the Christian Science student must think of the rules as given in his text-book and apply them, if he would win the result he is striving for. These rules are contained in the Bible, and they are interpreted for all mankind today in Science and Health. Mrs. Eddy, who has successfully worked out many stupendous problems from a spiritual basis, has written for our encouragement on page 3 of "Miscellaneous Writings," "The lessons we learn in divine Science are applicable to all the needs of man."

[Written for the *Sentinel.*]

RESIGNATION.

WARWICK JAMES PRICE.

ONE doth misuse the word who fails to try
To rise,—stretched prone upon the muddy ground,
Tripped by the load which mortal sense has bound
Upon his back,—"I am resigned!" his cry.

Another, in the selfsame wretched plight,
Fights to his feet, knowing that Truth must win
The stubborn battle with disease and sin.
Resigned to God, he faces toward the light.

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SELECTED ARTICLES.

[Alfred Farlow in *Springfield* (Mass.) *Republican.*]

The abstract statement "All is Mind and there is no matter" has been extensively elaborated in the Christian Science text-book, in order to make sure that the student understands the subject. It does not mean that creation is an illusion, but that everything from the least to the greatest which is real, exists as the creation of God, Spirit, partakes of His nature, and is therefore not what it seems to the unenlightened human mind, to that quality of understanding which does not comprehend it from a spiritual view-point. The simplest lesson of Christianity, "God is a Spirit," demands spiritual consideration. What our critic has denominated "consciousness" and the "testimony of man" must be set aside for the acceptance of this lesson. The senses declare: "I do not believe there is any such thing as Spirit; I do not see Spirit," but disregarding material testimony the Christian accepts the Scriptural teaching, "God is a Spirit." One needs only to be consistent with such an acceptance to endorse the entire teaching of Christian Science. In the consideration of this subject the gentleman has not only to deal with Christian Science, but with the opinions of modern scientists everywhere. Even physicists affirm that matter is simply "force," a "mode of energy." One of the greatest of modern scientists has declared his ability to demonstrate the absolute unreality of matter.

The critic declares, "Apart from its therapeutic claims, Christian Science would never have created a ripple in the social sea." To this we readily agree. If Christian Science were not demonstrable, if it did not make good its promises to destroy human woes, it would have no right to claim attention, for to this end was Christianity established primarily. Jesus said, "By their fruits ye shall know them." The value of any particular interpretation of the Scripture is dependent upon the good which it brings. Christian Science has been in vogue for about forty years, and no doubt our critic will admit that Christian Scientists are quite as clean both in body and mind as they were before they knew anything about Christian Science. Most persons are willing to go a step farther and admit that they are even cleaner both in body and mind than they were formerly; and this is unmistakable evidence that Christian Scientists do not ignore filth and sin, but destroy it. Mrs. Eddy herself was a striking example of this fact. It is the unreasonable hygienic methods which are repudiated by Christian Science, not necessary means of cleanliness. Pure air, pure food, purity of environment are entirely in keeping with Christian Science, for the purest and best in the material most nearly approaches the spiritual. It is entirely natural that those who become elevated in their ideals should seek the improvement of their material surroundings. Thus it may be noted that Christian Science stimulates improvement in every line. While it plants itself unreservedly upon the Scriptural teaching that Spirit, Mind, is the only creator, and that sin and disease, being no part of God's creation, have not an absolute but simply a relative existence, Christian Scientists do not ignore these, but realize that they must be dealt with intelligently and thereby destroyed.

Christian Scientists recognize that there is apparent discord in the imperfect human state of existence, but that this discord will be destroyed as mortals advance spiritually and thus manifest ideal manhood. Christian Scientists call sickness by the same name that is employed by others, although they differ from some in their understanding as to its nature and as to the proper remedy therefor. The Master of Christianity referred to a woman as having been "bound by Satan," and he described Satan as a "liar" and referred to his offspring as "a lie." Does our critic believe there is danger of becoming untruthful and vitiating one's character by following the example of the Master, by classifying all evil as the work of the adversary and further declaring, in accord with the Master's declaration, that it is simply "a lie" or a falsity? A Christian should have no compunction of conscience in classifying the discords of life as outlaws, according to the example of Christ Jesus, especially when by so doing he is more effectual in his efforts to overcome them. Humanly speaking, we may classify disease as germ or otherwise, but if through an understanding of Truth it is destroyed, we thereby establish the fact that it should be properly classified as error. No doubt when our critic becomes better acquainted with Christian Scientists he will discover that they are philanthropists in every sense of the word. While the new understanding of Truth which Christian Science affords may lift them in a large measure above the suffering which is usually occasioned by deprivation, they do not on this account lose their sympathy, and what they have gained should be considered commendable. If Christianity has any mission whatever, it is to overcome sin and distress.

[Capt. Geoffrey Wilkinson in *Telford* (Eng.) *Recorder.*]

Christian Science says that there is one first cause, or Principle, of all that really is, and that this first cause is infinite intelligence or Mind; in other words, Spirit, God. Perfect Mind expresses itself in perfect ideas, and thus creation is spiritual, ideal, harmonious in every detail. Matter, that which is apparent to the senses, is the negation of this, and is therefore a false, imperfect sense of God's spiritual, perfect creation, which, whatever the senses may testify, is still "at hand." Material objects are counterfeits of spiritual ideas, much as the distorted landscape seen through a bad pane of glass is a counterfeit of the landscape which it parodies. Finally, a sick, sinning, and dying mortal is nothing but a false, imperfect, finite sense of God's spiritual, perfect man, made in His image and likeness.

From the above short summary of the teaching of Christian Science, it will be seen that neither will-power nor the refusal to think about sin, sickness, and death can be expected to destroy these beliefs. What alone can destroy them is the knowledge of the truth about them, namely, that they are no part of God's perfect creation, and are therefore without any real origin or existence. Jesus of Nazareth, who said he had not come to destroy God's law, but rather to fulfil it, proved that these phenomena were not according to God's law by destroying them; and it was his understanding of the spiritual law which enabled him to say, "Ye shall know the truth, and the truth shall make you free," for the realization of God's law is the enforcement of God's law. It was, moreover, Jesus' understanding of the spiritual law, the law of "the spirit that quickeneth," which enabled him to overcome death, and it is on his overcoming of death, on his demonstration of the continuity of life, that Christian Science prefers to lay the greater emphasis.

From what has been said above, it will be understood that Christian Science classes sin as unreal, inasmuch as it is no part of God's perfect creation, the only creation there is; and it is the object of Christian Science to reveal to mortals the truth about God and man, so that their lives may conform, both in thought and deed, to this perfect model. The understanding of what God is, and what man in His image and likeness must be, is an ever-present rebuke to every species of wrong thinking, and Christian Scientists are helped in the overcoming of sin by the understanding that God, good, is the only real intelligence and power; hence evil has no activity, no dominion, at all. After all, the value of a teaching is seen in its results, and those who have gained some understanding of Christian Science have found that what are commonly known as grave moral disorders, escape from which seemed impossible so long as evil was held to be both real and powerful, have yielded to the realization of the scientific unreality of evil.

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[Frederick Dixon in *London Sunday Times.*]

The critic takes exception to the Christian Science teaching on the subject of atonement, which he says is contrary to the teaching of the Bible and of orthodox theology. If he would tell me what the teaching of orthodox theology on the subject of the atonement is, I should be much obliged, only I am afraid that when he had told me it would only be his view. A little time ago the Rev. J. Hugh Beibitz, vice-principal of the Theological College at Lichfield, expressed his opinion that the world would not accept any doctrine of the atonement which contradicted its fundamental moral instincts, and that these moral instincts were outraged by the teaching that God could be "appeased or propitiated by the death of an innocent victim." "Our whole mind," he said, "revolts against the Miltonic view of the atonement," which, besides offending our moral sense, "logically and rapidly leads us to undiluted Arianism." It is to be distinctly feared that the vice-principal of the Theological College at Lichfield would regard the critic's theory as rank Arianism. Mr. Beibitz, however, goes farther than this; he goes on to give four modern views of the atonement, as a prelude to enunciating a fifth of his own. In these circumstances, I think I am justified in asking, *Quis custodiet ipse custodes* of orthodoxy.

The critic is very wise in admitting that I am probably right in breaking up atonement in at-one-ment. There is not a shadow of doubt but that I am right, and if he is in search of an orthodox authority on the subject, he will find one in so well-known a writer as the Rev. W. L. Walker, for Mr. Walker is of opinion that, in order to understand the atonement, we have got to get rid of the modern meaning of the word; "and yet," as has been said, "Mr. Walker is experimentally evangelical and a scholar." What Mr. Walker wants to know is how the word atonement has ever come to signify expiation. He thinks it is partly through the influence of Anselm and partly from a misunderstanding of the meaning of sacrifice in the Old Testament. He says that it is the mistranslation of the Hebrew word *kipper* which has led fundamentally to the whole misconception. *Kipper* means simply cover, and the idea of expiation, he says, has been imported without any justification whatever. The impossibility of the word atonement meaning expiation he declares is evident from the fact that atonement is always represented as proceeding from God. "All this," says a writer in the *Expository Times,* "is self-evident to some. It has yet to be made self-evident to the multitude." I do not know if the critic will mind being included in the multitude, but he must remember that it was an entirely orthodox publication which adopted the word to cover him and not a Christian Scientist.

It should be clear that Christian Science in no way does away with the sacrifice of the Saviour. "That he might liberally pour his dear-bought treasures into empty or sin-filled human storehouses," Mrs. Eddy writes, on page 54 of Science and Health, "was the inspiration of Jesus' intense human sacrifice. In witness of his divine commission he presented the proof that Life, Truth, and Love heal the sick and the sinning and triumph over death through Mind, not matter." Christian Science does not teach that God demanded the suffering and death of Jesus in expiation of the sins of the world; it teaches that Jesus overcame suffering and death in demonstration, to the world, of their impotency, and of the power of the Christ to heal and save the world. This power, he persistently declared, was available by all who believed on him, for he declared, "Lo, I am with you alway, even unto the end of the world."

So far from the lesson of the cross being lost in Christian Science, it is emphasized as it is emphasized nowhere else. It is woven through the entire warp of Christian Science teaching. The Greek word translated to deny, in the text, "If any man will come after me, let him deny himself, and take up his cross, and follow me," means to deny utterly, and only as a man cuts off his hand and plucks out his eye in the struggle to destroy his own sense of materiality does he begin to take up his cross and follow the Christ to Calvary. "The real cross," Mrs. Eddy writes, on page 50 of Science and Health, "which Jesus bore up the hill of grief, was the world's hatred of Truth and Love," and the victory which he proclaimed from its summit is contained in the marvelous saying, "Be of good cheer; I have overcome the world."

Jesus overcame the world in demonstration to the world of the fact that evil was not power and was not real. What he had done, he declared and demanded his followers could and should do: "He that believeth on me, the works that I do shall he do also." In those words he made the healing not merely of disease and pain, but of sin and sorrow, of want and despair; of all, in a word, that is unlike God, the test of a man's Christianity. Mrs. Eddy has accepted this test for the Christianity of Christian Science, and in the healing work of the Christian Science churches round the entire globe lies the justification of her teaching.

[James Phelps in *Northwestern,* Oshkosh, Wis.]

Because the teachings of Christian Science are contrary to human experience, is it wise to reject them? Now, as a matter of fact, theory generally precedes and is in advance of practice. It is always valuable to have a high ideal, even if one fails to realize it perfectly in practice. Surely there can be no harm in accepting the Biblical statements that man is made in God's image and likeness; that he has dominion over all the power of the enemy, and that nothing shall by any means harm him; that if he drinks any deadly thing, it shall not hurt him; that if he believes in Christ he shall never see death.

If God is Spirit, as the Scriptures aver, then surely His image and likeness is spiritual and is not subject to pain, disease, and death. Doubtless Jesus knew that his disciples would not realize perfection for some time, after he admonished them to be perfect even as their Father in heaven was perfect, but that did not hinder him from giving the command and expecting them to achieve perfection as rapidly as possible. In like manner, Mrs. Eddy, while teaching the unreality of matter, pain, disease, sin, and death, on the basis that God, Spirit, made everything that was made and pronounced it very good, never taught her followers to expect that she would not pass from mortal vision as other people do, or that for an indefinite time the belief in these ills would not afflict the human race. However, we may rejoice that as a result of Mrs. Eddy's teachings hundreds of thousands of intelligent men and women bear insistent testimony of relief from sin and disease, pain and fear, while many have been brought back from the very verge of the grave; agnostics have been reclaimed, families reunited, harmony in homes has been restored, consumption and cancer cured.

Did Jesus (whom Christian Scientists acknowledge as the Wayshower) speak and act as though he firmly believed sin and sickness to be real? He said of the woman, who had a spirit of infirmity eighteen years, "Satan hath bound her." At another place he said: "Ye are of your father the devil, and the lusts of your father ye will do. He was a murderer from the beginning, and abode not in the truth, because there is no truth in him. When he speaketh a lie, he speaketh of his own: for he is a liar, and the father of it."

Now these passages, taken in connection with Jesus' own statement, that he came not to destroy, but to fulfil the law; and John's declaration that "the Son of God was manifested, that he might destroy the works of the devil," give ample justification for the conclusion that Jesus did not regard sin and sickness as real. Had Jesus regarded sin and sickness as real, he would have shared the beliefs of those about him and would, therefore, have been as help-

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less as they were in the presence of leprosy, paralysis, blindness, etc. Had he believed in the reality of inharmony and matter, it would have been mockery for him to have said to his storm-tossed and fear-stricken students: "Why are ye fearful, O ye of little faith?" It would also, under these circumstances, have been impossible for him to pass through closed doors.

The New Testament, as I read it, is full of declarations of the unreality of death to the true Christian. I will refer to only a few: (John viii. 51) "If a man keep my saying, he shall never see death." (Rom. viii. 2) "For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death." (I Cor. xv. 26) "The last enemy that shall be destroyed is death." (II Tim. i. 10) "Jesus Christ, who hath abolished death, and hath brought life and immortality to light through the gospel."

If Christian Science is the truth, it follows as a necessary consequent that anything which disagrees with it must be error. All Christian Scientists believe with other Christians that Christ Jesus taught the whole truth and that he knew more about God, man, and the universe, about causation, law, and effect, than any man or woman before or since; and that only in so far as the teachings of Christian Science agree with his teachings, will they be abiding and effective. Jesus likened the truth to leaven in meal. This leaven has been and is at work, and will continue to work till all erroneous concepts, all human errors, are destroyed, and the facts become apparent to all that God is All-in-all; that God is perfect and divine Mind, and all that really exists must be His manifestation. It is clear that the only manifestation Mind can have is thought; but thought is not intangible to the real man (spiritual consciousness), but tangible, real, harmonious, and eternal.

[Elizabeth T. Bell in *Charleston* (S. C.) *News and Courier.*]

Christian Scientists readily agree that "the purpose of science is to discover truth," but to agree that "the purpose of religion is to help us adapt ourselves to the facts of experience revealed to us through the senses from the world about us," is equivalent to saying that the five personal senses, absolutely unreliable witnesses of matter, are the avenues through which God, Spirit, is revealed to man. Spiritual things must be spiritually discerned. God, Spirit, is revealed through spiritual capacities; through purification of thought and life, and subjugation of matter, with its changing, false testimony.

Christian Science primarily and intentionally awakens humanity out of the nightmare of sin and disease to a realization that "now is the day of salvation" from every discordant experience. Whereas humanity, with material vision, sees only a host of enemies encompassing it, Christian Science, like the prophet Elisha, discerns the spiritual facts, and through its prayer the eyes of men are opened to the immediate availability of divine Love's protection and salvation. Christian Science is not "a strange compound," but one and indivisible—the revelation of the God who is Spirit, and to be worshiped "in spirit and in truth." It is demonstrable Science; therefore, beyond the point of argument. One who has proven its verity in the smallest degree knows that it is of God; and that its Discoverer and Founder, Mrs. Eddy, has well earned that gracious benediction: "Blessed are the pure in heart: for they shall see God."

[John Ashcroft in *St. Louis* (Mo.) *Globe-Democrat.*]

On page 460 of Science and Health, Mrs. Eddy declares: "Sickness is neither imaginary nor unreal,—that is, to the frightened, false sense of the patient. Sickness is more than fancy; it is solid conviction. It is therefore to be dealt with through right apprehension of the truth of being." That Christian Scientists have attained some measure of this "right apprehension" is attested by the ever increasing number of those healed by their ministrations. To the Christian Scientist good alone is real; and his faith in this rests upon the logical conclusion that God, to be infinite good, could not be the author of evil; and that the latter, therefore, has not the reality, permanency, nor perpetuity of the former.

The theological world has nothing to gain by attacking Christian Science. The latter is here to stay; and, judging by the constantly increasing number of its adherents, it is evidently satisfying the aching heart of humanity with its interpretation of the Scriptures and with its obedience to the injunction of the Master, "Heal the sick."

[E. M. Ramsay in *Dundee* (Scot.) *Telegraph and Post.*]

I need hardly remind your readers of the fact that while all the evangelical churches take the Bible as the foundation of their doctrines, they differ very widely one from another in the interpretation which they give to various passages of Scripture. Our Saviour gave a simple test by which his followers might prove whether they understood his teachings aright: "These signs shall follow them that believe; . . . they shall lay hands on the sick, and they shall recover." Had the Christian church kept this commandment in the forefront of its teaching, and faithfully obeyed it, we should have fewer sects and less divergence of doctrine than is to be found today.

There are other Bible commandments and precepts which have been little regarded, and Christian Science is bringing these to the notice of the world, and is showing very plainly that it is just this neglect which prevents the Christian of the present day from walking in such close communion with God as did the Christian of the first century. We are told to rejoice evermore; to pray without ceasing. We are also told that it is by means of praise that we enter God's courts; that it is the meek who inherit the earth, and the child-heart which enters the kingdom.

Religion has been associated, unfortunately, with gloom and fear, and God has been regarded as a severe judge, surrounded in mystery and ruling by methods inscrutable to men. This view of God has alienated men from Him, and driven them into agnosticism. Christian Science, on the other hand, reminds men that he who best knew God's nature called Him by the endearing name of Father, and said to his followers, "My yoke is easy, and my burden is light." It reiterates the Master's declaration, "Ye shall know the truth, and the truth shall make you free," and further proceeds to show how we may attain to this knowledge of truth by a clear, scientific process of right reasoning wholly based on the nature of God and man as set forth in the Scripture.

One may hold communion with the Grand Cañon of the Colorado as with great music; with the monody of the ocean, or with any of those big primitive expressions of the force that moves the universe, whether through man in art or through what we call nature, as God made it. No better proof is needed of the existence of a dominant mind through all the universe than the consideration of how, on the one hand, the great passionate outbursts of the masters are art—great symphonies, great paintings, great messages to men, through words or symbols—and of how, on the other hand, the sights and sounds of stark, untamed nature rouse the human soul from its lethargy in the same miraculous fashion. The God that moves through "Lear" and "Lohengrin," is He who "plants his footsteps on the sea" and "rides upon the storm." The pilgrim to the cañon must not go as one who visits a peep-show or a freak of nature, but approach it as Moses came to the burning bush.

WILL ALLEN WHITE.

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CHRISTIAN SCIENCE SENTINEL

EDITORIAL

JOY IN OBEDIENCE.

ONE of the strong impressions which the visitor to a Christian Science church usually carries away with him, is that of the almost universal expression of happiness on the countenances of these devout "hearers of the word," a happiness that bespeaks an inward peace for which he has an instinctive longing, yet knows not how to attain. Oftentimes the desire for a like serenity is the silken cord that gently draws him into the safe haven of absolute trust in the omnipotence of God to heal from sickness as well as to save from sin, the omnipotence of Him "who forgiveth all thine iniquities; who healeth all thy diseases."

Christian Scientists carry this atmosphere of radiant happiness with them into the world of every-day affairs; a serene confidence in Him who is their sure defender engenders that overflowing joy which brightens the day for all with whom they come in contact. They have learned that the secret of true happiness lies in obedience to the teachings of the Master, an obedience which lays hold on the promises of the Father and looks for their fulfilment; and they are finding that just in proportion as they give heed to the divine command to seek "first the kingdom of God, and his righteousness," the kingdom of heaven on earth, here and today, in that degree are health, happiness, and all good things added unto them.

Strangely enough, however, most of us wait for the goad of suffering to drive us to that which brings peace and content to body and mind, wait till we have learned for ourselves the utter worthlessness of all material dependences before we are willing to trust ourselves to Him who again and again has proved the power of Truth to save to the uttermost. We profess belief in God's promises, yet hesitate to put them to the test. We long for that fulness of joy which the Master declared should be with those who keep his commandments, who believe in him and strive to do the works that he did, yet we fear to cut the cables of material belief and "launch out into the deep" where the abundant riches of the Father's love are awaiting us.

It is when illness, grief, and lack seem to be our portion that we have greatest need to prove the truth of the apostle's words, "Casting all your care upon him; for he careth for you." It is not easy to be joyous when the way seems rough and toilsome, when healing is long delayed, when our earthly all is taken away, and yet this is just the time when we may most surely rest upon the "everlasting arms" that are ever round about and beneath us. When through obedience we have come out from the blackness of despair into the glorious light of God's goodness and love, then we know of our own knowledge the secret of true happiness, and "rejoice with them that do rejoice."

It is interesting to note in the book of Deuteronomy, which sets forth the parting counsel of Moses to the children of Israel while they were yet "on this side Jordan," how strong is the emphasis upon the necessity for strict obedience to the statutes and judgments that had been given them, if they would realize to the full the good things in the land which they were to possess. So long as they were obedient, it was promised that they should rejoice in everything to which they put their hand, and blessings were to be multiplied to them. The psalmist likewise was impressed with the joy attendant upon obedience when he declared, "Let all those that put their trust in thee rejoice: let them ever shout for joy, because thou defendest them: let them also that love thy name be joyful in thee."

There is good authority, therefore, for the joyous mien of Christian Scientists. They have in the Bible and their text-book Science and Health, together with the Manual of The Mother Church, provision for every need, every problem that may come to them in the journey from sense to Soul, and they have but to follow closely in the way again made plain through the life-work of her who was herself a loyal follower of the great Wayshower,—"a willing disciple at the heavenly gate, waiting for the Mind of Christ" (Science and Health, Pref., p. ix.),—to realize the joy and happiness that is their rightful heritage.

ARCHIBALD MCLELLAN.

UNCONSCIOUS MINISTRY.

THERE could be no holier, more beautiful aspiration than the desire that one's unconscious influence over others might become an unvaryingly helpful ministry to them. A knowingly exerted influence may witness simply to the significance of one's words or doings, it does not necessarily speak for one's real character; but the silent radiations of one's life,—these always witness to what he truly is, they are too pervasive, too entirely beyond his control, to be determined or qualified by him; and when in a given case they illuminate and strengthen others, when they count for good, God, then indeed is this world blessed with the presence of one of those of whom Christ Jesus said, "Blessed are the meek: for they shall inherit the earth."

There is a sweet story told of one who thus went about his daily duty, diffusing virtue as a star diffuses light, without being aware of it, one whose spirit of giving and forgiving was expressed in gentle words and kindly deeds. When, as the story goes, an angel visited him and pressed upon him the privilege of securing some special gift, as a reward of merit, he asked only that he might "do a great deal of good without ever knowing it." And so humility became his crown, his life a benediction. Such a life-consummation is by no means far-fetched and impossible: on the contrary, Christian Science calls its every representative to entertain no lesser an ideal as the goal of his thoughtful ambition.

Jesus once spoke to his disciples of the assured experience of the righteous; that to them it would in due time be said, "Come, ye blessed of my Father, inherit the kingdom prepared for you . . . for I was an hungred and ye gave me meat; . . . I was sick, and ye visited me." And that they in great wonderment and surprise would say, "Lord, when saw we thee an hungred, and fed thee? . . . or when saw we thee sick, . . . and came unto thee?" And it would be answered them: "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me." These words tell not only of our doing for God when doing for our brother, but of that uncalculated and often quite unconscious ministry to which Jesus called his disciples in his counsel, "When thou doest alms, let not thy left hand know what thy right hand doeth."

Such a ministry postulates that abandon in good-being and good-doing which constitutes the reflection of divine Love, and it is manifest that no one can attain unto it who is regardful for personality, for place, or for worldly compensation. There must be that spontaneous living of the Christ-life, in which mortal purpose is replaced by divine impulse and God is permitted to work in us "to will and to do of his good pleasure." Christian Science not only points to this as an attainable ideal, but in turning thought away from mortal beliefs and limitations, and in demonstrating the present unmeasured efficiency of the truth which Christ Jesus taught and committed to his followers, it awakens a new and impelling sense of the possible freedom of the sons of God, and secures a credit for every humble and truly aspiring soul of all that unearned increment of good which attends and witnesses to the activities of Spirit in every life that is "hid with Christ in God."

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Blessed indeed is he whose life has thus become a beacon-light in this dark world, who has entered into a realization of the larger meaning of Christian living, who knows that despite his faults and imperfections the redemptive truth is constantly being radiated to others in his love, and in the honesty, the sincerity, and the simplicity of his adherence to and declaration of the Christ-ideal. To such a one the sick and sorrowing, the discouraged and depressed will give the same welcome today that the needy have ever given the messengers of Truth.

JOHN B. WILLIS.

"CHILDREN OF THE RESURRECTION."

IN the brief period between the raising of Lazarus by Christ Jesus and his own crucifixion, he gave some of his most vital teachings, the truth of which had already been proved in his mighty works. We read in the Gospels that on three occasions he had challenged the mortal claim of death to destroy life, and on each occasion he had proved the supremacy of Life as spiritually understood. He had not hesitated to say that, "as the Father hath life in himself; so hath he given to the Son to have life in himself;" and again, "If a man keep my saying, he shall never see death." All this was so different from the materialistic beliefs to which the people were accustomed, that it called forth the most bitter opposition from the religious sects who united in opposing his teachings, and who sought to entangle him by some hitherto unexplained questions respecting life and death.

On one of these occasions, the Sadducees presented the hypothetical case of a woman who had been married successively to seven husbands, and after their decease the woman herself had died. The question propounded to Jesus was this, "In the resurrection whose wife of them is she?" In response, the great Teacher rebuked his questioners for their ignorance of the Scriptures (Matt. 22. 29), although no direct statement could be found therein dealing with this subject. He at once lifted thought above the mortal concept of life as bounded by materiality, to the "life that is life indeed," declaring that God "is not a God of the dead, but of the living: for all live unto him;" in other words, to God no one is ever dead. Then he went on to tell something of spiritual existence, when he said (Luke 20. 35, 36), "They which shall be accounted worthy to obtain that world, and the resurrection from the dead, neither marry, nor are given in marriage: neither can they die any more: for they are equal unto the angels; and are the children of God, being the children of the resurrection." To this some of the scribes responded, "Master, thou hast well said."

At this time, when so many are reading the story of the resurrection, it may be asked how many there are who strive to realize for themselves what is implied by "the children of the resurrection," the definition of which, as given by our revered Leader (Science and Health, p. 593), will be found very helpful to all sincere Christians in dealing with this subject, namely, "Spiritualization of thought; a new and higher idea of immortality, or spiritual existence; material belief yielding to spiritual understanding." All thinkers are agreed that religion loses its force through material modes of worship which tend to darken and degrade their votaries and which lead only to doubt and uncertainty.

There was never a note of uncertainty in the utterances of Christ Jesus, and this is especially true of all he had to say about life. In the face of the most terrible ordeal through which any one was ever called to pass, he assured his trembling followers of his certain victory over death and the grave; nor was this all, for he said as well, "Because I live, ye shall live also;" and it was by this vital truth that the early Christians lived, that Peter and John, Philip and Paul, healed the sick and even raised the dead, thus proving that they were at least striving to be "children of the resurrection;" their thought was being daily, hourly spiritualized, so that the dark shadows of mortal belief were pierced through and through by the rays of divine Truth.

Reverently do we thank God that again this light is dispelling the darkness of material sense, through the revelation of Christian Science; and though, like St. Paul, we must yet say, "Not as though I had already attained," we gladly seize the proffered privilege of divine sonship, receiving, not rejecting, the Christ-power by which we rise above earth and earthliness into the life eternal which is for every child of God.

ANNIE M. KNOTT.

AMONG THE CHURCHES.

DUBUQUE, IA.

Ground has been broken for the erection of the new church building for First Church of Christ, Scientist, on the northeast corner of Ninth and Bluff streets. This property was purchased about eight years ago, and the residence on the property was remodeled and used for church purposes until last fall, when it was torn down to make way for the new structure.

The new building, which is to be of gray pressed brick with white trimmings, will cover all of the lot excepting a small space on the east and west sides, which will be filled in with a grass plat. The total valuation of the property will be about thirty-five thousand dollars. The building will be two stories with a basement. The Sunday School room and large foyer will occupy the first floor, and the entire second floor will be used for the auditorium, which will seat about five hundred. The style of architecture will be that used generally throughout the country by churches of this denomination. It is expected that the structure will be completed by Sept. 1.—*Telegraph-Herald.*

PORT HURON, MICH.

First and Second Churches of Christ, Scientist, have united. Second Church, which was organized about four years ago, was invited last July to unite with First Church and to discontinue its services. Committees were appointed from each church to confer together about the best method of uniting, and it was finally agreed that Second Church members should be enrolled on the records of First Church at once, First Church to retain its charter. The reading-rooms now maintained by Second Church will be maintained by First Church, its own reading-rooms to be discontinued. After Communion Sunday in July, a reorganization will take place at the postponed annual election of officers of First Church, members of both churches then having equal rights in voting.—*Correspondence.*

BUTTE, MONT.

As the result of a general reorganization, Christian Science is now represented at Butte by a new First Church of Christ, Scientist, and a new Christian Science society. The new church was organized by members of the former First and Third Churches, Second Church having united with First two years ago. The new society is composed of members from the former First Church and others who were not members of either of the former churches. The newly organized church meets in the edifice formerly occupied by Third Church, at the corner of Montana and Quartz streets; the society holds its services in the Unitarian Auditorium, 301 West Granite street.

It is believed that these changes will make for unity and progress at Butte.—*Correspondence.*

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THE LECTURES.

EDINBURGH, SCOTLAND.

Bicknell Young delivered a lecture on Christian Science Feb. 18. He was introduced by W. F. W. Wilding, M.R.C.S., L.R.C.P., who said in part,—

We may recall how on one memorable occasion Pilate asked Jesus the question, "What is truth?" and it is generally believed that it was asked contemptuously, as if it were unanswerable. In the search for the truth about healing, the history of four thousand years of medicine is a record of constantly changing theories and methods of treating disease. The history of religion reveals constantly varying beliefs in regard to spiritual truth. Nineteen centuries ago the man Jesus was wandering about the countryside in Palestine, telling a wondrous story, a story so startling that people in their thousands flocked to hear him. This story was the truth about God and man, and his knowledge of it set men free from sin and disease; in fact, Jesus showed that the healing of the body was the natural outcome of the knowledge of the truth.

The very works of Jesus proved the truth of his teaching. Furthermore, Jesus taught that all men could repeat those wonderful works; in fact, that all who believed could and should repeat them. For he said, "He that believeth on me, the works that I do shall he do also; and greater works than these shall he do; because I go unto my Father." Now that was a declaration limited neither to that time nor to any time. It stands for all time, for all who believe; *i.e.*, understand. We now generally believe that Jesus had full knowledge of the truth, that he knew all there was to know about healing, and that he taught and practised the true method of healing, for it is recorded, "He healed all manner of diseases."

The realization of this fact came to me when I had spent many years of my life in medicine, having been in practice as a doctor for twelve years in Lancashire. This knowledge came to me through Christian Science. Under my personal observation Christian Science healed cases of organic disease which were beyond aid from any material power. This extraordinary healing was complete and in some cases instantaneous, so that to one trained along material lines in the treatment of disease it appeared miraculous. A careful study of the teaching of Christian Science revealed the method and law by which such healing is accomplished, and gradually I became convinced that it was the same method as that taught and practised by Jesus. Further study and examination of the healing works of Christian Science eventually led me to give up medical practice. Since taking this step, nine years ago, I have had ample opportunity of testing the healing power of Christian Science, with the result that I have year by year become more fully confirmed of the rightness of the step that was then taken.

These lectures were instituted by Mrs. Eddy to remove misunderstanding of Christian Science by an explanation of its teachings from authorized and fully competent lecturers. The speaker this evening is a member of the board of lectureship of The First Church of Christ, Scientist, Boston, Massachusetts, and he will now tell you more of this wonderful truth which today is again making men free.

Correspondence.

BAKERSFIELD, CAL.

The attendance at the lecture by Bliss Knapp, given at the Opera House, Feb. 20, was about fifty per cent larger than at any former lecture. Walter S. Dickey introduced the speaker, saying in part,—

Thought goes swiftly back to the deplorable condition in which Christian Science found me. I was in the very depths of misery, broken in health, and in despair as to which way I should turn. The very air seemed black with anguish. I had faith in neither God nor man, and was filled to overflowing with hatred and resentment. Life seemed a complete failure. Christian Science has taken me by the hand, and gently and intelligently led me step by step into brighter, healthier, and happier ways; hatred has been displaced by a better understanding of God as Love; faith and charity have driven out fear and resentment; life has taken on brighter and more hopeful hues, and there are other blessings far too numerous to mention. It is our hope and great desire that you too may know this precious truth that our Master said would "make you free,"—make you free from sin and disease, make you free from every want and woe that flesh is heir to.—*Correspondence.*

NEW YORK, N. Y.

Willis F. Gross delivered a lecture on "Christian Science: The Gospel of Salvation," Saturday evening, Feb. 25, for Fourth Church of Christ, Scientist. He was introduced by Harvey M. Ferris, First Reader of First Church of Christ, Scientist, Brooklyn, who said:—

During the past two weeks the newspapers have devoted considerable space to addresses by eminent speakers, who have extolled the virtues of two of the most illustrious characters in American history. These addresses were redolent with the breath of freedom; for freedom was the dominating thought in the lives of these persons whose memory we love to cherish.

It seems quite fitting, following so closely on these celebrations, that we should now listen to an address which *will* tell us something of another illustrious individual, whose consciousness was so spiritually attuned that she caught the harmonious tones of Truth, and gave them to the world in the form of a healing and demonstrable religion. Christian Science is the gospel of emancipation, and its liberating influence is not confined to one section of the country, but is recognized and felt throughout the whole civilized world, healing the sick, reforming the sinner, and uplifting thought into the purer atmosphere of Spirit.—*Correspondence.*

LECTURES TO BE DELIVERED.

Unless otherwise stated in the notice, it is assumed that the lecture will be given at 8 p.m.

Adrian, Mich.—Rev. William P. McKenzie, Croswell Opera House, April 25.
Benton Harbor, Mich.—Francis J. Fluno, M.D., Bell Opera House, April 28.
Calgary, Alta.—Bliss Knapp, Shriners' Temple, April 24.
Champaign, Ill. (First Church).—Rev. William P. McKenzie, Church Edifice, Elm street and West University avenue, April 27.
Exeter, N. H.—Clarence C. Eaton, Town Hall, April 21.
Fostoria, Ohio.—Prof. Hermann S. Hering, Andes Opera House, April 27.
Fresno, Cal.—Willis F. Gross, Barton Opera House, 3:30 p.m., April 16.
Haverhill, Mass. (First Church).—Prof. Hermann S. Hering, Unitarian Church, Main and Crescent streets, April 21.
Janesville, Wis.—William D. McCrackan, M.A., Myers Opera House, 8:15 p.m., April 24.
Jersey, Channel Islands.—Bicknell Young, Odd Fellows Hall, April 18.
Kalamazoo, Mich.—Francis J. Fluno, M.D., Academy of Music, April 25.

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Kansas City, Mo. (joint lecture).—Bicknell Young, at Second Church, 31st and Troost avenue, 3:30 p.m., April 30; for Third Church, Morton's Hall, Westport avenue and Main street, May 1; at First Church, 9th street and Forest avenue, May 2. (Canceling announcement in issue of April 8.)
Kokomo, Ind.—Frank H. Leonard, Sipe Opera House, 3 p.m., April 23.
Lancaster, Ohio.—Prof. Hermann S. Hering, Auditorium, April 24.
Le Mars, Iowa.—Hon. Clarence A. Buskirk, Dalton Opera House, 2:30 p.m., April 23.
Lodi, Cal.—Willis F. Gross, Lodi Opera House, April 28.
Madison, Wis.—William D. McCrackan, M.A., Woman's Club Building, April 25.
Milwaukee, Wis. (Fourth Church).—Frank H. Leonard, Shubert Theater, 8:15 p.m., April 24.
Mt. Pleasant, Mich.—Clarence C. Eaton, Mt. Pleasant Opera House, 3 p.m., April 23.
Napa, Cal.—Willis F. Gross, Novelty Theater, April 27.
New Philadelphia, Ohio.—Prof. Hermann S. Hering, Union Opera House, April 25.
Oakland, Cal. (Third Church).—Willis F. Gross, Eagles Hall, East 14th street near Leise avenue, April 25.
Oak Park, Ill. (Second Church).—Frank H. Leonard, New Masonic Hall, Oak Park avenue and Lake street, April 27.
Oxford, Mich.—Francis J. Fluno, M.D., Opera House, 3 p.m., April 23.
Racine, Wis.—William D. McCrackan, M.A., Guild Hall, April 27.
Rockford, Ill.—Frank H. Leonard, Church Edifice, 515 North Main street, 8:15 p.m., April 28.
Rushville, Ind.—Rev. William P. McKenzie, Assembly Room, Court House, April 28.
St. Thomas, Ont.—Rev. William P. McKenzie, Grand Opera House, 3 p.m., April 23.
Summit, N. J.—Prof. Hermann S. Hering, Beechwood Hall, 3:30 p.m., April 23.
Temple, Tex.—Francis J. Fluno, M.D., Majestic Theater, 3 p.m., April 16.
Waco, Tex.—Francis J. Fluno, M.D., April 14.
West Chester, Pa.—Rev. Arthur R. Vosburgh, Church Edifice, North High street, 3 p.m., April 23.
Wilmette, Ill.—Frank H. Leonard, Church Edifice, Tenth street and Central avenue, April 25.

CORRECTION.

In the list of "Lectures to be Delivered" printed in last week's *Sentinel*, it was erroneously announced that Miss Mary Brookins, C.S.D., would lecture in Kansas City, Mo., April 23, 24, and 25, this engagement having been made last September, prior to Miss Brookins' request to the Board of Directors of The Mother Church that she be relieved from her work as a lecturer, and canceled later. Miss Brookins' resignation was accepted Oct. 4, 1910.

ADMISSION TO MEMBERSHIP IN THE MOTHER CHURCH.

The next admission of candidates will be June 2, 1911. Application blanks may be obtained by addressing the Clerk of The Mother Church, and should be returned to him on or before May 10, 1911.

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

Those who have made application for membership prior to Nov. 4, 1910, and have not received notice of election, may communicate with the Clerk if they so desire, and are especially requested to do so before sending in a second application.

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

TESTIMONIES OF HEALING.

Many times, when laboring under a sense of discouragement, an article or testimony in our publications has dispelled the gloom, and I am now adding my testimony in the hope that it may help some other seeker for this glorious truth which makes men free. My attention was first called to Christian Science when a number of Scientists gathered at the capital of my native state to protest against the passage of a medical bill that was then pending before the Legislature. They failed to make any impression on me, except in a material way, because I associated them with a fanatical sect which had been circulating its literature throughout the state. My attention was next attracted by the instantaneous healing of my wife of several so-called "incurable diseases." We had been told by every physician we tried that she could live but a few years at most, and then only by going to a higher altitude. This we did, but she got no relief until Science found her.

I was away from home at the time she was healed, and when I returned I was willing to attend services, but still not grateful enough to acknowledge what this glorious truth had done for us. A few months after coming home, however, I was in a gas explosion, which was of such force that I was thrown about thirty feet. My face was dreadfully burned, even the inside of my ears being blistered. My hands were burned so badly that I had to take the receiver between my wrists when I telephoned my wife of my condition. This happened about four miles from home. A Christian Science practitioner from Boulder, Col., where we then resided, was notified, and treatment began at once. I did not suffer more than one and a half hours, and I am sure I would not have had any suffering at all if the appearance of my hands had not been so bad, for the pain seemed to be only in my hands. It was on Friday that I was injured, and on Tuesday morning I returned to work. I never lost any time or suffered any inconvenience from the injury afterward.

With this healing also came the overcoming of the smoking habit, to which I had been addicted for a number of years. I might add that I had been wearing glasses for about six years, but after one treatment I was able to lay them aside and have had no need of them since. Recently in making an ocean voyage I thanked God for my perfect sight every time I had occasion to look across the water. The last five years we have been in the tropics, and all this time through our understanding of Christian Science we have been kept in excellent health. I know the only way to express our gratitude to our dear Leader is by living daily what she has taught us. In the Bible we read: "For with thee is the fountain of life: in thy light shall we see light."—DAN ST. CLAIR, Gatun, Canal Zone.

[Translated from the Swedish.]

Christian Science has been almost unknown in Finland up to the present time. A year ago I heard about it from a friend, who urged me to seek help in Christian Science for my poor health. When quite young I was very nervous, the disease increasing with the years, and at times I was very ill. Although I had consulted several physicians at sanitariums and watering-places, I nevertheless got worse, and was sometimes obliged to be in bed for months at a hospital quite isolated. The doctor declared my illness to be incurable, and being so largely mental it caused me great suffering. At last it became quite clear to me that neither physicians nor medicine could help me; that if I ever became healthy, it must happen through a spiritual way. I had not then heard about Christian Science, but I felt a keen desire to know God, and I turned to Him with my whole heart. For a long time I had been seeking God according to the tenets of my church, but I never got any lasting peace or

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strength to resist evil. My mentality was in confusion, and I could not find any real satisfaction in religion; nevertheless, I felt I could not live without it.

Hearing then about Christian Science, I was surprised when it offered me just what I needed. In the spring of 1910 I made up my mind to go to Sweden (Stockholm), in order to get further information of this teaching, though I did it with some hesitation, afraid of being deceived. My knowledge of Christian Science was very small, but I had committed myself to God's care, and knew that I was following His guidance. After five weeks' treatment in Christian Science I was healed, and returned home to Finland, healthy, glad, and happy. With this testimony I gratefully wish to acknowledge what Christian Science has done for me. I have gained a sense of peace and harmony, such as I have never had before. The sense of sorrow, grief, and disappointment has quite vanished, and I have experienced abundantly the love of God and His omnipresent help in all our needs. I am now feeling quite well, and I have in certain respects become a new woman. I study Science and Health with great pleasure and interest, and I also have had much help from the *Sentinel* and the *Journal*.

Through my knowledge of Christian Science I have sometimes been able to meet my own and other peoples' occasional indispositions. My keenest desire is to have more understanding of Truth, in order to be able to help my brethren in their struggle against sin and disease, and thus contribute to the establishment on earth of the kingdom of God.—Ilma Sumelius, Tammerfors, Finland.

It is with gratitude that I send this testimony of what Christian Science has done for me. In December, 1908, I came to the conclusion that I must overcome the drink habit, or I was lost. I had been drinking for thirty-five years,—the last year hardest,—so one Sunday morning I had my wife look up the address of a Christian Science practitioner in a copy of the *Journal* which had been sent me by a kind and loving sister who was a member of First Church, in Philadelphia, Pa., and had been sending me Christian Science literature for over two years, in the hope that it would appeal to me. My wife telephoned to a practitioner at nine o'clock in the morning, asking her if she would take my case. She did so, and gave me absent treatment immediately, also made an appointment to meet me at two o'clock that afternoon.

I had a long talk with her that afternoon, in which she pointed out the truth to me. I took a copy of the Christian Science text-book, "Science and Health with Key to the Scriptures" by Mrs. Eddy, home with me, and commenced to try, with God's help, to overcome the demon of drink. On Monday morning at ten o'clock, being in the city, I took my last drink, and have not touched intoxicants since, nor have I had any inclination to do so. I thank God that, although I have been where there were plenty of chances to be tempted, the appetite is gone! I had also chewed tobacco for thirty-five years and smoked for thirty-seven years, but in a month all desire for the weed was gone. This is not all. I was very profane, could not carry on ordinary conversation without using some oaths to emphasize it. That has all been dispensed with. I have joined the Christian Science church here, and am a regenerated man, morally, physically, and spiritually.

My hope and desire is that this testimony may be seen by some one similarly afflicted, for I know it was the power of Truth, and not will-power, that saved me and restored me to manhood. I thank God, and am grateful to our dear Leader for this wonderful teaching.

Geo. A. Lake, Dallas, Tex.

I am impelled to relate the splendid results of my stay last year in Stuttgart. The preceding winter, and especially in the early spring, I felt very weak and was also in a sad condition mentally. Two years ago the explanations of a Scientist had filled me with great confidence in Christian Science, and I had several experiences of help in my family and for myself. Unhappily, however, I again fell into much doubt. At last I became weak and miserable, and added to the debility was such pain in the back that walking became almost impossible. In this helpless condition I wrote to the before-mentioned Scientist, asking her to help me. She answered that I should come at once, which I did the next day in the company of a friend. The medical diagnosis of my case was that the pain was caused by an obstinate form of rheumatism, and that the debility could only be cured by a long rest and much sleep. I was then treated in Christian Science. Next day the pain had almost disappeared, and on the second day there was no trace of it left; while the weakness quickly gave way to mental and bodily vigor.

I had another joyful experience in Christian Science in the overcoming of a fear of dental operations that I had had for years. This time I took the dreaded step with full confidence in God's omnipotence, and with the comforting words, "Fear not, I am with thee." Fear was overcome by the thought of divine Love as ever present. During the operation the sense of the unreality of matter was so clear to me that nine teeth were extracted without the least fear or pain. But it is not these splendid results in regard to bodily healing which impels this grateful acknowledgment, I wish especially to lay stress on the fact that no other teaching shows so clearly and simply the way to the good and true, to joy and happiness, and finally to the high goal of becoming Christlike, as does Christian Science. I share with all my heart the tender gratitude of all Scientists toward Mrs. Eddy.

Frau Emma Vogel, Ludwigshafen, a. Rhein, Germany.

I came into Christian Science about two years ago, through the healing of our little girl, who was three years old at the time she became ill. We called in a medical practitioner, and he diagnosed the case as a very severe attack of throat affection. She had always been considered a very delicate child, and the first year I had hardly had her out of my arms day or night. We had given her medicine continually; in fact, up to this time. The medical doctor did all that he could do for her, and had a specialist to consult with him, but he gave no hope. Knowing no other way to do for her, they continued to administer a powerful drug which is considered most effective in such cases.

At this time my husband and I decided to let her die in peace, but my mother, who had been interested in Christian Science for some time, advised us that as no more could be done in medicine we should try this treatment. I talked with my husband about it, and we were agreed that she should not be tortured any longer, as to all appearance she was dying. We then learned the name of a Christian Science practitioner through a lady who lived near us, and the fact that this practitioner had been a medical doctor for twenty years seemed to give us courage. We thought that if a medical doctor could leave his profession and turn to Christian Science, there must be something in it. We had no particular faith that our baby would live, but it was the last hope and we grasped it, with the result that in two hours after the first treatment our baby was sleeping. She continued to sleep more peacefully as the night wore on, then she woke up and asked for milk and water and went back to sleep. She slept twenty-four hours, then got up and was dressed. She ate everything she wished the following day, was perfectly normal, and has been in good health ever since.

Through this experience we have learned that God is an ever-present help in trouble, and that Truth does, when applied understandingly, overcome error in whatever form it appears. We are all very grateful and happy for what

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Truth and Love has done and is doing for us in our home. I hope this testimony will help some one else who is looking for a ray of light.—Mrs. James S. Shutes, Chicago, Ill.

As I look back over the years of human life, I remember the struggle to understand it,—the failures and achievements; the cloudy days, so sad and dreary, the golden days when the very air seemed laden with promises; the winters and summers of restless anxiety, and compassion mingled with disgust for my former self. My disposition had been deeply religious in early life, and my constant desire was to understand the Bible. I patiently studied it for years, joined the church, and with many failures and much dissatisfaction strove to walk in the footsteps of the Master.

A few years passed, and into our quiet neighborhood came a dignified, eloquent gentleman, a pastor from another church, and in the modest little schoolhouse held a "protracted meeting." In the long winter evenings, here gathered the weary, afflicted, and perplexed, to learn of God. My own interest was intense, and I believed this earnest gentleman could solve many of my problems. I was faithful in my attendance, and listened to the many beautiful utterances that fell from those eloquent lips, throwing new light on many incidents of the Bible. He spoke of the great Physician who healed the sin-sick soul, and at an invitation many arose to be prayed for. I was very happy, and felt sure I had learned enough to progress rapidly.

The kind gentleman left us and went back to his church in the city, and I went back to a more earnest study of the Bible. One winter afternoon, as I was turning over the leaves, my attention was drawn especially to these verses of Mark: "And these signs shall follow them that believe; In my name shall they cast out devils; they shall speak with new tongues; they shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover." I believed, this religious gentleman believed, but we could not show our faith by our works. Then came the questions: Was Jesus an impostor? Was the gentleman misinformed? After all: did he understand as little as I? I turned faint and heart-sick as this fact dawned upon me. Then my soul cried out for the truth, and I abandoned the churches and without material symbols or human worship I sought God with the faith that works by love.

A sweeter sense, more peaceful, came to me, and I prayed silently and continuously that God would teach me all. Then Mrs. Eddy's book, Science and Health, came into my life, and it completed my education. I have come to Zion, where the angels whisper comforting hopes that will be realized by greater understanding. Mind and body are being disentangled from the toils of the serpent. I was almost instantly healed of a severe attack of throat trouble, and at another time of extreme depression. I have indeed proved the power of Truth many, many times. The light grows brighter every day, and with everlasting joy I press onward to complete victory.—Pauline Muir, Lexington, Ky.

I wish to express my gratitude for what Christian Science has done for me. I had an experience which has appealed to me more than all others that I have had. I was painting on the roof of a large building, and through the mistake of a fellow-employee in handling the ropes which secured my ladder, I fell to the ground, a distance of almost forty feet. When I realized my danger, instantly the thought came to me, "Divine Love always has met and always will meet every human need" (Science and Health, p. 494), and this was such a source of strength to me that I did not have any sense of fear nor did I feel the shock of the fall. I landed on one foot, then fell over on my elbow; but I immediately rose to my knees, then got upon my feet and commenced to walk about. All the while I clung steadfastly to the truth, knowing that God was my life. I then asked for assistance, and was helped home. Part of the way, a distance of over four blocks, I walked almost unaided. I then secured the services of a Christian Science practitioner.

The accident had happened about ten o'clock in the morning, and by noon that same day I was able to go to the dinner table and eat. The remainder of that day there was a sensation of soreness all over my body and I could hardly move, but I experienced no pain. The next day, however, I was able to walk up town with no support whatever, and from then on I gained steadily, so that in less than three weeks I was in good enough condition to go to work. I had received injuries to my ribs, also severe internal injuries, and besides this there were indications that a bone in my foot was affected.

In view of my complete restoration, I feel that I have very much to be thankful for, not only for the help here mentioned, but also for many other blessings. Christian Science appeals to me not only for the physical benefits received from it, but also for the spiritual uplifting. It carries with it a sense of security which is never wanting in time of trouble. I feel deep gratitude for what Mrs. Eddy has done in making known the divine Principle of healing, that we may live the truth every day.

Ed. P. Bergquist, Grand Island, Neb.

In September, 1908, my sister was healed from a number of afflictions, among which may be mentioned an organic trouble supposed to result from a nervous breakdown. Besides this she suffered from a spinal affection with which she had been continually burdened since she was three years of age. Her healing was wrought during a lecture on Christian Science, in which the truth of being was revealed to her, and from that moment she realized in her consciousness that she had touched the hem of Christ's garment and obtained a glimpse of heaven.

Even though a dear friend had mentioned Christian Science to me over fifteen years ago, I did not look into it until after my sister's healing, and the natural result was that I became very inquisitive regarding it. My own healing dates from June, 1909, and though according to physical or mortal sense I was considered to be in general good health, I was freed from the following ills through the knowledge gained from the reading of "Science and Health with Key to the Scriptures" by Mrs. Eddy, viz.: torpid liver, a skin disease, "tobacco heart" and tobacco habit, false taste for liquor, eye trouble, continual annoyance for over eight years from a hand that had been frozen, a weak ankle, profanity, conceit, agnosticism, and more—since the truth is daily uncovering and destroying wrong thoughts.

For all the benefits and blessings received in Christian Science, I am truly thankful to God. I am also grateful to Mrs. Eddy, who discovered and explained to us the truth about God and man,—the truth which is helping me along the rugged way, so that I too have been enabled to draw sufficiently close to the Master to touch the hem of his garment and thus experience heaven here below.

Johnathan E. Johnson, Chicago, Ill.

I wish to express my gratitude for what Christian Science has done for me. About fourteen years ago, I was a physical and mental wreck, as two years previous to that time I had undergone what *materia medica* pronounced a dangerous surgical operation, which left me in a very nervous state. I was located in a private sanitarium in New York city, where I had all the care I could wish for; but the treatment failed to heal me. I can truthfully say that I did not know what suffering was until I had gone through that operation; then seemingly every ill came to me. When I left the hospital the doctor told me that I would be one

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of the strongest women in the land, but that I would not be able to walk much. I thought this was strange, for I felt that to be strong would also include the ability to walk. Since gaining the understanding of Christian Science, I have walked all I desired, although at times mortal sense rebelled.

I had been warned not to eat anything that would hurt me; so I was nearly starved, though I did not know I was suffering from hunger. At this time I came to Boston, with very little hope of getting well, but I prayed to God to show me a way that I might be healed, for I had already learned that only God could heal me, if only I could know the way to ask aright. I had been brought up by a devoted Christian mother, and saw that she relied upon God, both in sorrow and sickness, and never used any drugs, and I felt that I could do the same if I only knew how to trust Him.

At this time Christian Science was mentioned to me by a friend who was not then a Christian Scientist but has since become one. I went to a practitioner, and had treatment for three weeks; but I did not seem to receive the benefit I wanted, so I stopped the treatment. I bought the text-book, "Science and Health with Key to the Scriptures" by Mrs. Eddy, and began to study it and attend the church service. As the understanding of Truth came to me, the ills gradually left me, and I found myself healed. I am indeed thankful to God for having been helped to press onward in the truth. I am grateful for our Publishing Society, and deeply grateful to our dear Leader, Mrs. Eddy, for the priceless gift of Science and Health. I thank God for my healing, and for the peace that has come into my life through this blessed truth.

MRS. NELLIE C. HELLBERG, Dorchester, Mass.

Four years ago, whooping-cough was prevalent in our neighborhood, and our little daughter played as usual with her companions who were suffering from it. The parents of these children declared that our child would take it too, and finally she did manifest the symptoms. I took her at once to a Christian Science practitioner, and in less than twenty-four hours every sign of the disease was destroyed, while the children about us, who were under medical treatment, continued to cough for the nine weeks outlined for them by *materia medica*.

BARBARA MCLAUCHLIN, Ottawa, Canada.

Four years ago this past January I had an acute attack of lung trouble, from which I had suffered several times before, always being confined to the bed and taking medicine. At this particular time, I would not listen to the taking of drugs. My father had just started a course in Christian Science treatment, and a copy of "Science and Health with Key to the Scriptures" was on the table near me. It was suggested to me to read it, but I said that I felt too ill to do so. Finally, however, I did so, and I think I am safe in stating that I had not read more than a dozen pages when I felt relieved; I seemed to rise out of it all, and from that day I have never had any return of the disease.

Another great blessing which I received was during March, 1909, when I was healed of a growth in my left nostril, of ten years' standing. I had suffered terribly from it, life being almost a burden to me. I was told that an operation would be my only relief. I had taken material treatment for many months, but I was unable, even on the very hottest summer night, to sit out of doors without having my head wrapped up, and I had a cold almost constantly, which at times was so severe that I could not lie down. It caused almost constant headache, also pain in the left eye and ear. The night this blessed truth was demonstrated to me, I had retired to my room when the growth dropped into my throat. I coughed and it was then ejected. It was disposed of without the slightest pain or any loss of blood.

I certainly am very thankful to God, and grateful to Mrs. Eddy for the blessings bestowed on me and mine,—not alone for the physical healing, but for the spiritual help that is ours every day, and also for the privilege of striving constantly to gain the right to be called a true Christian Scientist.—MRS. ROSE OPPERMANN, Indianapolis, Ind.

I wish to express my gratitude to God, and also to our dear Leader, Mrs. Eddy, for the benefits I have received in the study of Christian Science. I have been able to overcome most of the ills that have made their appearance in our home, also helped some neighbors; but the case of which I now wish to speak is the quick healing of a severe burn on my hand.

The first thought that came to me was our Leader's words, "Your remedy is at hand. Mind decides whether or not the flesh shall be discolored, painful, swollen, and inflamed" (Science and Health, p. 385). I kept my hand well out of sight, and worked in Science to the best of my understanding. In less than a half hour the pain had ceased. My hand did not get sore at all, and in less than a week the redness was all gone. This healing has seemed so wonderful to me that I want to express my gratitude for Christian Science.—MRS. E. A. CLARK, Elk City, Kan.

I became interested in Christian Science thirteen years ago, and accepted it eleven years ago. I was healed of many ills. While studying music in Milwaukee, Wis., I began to have brain trouble and could not advance in my studies; so I had to give them up and come home to Minnesota. I sought medical aid, but was soon losing all use of my faculties. I could not play the piano, and was also losing my voice. I was told that my spine and brain were a wreck, and I lingered on in this condition for two years. I then went to Minneapolis to see a specialist, but was sent to a Christian Science practitioner whose office was next door. I began to take treatment, and after spending six dollars I was able to work effectively for myself. I kept on studying, and took treatment occasionally, until I was restored. I am able to sing and can play the piano better than ever: in fact, everything has been supplied through the understanding of God gained from the Bible and Science and Health, that wonderful book which our beloved Leader, Mrs. Eddy, gave to the world.

I am thankful indeed to know of God's allness. I soon became a student of Christian Science, for I wished to know more of this spiritual healing work. All kinds of error have been overcome, such as felons, cough, catarrh, etc. I am truly grateful for my healing, and for knowing that God, Truth and Love, governs man.

MRS. EVELINA D. RUF, Dawson, Minn.

"God is omnipotent, supreme" (Science and Health, p. 17). These were the words which brought me out of darkness into light! For about fifteen months I had heard Christian Science argued for and against, and although I recognized it as a very beautiful doctrine, and Science and Health a book that all mankind would be better for reading, I put it aside, not feeling that I had any need of it, as I was satisfied with my own concept of God and the Bible. I took life as I found it, and was happy as a rule. I was, however, living with one who was not so happily constituted, and for the sake of this one I began to read the *Sentinel*, and finally wished I really could understand what this Christian Science healing was, for I could not help noticing what a difference it had made in the lives of two people from America who had been paying us a visit.

No sooner was the real desire there, than it was

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answered. I went to bed one night wishing I could understand how physical ailments could be healed without medicine or doctors, and next morning on awakening it came to me like a flash of lightning that it is God who heals, and that He did not require anything to aid Him. I immediately knew that I need not take a cup of tea before rising in order to cure a headache from which I always suffered in the morning, and from that day to this—a little over three years ago—I have never resorted to drugs or medicine or material means of any kind for healing physical ailments.

I simply knew that "God is omnipotent, supreme," and this knowledge has enabled me to overcome all physical ailments. Headache, colds, inflammation of the eye, neuralgia, throat trouble,—all these came up one after the other, as if to tempt me; but the light had dawned, and with the study of the Christian Science text-book, "Science and Health with Key to the Scriptures" by Mrs. Eddy, all were quickly overcome. I am glad to say that headaches from which I had suffered all my life are now unknown to me. I used to suffer with neuralgia in almost every form, and at times the pain was so great that I could neither sit, stand, nor lie down, with any ease. Christian Science has quite healed me of this, and many other ailments have also been overcome, some instantaneously, others more slowly; but I have proved that Truth heals where drugs and other material means have failed.

I am very grateful to Mrs. Eddy for all that she has been enabled to reveal to us about God. I can now read the Bible understandingly, whereas without the explanations given in Science and Health, much of it was beyond my comprehension and seemed impracticable. Christian Science has also helped me to see my faults and how to overcome them as nothing else ever has done, and although there is yet much to overcome, I can see that by perseverance and study it is possible to gain dominion over all that is unlike God and to love one's neighbor as one's self. I have had great help from all the Christian Science publications, the Bible Lessons, church services, and Mrs. Eddy's wise regulations, and my great desire is so to carry out and obey them that I may become a Christian Scientist worthy of the name.

EMILY F. DE LACY, Sutton, Surrey, England.

[Written for the *Sentinel.*]

THE MIST DISPELLED.

JEANIE F. GIBB.

As creeps the mist o'er hill and glen
All silently, and shuts from sight
The sun that cheers the hearts of men
And makes all nature glad and bright,

So steals before our inner sight
At times the mist of mortal sense,
And gone is Truth's all-glorious light—
We stumble in the darkness dense.

Now is the time to work and pray,
With calm and joyful confidence
That Truth will chase the mist away—
That mist of false material sense.

Since God is All, naught else can be.
No sin, nor sorrow, death nor pain
May jar upon that harmony
Where Truth and Love forever reign.

Yes, God is Love and Truth and Life—
"I am the First and I the Last."
Since God is Love, there is no strife.—
The mist is gone, the darkness past.

FROM OUR EXCHANGES.

[*Congregationalist and Christian World.*]

Here, also, is our encouragement. Much of the complaint against the church arises from blind overlooking of accomplishment. There are many good men in the earth whose goodness never comes to recognition. "The healing of the world," said Bayard Taylor, "is in its nameless saints." There is not one church, we hope, in the whole land where a Christian challenged to produce a witness would not turn instinctively to some man or woman rich in love to God and man and trusted by all men in emergencies. We are wealthier than we know in such Christlike lives. They are the salt that keeps the age from corruption and the light that sheds the rays of the divine love and goodness through the darkness of the time.

Let the church, then, that laments the apparent decadence of its influence ask itself this question first: Are we attending to our own special business of producing Christlike characters? Is the fact of church-membership a guarantee, or even a presumption, of justice, charity, brotherly kindness, long-suffering patience and broad-mindedness? Would a man in distress of body, mind, or estate turn first to a neighbor for aid and counsel because he is a Christian? Are we so free from quarrels, jealousies, and complainings that we represent in any degree the character of Jesus? In facing these questions we shall be facing our own peculiar and special work.

[*Christian World.*]

The wrongness of our world lies in our lack of perception, in our gross blunders in interpretation. The life-material by which we are surrounded is good, is of the best. What we have been doing with it is the question. When society has purged its vision, and can see straight, we shall have some new arrangements of that material, quite new ways of handling it. If, as we have urged, wealth is no passport to life's best things, this does not mean that poverty is a passport. The extreme form of it which modern civilization has produced is a hindrance, which has to be removed. To have allowed it at all is the sign of our failure to deal properly with the world's resources. Here, on this earth, if we had sense to see it, is room for us all—aye, for a well-dowered all, where every man and woman of us may partake plentifully of the feast nature has provided, and know the full joy and splendor of living. We are as yet a long way from that consummation, from doing with our world as God means we should. We have today any number of sciences, some in an advanced stage. The one science we need, and which is yet in its first infancy, is the science of sane living.

[William Jennings Bryan in *Continent.*]

The Ten Commandments permeate all statute law—the eighth commandment, "Thou shalt not steal," being the most comprehensive of those which deal with man's duty to his fellow-men. One is more and more amazed as he grows older to find how far-reaching larceny is and in how many different forms it manifests itself. Direct stealing in violation of statute law is small and infrequent compared with the stealing that is indirect. The quickened conscience which is today stirring investigation and inciting reform is simply trying to give to that commandment a larger interpretation. Nearly every abuse of government is, in its last analysis, a violation of that commandment. Unnecessary taxation, injustice in the tax laws, inequity in the assessment and collection of taxes, tax-dodging—all these, in effect, take from the man overburdened and give to the man who evades or is excused from his just share. And if the laws are thus framed or administered at the instigation of those who reap the advantage, the beneficiaries cannot claim innocence.

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[*Christian Commonwealth.*]

Much is being said just now about the decline in church-going. Is it possible that through this decline God is seeking to call the churches to some new forms of service, telling them that it is not right to demand two or three sermons a week from a minister to a people whose religious resources are very much the same as his own, and who know where to turn in time of trouble; while the minister and his people have, by reason of their church activities, little time to help a huge, despairing population with either the material or the spiritual aid which the churches could give them if organized for that purpose? Public worship is of immense importance, but it must issue in practical service.

[Rev. Addison Moore, D.D., in *Watchman.*]

To see the vision and to follow it is to walk with God. Do not doubt that both vision and task are essential to complete man's life. If one is allowed to be content with his vision and another is allowed to remain at a visionless task, antagonism will abide. This then has come to be the business of religion: To teach the visionary how to realize his vision in his daily task, and to inspire the workers with the vision of the life that abides. If the churches are anywhere deserted it must be because when men have stopped to look and to listen they have not heard this message nor seen the uplifted Christ whose message it is.

[*Universalist Leader.*]

We have yet to learn how great was the heart and how vast were the hopes which animated all the mean details of Israel's history. On the surface it was commonplace, and mean in spots. But at its heart there always stirred the mighty thoughts and divine ideals which make the ignoble holy when we discover them. The Book was born in this inner chamber of Israel's soul. There were treasured all the thoughts of God. And from there, ever and anon, when prophet, seer, or singer came, burst forth those divine utterances which have never lost their meaning to those who are seeking God.

[E. Umbach in *Standard.*]

The church has not always realized the power and depth of its own message. It has often been surprised by the spirits it has unfettered by its own teaching. The great social awakening in our country is so manifestly the result of a general adoption and application of Christian principles that it would be useless to say anything in proof of it. But the church has not always been willing to acknowledge its share in it and to take the responsibility involved in that. It has shrunk back from the consequences of its own teachings and only slowly and hesitatingly assumed its part in the great social work of our times.

[*Christian Register.*]

The dream of the prophet is always a dream of final victory and peace. That dream is now becoming the sober prophecy of the men of knowledge. He who in the future is anointed with the oil of gladness above his fellows will have for his great task the leading of a nobler race to such achievements of knowledge and virtue and happiness as now are the good fortune of the few, the selected, who represent the men and women that are to come and show us the pattern of human life.

[Prin. W. B. Selbie, M.A., in *British Congregationalist.*]

The very central position of Christianity is being assailed in these days, but we have nothing to fear. Christianity is not theology, it is not doctrine, it is not creed, it is not organization. It is the living experience of a living power, and it will live forever. "God may have other words for other worlds, but for this world the Word of God is Christ."

SPECIAL ANNOUNCEMENTS.

FROM THE PUBLISHER OF MRS. EDDY'S WORKS.

THE CHRISTIAN SCIENCE TEXT-BOOK, "SCIENCE AND HEALTH WITH KEY TO THE SCRIPTURES."

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

ATTENTION IS CALLED to the new volume, "Poems by Mary Baker Eddy," now on sale. Specially bound; 79 pages.

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

FROM THE EDITOR.

All manuscripts submitted for publication in the *Sentinel, Journal,* and *Herold,* whether articles, poems, or testimonies, and all correspondence relating thereto, should be addressed to the EDITOR, and not to individuals.

FROM THE SOCIETY.

Attention is called to the following reprints printed in Swedish: "Hvad Ar Bön?" "Lagens Välde," "Det Ondas Natur," "Helvete och Himmel," "Människans Gemenskap Med Gud," "Verklighet," "Det Ar En Ström," "Förklaring Af Kristligt Helande," "Den Yppersta Egenskapen I Christian Science," "Underverken," "Det Ondas Ofvervinnande," "Var Väktare," "Riklig Tillgang," "Kristendom Och Vetenskap." Ten copies to one address, prepaid, 10 cents; one hundred copies to one address, 75 cents; five hundred copies to one address, $3.00; one thousand copies to one address, $5.00.

NEW MUSIC.

Two of our Leader's poems, "Shepherd, show me how to go," and "Love," set to music by Frederic W. Root, are now on sale by the Society, and attention is called to the advertisement on the inside back cover page of this week's *Sentinel* for description and price.

A NEW PHOTOGRAVURE.

A new photogravure reproduction of The Mother Church edifices and the Publishing House, with the new parkway in the foreground, has just been made, and is now on sale. The size of the new picture, nine by fourteen inches inside of mat, which is about half that of the larger one, specially adapts it to framing for the home. Price, single copy $1.00, six copies $5.00, twelve copies $9.50.

FROM THE CLERK OF THE MOTHER CHURCH.

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

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

FROM THE CHURCH TREASURER.

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

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THE CHRISTIAN SCIENCE PUBLISHING SOCIETY

The Christian Science Journal

Published Monthly.

Founded April, 1883, by Mary Baker Eddy, Discoverer and Founder of Christian Science, and author of the Christian Science Text book, "Science and Health with Key to the Scriptures."

This monthly magazine is the official organ of The First Church of Christ, Scientist, in Boston, Mass. In addition to articles, healings, and testimonies not published elsewhere, it contains a complete list of Christian Science practitioners, and a directory of Christian Science Churches, Societies, and Reading Rooms.

SUBSCRIPTION PRICE, PAYABLE IN ADVANCE, POSTPAID: For the United States, Canada, Mexico, and Cuba, single copy, one year, $2; six months, $1.20. SALE PRICE: Single copy, 20 cents. In all other countries add 40 cents postage for each annual subscription. SALE PRICE: Single copy, 25 cents.

BOUND VOLUMES: Current and past year, cloth, $2.50; half calf or half morocco, $3. On earlier volumes write for prices.

The Christian Science Monitor

Published every afternoon, except Sunday.

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

SUBSCRIPTION PRICE, PAYABLE IN ADVANCE, POSTPAID: For the United States (except in the Boston Postal District), Canada, Mexico, and Cuba, $5 a year, $3 for six months. In all other countries additional postage at the rate of $3 yearly is required. When delivered by carrier through a local news-dealer, 12 cents a week, payable to the news-dealer. In the Boston Postal District, by mail, $7.25 a year. One hundred copies, $1.25; foreign postage additional.

The Christian Science Quarterly

Published January, April, July, and October.

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

TERMS OF SUBSCRIPTION AND SALE: In the United States, Canada, Mexico, and Cuba, 50 cents annually; single copy, 15 cents; 50 copies or more to one address, 12½ cents, each. In all other countries, 60 cents annually; single copy, 18 cents; 50 copies or more, 15 cents, each.

Subscriptions not accepted for less than one year. Subscriptions begin with current quarter unless otherwise designated, and terminate with the last of the month named on wrapper.

Der Herold der Christian Science

Published Monthly.

A magazine printed in German. It contains original and translated articles bearing upon Christian Science, testimonies of healing, also the Lesson-Sermons which are read at the Sunday services in all the Christian Science Churches. Improved and enlarged in 1910.

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PAMPHLETS AND REPRINTS

CHRISTIAN SCIENCE: ITS RELIGIOUS PHILOSOPHY. By HON. CLARENCE A. BUSKIRK.

CAUSATION: VIEWED IN THE LIGHT OF CHRISTIAN SCIENCE. By FREDERICK DIXON.

CHRISTIAN SCIENCE: A RELIGION OF DOING. By JUDGE WILLIAM G. LWING.

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

CHRISTIAN SCIENCE: THE RELIGION OF THE BIBLE. By JUDGE SEPTIMUS J. HANNA.

CHRISTIAN SCIENCE: HUMANITY'S HELPER. By PROF. HERMANN S. HERING. Also printed in Dutch.

ANSWERS TO QUESTIONS CONCERNING CHRISTIAN SCIENCE. By EDWARD A. KIMBALL. Also printed in German.

CHRISTIAN SCIENCE: ITS ADVANTAGE TO MANKIND. By EDWARD A. KIMBALL. A London lecture. Also printed in French.

CHRISTIAN SCIENCE: MAN'S DOMINION OVER EVIL. By EDWARD A. KIMBALL. A Harvard University lecture.

CHRISTIAN SCIENCE: ITS DIVINE AUTHORITY. By BLISS KNAPP.

CHRISTIAN SCIENCE: DEMONSTRABLE RELIGION. By FRANK H. LEONARD.

CHRISTIAN SCIENCE: A RELIGION OF PROGRESS. By WILLIAM D. MCCRACKAN. Also printed in German and in Swedish.

CHRISTIAN SCIENCE: OR DELIVERANCE FROM EVIL. By REV. WILLIAM P. MCKENZIE. Also printed in French and in Dutch.

CHRISTIAN SCIENCE: THE CHRISTIANITY OF JESUS. By MRS. SUE HARPER MIMS. Also printed in Swedish.

CHRISTIAN SCIENCE IS SCIENTIFIC CHRISTIANITY. By REV. ARTHUR R. VOSBURGH.

CHRISTIAN SCIENCE: ITS PRINCIPLE AND METHOD. By BICKNELL YOUNG. Also printed in German.

THE LOS ANGELES CASE. Testimonials given in Court as to the healing efficacy of Christian Science.

THE CHRISTIAN SCIENCE CHURCH. Its organization and polity. By CAROL NORTON.

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PRAYER AND HEALING.
PRAYER AND CONFIDENCE. Printed in German only.
THE DIVINE NATURE.
UPWARD FOOTSTEPS.
CHRISTIAN SCIENCE: ITS NATURE AND PURPOSE. By BLISS KNAPP. Printed in French only.

PRICE, POSTPAID: Single copy, 5 cents; 12 copies, ONE ADDRESS, 55 cents; 50 copies, $2; 100 copies, $3.50. Orders for above pamphlets may be assorted as desired.

REPRINTS IN GERMAN

CHRISTIAN HEALING EXPLAINED.
CHRISTIANITY AND SCIENCE.
CHURCH BUILDING IN CHRISTIAN SCIENCE.
HELL AND HEAVEN.
LOVE IS LIFE.
MAN'S UNITY WITH GOD.
OUR WATCHMAN.
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THE GENIUS OF CHRISTIAN SCIENCE.
THE GOVERNMENT OF LAW.
THE IMPERSONAL NATURE OF EVIL.
"THE LAST ENEMY THAT SHALL BE DESTROYED."
THE MIRACLES.
THE NATURE OF EVIL.
"THERE IS A RIVER."
WHAT IS PRAYER?

REPRINTS IN FRENCH

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EXPLICATION DE LA GUERISON CHRETIENNE.
"IL EST UN FLEUVE . . ."
LA NATURE DU MAL.
LA VICTOIRE SUR LE MAL.
LE GENIE DE LA SCIENCE CHRETIENNE.
L'ENFER ET LE CIEL.
LE REGNE DE LA LOI.
LES MIRACLES.
L'UNITE DE L'HOMME AVEC DIEU.
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PROVISION.
QU'EST CE QUE LA PRIERE?
REALITE.

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MISCELLANEOUS

BIBLES. Clarendon Brevier (01483 x), heavy faced, very distinct type, Turkey morocco, size, 6 1-2 x 4 3-8 inches, corresponding in size and binding to pocket edition of Science and Health. Price, $3.75.

Morocco cases, to hold pocket edition of Science and Health, *Quarterly*, and above Bible, may be had at $1.25.

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CHRISTIAN SCIENCE AND LEGISLATION. Consisting of articles by EDWARD A. KIMBALL, JUDGE CLIFFORD P. SMITH, and JUDGE SEPTIMUS J. HANNA, together with testimonies of healing, editorial comments, etc. 128 pages. Single copy, 10 cents; 12 copies, ONE ADDRESS, $1; 25 copies, $1.85; 50 copies, $3.50.

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CHRISTIAN SCIENCE SENTINEL

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

Vol. XIII. No. 34.

BOSTON, APRIL 22, 1911

CONTENTS OF THIS NUMBER

ITEMS OF INTEREST. Brief Mention of Important Events. 662
A HOLY PURPOSE. . . . Sue H. Mims. 663
"HE THAT HATH NO MONEY." Leon Greenbaum. 664
SOWING IN TEARS. . . A. B. Fichter. 664
INNER MEANINGS. . . . Florence K. Woehlke. 665
"THAT PUBLISHETH PEACE." Charles A. Blake. 665
UPON THE MOUNTAIN-TOP. F. W. S. Bloxham. 666
THE MENTAL FOCUS. Hilda W. Hatchard. 666
UNITY IMMORTAL. (Poem.) Elizabeth Earl Jones. 666
SELECTED ARTICLES. 667
EDITORIAL.
The Test of Endurance. 670
The Everlasting Covenant. 670
The Divine Nearness. 671
AMONG THE CHURCHES.
Chicago, Ill. 671
Minneapolis, Minn. 671
Red Wing, Minn. 671
THE LECTURES.
Dublin, Ireland. 672
Macon, Ga. 672
TESTIMONIES OF HEALING. 673
JUDAS. (Poem.) . . . . Ada J. Miller. 677
FROM OUR EXCHANGES. 677



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



A NOBLE TYPE OF GOOD HEROIC WOMANHOOD

THE CHRISTIAN SCIENCE PUBLISHING SOCIETY
FALMOUTH AND ST PAUL STREETS — BOSTON MASS USA

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(THE CHRISTIAN SCIENCE WEEKLY)

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Subscriptions to the SENTINEL will begin with the first of the month, and include all issues for the month named as expiration date on the wrapper. XI indicates the year 1911; XII, 1912. The receipt of the periodical by the subscriber and the notation on the wrapper will be our acknowledgment of the subscription.

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ITEMS OF INTEREST.

National.

The international congress of chambers of commerce will hold its fifth conference in Boston in 1912. As a result of the London congress last year the Swiss government has decided to invite the world's governments to an international diplomatic conference on the reform of the calendar. At the London congress a resolution was passed declaring it desirable to establish a fixed international calendar and a fixed date for Easter. The international diplomatic conference held at the instance of the congress at The Hague, from June 23 to July 25 of last year, for the discussion of the unification of the laws on bills of exchange and promissory notes, has agreed on a preliminary draft of international convention and unification. Twenty-five governments were officially represented at the London congress, and the British government, for the first time represented, took a most active part in the deliberations. The Rt. Hon. Lord Desborough, president of the London Chamber of Commerce, said in his address of welcome: "It is evident that the governments of the civilized countries are more and more recognizing the value of conferences of business men to discuss business affairs."

Arrangements have been completed by the Smithsonian Institution with the revenue cutter service to take a party of five naturalists to the Aleutian islands next month, where they will put in the entire summer studying the bird life of those islands, as well as of the coast of the Alaskan mainland. The expedition is intended mainly to enable A. C. Bent, a naturalist of Taunton, Mass., who will head the party, to complete the "Life Histories of North American Birds," a work which the Smithsonian has had under preparation for a number of years and of which two volumes have been published.

"Competition between the great ports of the world has imposed upon all the necessity of modernizing their terminals. In conformity with this policy, it is apparent that New York must progressively municipalize, control, and develop its waterfront for public use," says Dock Commissioner Tomkins of New York. The time has arrived, he says, when great attention should be given to coordinating waterfront improvements and planning the port as a whole. There is urgent need for terminals intended for joint use by railroads, steamships, and other carriers, rather than for individual unrelated docks intended for semiprivate use.

The Museum of Fine Arts of Boston has secured for three years, as curator of the department of paintings, the services of M. Jean Guiffrey, assistant curator of the Louvre Museum, with which he has been connected for eighteen years. He will be allowed two hundred thousand dollars the first two years to spend in the purchase of new paintings and drawings.

New Mexico lands aggregating 1,576,064 acres have been withdrawn from all forms of disposition by President Taft, upon the recommendation of Secretary of the Interior Fisher, pending a field examination and classification as to their coal value. Facts already gathered by the geological survey indicate that these lands contain valuable coal deposits.

Henry A. Wise, United States district attorney, has served notice that the government appeals to the United States supreme court from the decision recently given by Judge Noyes of the circuit court, who held that running a cotton "corner" was not of itself a violation of the Sherman antitrust law.

A certified check for one million two hundred thousand dollars has been deposited with the subtreasurer of the United States by a New York firm of importers in settlement of unpaid and withheld duties on works of art which are the subject of civil suits brought against the firm by the government.

The customs court holds in effect that the so-called "favored nation" clause in the existing commercial treaties with England, France, and Germany does not restrict the United States in effecting the proposed reciprocity agreement with Canada.

It is the opinion of the secretary of the treasury that all concerns engaged in public business should take the public into their confidence to the extent of dealing frankly and fairly with their stockholders by revealing their true financial and physical conditions.

The nomination of former Gov. Curtis Guild of Massachusetts for ambassador to Russia has been sent to the Senate to succeed W. W. Rockhill, now ambassador at St. Petersburg, who is to be ambassador at Constantinople.

The gift of half a million dollars from a graduate of the class of 1862 for the further enlargement and strengthening of the teaching force of Dartmouth College has been announced.

In Santa Barbara county, Cal., more than one thousand acres of rich bottom land was washed into the sea by the Santa Maria river during a recent storm. The damage has been estimated at one million dollars.

A New Haven (Conn.) business man has offered to present to each child attending the public schools (about twenty thousand) a hardy catalpa tree to set on Arbor day.

The Indiana General Assembly has passed a bill which provides for labeling cold storage food stuffs. Similar bills are under consideration in other states.

P. B. Widener of Philadelphia has purchased Rembrandt's famous painting, "The Mill," the price of which is reported to have been five hundred thousand dollars.

The Congressional Library now ranks third, with the Bibliothèque Nationale and the British Museum holding first and second positions.

International.

Sir Joseph Ward, premier of New Zealand, now on his way to an imperial conference to be held in London in May, says that the inhabitants of New Zealand are the richest people in the world per head, the per capita wealth being three thousand dollars. He says they have solved the Chinese immigration question by imposing an annual poll tax of five hundred dollars on them, and in addition insisting on a strict educational qualification. The population is 98½ per cent British or of British origin. They are spending two million dollars annually in developing water-powers. In addition to the system of taxation of land values, which induces owners to sell the excess of their estates, the government purchases landed estates and cuts them up into farms of one hundred to one hundred and fifty acres. The policy of taxation has been in force since 1891. Of government lands no man can acquire more than four hundred acres of the first class, seven hundred of the second, and three thousand of the third. The system is planned with the object of giving men of small means the opportunity to get ahead.

The new department of agriculture in Egypt is already justifying its existence. Fourteen experimental farms have been established in various districts, in which the local farm products of the soil will be studied with a view to improving the crops. The department has now five inspectors as well as an experienced staff, some of whom have been transferred from the Khedivial Agricultural Society.

Pierre Prier, the aviator, starting in an aeroplane from Hendon, near London, at 1:37 p.m., April 12, crossed the English channel between Dover and Calais and reached Issy, near Paris, at 5:45 in a continuous flight. The distance is approximately two hundred and fifty miles.

A grant of seventy-five million dollars has been approved by the budget committee of the Russian Duma for the construction of warships and naval works for the Black sea.

During the past four weeks more than fifty thousand immigrants have entered western Canada as settlers.

Industrial and Commercial.

A three-span steel bridge, two hundred and ninety-four feet long and weighing over one thousand tons, replacing an old iron bridge spanning the Westfield river on the Boston & Albany railroad, was successfully rolled into place at Huntington, Mass., recently, the entire operation of taking away the old and placing the new structure requiring but forty-nine seconds. Half an hour later, with the rails connected, the new bridge was ready for service.

The total importation of pig tin in the eight months ending with February, 1911, was sixty-eight million pounds, against sixty-six million five hundred thousand in the same months of the preceding year, when a new high record was established, and the exports of tin and terne plates in the eight elapsed months of the current fiscal year aggregated twenty-four million pounds, against less than twelve million in the same months of 1908.

A merger of cotton mill interests that may reach a magnitude beyond anything yet undertaken in the South, is under way. At a recent meeting of those interested plans were discussed, and are now being matured, which will bring under one control in North and South Carolina mills that have more than half a million spindles and a capitalization of some ten million dollars.

Argentina, while only about one third the size of the United States, can produce abundantly all the agricultural products common to the latter country. It is already the greatest flax-raising country in the world, stands second in corn, cattle, and sheep, and third in wheat and horses.

The peanut crop of the United States for 1908 was valued at twelve million dollars, and the area of cultivation and the value of the product are steadily increasing.

In net profit the Calgary, Alberta, municipal railway system cleared $7,320.03 during March, an increase of $5,302.76 over March, 1910.

The coal mines of Indiana are credited with a production of 18,125,244 tons in 1910 at a cost of $15,527,390.

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CHRISTIAN SCIENCE SENTINEL

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

A HOLY PURPOSE.

SUE H. MIMS.

THAT immortal poet of humanity, Shakespeare, has analyzed most wonderfully nearly every phase of mortal thought, to the praise and astonishment of the world. Ruskin said of him that "he had no heroes—only heroines." Was this prophetic of the most heroic woman of the centuries? None of his characters, however, have elicited deeper study and more tender sympathy than that of the melancholy Dane,—Hamlet, Prince of Denmark. Here we find a sensitive nature, a brilliant, accomplished man, burdened with a sorrow and a supposed duty of avenging it, a task quite beyond his strength and causing a perpetual struggle between purpose and vacillation; hence, a victim to his own indecision, swayed by contending emotions. With him

> the native hue of resolution
> Is sicklied o'er with the pale cast of thought,
> And enterprises of great pith and moment
> With this regard their currents turn awry,
> And lose the name of action.

Facing them he says,—

> The time is out of joint: O cursed spite,
> That ever I was born to set it right.

Today, to this generation, there has risen a prophetess in Israel, the Discoverer of the Science of God and man, a revelator of eternal Truth. Mrs. Eddy's absolutely unselfish love and consecration of purpose are best expressed in her own heroic words in "Miscellaneous Writings" (p. 207), where she calls to her followers: "Drink with me the living waters of the spirit of my life-purpose,—to impress humanity with the genuine recognition of practical, operative Christian Science." Here we behold the splendor of her holy purpose, and the sublime courage which inspired her to accomplish the divinely imposed task. Within the last few months the world has witnessed an almost universal recognition of the magnitude and wonder of her achievement. Jesus' words, "The kingdom of heaven is like unto leaven, which a woman took, and hid in three measures of meal, until the whole was leavened," were prophetic of her work. Her spiritual vision pierced the veil of personal sense, and perceived Jesus to be the type of universal manhood; not as God, nor as man isolated and unique, but as our elder brother, revealing in his life and works the possibilities of and for all men and all time. She planted deep in human consciousness the true spiritual idea of God and man and the universe, and their perfection in Science, reversing and correcting the limited finite sense of all things.

Mrs. Eddy has revolutionized human thought about life and death. Emphasizing the truth that God is our Life, she declares the continuity of life and the consequent nothingness of death, and this clear spiritual logic has so shorn death of its terrors that much of the pall and gloom accompanying the "last enemy" is fading from thought. By declaring the normality and naturalness of divine healing, that God as Mind is the savior of the body as well as of the soul, supreme on earth as in heaven, she is gradually changing the thought of the world, and the healing of sin and disease is being effected by the same Christly method. By demonstrating and declaring that God is the infinite eternal Love that sends no sin, disease, nor death on man or the universe, she is revolutionizing the theology of the age, awaking it partially to understand Jesus' words, "Whether is it easier to say . . . Thy sins be forgiven thee; or to say, Arise, and take up thy bed, and walk,"—Jesus' teaching that disease and sin are alike erroneous, and are to be destroyed by Truth and its eternal oneness.

By showing that sin and disease exist only in a false or physical sense of being, in the mortal or carnal mind, and that they are healed by immortal Mind alone, the Mind that was in Christ Jesus, she has substituted metaphysics for physics as a therapeutical agent; and it is easy for even an unimaginative person to perceive that it is only through mental regeneration that "the kingdoms of this world are become the kingdoms of our Lord." The spiritual idea, the divine leaven of Spirit, is changing even now "the whole of mortal thought, as yeast changes the chemical properties of meal" (Science and Health, p. 118). By proving and enabling others to prove the power of the right concept of God and man to be the truth that makes free, acting through spiritual law, she has changed science from a material to a spiritual basis, and established it on an eternal foundation as God's law operating in human consciousness.

It is surely clear that all great thinkers and doers have recognized in some measure the divine purpose to express through man and the universe the perfection which characterizes all of the divine activity. To this Paul refers in writing to the Ephesians of "the purpose of him who worketh all things after the counsel of his own will;" and again, "According to the eternal purpose which he purposed in Christ Jesus." This purpose was revealed throughout the entire life of our Lord, and it is again seen in the beneficent work of Christian Science, which aims to carry forward the divine purpose, and bestows upon men the inestimable privilege of being "coworkers" with God.

The Standard dictionary defines philosophy thus: "The love of wisdom as leading to the search for it; hence, the resulting knowledge of general principles—elements, powers, and laws—as explaining facts and existences." By revealing God as the one infinite Principle of all being, the Father of all, governing the one family or divine manifestation of this Principle, ruling by the changeless law of spiritual Love, and by teaching that man's salvation is in reflecting or acting in unity or oneness with this Principle, Mrs. Eddy has established in Christian Science the loftiest possible philosophic idealism, as practical as it is sublime, bringing heaven to earth in proportion as it is lived and demonstrated. Thus, through the leavening of thought, human consciousness is transformed, first in spiritual illumination of the Scriptures, then in the healing of sin and disease, the gradual removal of the veil of corporeal sense that would obscure the true science, theology, and medicine of divine Mind. Thus unfolded, behold the "rose of Sharon," the Christ-idea, sending out the fragrance of Spirit and filling earth with its celestial balm.

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"HE THAT HATH NO MONEY."

LEON GREENBAUM.

How many of earth's multitudes, weary and heavy laden, are crying out for deliverance,—those who are bowed down with the belief of poverty, the belief of inability to pay for the help so greatly needed! Poverty is a disease whose phases are legion. It is the stone before the sepulcher in which many are buried, and which can only be rolled away by that disciple who robes himself in the shining garments of self-immolation and absolute consecration to divine Science. Every belief of inability to meet the demands of Principle, if analyzed, can be traced to personality as its source. The practitioner in Christian Science knows that "every good gift and every perfect gift is from above" and not from below, and with this thought he can heal the patient's belief of personal giving or receiving and the disease that has linked itself to this error, and demonstrate the divine source of supply. The belief of poverty is a misconception generated by a finite and limited view of everything.

In the estimation of the patient who is bound by poverty thoughts, everything must be weighed, measured, and paid for, including the sacred offices of a disciple of Christ, with the same material sense of value that envelops a transaction in dry goods or groceries. The practitioner destroys this mistaken belief by explaining to the patient that the Father's house is not "an house of merchandise;" that "doves" (spiritual ideas) cannot be bought or sold of the Father for money, but rather with a contrite heart; and the spirit of the practitioner is born of the understanding that the same power which heals the claim of poverty in the patient, elevates him above the sordid thought of monetary reward, so that in his consciousness the service of his Lord is indeed "without money and without price;" and he ascends higher in being and healing by demonstrating, if needs be, the command, "Freely ye have received, freely give."

The claim of poverty grows out of a mistaken sense of what constitutes riches. The belief in human need is due to the blindness of mortals to the reality of spiritual things. Mrs. Eddy says, "Things spiritual and eternal are substantial. Things material and temporal are insubstantial" (Science and Health, p. 335). When things spiritual are discerned by human consciousness, they take on an outward manifestation, and this is what is often called a demonstration of supply. Understanding this, Jesus said, "Seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you."

Spiritual compensation is the product of hope and faith which rebukes the illusions of the fleshly mind. The belief that the unselfish ministrations of a practitioner can be adequately measured or paid for by any human standard, thus placing the reflection of God's thoughts on the same plane as any material mechanism, is a sad misconception of poverty that must be kindly but firmly rebuked through the understanding that "the Father which seeth in secret" knows all things and rewards according to the pure spirituality of our desire and aspiration.

The patient's belief of pride about accepting charity is one of the most subtle claims of evil, its purpose being to mesmerize the practitioner with this thought about the patient, or the patient with this thought about himself; it must be healed before anything else, and then it may be found that it was the only thing that needed to be healed. In the revised version of the New Testament the word "charity" has been translated "love," its original meaning. "Love thinketh no evil," neither does man in God's image and likeness think evil. God is Life, the universal reservoir that cries, "Ho, every one that thirsteth, come ye to the waters, and he that hath no money;" that is, in order to be healed one must be disrobed of his poverty thoughts before dipping into the healing waters.

That virtue is its own reward has been wonderfully proven in the life of our Leader, who writes, "The author never sought charitable support, but gave fully seven eighths of her time without remuneration, except the bliss of doing good" (Rudimental Divine Science, p. 14). The spirit which enabled her to do this before ascending in the scale of demonstration is explained in these words, "Giving does not impoverish us in the service of our Maker, neither does withholding enrich us" (Science and Health, p. 79). He who has spiritual things has much to give the world, and needs not to receive from it. Jesus had fasted and was hungry (had repudiated matter and was seeking spiritual reality), when the devil offered him his kingdom; but Jesus refused to fall down and worship him, recognize evil and its enticements of barter and exchange; and he followed this later by overthrowing the tables of the money-changers on the understanding that good is unpurchasable.

John said, "A man can receive nothing, except it be given him from heaven." Thus the gifts which come from our Father appeal not to the head but to the heart; they are not like the compensation doled out by a calculating sense, but resemble a spontaneous contribution to a great cause, of which the practitioner is a part. The fixed scale of charges for practitioners' services and the price-list on books and publications is not a regulation of the spiritual kingdom nor a divine statute, but a concession to present human conditions justifiable when spiritual good is the end to be attained. Our Leader has been guided by this method in placing the operations of the Christian Science church on a sound business basis, to accommodate and ultimately transform the sordid thought of a densely material age. In the divine economy, Spirit and spiritual ideas are the real measure of values and love is the medium of exchange.

SOWING IN TEARS.

A. B. FICHTER.

THE psalmist has written: "They that sow in tears shall reap in joy;" and who would not thus reap? All desire to do that surely; but the world has taken these words as meaning that tears are very essential to the gaining of joy. Consequently, until Christian Science was given to a weary world, mankind believed that tears were the natural condition of promise, without which a reaping of joy could never be realized. Men called life "a vale of tears," hoping to be compensated in a state of bliss in a remote and uncertain future. To many it was a comfort to believe that the more of tears they had occasion to shed here below, the greater would be their assurance of heavenly joys above. Sighing over and bemoaning one's present condition would not have become such a prevalent attitude, if in some inscrutable way it had not been considered meritorious.

But do these words really mean this? Let us see how much may be gained by emphasizing the word "sow." What do people usually sow when they are "in tears" or afflicted? Is it not complaints, doubts, self-pity, bitterness, apprehension, ingratitude, fear, accusations, self-condemnation, and self-justification? Jesus said, "The seed is the word of God." Do people in general sow the word of God, the word of Truth, of hope, of trust, of faith, of power, of gratitude, of love, in the time of trial? When in human affliction Jesus stood at the grave of Lazarus, "he lifted up his eyes;" he gained first the spiritual perception, lifted his thought to the eternal harmony, and then there welled up in his consciousness gratitude for his understanding of the ever-presence of omnipotent Life, and he said, "Father, I thank thee that thou hast heard me. And I knew that thou hearest me always." What a contrast to our usual way of meeting affliction!

Christian Science teaches that Jesus was the way; he showed us the way, and we are to do as he did if we would gain the same results. Trials cannot keep men from Love,

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from right thinking; indeed, they often bring them face to face with Truth. If in the hour of affliction we allow no tares of discontent, ingratitude, self-seeking, or revenge to find root in our thought, but instead recall and declare the word of God, there can be no question as to the harvest of good and of ultimate joy we shall reap thereby. We have sown the seed of the Word, and we are assured that God will give the increase.

INNER MEANINGS.

FLORENCE K. WOEHLKE.

In the teachings of Christian Science no lesson is more insistent than that of exact and careful thinking, the girding up of the loins of the mind, to the end that all slovenly thinking may be done away with and one's progress in understanding made secure. It is for this purpose that the Lesson-Sermons are prepared with such care and study, leading us daily, step by step, to a fuller comprehension of spiritual realities. In this orderly procedure of thought no extraneous assistance is of more value than the dictionary, for in these Lessons we find that each word has its exact and particular meaning, and in a careful study of the derivation and history of a word much light may be shed upon the significance of many an otherwise obscure passage.

The great need of careful preparation was brought home recently through the mispronunciation of a word in the fifty-eighth chapter of Isaiah, eighth verse, "Then shall thy light break forth as the morning, and thine health shall spring forth speedily: and thy righteousness shall go before thee: the glory of the Lord shall be thy rereward." This beautiful verse, so full of comfort and promise, has appeared several times in our Lesson-Sermons, but only recently has a true sense of its meaning been revealed through the right pronunciation and definition of a word so commonly mispronounced as almost entirely to obliterate its message. The word referred to is the final word of the verse—"rereward."

Were this a mere error of pronunciation it would be less worthy of mention, but in this case the mispronunciation amounts to the actual change of a meaning which is too inspiring thus to be lost sight of. Not once only, but on several different occasions, this word has been pronounced re-reward, the meaning conveyed to the writer being merely an added reward, a strengthening or emphasis of the idea of reward. In this meaning, however, something seemed lacking; therefore, upon the reappearance of the verse in the Lesson "Are Sin, Disease, and Death Real," the dictionary was consulted and disclosed the following definition: "rereward—(rear-wârd) rear-guard." It certainly was an illumination, for on examining the verse in the light of this understanding an entirely new meaning is discovered.

"And thy righteousness shall go before thee: the glory of the Lord shall be thy rereward"—rear-guard. First: the glory of the eternal God, good, ever about us, before and after, guarding us on every side from the insidious, subtle temptations which creep upon us unaware, as well as from the more open foes which are before us, *i.e.*, of which we are conscious and watchful. Second: our righteousness, right thinking and knowing, going before, followed always as an inevitable conclusion by the glory of God or good, the revelation of the ever-presence of God and the eternal glory of infinite Mind.

Since then, several sources of information have been consulted, as well as the various occurrences of the word in the Bible, and both have been found of great interest. The word occurs five times in the Bible: Numbers x. 25; Jos. vi. 9, 13; I Sam. xxix. 2; Isaiah lii. 12; lviii. 8. The first reference makes the new meaning especially clear and unmistakable. The Century Dictionary and Cyclopedia gives the following definition: "Rereward—(1) A rearguard—A body or force guarding the rear. (2) At or to the rear . . . being or coming last." The derivation of the word is found in Scribner's Bible Dictionary: "Rereward—The word comes from old French *arerewarde, i.e., arere* (modern *arrière*) behind, from Latin *ad-retro*, and *warde*, a variety of old French *garde* (which came from old High German *warten*—to watch over)."

Of wonderful import is the new and deeper meaning revealed through the right understanding of just one little word; though it is not often we find the mispronunciation of a single word so fraught with possibilities in the way of discovering the true meaning.

"THAT PUBLISHETH PEACE."

CHARLES A. BLAKE.

Many and varied ways in which to serve the Christian Science cause through the medium of the *Monitor* constantly present themselves to those who are ready to grasp every opportunity for advancing this great truth which has done so much for us and which is reforming and regenerating the whole human family through the teaching and example of our beloved Leader, Mrs. Eddy, and through the demonstration of her faithful followers. Not long ago, the writer, being in need of some articles of "gentlemen's furnishings," consulted the haberdashers' advertisements which appeared in the "Guide to Shops of Quality" column of that day's issue. On entering the store selected, he told the salesman who served him that it was through the *Monitor* advertisement that he had been led to visit the store. He was surprised and pleased by the courtesy and tact with which he was served, for while the salesman seemed to be solicitous that every need should be supplied, there was no attempt to substitute or to urge upon him goods that he did not want.

After the purchase had been made, the salesman spoke in glowing terms of the work the *Monitor* was doing, and while admitting that at first he had been skeptical as to the advisability of advertising in it, as not being a believer in Christian Science he had been opposed to the paper on account of the name, he yet told the writer that the character of the *Monitor* had won his confidence, and results had proved that the advertisement placed in it had brought the best returns of any; in fact, he now considered that every dollar put into the *Monitor's* advertising columns was a sound investment.

Another incident in the writer's experience will show the great privilege which is ours in sending forth this beautiful messenger of help and peace. He had arranged to meet a friend at a certain place near the Boston Common, and having an hour to wait he sat down on a vacant bench on the Common and proceeded to read the *Monitor*. So engrossed in the paper did he become that he suddenly found he must hasten in order to meet the appointment. He noticed, however, that a man who had taken the seat beside him was eagerly reading the paper over his shoulder, and though without a moment to spare for conversation, he saw at a glance that the man was probably out of work, as indicated by the lines of care in his face and the shabby clothing which nevertheless bore evidences of an attempt at an orderly and respectable appearance. Offering the paper to the man, and telling him to look on the pages devoted to the "free want advertisements," the writer left him, feeling secure in the knowledge that the seed had been sown and God would give the increase.

On page ix. of the Preface of "Miscellaneous Writings," our Leader says: "A certain apothegm of a Talmudical philosopher suits my sense of doing good. It reads thus: 'The noblest charity is to prevent a man from accepting charity; and the best alms are to show and to enable a man to dispense with alms.'" Every day ought to offer us an opportunity to make use of the free employment department of the *Monitor*, with the result that it will prove to be truly

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"the noblest charity." Again, if one inquires of us where to go for a certain article of merchandise, or to obtain a dwelling, whether it be a room or a house, to hire or to buy, how can we better serve him than to refer him to the advertising columns of the *Monitor?*

Another phase of this many-sided question of helpfulness to others presents itself in the newsboy who is lustily crying the *Monitor*. Can we afford to pass him by without buying one or more copies? Perhaps it has subjected the boy to no little ridicule to sell our paper; in fact, the writer knows of one such case. Anyway, it will encourage the little fellow who is unconsciously helping the cause, and will give us another opportunity to pass along a clean newspaper to the friend we meet, the paper "that bringeth good tidings, that publisheth peace!"

UPON THE MOUNTAIN-TOP.

F. W. S. BLOXHAM.

EXPERIENCES that come to one during holiday time are often of a unique kind. First of all there is the change of environment, and then—to the worker at least—there is the feeling of freedom in being able to do what he likes without being restricted as to time. Part of the writer's last holiday was spent in the Black Forest at an elevation of eight hundred and twelve meters above the sea. The spot chosen was a particularly sequestered one; no diligence, no mountain railway, and rather out of the tourist's beaten track,—in short, an ideal spot for those who wished to be "far from the madding crowd." The one thing needful, however, to the ordinary visitor, would seem to be fine weather, but there were days when everything was shrouded in a gray veil of mist and the beautiful view which was known to be there was completely hidden; so completely, indeed, that those ignorant of the locality might easily have assumed that there was no view at all,—no stretch of distant hills, no valley, no beyond! Then, again, the gray veil would lift, and, lo, there were the tall, straight forest trees standing like sentinels around the house; there, too, directly in front, the long sweep of grassy meadows stretching down into the valley. And when, at last, the sun did shine, everybody hailed it with delight, for the gray veil was rent asunder and hung in fragments and tatters till finally it disappeared.

To the Christian Scientist this parable of nature is so self-evident as hardly to need interpreting. The gray veil of mortal sense is ever ready to shut out a view of spiritual things, to hide from us the beautiful and the true which in reality are all around us. But the remedy for all this is at hand, for our understanding of the Principle of divine Science, promptly applied, will dispel "the mists of earth" and lay bare the deception. Even upon the mountain-top of spiritual longings, the clouds of sense may sometimes gather and temporarily obstruct the view, but the calm of a settled conviction of the ever-presence of God, good, in whom each spiritual idea lives and moves and has its being, will never forsake the faithful worker until the last shred of mortal sense vanishes in the full light of spiritual understanding.

THE MENTAL FOCUS.

HILDA W. HATCHARD.

ON page 8 of "Unity of Good," Mrs. Eddy says, "Everything is as real as you make it, and no more so." It behooves us, therefore, to study well our mental attitude toward all that comes within range of our consciousness, and "learn where our affections are placed and whom we acknowledge and obey as God" (Science and Health, p. 239).

The human mind has often been referred to as a lens through which we view the universe, and we know that in a camera the lens can be focused so that the particular object or scene we wish to have portrayed may stand out more clearly than any other part of the picture, the surroundings merely forming a background or frame for the main object. In sketching, too, a subject has first to be chosen, the principal idea the artist wishes to express, which usually occupies the center of the picture, and all the other forms depicted are more or less indistinct, and grouped in such a manner that the observer's attention is at once attracted to the main subject; and so the artist's thought is perceived and understood. So is it in life! Each of us is drawing a mental picture of the universe on the canvas of his individual consciousness, and the principal subject each one delineates is that phase of thought which most absorbs his attention.

Apart from Christian Science, each mortal has a different ideal or object that he is reproducing. One makes wealth his chief aim, another fame, another human affection, and so on. There are many different ideals and each is making the most of that particular expression of thought which seems to him to comprise the most good; and the artist is known by his picture. In Christian Science, however, there comes a change. We are taught to have but one object, and all who enlist in its ranks have the same object to portray, viz., good,—good in its every form, good which is the nature and essence of God,—and the highest and most important form of all good which is to be the center of each picture is Love. We must focus all our attention, all our thought-forces on divine Love; then we shall demonstrate before the world our highest ideal, the nature of Christ, Truth, a glorious picture.

Jesus was the greatest artist that ever lived, and wherever he went he left the impress of the divine Mind on human consciousness. Sin was erased, sickness corrected, and sorrow displaced by harmony and love; and wherever he trod there remained as an everlasting, living testimony repentance, humility, and gratitude,—a picture glowing with divine hues, and we know the secret of his success lay in the fact that the Master's mind was always focused upon the Father's boundless love.

[Written for the *Sentinel.*]

UNITY IMMORTAL.

ELIZABETH EARL JONES.

UNFOLD more fully to our sight,
O Love that holdeth all in one;
As separate rays converge in light,
Meet we in God, our central sun.

Meet we in omnipresent good
That knows no time, nor space, nor death;
A universal brotherhood,—
One heart, one hope, one life, one breath.

The love that brought together friends,
Will ne'er decrease, but greater grow;
Fulfilling more life's kindly ends,
We'll oftener meet and better know.

The tears of one are wiped by all;
The joy of one all hearts must share;
No straying little one can fall,
When we each other's burdens bear.

Creation still doth groan as one,—
But time nor space can Truth defy.
Dawns unity, immortal sun,
And Love that will not let us die!

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SELECTED ARTICLES.

[Frederick Dixon in *South London* (Eng.) *Press.*]

Our critic objects to the statement that to admit that sin and disease can originate in God would be equivalent to saying that God contained an element of self-destruction. He says that this contradicts the teaching of Genesis, that God allowed Eve a choice in taking His word or listening to the devil, and he adds that nothing delights the devil so much as people saying he is unreal. As a matter of fact, it would be truer to say that nothing delights the devil so much as the people who, like the critic, insist on his reality. These people present the devil with a pedigree traced back to God, since if the devil is real, and as the Bible says God created everything that was made, God either created the devil or created evil out of which the devil was evolved. There is no possible escape from this. It makes God responsible for sin, and for death, which Paul says proceeded from sin, and the devil and his angels become in turn the sons and daughters of God. Now if God created the devil, He certainly created evil, and if He created evil, did He not create an element of self-destruction? Furthermore, the Bible record declares that God made all things and described them as good; consequently, if the devil is real, God certainly made the devil and described the devil as good. The argument is irrefragible, and the critic's only way out of it is to admit that there are two creators, and that good and evil have different origins; therefore, that God is not infinite. The position, in a word, if he had only known it, is simply that which led to the adoption of Gnosticism in the primitive church.

The Gnostic saw evil all about him, yet he was asked to believe that all creation was the creation of God. To reconcile all this evil with the fact that the creator was entirely good, and also omnipotent, was the first problem the Gnostic set himself. The second was like unto it. God, the Bible told him, was Spirit, and this Spirit, men told him, was imprisoned in matter. This matter was subject to discord and decay, profited nothing, in the words of Jesus, and, in the words of Paul, could not please God, yet it had been created as a prison for Spirit by an omnipotent Deity who had given man eternal life, and who had declared that all that was created was good. This dilemma of the Gnostics is the dilemma of orthodox theology today.

Christian Science denies the very premises which led to Gnosticism, and therefore is not driven to the illogical position of what is called orthodox Christianity, nor to the methods by which the Gnostics strove to escape from it. In spite of this, it is orthodox, because its orthodoxy is based on the teaching of Jesus, and of the apostles in the days before Gnosticism became a problem in Christendom. Jesus taught that sin, disease, and death were unreal, that is to say, that they were no part of the creation of God. Had they been the creation of God, they could not have been destroyed, since you cannot blot out of omniscience the knowledge of something which actually exists. He was not, however, satisfied with merely asserting this, he proved it from one end of his ministry to the other, by what are known as the miracles. The miracle itself is not a supernatural occurrence; it is, as the Greek words translated miracle prove beyond question, merely something wonderful, or else a sign. To the Jewish people, believing in the reality of sin, disease, and death, the miracle was distinctly wonderful. None the less it was the sign or proof to them of the truth of the theology which denied the reality of the phenomena.

Jesus said, "Ye shall know the truth, and the truth shall make you free," and as man gains the spiritual perception of these things he gains the understanding of the gospel which Jesus taught, that is to say, of Jesus' theology, and gaining this understanding, is able to demonstrate his understanding, as Jesus declared it would be possible to demonstrate it, when he said, "He that believeth on me, the works that I do shall he do also." He who understands the truth which makes men free will be able to demonstrate his knowledge, however wonderful it may seem, by means of the signs or proofs which the application of this knowledge makes possible. This knowledge is the exact or scientific understanding of Truth and so of God, and it is expressed in a phrase in the epistles commonly translated knowledge of God, but which should of course be translated full, exact, or scientific knowledge of God, and so of Truth. "Evil," Mrs. Eddy writes on page 327 of Science and Health, "has in reality neither place nor power in the human or the divine economy." Orthodox theology quarrels with this statement, but when pressed it has not the courage of its convictions. Evil, it insists, is real, but God did not make it; He created man with a power of free will, and man fell away from grace and did evil in His sight.

Such teaching is not only centuries behind that of the pagan Epictetus, who wrote, "As a mark is not set up for the purpose of being missed, so the nature of evil has no existence in the universe," it is hopelessly illogical. If God created man with free will to follow good or to follow evil, He must have created the evil which it was possible for him to follow, or else, as has been previously said, that evil was created by another creator. Not only this, but if God is omniscient, He knew that man would do evil, and, therefore, He created him capable of doing evil in the full knowledge that the fall would be inevitable. Such a theory reduces divine Love, to use the phrase in which the apostle John defines God, to the level of some mythological pagan deity, pictured by man from the standpoint of his own belief in the power and reality of evil.

As a matter of fact, the supporters of the theory of the reality of evil are deceived by the evidence of their own material senses. They see sin, disease, and death, wherever they look, and they conclude that it would be the merest self-deception to deny its reality. They might as reasonably insist that the sun revolves round the earth because the physical evidence of this is so strong that Huxley himself declared that, though he knew scientifically that it was stationary, he had never been able to convince his senses of the fact. To the physical senses of the Christian Scientist, evil is extremely real, but he is proving its unreality scientifically every hour of his life. Every case of sickness healed, every case of sorrow vanquished, adds to the inductive evidence by which he is establishing his premises. So that, just as Galileo is said to have muttered in the chambers of the Inquisition, "It does move," he, when he listens to the arguments of the world in favor of the reality of evil, is able to reply in the words of St. Paul, "None of these things move me."

No one ever demonstrated the unreality of evil so completely as Jesus of Nazareth; and no one presumably supposes that if it had been real, that is, God-made, he would have been able to do this. He repudiated the reality of evil in the most unequivocal terms. Speaking after the manner of the age and country in which he taught, he personified it, called it devil and Satan, but he never gave it life. He was a liar, he said, and "abode not in the truth, because there is no truth in him." Some day the world will come to admit that those words mean literally, as well as metaphorically, in reality it never existed because there is no truth in it.

[Elizabeth T. Bell in *Charleston* (S.C.) *Post.*]

The central idea around which Christian Science works is the teaching of Christianity's Founder, God is Spirit. It does not rest, however, with the acceptance of this fact, but presses on to prove it by so educating and spiritualizing human thought that matter with its evils—sin and suffering—is gradually relegated to its rightful place in the realm

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of illusion, and, lo! the sick man becomes a well man; the sinner is reformed. There is nothing "mystical" in this; nothing obscure. It is knowing the truth, and being free.

As to the "function" of Christian Science, the text-book speaks for itself. It says on page 150, "The mission of Christian Science now, as in the time of its earlier demonstration, is not primarily one of physical healing. Now, as then, signs and wonders are wrought in the metaphysical healing of physical disease; but these signs are only to demonstrate its divine origin—to attest the reality of the higher mission of the Christ-power to "take away the sins of the world." Is a teaching "insignificant" that is daily accomplishing this work? Mrs. Eddy was no "mystery," except in the sense that every student of the deep things must withdraw from the world. She consistently applied her teaching to her own life: "Christian Science is not an exception to the general rule, that there is no excellence without labor in a direct line. One cannot scatter his fire, and at the same time hit the mark. To pursue other vocations and advance rapidly in the demonstration of this Science, is not possible" (Science and Health, p. 457). Unnumbered thousands of the present generation rise up and call her blessed.

[Louise Satterthwaite in *Philadelphia* (Pa.) *Telegraph*.]

A feature of Christian Science which separates it from nearly every other sect and denomination is the fact that it does not proselyte. From the many erroneous reports published about it, as well as the attacks leveled against it from the pulpit, one might judge it to be exceedingly active in seeking to rob various folds; but the fact is that no such thing is done; its members are early shown the advisability of not trying to lead or to persuade any one to espouse its teachings.

Speaking of this, a woman who was well and strong after many years of hopeless invalidism, said: "Of course, just as one friend will tell another of a remedy which has been very helpful, I would like to recommend it to any whom I know it would benefit; but notwithstanding what they have seen it do for me, they somehow believe I could have gotten well anyway. So now I hardly—I might say I never—speak of it, unless I am asked about it." Other Christian Scientists corroborated her words. They usually do not recommend it, even as a remedial agent, unless asked about it. Sometimes the one just healed is so full of joy because of his good fortune that he talks of it all the time; but his friends soon find ways to cool the outer edge of his warmth, and little by little he subsides into the quiet serenity which is characteristic of this people.

The natural question then is: "What is responsible for its steady and permanent growth?" The answer to this can be found only in the fact that it fulfils its promises of healing. It proves its faith by its works. Therein lies the reason for its success, and, as can readily be seen, it is quite the best reason in the world. Once in a while a report is published of a Christian Science "failure." Great indignation is expressed that this or that person "was allowed to die" under the treatment which to the uninformed mind seems to be little more than nothing, some sort of a magical incantation, perhaps. The person may have been and doubtless was in a moribund condition when Christian Science was appealed to; but that weighs nothing in the result, and there is a great to-do; yet on the same page of the paper and all around it may be reported scores of cases of death resulting under medical treatment. Would it not be just as logical to find fault with the doctor or surgeon who allowed his patient to slip away?

The certain percentage of death in medicine and surgery cannot be denied; were statistics kept, they might prove more than surprising; whereas in Christian Science, with cases which in the great majority have already been pronounced incurable by reputable medical physicians, the percentage of cures is high; so high, in fact, that one death now and then is cited as a great and extraordinary exception. The successes, however, under the treatment fill their churches with an ever increasing and remarkably joyous and healthy set of members.

Talk with any of them, and the conviction forces itself upon you that their abiding happiness in having found "the undivided garment, the seamless robe," is deep-seated and sincere. Their religion, it seems, is one of every-day use, their God one in whom the working man and woman finds a steadfast friend in every hour of the day and night. With this scientific knowledge of the Principle which is infinitely intelligent, they confidently assail every problem which comes before them, whether it be sin, sickness, poverty, business complexities—all the ups and downs of every-day life—and according to their ability work out the answer which will give them content and certain peace.

The free public lectures on Christian Science are informative and intended to do away with much false impression regarding it, and are not intended to be to any degree proselyting; for this system of religion is content to rest on the merit of its works to demonstrate its right to existence. It awaits those who seek it and welcomes warmly any who ask for it. Its helping hand is a kind one, and its support steadfast; and it is outstretched to all who reach for it. Its message to the hopeless and incurable is one of radiant hope. It bids them look up, it whispers that their chains may be stricken off, for in unnumbered instances it has proven that "man's extremity is God's opportunity."

[Willis D. McKinstry in *Fort Scott* (Kan.) *Tribune-Monitor*.]

One who could not demonstrate a problem in arithmetic would not be considered proficient to interpret the *principle* of numbers, and as these gentlemen [of a ministerial union] cannot demonstrate the teachings of Christian Science, they certainly are not qualified to sit in judgment upon those who can. The teachings and demonstration of Christian Science are purely spiritual; they are upon a divine basis and are wholly in accord with the teachings of Christ Jesus, who declared, "I am the way." Jesus' ministry was one of teaching and healing. As his teaching is accepted by Christendom as an example for mankind, so his work should also be accepted, for he said, "He that believeth on me, the works that I do shall he do also." And he further said, "What things soever ye desire, when ye pray, believe that ye receive them, and ye shall have them."

Biblical history teaches that all manner of disease, as well as sin, were cast out—healed—by Jesus without material aid. The therapeutics of Jesus were spiritual, and to those who doubted his Messiahship he said, "Though ye believe not me, believe the works." Yet it was said of him by the learned men of his day, "How knoweth this man letters, having never learned?" The words of Scripture declare that "faith without works is dead," and Jesus said of the barren fig tree, "Cut it down." It was this teacher and demonstrator of the Word of God who gave that sacred command to preach the gospel and heal the sick, and he also said, "If ye love me, keep my commandments."

The teachings of Christian Science impart the spiritual facts of being, and as mankind come to understand these scientific truths, they are able to do the works—to heal the sick—in obedience to the command of Jesus. These clerical critics need not go outside of their own cities to find many proofs of this work. The fact that omnipotent Love heals both sin and disease was recognized by Jesus when he said, "Whether is easier, to say, Thy sins be forgiven thee; or to say, Arise, and walk?" Therefore, if it be necessary for the Christian Scientists to pass a medical examination to heal the sick through prayer, it must be equally necessary for the minister of the gospel to pass such an examination to heal the sinner by the same process. It is the

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"prayer of faith" that heals the sick. And as Christian Scientists do not administer medicines, nor perform surgical operations, a medical examination would be of no benefit to them or to their patients. Christian Scientists do not claim at this time that they have reached the perfect understanding of God's law, nor do they claim to heal every case; but a large percentage of their patients are healed, many of whom had exhausted all medical aid or had been pronounced incurable by medical men before they turned to Christian Science for help.

Today, the very best and most eminent physicians, those who have been graduated from the best medical schools, lose patients. It is a matter of record that daily thousands die under the care of these skilled physicians. If Christian Scientists are to be stoned for the occasional loss of a patient, what of the physician? It should not be thought criminal for one to trust God in every time of need. It would be well, therefore, for our friends to recall the admonition of Gamaliel: "And now I say unto you, Refrain from these men, and let them alone: for if this counsel or this work be of men, it will come to naught: but if it be of God, ye cannot overthrow it: lest haply ye be found even to fight against God."

[Ezra W. Palmer in *Rocky Mountain News*, Denver, Col.]

The clergyman whose sermon on "The Lesson of Mrs. Eddy" was reported in your columns, acknowledged the great work she has accomplished, but he signally failed to find the vital reason for the growth of Christian Science. The clergyman finds there is "no close consecutive thinking in her writings, no forceful expression." As a matter of fact, Science and Health is one of the most absolutely logical books ever written. It is based entirely on the allness of Spirit and the all-power of God. Not a statement, not a premise or conclusion, strays in the slightest degree from this fundamental basis.

Our critic decries the healing of physical ills and decides that they are "not very impressive." If he would investigate, he would find the healing done by Christian Science is in the highest degree impressive. Literally, thousands of people have been saved from the grave through Christian Science, and these people would hardly agree that their healing was not impressive. The saving of a man's life is to him quite vital. The gentleman furthermore betrays his ignorance of the nature of Christian Science when he confuses it with mind-cure, and states that exponents of *materia medica* use it in part. Christian Science treatment is prayer to God and prayer to Him alone. Reliance on *materia medica* or on the control of one mind over another, in whole or in part, would defeat healing in Christian Science. God needs no aid to heal men who come to Him. Since the gentleman is not impressed with Christian Science healing, it may be wondered what impression the commands of Jesus have on him, when he gave his disciples "power . . . to heal all manner of sickness and all manner of disease," and commanded them to "heal the sick," a command Christian Scientists literally follow.

The final test of any religion is results. "By their fruits ye shall know them," said Jesus, and by this test Christian Science calmly stands. To heal according to the commands of Jesus, an understanding of the Science of being, such as Jesus possessed, is necessary. To her credit, Mrs. Eddy gave the world this scientific knowledge of Jesus' words and deeds, which heals and purifies. True spiritual healing is vastly more than physical healing, although that is important. It involves regeneration of the man, a change of view-point from the material to the spiritual. The healing of physical ills, the uplifting of man to see and know God, Christian Science accomplishes, and it accomplishes both by the same method. It measures up to the test of Jesus, which no half-grasp of truth or inflation of personal needs or opinions could ever accomplish.

[Olcott Haskell in *San Francisco* (Cal.) *News.*]

Your paper quotes a religious teacher in St. Louis as saying that Christian Science is "not Christian and not scientific;" yet the fact is that this Science is founded on an understanding of the law of life demonstrated by Jesus, and that except through such discernment and a practical following of the Christ there is no hope that men can ever be permanently free either from the liability to sickness or from sin.

The study of Christian Science has awakened many who before were careless and discouraged, and has given them not only the impulse but the understanding with which to attain to good and successful living. Its practical usefulness proves the correctness of its teaching, even in accordance with the test furnished by Jesus, who instructed his disciples to judge the tree by its fruit.

[*Kansas City* (Mo.) *Star.*]

The statute of California contains an act for the regulation of the practice of medicine, concluding with a proviso "that nothing herein shall be held to apply or to regulate any kind of treatment by prayer." In a recent case the validity of the statute is assailed on an assertion that the exemption quoted makes the whole act unconstitutional, because it gives to those who treat physical ills by prayer privileges and immunities not granted to all citizens. The court of appeals holds that, if this can be regarded an immunity, the act allows every person such immunity, for every one has the same privilege of practising such treatment, so the statute is not unconstitutional.

Quoting the court :"It has been said, 'More things are wrought by prayer than this world dreams of.' Those who believe in the teachings of Holy Writ attach great importance to the efficacy of prayer. Many examples of it are given in the New Testament. For instance, where Peter's wife's mother lay sick of a fever we are told that the Saviour 'touched her hand, and the fever left her: and she arose, and ministered unto them.' The proviso or exception was evidently put into the act to prevent any interference with the right of any one to pray for the sick and afflicted."

[H. L. Conger in *Fond du Lac* (Wis.) *Reporter.*]

The effort to live up to the high ideal as taught by Christ Jesus is the daily work of Christian Scientists who are striving to follow the commands of the Master. They believe that Jesus Christ is the Son of God, and are endeavoring to follow in his footsteps by healing the sick and saving the sinner. In overcoming the difficulties which they encounter they are made stronger, and in striving to manifest more of that Mind which was also in Christ Jesus they are enabled to do in a degree the works he commanded his followers to do.

As to being "untried and unproven," the beneficiaries of Christian Science can tell of the physical healing, moral reformation, and spiritual regeneration which come to them through its teachings and application, and surely their report should have more weight than the words of one who assails it. Mrs. Eddy tried and proved the system which she has taught her followers before she published her text-book, "Science and Health with Key to the Scriptures," by healing the sick and reforming the sinner; and if the healing and reformation brought about through the application of the teachings of Christian Science are products of any "human religious contraption," the world would be better for more of this kind of religion, which is truly the religion of God as taught by Christ Jesus.

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CHRISTIAN SCIENCE SENTINEL

EDITORIAL

THE TEST OF ENDURANCE.

THAT there is a steady increase in the number of branch Churches of Christ, Scientist, and in the number of those who attend our services, is well exemplified in a press despatch from Chicago which we print in another column. It is also most gratifying to be able to state that this increase is not confined to any one city or locality, but is general and wide-spread. During the four months since December first of last year there has been an increase of 21 in the number of branch churches and societies holding regular Sunday services, as shown by the directory of such churches and societies, published in *The Christian Science Journal*, and it is also worthy of note that during the same time the number of applications for membership in The Mother Church received by the Clerk has been equal to any similar period in the history of the church.

Such unimpeachable facts should be and are a sufficient answer to those who have predicted the disintegration and downfall of the church and movement which Mrs. Eddy founded, forgetting or failing to realize that this great movement was not founded upon a basis of personality, but upon divine Principle, and that just to the extent that this Principle becomes known and is demonstrated, to that extent will there continue to be accessions to the Christian Science church. This demonstration of the healing power of Christian Science is within the reach of every Christian Scientist, and so long as this healing power is made manifest in the lives of those who have responded to the call of Truth, so long will we find new branch churches being formed and the roll of membership in The Mother Church largely increased.

Quite in line is the following statement from an editorial in a recent issue of the *Covington* (Ky.) *Post:* "The fate of Christian Science is ultimately to be determined not by the courts, but by the common sense of the public. It will stand or fall according as it squares or fails to square with the stern test of all physical, social, or moral reforms: Does it 'deliver the goods?'"

When the Jews refused to listen to his teachings, the Master cited the healing works he had wrought, and said, "Though ye believe not me, believe the works;" and that the healing work which he offered as proof of the divine origin of his mission, and which he commended to his followers for their emulation, is now being done through Christian Science, is apparent to all who take the trouble to investigate. As a remarkable example of this work we would call attention to the testimony of Thomas Pugsley, which appears on page 674 of this issue of the *Sentinel.* Through an injury to the spine Mr. Pugsley had become helpless, and was told by the doctors that he would never walk again. It was when he had ceased to hope for relief from material remedies, that Christian Science was brought to his attention,—the "cup of cold water" for which, as Mrs. Eddy tells us, "millions of unprejudiced minds—simple seekers for Truth, weary wanderers, athirst in the desert—are waiting and watching" (Science and Health, p. 570). He began to read the textbook, and gradually the light came and he was healed, so wonderfully that his neighbors thought a miracle had been wrought in their midst.

It is to such blessed ministry as this, the bringing to those in need the truth that the Christ-healing is available today as it was in the days of the apostles, that Christian Scientists, as professed followers of him who "went about, doing good," are called, and the faithfulness with which they fulfil their trust will measure as naught else can the permanency and effectualness of the truth so tirelessly taught and exemplified by our Leader.

ARCHIBALD MCLELLAN.

THE EVERLASTING COVENANT.

IN the fiftieth chapter of the prophecy of Jeremiah we read that in the latter days people would seek after God with their whole heart, and say, "Come, and let us join ourselves to the Lord in a perpetual covenant that shall not be forgotten." Throughout the Scriptures we find many references to God's covenant with His people, one being that which follows the account of the flood, where we are told that the "bow in the cloud" will be throughout the years a token or symbol of the changeless goodness of God. There would be no change on the part of the infinite Father,—His covenant would endure "to a thousand generations," as the psalmist poetically expresses it; the question was whether men would keep covenant with God, and so be spared the miseries which must ever follow the neglect of divine law or disobedience to it.

The student of Christian Science is often reminded of God's covenant as it was impressed upon the children of Israel by Moses, soon after their escape from the bondage of Egypt. It reads: "The Lord will take away from thee all sickness, and will put none of the evil diseases of Egypt, which thou knowest, upon thee." In another place we have a similar statement, coupled with the declaration, "I am the Lord that healeth thee." It is indeed strange that this covenant should have been forgotten by mankind, since it is of such vital importance to them at all times, and they have everything to gain and nothing to lose by a faithful observance of it. With health of mind and body men are equal to any effort, there is joy in living, and fresh strength comes with even the most toilsome tasks; but, alas, this condition is far from being universal. Not only are sickness and sin found in close association with poverty, but also with riches.

This was the case in the time of Christ Jesus, and it characterizes no less the civilization of the present time, because mortals look in every direction but the right one for the cause and cure of the ills which afflict them; in other words, they have forgotten "the everlasting covenant," although through all the ages of mortal and material belief, the covenant was unbroken on the divine side. God is never less than infinite in His purpose and power to bless, to save, and to heal; yet, strange to say, it was for declaring and demonstrating this great truth that Christ Jesus was hounded at every step by hatred, and finally nailed to the cross; but this only enabled him to prove more fully that every one who understands God's covenant well enough to keep it, is victor at every step of the way. This was the Master's teaching at the hour of his supreme triumph over death and the grave, when he said, "My Father and your Father; . . . my God, and your God."

At this day, thanks to Mrs. Eddy's discovery of Christian Science, there are unnumbered thousands who have looked up and seen the bow of promise, when threatened by a flood of miseries, and as the first step toward restoration to health and strength they have learned what this means, "Thou shalt have no other gods before me." Then they turn away from their fears, and from the material remedies which had failed to help them, and learn that allegiance to God includes entire trust in His power to heal. This was a demand made by Christ Jesus in his healing ministry, and God's law is changeless, while obedience to it "demonstrates health, holiness, and life eternal" (Science and Health, p. 340). Those who once were "strangers from the covenants of promise" become in the truth "fellow citizens with the saints, and of the household of God."

ANNIE M. KNOTT.

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THE DIVINE NEARNESS.

We were visiting a normal school, and had observed here and there blackboard sketches which were illustrative of the varied topics of study, and which clearly betrayed the touch of an artist. It was with very great pleasure, therefore, that we came upon the clever craftsman in the midst of a talk to the juniors respecting methods of appeal to the child thought. Crayon in hand, he stood at the board and with a marvel of facility drew the objects and scenes pertaining to his topic,—a leaf, a bird, a mountain range,—glimpses of nature and of life so strikingly true and beautiful that it seemed a wasteful sacrilege when with a swift left-hand stroke he erased them all, save from our delighted remembrance, to make place for yet other exhibits of the richness and versatility of his creative thought.

The expert was disclosing to us the wondrous beauty of artistic conceptions which were wholly unlike and wholly separate from both blackboard and chalk, and we saw again and more clearly how true it is, as Mrs. Eddy has written, that "beauty is a thing of life, which dwells forever in the eternal Mind and reflects the charms of His goodness in expression, form, outline, and color" (Science and Health, p. 247).

Passing out of the schoolroom into the larger world-room whose blue dome was decorated that day with glorious masses of cumuli sketched in light grays and purple browns, we found that while the scene had been shifted, the theme and its appeal remained the same, though enlarged and exalted. It was springtime, and on every panel of vision there was projected some reminder of the one consummate Artist. Every square of earth and sky was speaking to us of that "glorious unseen" which is ever rending the veil of material sense and witnessing to the presence of the realities of Spirit. The apple trees whose daring buds were just blushing into bloom, the stretch of tinted hills that trembled in the exhalations of the warmed earth, the green sward goldened with dandelions, the birds flitting songfully from tree to tree on their home-making projects—on every side a new heaven and new earth were appearing, being discovered by an awakening sense of the immediate presence of Him who "expresses Science and art throughout His creation" (*Ibid.*, p. 507).

At many times and in many ways Christ Jesus sought to impress his disciples with this thought of the divine nearness, and Christian Science is repeating his endeavor. There was no subjection to material mesmerism in the Master's assurance that God clothes "the grass of the field," nor need there be in our thought of the rose as "the smile of God" (*Ibid.*, p. 175). Like the crayon sketch, all material symbols, being incident to imperfect sense, give place in Science to the truth and beauty expressed and to the thinker expressing them. The possible value of this higher spiritual interpretation of so-called "nature" is perceived when we remember how helpful to our realization of the availability of the divine Life is the abiding sense of its near presence, and this thought immediately relates itself to the fact that in the hour of trial the Master was wont to betake himself to "the wilderness," the unsettled country, and to the moonlit hills.

To know that He who fashions the dewdrop and floods it with light is our Father and friend, is to bring sensibly near to every lover of the morning's beauty his "refuge and strength;" and since in the measure of our consciousness of the divine nearness we are impelled to reach out the hand of need, the attainment of that spiritual vision which both perceives the beautiful and identifies it as a manifestation of the infinite Life, becomes a matter of such import as will give new meaning, these "nature-awakening days," to our Leader's luminous line, "Love never loses sight of loveliness" (*Ibid.*, p. 248).

JOHN B. WILLIS.

AMONG THE CHURCHES.

CHICAGO, ILL.

[Telegram.]

Chicago, Ill., April 11, 1911.

The First Church of Christ, Scientist, Boston, Mass.:—God has so blessed the cause of Christian Science in Chicago that the members of this church residing south of 53d street, foreseeing the need for more room, have petitioned for and been granted letters of dismissal by the directors of Fifth Church, for the purpose of forming Tenth Church of Christ, Scientist, of Chicago. Therefore we, the members of Tenth Church, in our first regular meeting assembled, take this opportunity of pledging our continued loyalty and support to The Mother Church, The First Church of Christ, Scientist, in Boston, giving thanks to God for the privilege of disseminating the healing truth and welcoming this opportunity for increased activity and spiritual growth, emulating so far as within us lies the noble, self-sacrificing woman whom we have been privileged to know and call our Leader.

G. S. MANN, *Clerk pro tem.*

The above telegram from the newly organized Tenth Church is of special interest in its confirmation of the following despatch from Chicago to the *Boston Herald:*

"The number of Christian Science churches in Chicago will soon be increased from nine to eleven," says George Shaw Cook, local spokesman for the denomination. Mr. Cook denied that the Chicago churches had been losing members and income through defection since the death of Mrs. Mary Baker Eddy.

"Last Sunday," he said, "the attendance at the churches here was over twelve thousand, while a year ago it was not over ten thousand. Attendance at each of the nine organized churches has largely increased in the last few months."

MINNEAPOLIS, MINN.

A fire in Second Church, Monday morning, April 3, starting apparently from electric wires, and confined largely to the engine-room and the front part of the vestry occupied as a Sunday School room, burned through into a portion of the auditorium, and will deprive us of the use of the church for about two weeks.

Immediately upon the first notice of the fire, a very kindly invitation was received from the Rev. Marion D. Shutter, pastor of the Church of the Redeemer, on behalf of their board of directors, extending to us the use of their church. We accepted their invitation, and held our Wednesday evening meeting in their church, which, by the way, is a Universalist church, and we hope to do likewise for next Wednesday. Our Sunday services will be held in the Shubert Theater.—*Correspondence.*

RED WING, MINN.

The Christian Science people held their Sunday services in their new quarters, corner West avenue and Third street, for the first time Sunday morning, April 2.

Red Wing Republican.

NOTICE.

In accordance with instructions given by Mrs. Eddy to her publisher on Sept. 13, 1910, an edition of "Rudimental Divine Science," printed in the New York point system of type for the blind, has been prepared and is now on sale. Price, prepaid, single copy 50 cents; six or more copies to one address, 40 cents each. Address all orders to Allison V. Stewart, Falmouth and St. Paul streets, Boston, Massachusetts.

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THE LECTURES.

DUBLIN, IRELAND.

Bicknell Young lectured for First Church of Christ, Scientist, on Tuesday evening, Feb. 28, in Rathmines Town Hall. He was introduced by Major Fisher, army service corps, who said:—

The stupendous importance of the subject of the lecture to which we are to have the pleasure of listening this evening merits the earnest attention, not only of every person in this room, but of every thinking man and woman the world over. I use the word "stupendous" advisedly, for how else can one fitly describe a religion which claims that the correct understanding and application of its teachings will eventually eradicate the troubles to which humanity is now in bondage. In proof of its statements, hundreds of thousands of people in every quarter of the globe are joyfully testifying to the spiritual and physical regeneration which they have already experienced as the result of Christian Science.

I myself am a living example of the power of Christian Science to heal. After having been twice invalided by a military board of doctors, once from South Africa after the war, and once subsequently from Ceylon, where I had gone to escape the cold of an English winter, I was healed of threatening consumption by a Christian Science practitioner here in this city of Dublin. That took place seven years ago, and since that date I have never been laid up for a single hour, though I have soldiered for nearly four years in the British Isles and three years in Hong Kong. I have never had recourse to a single drug or stimulant, and every ailment which has presented itself has been completely overcome by Christian Science. I have seen a severe attack of malarial fever entirely healed in an incredibly short space of time, a result which could not be produced by any other curative agency in the world.

In order to understand, however, how these things are possible, it is absolutely necessary to understand the basis on which Christian Science rests. A little while ago a man who is well known as a very intellectual man and a powerful public speaker, after condemning Christian Science as a bundle of hopeless contradictions, asked me how I could account for the fact that so few European statesmen had embraced Christian Science, if its claims were justified. "Well," I said, "let us begin at home. Have you ever read its text-book, Science and Health, by Mrs. Eddy?" "No," he replied, "I have never had time." "Now," said I, "you have answered your own question; that is why public statesmen are so slow to embrace Christian Science—they have never allowed themselves the time to take the first step, and read, let alone study its text-book." Now is this fair play or common sense? People of this stamp condemn Christian Science on evidence which they would not accept as reliable on any other subject in the world, and yet imagine that their opinions with regard to it are entitled to respect.

Correspondence.

MACON, GA.

On March 5 Bliss Knapp gave a lecture on Christian Science. He was introduced by Mrs. Sue H. Mims of Atlanta, Ga., who said in part,—

Phillips Brooks once uttered this truism, "All great truths are very simple," and St. Paul gave the warning that we should not lose the simplicity that is in Christ. May it not be that creeds and dogmas and speculative theories have in these preceding centuries lost sight of that simplicity and the healing and spiritualizing power that accompanies it? The aim of Mrs. Eddy and Christian Science is to revive that simplicity and the power to all Christians. Jesus so clearly defined and illustrated this truth of being that it would seem strange it could longer be hidden from the eyes of men.

What is that simplicity and power? Simply the revelation and utilization of Spirit, the ever-present and omnipotent God, to alleviate and destroy all human ills—sin, disease, and death. Jesus said simply, "Trust in God," and with the spoken word of God he demonstrated this power of Spirit to overcome all human discord, and said to his disciples: "He that believeth in [understands] me, the works that I do shall he do also." It therefore would seem as abnormal for a Christian to ignore this ever-present power of God to heal and save mankind, as it would be for us today to ignore the uses of electricity, which, though not a new factor, has been until late years an unused force in the world.

Humanity is being largely aroused to see that Mind is causation, and that not by physical laws or methods are we to be saved. To know God, and Jesus Christ, whom He hath sent, is eternal life; and that knowledge which saves may be had now and here and forever, and be efficacious in our human affairs. It is not matter, but thought, that is to be corrected. The germs of disease are in thought—not in material microbes, but in fear and false mental pictures of disease, and must be destroyed by the true thought of the divine government of Mind, the "Mind of Christ" which we are enjoined to have by grasping, as far as we may, the great declaration that "in him [God] we live, and move, and have our being;" that is, in the divine Mind, or divine consciousness, of the infinite presence and power of Love, "in whom is no variableness, neither shadow of turning," from whom cometh every good and perfect gift.

Jesus clearly defined in prophetic vision Mrs. Eddy's great work of restoration when he said: "The kingdom of heaven is like unto leaven which a woman took, and hid in three measures of meal, until the whole was leavened." It is impossible for the seeing eye and the open mind not to recognize how marvelously Mrs. Eddy's teachings are changing human thought in every department of life—science, theology, and medicine. This divine process will go on until the whole of mortal thought is changed and the reign of Spirit and the spiritual is established, and the earth reflects the dominion of Love as it is in heaven. Jesus said, "Ye shall know the truth, and the truth shall make you free," and Mrs. Eddy says that in the truth of being, "eternal harmony, perpetuity, and perfection, constitute the phenomena of being, governed by the immutable and eternal laws of God" (No and Yes, p. 10). To contemplate this unseen verity of being, let it dwell in consciousness until we awake out of the dream of materialism into the divine likeness or spiritual consciousness of being. This is our work out of the flesh into Mind.—*Correspondence.*

LECTURES TO BE DELIVERED.

Unless otherwise stated in the notice, it is assumed that the lecture will be given at 8 p.m.

Abilene, Kan.—Prof. Hermann S. Hering, Seeleye Theater, May 1.

Bradford, Pa.—Clarence C. Eaton, Universalist Church, April 28.

Chandler, Okla.—Frank H. Leonard, Egbert Opera House, May 5.

Colorado Springs, Col.—William R. Rathvon, Church Edifice, Boulder street and North Cascade avenue, May 1.

Detroit, Mich. (First Church).—Clarence C. Eaton, Detroit Opera House, 3 p.m., April 30.

Edwardsville, Ill.—Hon. Clarence A. Buskirk, Wildey Theater, 3 p.m., April 30.

Englewood, N. J.—William D. McCrackan, M.A., Lyceum, 8:15 p.m., May 2.

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Eureka, Kan.—Frank H. Leonard, Opera House, May 1.
Exeter, Neb.—William R. Rathvon, Auditorium, May 4.
Franklin, Ind.—Prof. Hermann S. Hering, Franklin Opera House, April 28.
Galena, Kan.—Prof. Hermann S. Hering, Christian Church, Tenth and Main streets, May 4.
Green Bay, Wis.—Francis J. Fluno, M.D., Green Bay Theater, 8:15 p.m., May 4.
Guthrie, Okla.—Frank H. Leonard, Brooks Opera House, May 4.
Highland Park, Ill.—William R. Rathvon, Church Edifice, Hazel avenue, near St. John's avenue, 3 p.m., April 23.
Independence, Iowa.—Rev. William P. McKenzie, Congregational Church, 3 p.m., April 30.
Kansas City, Mo. (joint lecture).—Bicknell Young, Second Church, 31st and Troost avenue, 3:30 p.m, April 30; Third Church, Morton's Hall, Westport avenue and Main street, May 1; First Church, 9th and Forest avenue, May 2.
Kingston, N. Y.—William D. McCrackan, M.A., Y. M. C. A. Hall, May 6.
Lime Springs, Iowa.—Rev. William P. McKenzie, Star Opera House, May 2.
Manitowoc, Wis.—Francis J. Fluno, M.D., New Opera House, May 2.
Memphis, Tenn.—Clarence C. Eaton, Lyceum Theater, May 4.
Moberly, Mo.—Frank H. Leonard, Halloran's Theater, 3 p.m., April 30.
New Castle, Ind.—Clarence C. Eaton, Alcazar Opera House, May 2.
Portage la Prairie, Man.—Bliss Knapp, Princess Theater, 8:30 p.m., April 30.
Puyallup, Wash.—Willis F. Gross, Stewart Theater, May 5.
Roxbury, Mass.—William D. McCrackan, M.A., Whiton Hall, Dorchester, April 30; Fauntleroy Hall, Wenonah and Waumbeck streets, Roxbury, May 1.
Seneca, Kan.—Prof. Hermann S. Hering, Church Edifice, May 2.
Sheldon, Iowa.—Bliss Knapp, Armory Building, May 2.
South Haven, Mich.—Bliss Knapp, Opera House, May 5.
Springfield, Mass.—William D. McCrackan, M.A., Court Square Theater, May 5.
Staten Island, N. Y.—William D. McCrackan, M.A., Curtis Lyceum, Staten Island Academy, Stuyvesant place, St. George, S. I., 3:30 p.m., May 7.
Stroud, Okla.—Frank H. Leonard, Stroud Opera House, May 2.
Tacoma, Wash.—Willis F. Gross, Tacoma Theater, May 1.
Topeka, Kan. (Second Church).—Prof. Hermann S. Hering, Grand Opera House, 3 p.m., April 30.
University of Michigan, Ann Arbor.—Francis J. Fluno, M.D., Sarah Caswell Angell Hall, 3 p.m., April 30.
Wellington, Kan.—Prof. Hermann S. Hering, Third Ward Auditorium, May 5.
West Chester, Pa.—Lecture April 23 canceled.

ADMISSION TO MEMBERSHIP IN THE MOTHER CHURCH.

The next admission of candidates will be June 2, 1911. Application blanks may be obtained by addressing the Clerk of The Mother Church, and should be returned to him on or before May 10, 1911.

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

Those who have made application for membership prior to Nov. 4, 1910, and have not received notice of election, may communicate with the Clerk if they so desire, and are especially requested to do so before sending in a second application.

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

TESTIMONIES OF HEALING.

My attention was first called to Christian Science when by the advice of a dear friend I applied myself to gain an understanding of it, and was healed of a chronic illness of more than twenty years' standing. A severe attack of abdominal trouble had left me a physical wreck and a chronic sufferer from a recurrence of its painful symptoms. Whenever I attempted to walk even a short distance, the pain would confine me for days at a time to bed before I could regain any degree of comfort. I had consulted many good physicians in various cities through which I traveled, who told me that I could never be well again.

Just before my healing in Christian Science I was under the care of one of the best physicians in this city, being prepared to undergo what he said would probably be a fatal operation, but which he thought was absolutely necessary to prolong my life, if I could survive it, as in his opinion I could live only a few miserable weeks without it. To this I consented in sheer desperation, as I had decided that I had rather come to the end than to suffer any longer as I had up to that time. My husband, learning what Christian Science had done for others, urged me to try it, but I scoffed at the absurdity of its helping so hopeless a case as mine; yet I felt the cords of disease and despair tightening around me and dragging me nearer to the operating-table and to death. I was, however, so averse to Christian Science that I would not read the copy of Science and Health which my husband left in my room.

One day, after returning from my physician, who was toning me up for the ordeal of an operation, being unusually despondent, I was walking the floor in my room. Passing a table, I aimlessly picked up a book and seated myself at the window, and to my great surprise I found that I had the text-book of Christian Science in my hand. My first impulse was to toss it away, but on second thought I opened it, and the first thing that attracted me was the chapter on Prayer. I thought I would see what Christian Scientists believed about prayer, and the book held me from that time on. I read and read, till, hearing my husband's steps, I hastily replaced the book where he had left it; but nearly all night I thought of what I had read. I began to see that God was not angry at me, that He was not punishing me: that He could not. I wondered if I had found what I had longed for, oh, so long—a God of love. As soon as my husband left in the morning, I had the book again, and I read all day. I forgot my physician, and when my husband returned in the evening, I did not hide that precious book, I was ready to have him see me reading it. The next day was Sunday. I was at the book bright and early, and at four o'clock in the afternoon I experienced a sense of perfect healing. I turned to my husband and declared that I need never go to the physician's office again, for I was perfectly well.

This was four years ago, and I have been perfectly well ever since. I continued to read and study Science and Health and to drink in this new understanding of God and His goodness and love. I rapidly regained my lost strength, and found I could walk without pain; indeed, I now walk miles and miles, and delight in it. All the complications from which I suffered, such as severe bowel trouble, dreadful headaches, and poor eyesight, all gave way to health, and I realized that I was born again, and that the truth I knew had set me free. I have never been treated by a practitioner, nor even talked with other Scientists about how to be healed. Science and Health showed me how to approach God, and He lovingly heard my prayer, although I did not then know that any one had ever been healed by only reading the book.

I could not begin to tell of all the benefits that I have had come to me through this blessed truth. For all these blessings of health and contentment and happiness, I am

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deeply grateful to God, and to our dear Leader, Mrs. Eddy, who has shown us so faithfully in Science and Health how to know God and His glorious truth rightly.

MRS. MARTHA KYLE BARDING, Buffalo, N. Y.

About fourteen years ago I was taken ill. I thought it was a strain, but the doctor told me it was rheumatism. I went on for several years, able to work sometimes and then laid by again. Finally I had the advice of another doctor, who told me that my spine had been hurt and that this was the cause of all my trouble. He advised me to wear a support, which I did for two years, but never was free from the pain. At last my legs gave way and I lost the use of them altogether, as I was paralyzed below my hips. The doctors got me into a hospital, but could not do me any good. I was there about seven weeks and was worse when I came home than when I went there. I had to lie in bed, I could not move my legs, and I had to be lifted from the bed to my chair. The doctor told my wife I would never walk again, and that she must prepare for more trouble yet, as he thought it would affect my head. The doctors said they could not do any more for me; but they were all very kind, and I feel sure that if they could have cured me they would have done so.

I had never heard of Christian Science, but as I was lying on my bed one evening a dear lady who is a Christian Scientist and was staying in this place, sent her maid, who is also a Scientist, to tell me about it. As they were going away the next morning, the maid asked whether the lady should write to me. The lady sent me a copy of Science and Health, which I began to read, and although at first I could not seem to grasp the truth, I read on and with the help of this kind lady I soon began to get better. At first I could just move one foot a little—only just a little—but every day I got a little stronger, and one day I tried to stand on my feet and found that I could just bear my own weight again. I soon began to try to walk, and I read in Science and Health where Mrs. Eddy calls our attention to the Scripture which says, "They that wait upon the Lord . . . shall run, and not be weary; and they shall walk, and not faint." She goes on, "When we wake to the truth of being, all disease, pain, weakness, weariness, sorrow, sin, death, will be unknown" (Science and Health, p. 218). I used these promises as my strength; and the first time the neighbors saw me walking they said it was a miracle. They never thought to see me walk again.

The healing was slow; but now I never feel anything of the disease, although I have a lot of wet weather to be out in when I am at my work as a fisherman; but I never think of being ill. Science and Health says (p. 495), "When the illusion of sickness or sin tempts you, cling steadfastly to God and His idea." I can walk miles and not feel anything the worse, now that I am healed through the understanding of the truth. I close with thanks to God, and to our Leader, Mrs. Eddy, the Founder of Christian Science, for Science and Health.

T. PUGSLEY, Porlock Weir, Somerset, England.

It will doubtless interest our readers to know that the practitioner in this fine case of healing was a lady between eighty and ninety years of age. This is surely a fulfilment of the prophecy of Joel, quoted by Peter, on the day of Pentecost, that the Spirit would be poured out upon young and old, and that whosoever should "call on the name of the Lord" should be saved. Confirming the permanency of this healing, a recent correspondent writes: "Thomas Pugsley has been, ever since his healing in 1905, a healthy, strong, and able fisherman. In the furious gale of last winter, when the sea overflowed many houses, he was for hours in the water, helping others."—EDITOR.

When I first heard of Christian Science I was in a very sad condition, both mentally and physically. I had lost a loved one, and was in the deepest grief that one could know; at least, so it seemed to me then. I talked only of my sorrow, and it seemed to me I could do nothing but weep day and night. I had been in this condition five years, never knowing a well day. I had a great many bodily ills, and was taking medicine regularly. I was a church-member, my father being a minister, and I prayed to God continually to take me to Him.

One day, a kind lady called on me, and after talking to me a while she said that Christian Science could cure me of my sorrow. I had never heard of Christian Science before; so I asked her what it was, and she said it was the teachings of Christ Jesus. I said I thought the Bible was that, and she said it was, but that Christian Science made the Bible plainer to one and would also cure me. I said, "No, I don't want my sorrow cured, for I think it would be a sin not to grieve for one so deserving." She then asked if I did not want to be healed of my diseases, and when I said that I would love to be well, she told me to read the 91st Psalm. I read the psalm, and when a few days later she brought me some tracts, I read them, but got nothing out of them. In a day or so she came again, and brought me Science and Health, by Mrs. Eddy. She told me of so many things I could find in reading the book, that I thought I would get them all at once, and that night I read a long time. My daughter was reading another book, and when I said I did not see one thing in Science and Health that the lady had told me about, my daughter said it was because I wasn't interested. But I said I was, for I was trying to find the things the practitioner had said were in the book.

I kept on reading every day, until I read it through, but still I had not found what I was seeking. Several days passed, and one night I said that the lady would be coming for the book and ask me about it, and I could not tell her one thing; so I got it down again and began to read. Well, before I had read fifty pages I had found the "pearl of great price," and I would not exchange it for all the gold on earth. I did not know then that I was healed, but I was! I began to tell what I had found, and how we did drink the true wine and eat of the living bread for days and days. One day my little daughter remarked that I had not been taking my medicine for several days. That was over ten years ago, and I have not taken any medicine since. The strangest of all was, that my sorrow was gone—turned into joy. My conversation changed completely. I have been telling the sweet old story ever since, and my loved one is no less dear than when I was weeping and mourning. I see it all now in such a sweet, helpful way, and I know that what God joins together neither death nor anything else can put asunder, for God is Love, and Love is ever present. I now see the spiritual idea, not man or woman in matter, flesh.

I have been and am still a sincere seeker. I have had many come to me to learn something of this beautiful truth and the healing, and all are well satisfied with the results. I have had some struggles on the way, but our dear Leader says that "the more difficult seems the material condition to be overcome by Spirit, the stronger should be our faith and the purer our love" (Science and Health, p. 410). I am glad to say that I have taken class instruction, am a member of The Mother Church in Boston, and am striving to help others know that "eye hath not seen, nor ear heard, . . . the things which God hath prepared for them that love him."

I am grateful to our dear Leader for her untiring love to suffering humanity. What a grand reward is hers! My desire is to please our Father and prove the truth of Mrs. Eddy's teachings. All I am and all I know of God I owe to Christian Science, and I learned it from the Bible

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as illumined by "Science and Health with Key to the Scriptures," for this book opened the Scriptures to me. I hope this testimony will reach some one who needs help, for my heart overflows with love and gratitude to all who have helped me at any time.

RUTH SMITH WILLIAMS, Paducah, Ky.

I desire to acknowledge the many benefits received through Christian Science. Twelve years ago, after suffering over two years with a stomach disorder, I finally became so ill that I was confined to bed. I had not been able to eat solid food in a long time and suffered great distress, so that I finally could not swallow even liquids. I did not know which way to turn for relief, when my maid asked me to try Christian Science. (She had been healed by it in a few treatments.) I had never even heard of it before, but I grasped at it eagerly, for it sounded good to me and gave me hope. I used to ask these questions: To what and where do you raise your heart when in despair; and wished I could know what God really means, and my searching after Truth brought me to the threshold of Christian Science.

A practitioner was sent for, and I was relieved of pain in one treatment. I was told to eat what was set before me, as it could not distress me. I arose from bed and ate of a hearty meal with the rest of the family, and suffered no discomfort. I did not question the possibility that God was an ever-present help, and I then found the "pearl of great price." I had also suffered from inflamed eyes and could not see to read, but after one present and one absent treatment I was free from pain. We immediately sent for a copy of Science and Health, and oh, the joy when the book came and I could read! I continued to read and study the truth in this blessed book, and was so full of gratitude and peace that I could hardly believe it would last. Sleeplessness, heart trouble, extreme nervousness, all left me, also many other troubles were overcome.

Later I had what was to me another beautiful demonstration of Truth's power. One day I stepped on a large rusty nail, which penetrated my foot, as I wore a thin shoe. My fear became great, but I immediately sent for the practitioner, who came and treated me. When she left I retired, wishing to get some sleep. I was suffering terribly, and my limb was swollen and discolored. The week previous two persons had passed on in our city from a similar cause, but I clung to God and knew He would not desert me. Next morning I awoke refreshed, and found that the pain in my limb was gone and the swelling also. I then arose, and gave thanks to God for this wondrous work that had again been shown me, the power of Truth to overcome error.

I had to learn from experience that in proportion as we relinquish self-love, self-will, self-justification, and become meek and teachable as a little child, are we ready for the blessings God has provided for us. Mine have since come daily and hourly, and when we had to leave our old home in the eastern part of the state and remove to a small village, where there were no Scientists, and no advantages for my daughters, I did not rebel, but knew that God had some lesson for me to learn there, and I could say, "Thy will, not mine, be done." I tried to be obedient and faithful, and can now see the wisdom of His guidance. I learned many lessons there in patience and in overcoming, and had the opportunity to interest two widowed ladies who are now loyal Scientists and who have written me letters saying they had found in Christian Science the peace that "passeth all understanding."

After six years we moved from this place and now live in a city where I can attend church and can have the love and help of loyal Scientists. I have had the blessed privilege of class instruction, for which I am very grateful. My heart is filled with gratitude to Mrs. Eddy for her inspired book. Through the study of this book I have learned that the kingdom of heaven is within us, that we do not have to die to reach it. I have proven that "divine Love always has met and always will meet every human need" (Science and Health, p. 494). My debt of gratitude to our Leader can only be paid in faithful and loving obedience to Truth. For the blessings of Christian Science I am truly thankful to God, "who forgiveth all thine iniquities; who healeth all thy diseases."

MRS. ERNEST WAGNER, Eau Claire, Wis.

In July, 1908, I was pronounced by some of the best surgeons in Boston to be beyond aid. From being a strong, healthy man, and only having been laid up a month before the operation, I had come out of the hospital greatly reduced. My leg had to be kept in a cast for six months, and I used crutches for a year. The trouble had come from a fall; I had been thrown heavily from a bicycle, the knee being seriously injured. The accident did not trouble me much at the time, but three years later my leg got very bad, and I went to a doctor. After a month's treatment, it became worse. He said that there was a tubercular condition of the bone, and advised an operation. I was in the hospital a month, and came out not only a wreck of my former self but afflicted with rectal and bladder trouble, and as weak as a child. After leaving the hospital I gained a little in weight, but was unable to do any work, and after two years my trouble came back and was much worse than the first time; the bone became porous, and the leg was greatly swollen. I again went to the hospital and had an X-ray examination. It was then the surgeons told me there was no hope; that my leg must be amputated above the knee, or my life would be forfeited.

I was very despondent and suffered terribly; I slept very little, and could hardly walk, my knee paining me so that I expressed the wish to a friend that I might die. My friend asked me why I did not try Christian Science; but I scorned the advice because of what I had read of it in the papers. He then asked me what I knew about it, and I was forced to admit that I knew nothing. My friend then told me that about a year before, after he had been given up by the doctors, as a last resort he had tried Christian Science, and in a short time was well. This interested me, and that afternoon I went to see the practitioner who had helped my friend.

I was relieved of the extreme suffering almost at once, and within four months the pain had almost all gone. The bone at my knee soon commenced to get back into place, and when, after less than a year's treatment, I was examined by one of the surgeons who had told me at the hospital that nothing more could be done for me, he said, "Your knee is all right; the trouble has entirely disappeared." Since then my other ailments have almost wholly been healed. Friends who had seen me, and had felt that I had not long to live, asked me what I had done to make such a change for the better. I told them, and many of them felt inclined to try it for some ills of their own. Of some thirty who have become interested in Science through my healing, almost all have been wonderfully helped at once, and many have been almost instantly healed of troubles of long standing.

I took up Christian Science for the physical healing, but I know that it has changed the whole current of my life, and I hope to become more worthy a place in the Master's kingdom. I am thankful to God, and feel a deep sense of gratitude for the encouragement given me many times when I would seem to have a relapse, and when I feared a return of the old trouble. At times I almost felt like giving up, but I was encouraged to hold on, and I thank God that I did so. My experience proves conclusively to me that attendance at the Wednesday evening testimony meeting is

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beneficial. My practitioner had advised me to try to go, but it seemed that I did not feel able to do so. About the second month after commencing to take treatment, one Wednesday night I felt as if I could stand it, and I decided to go. I had always taken the cars, both going and coming, but after the meeting that night my knee was so much better that I walked home, and even walked several blocks farther with some friends. This encouraged me greatly, and after that I always went to church if it was a possible thing. Before this I had been obliged to walk very slowly and carefully; it would take me fifteen minutes to walk a short block with a cane, but I was soon able to walk without a cane, and my improvement has been slow but steady ever since.

I have proved that there is a fount of healing, that it is open to all, and to any who are sick and suffering and do not know of this wonderful life-giving stream, I hope that my testimonial will lead them to seek it.

CHARLES L. RAZOUX, Boston, Mass.

I have had many experiences of healing in Christian Science, some of them seeming wonderful to me and for which my gratitude has been inexpressible; but none have been so real to me and so clear as my first demonstration, perhaps because I had not known before that God really does heal the sick. I had been reading Christian Science literature only a short time, not with any thought of healing in connection with it, but because it satisfied me more than anything I had ever read, when I was given an opportunity to prove its efficiency.

While preparing the morning meal for the family I was taken suddenly ill. Thinking that if I could reach my room unaided I should be doing well, I had begun to grope blindly along when the thought occurred to me to apply the truth which I had been reading of late. Then there came to thought some Bible verses, together with the reasoning that God's child is never sick, and instantly I was healed! As I stood there in freedom from what but a moment before had seemed to affect every portion of my body, I indeed communed with God, and the proof of the discovery that God heals here and now was so unanswerable that it can never be eradicated from my consciousness.

To Mrs. Eddy I am most grateful, and although this truth has always been in existence, yet, as a brother has expressed it, "I fear I should never have been able to find it without her," as the instrument of its discovery and dissemination. I cannot conceive of what existence would be to me without this blessed understanding of God and man's relation to Him, and I am grateful many times over that I live in an age that has so far cleansed its window-panes of creeds and fears as to let the light of this spiritual concept of God, man, and the universe, as given us by Mrs. Eddy in Science and Health, shine through.

NELLIE L. JOHNSON, Peru, Neb.

I was brought into this truth through a desire to know more of God, and how to heal mankind as the Bible teaches. I had been an orthodox Christian for years, but seemed hedged in and not able to progress; and the Bible appeared contradictory and not easily understood. My first liberated thought came through a theory that taught healing, but had little to do with the Bible. I declared I would follow the truth wherever I should find it, and then I heard of Christian Science, and knew at once that it was what I was seeking, for it gave me a true sense of our Father-Mother God. I have been now seventeen years following the light of Truth. I have been healed of a throat affection and rheumatism that had troubled me at intervals from childhood, also a bowel disorder and hemorrhage from the head that seemed very alarming.

One evening an attack continued for about an hour, and next morning for an hour and a half. On telephoning to the practitioner that the conditions were no better, she sent an assuring message, and in a few minutes the flow stopped, much to the astonishment of the lady who was with me. I have had some minor ailments that came from time to time, like temptations, and have overcome the most of these alone with the truth. This makes me very happy, and I am now trying to make some return for what has been done for me by helping my fellow-men.

I am deeply grateful to our dear Leader for standing so firm against the whole world, upholding the banner of Christ, Truth, that she saw as the redeemer from sin and sickness.—GERTRUDE E. MERIAM, Atlanta, Ga.

I was suffering greatly with one of my fingers, and I was tempted to ask for treatment, but I knew the truth of this healing religion, and that God was with me just the same as with any other. I felt, too, that even if I asked for treatment, I should still have to realize God's allness for myself. In about twelve hours more I was entirely healed; that is, when I went to work in earnest, and stopped trying to decide as to what to name the error, or if I should have some one help me. I did my washing, and each time I felt a sense of pain I declared God to be omnipotent. I felt the power of Truth, for I was healed at once, although the finger looked as though it had been scalded after the demonstration was over.

I am truly grateful for having had this experience, as it taught me that I had divine authority for denying error and for declaring God's allness at any and all times. I was also thankful for being led to work out my own salvation. It was a hard struggle to let go of the material for the spiritual, but Truth was victorious. I felt uplifted after having been relieved of the pain, and I can truthfully say that the peace I experienced was that "which passeth all understanding."

Before I knew anything about Christian Science, I was living at the home of a friend who had a felon, and I can see now how I, and in fact every one who came, would tell of how they or some friend had had a similar ailment, and that in so doing we all added to her burden; but I knew no better at that time. Many times, however, while I was working on my own demonstration these "images" would come up to tempt me. This experience made me see and appreciate more fully what Christian Science is doing for those who put into practice what they already know. The ability to think rightly is more to me than any physical healing, for it is the healing of my wrong thoughts, through the Christ-Principle.

To be grateful to our Leader for the gospel she has given us through her text-book, "Science and Health with Key to the Scriptures," together with the *Journal*, *Sentinel*, and *Quarterly*, is to try to live what we know, and in so doing we are adding to the talents we have and fitting ourselves to be given more.

MRS. MAE SMITH, Fortuna, Cal.

I have long desired to express my gratitude for Christian Science. It was not illness that led me to read "Science and Health with Key to the Scriptures" by Mrs. Eddy, but rather a desire for the spiritual food those pages contained. This seemed more to me than the healing of disease, but in coming to an understanding of this truth I learned that Christian healing has never been lost. I have overcome what is called hay-fever, which had presented itself year after year. I also suffered from weakness of the heart, brought about by sorrow in my early life, having been left alone with two little children to support. Christian Science brought comfort to me in showing me that I was not alone; that, whatever the case may seem, there is always help for us in every need. I found great comfort in reading

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page 266 of Science and Health. I have been familiar with sickness and disease from childhood, as my parents were also; and to be able to meet and overcome it in Christian Science is a joy. I have also often been called on to help others.

I have never heard a word from any pulpit that gave so clear an understanding of God, or of Christ Jesus' teaching, as that of our dear Leader in Science and Health and her other writings. For Christian healing I am very grateful, and still more so for the help I have gained in understanding the Bible. I would not part with the understanding of divine Love as revealed in Christian Science for anything that the world could offer. I am very grateful to our dear Leader.—Mrs. Addie E. Haven, Mankato, Minn.

Several years ago, after all material means had failed to relieve a seriously injured ankle, I turned to Christian Science with the same thought that I had given the other modes of cure—and no more, for to me it was nothing but a name; but having no prejudices and desiring to be healed, it was only reasonable that I should heed the advice of the practitioner just as carefully as I had followed the instructions of the various methods previously tried. The relief was immediate; the complete cure slow but permanent.

My mortal heritage had seemed to be weak lungs and throat, but by a persistent endeavor to realize the truth taught in Christian Science, namely, "When the illusion of sickness or sin tempts you, cling steadfastly to God and His idea, etc." (Science and Health, p. 495), these conditions gradually lessened in severity and frequency, and finally ceased; until from years of suffering and delicate health I have grown into robustness. I was greatly interested in Christian Science from my first knowledge of it, and was more than pleased when my practitioner told me I could learn it if I wished—that it was the open fount "which flows for all." Just eight months from the time of my first treatment I went through class, and joined The Mother Church. I also joined Second Church of Christ, Scientist, Chicago, immediately thereafter.

Because of a right knowledge of omnipotence, I am truly grateful; because of the certainty of reaping as we sow, I am never discouraged; because nothing has power but the good, I am never fearful.

Mrs. Ruth Cameron, Chicago, Ill.

[Written for the *Sentinel.*]

JUDAS.

ADA J. MILLER.

For thirty bits of silver stamped as coin
Our Master was betrayed by one who knew
And walked with him along the way;
But walked and talked as sleeper in a dream.
The words of Life, the light, the living Truth,
Came not to Judas till, too late, he saw
His Lord betrayed for dross of worldly gain.
And here today, where'er for lust or power
Or selfish aim the truth is sold
And honor bartered, Judas still betrays.

To one awake to Love and Love's demands,
The Judas thought comes not. It cannot face
The watchful angel guard with flaming sword
Which none can pass save those who ever wear
The garments white of chastity and love,
And walk with him who blessed the pure in heart
And said of them that they alone see God.

FROM OUR EXCHANGES.

[Rev. Anson Phelps Stokes, Jr., in *Outlook.*]

It is true that the man who approaches Jesus as the one eternal God is not likely to get any real grip on his complete humanity; but he who first thinks of him as a man who lived a human life in Palestine may get to see that he completely transcended the realm of the human as we know it, and will like to call him divine.

It is upon the last words of St. Paul's phrase that I wish to lay special emphasis. Jesus was the first-born "among many brethren." It is apparent, then, that Jesus believed that there would some day be many men sharing his view of life, his possibility of living in complete union with the Father—men whom he could call brothers, although realizing that it was only through his help that they could reach his level. And this encouraging verse is not an isolated statement. The Bible is full of the thought. The fourth Gospel says: "As many as received him, to them gave he power to become the sons of God." Paul writes, "We are the children of God; and if children, then heirs; heirs of God, and joint-heirs with Christ." And in another place we read: "Now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him." Listen also to the words of Jesus: "Be ye therefore perfect;" and "He that believeth on me, the works that I do shall he do also; and greater works than these shall he do; because I go unto my Father." These verses truly represent the view of the New Testament itself, that there was nothing in Jesus' power which men might not reproduce.

[*Congregationalist and Christian World.*]

Men who cannot read the signs of the times are always getting in the way; they are obstructionists. They plant themselves across the road; they never really halt anything, but they cause themselves and other people endless trouble. They champion lost causes, they debate questions which have already been decided; they cannot see that God fulfils Himself in many ways. If they are not obstructionists, they are at least useless; they do not know what to do. They are like men on shipboard; while the captain, reading the far horizons, is trimming his ship to meet not today's but tomorrow's weather, they stand idly by, perplexed by an activity whose meaning they do not understand.

Men who are reading the signs of the times are always going out to meet God's will. They are always utilizing forces and tendencies. They may not be working with the superficial currents, but they are always working with the deeper currents of things. They do not crucify Christ, they crown him. They do not hinder the kingdom, they serve it. Today does not always understand them, but tomorrow always vindicates them. We are needing just now men who can read the signs of the times. Evidences are not wanting that many things have changed of late and that permanently. Political and industrial attitudes and methods, which counted for much yesterday, are likely to be quite useless tomorrow.

[*Western Christian Advocate.*]

A superficial observation might seem to indicate that in this tumultuous, complex, and feverish age, oversupplied with masses of ephemeral and sensational writings, and seemingly too rushed and burdened for any serious reading whatever, the old Book was being pushed aside and neglected, but closer investigation disproves that view. In late years, particularly, both privately and in Bible schools, there has been witnessed an increasing enthusiasm for the broad and intelligent perusal and study of Sacred Writ, and that movement is still in its inception. As some one has pertinently said: "Scholars may quote Plato in their studies,

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but the hearts of millions will quote the Bible at their daily toil, and draw strength from its inspiration as the meadow draws it from the rock." And the most consoling aspect of the matter is that the present enthusiasm for the Bible is for the Bible itself, and not for any theories about the Bible. It is a passion for the Word, and its truth, and its revelations of the purposes and attitude of God toward His children, and of "the mind of the Master."

[*Universalist Leader.*]

Suppose it possible to revive that state of mind and heart where we could walk and talk with God as Israel's prophets did. Would it not be worth while? Would it not be worth all the rest of the world to be able to feel Him near, know Him as a friend, and be conscious of His help every day? Now it is just this possibility that we do believe in. There will come a day when people shall hear His voice and His footfalls in the world, just as clearly as they did in the olden days. We speak spiritually, but none the less practically and vitally. The end of man's life-story is not yet. There will come an age of knowledge and of faith which will look upon ours as we look upon that old past. We shall appear more childish and crass in our denials of the reality of fellowship with God than are to us those who felt the presence of His spirit everywhere.

[J. Y. Montague in *Standard.*]

It needs to be seen with clearness that he who does God's work and bears God's message will find the satisfaction of his own highest needs, do his own best work for his own day and generation and make his largest contribution toward the establishment of God's kingdom. The unity for which Christ prayed and the apostles labored is not nominal nor ecclesiastical, but that unity of spirit and knowledge which worketh by that wisdom which is the fruit of intelligent love. The only infallible proof that one is making a real contribution toward healing the breach and hastening the unity of all God's people, is found in the spirit of loyalty to the truth he sees in Christ, and in the spirit of fraternal interest in all mankind.

[Rev. J. E. Rattenbury, M.A., in *British Congregationalist.*]

There are no limits whatever to God's giving of Himself, of His heart, of His love to the sons of men. He does not give his love to men because they deserve it, because they are moral, because they are churchmen, or for any of the reasons that we often assume. He gives His love to men, because He Himself is Love. The very church has failed to understand this, and I sometimes think that the church has dealt with God's grace like the landlord deals with the land—making a monopoly of it.

[*Watchman.*]

Jesus Christ was a man. He used two phrases to describe himself: "The Son of God" and "The Son of man." Of the first there is only one interpretation. By it our Lord meant that he came to earth to show men what God is. The explanation of the other phrase corresponds to this and is indicated by it. By calling himself, as he so often does, "the Son of man," Jesus meant to give us to understand that he came to earth to show us what man may be.

[Mary E. McDowell in *Continent.*]

If the Christian conception of a city were that of the Old Testament prophets—a family of God—and if modern Christians could find time to dream with the prophets of old, they would begin to build a holy city with "justice for a line and righteousness for a plummet," and the citizens would be priests of a righteous God.

SPECIAL ANNOUNCEMENTS.

FROM THE PUBLISHER OF MRS. EDDY'S WORKS.

THE CHRISTIAN SCIENCE TEXT-BOOK, "SCIENCE AND HEALTH WITH KEY TO THE SCRIPTURES."

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

ATTENTION IS CALLED to the new volume, "Poems by Mary Baker Eddy," now on sale. Specially bound; 79 pages.

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

FROM THE EDITOR.

All manuscripts submitted for publication in the *Sentinel, Journal,* and *Herold,* whether articles, poems, or testimonies, and all correspondence relating thereto, should be addressed to the EDITOR, and not to individuals.

FROM THE SOCIETY.

The following reprints are published in Swedish: "Hvad Ar Bön?" "Lagens Välde," "Det Ondas Natur," "Helvete och Himmel," "Människans Gemenskap Med Gud," "Verklighet," "Det Ar En Ström," "Förklaring Af Kristligt Helande," "Den Yppersta Egenskapen I Christian Science," "Underverken," "Det Ondas Ofvervinnande," "Var Väktare," "Riklig Tillgang," "Kristendom Och Vetenskap." Ten copies to one address, prepaid, 10 cents; one hundred copies to one address, 75 cents; five hundred copies to one address, $3.00; one thousand copies to one address, $5.00.

NEW MUSIC.

Two of our Leaders poems, "Shepherd, show me how to go," and "Love," set to music by Frederic W. Root, are now on sale by the Society. For description and price see advertisement on the inside back cover page of this week's *Sentinel.*

A NEW PHOTOGRAVURE.

A new photogravure reproduction of The Mother Church edifices and the Publishing House, with the new parkway in the foreground, has just been made, and is now on sale. The size of the new picture, nine by fourteen inches inside of mat, which is about half that of the larger one, specially adapts it to framing for the home. Price, single copy $1.00, six copies $5.00, twelve copies $9.50.

FROM THE CLERK OF THE MOTHER CHURCH.

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

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

FROM THE CHURCH TREASURER.

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

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THE CHRISTIAN SCIENCE PUBLISHING SOCIETY

The Christian Science Journal

Published Monthly.

Founded April, 1883, by Mary Baker Eddy, Discoverer and Founder of Christian Science, and author of the Christian Science Text-book, "Science and Health with Key to the Scriptures."

This monthly magazine is the official organ of The First Church of Christ, Scientist, in Boston, Mass. In addition to articles, lectures, and testimonies not published elsewhere, it contains a complete list of Christian Science practitioners, and a directory of Christian Science Churches, Societies, and Reading Rooms.

SUBSCRIPTION PRICE, PAYABLE IN ADVANCE, POSTPAID: For the United States, Canada, Mexico, and Cuba, single copy, one year, $2; six months, $1.20. SALE PRICE: Single copy, 20 cents. In all other countries add 40 cents postage for each annual subscription. SALE PRICE: Single copy, 25 cents.

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The Christian Science Monitor

Published every afternoon, except Sunday.

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The Christian Science Quarterly

Published January, April, July, and October.

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

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Published Monthly.

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CHRISTIAN SCIENCE SENTINEL

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

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BOSTON, APRIL 29, 1911

CONTENTS OF THIS NUMBER

ITEMS OF INTEREST. Brief Mention of Important Events. 682
THE NEED IN EVERY HOUR. Samuel Greenwood. 683
THE GOOD OF TODAY. . . Grace Potter. 684
THE STONES OF THE FIELD. Hon. Susan Heber Percy. 684
"LIBERTY OR SERVITUDE." Henrietta Marcus. 685
NATIONALITY AND RELIGION. Moses Fabricant. 685
PRAYER. . . . . Walter Shaw. 686
LACK OF UNDERSTANDING. Caleb H. Cushing. 686
SELECTED ARTICLES. 687
MAN'S DWELLING-PLACE. (Poem.) Helen Ward Banks. 689
EDITORIAL.
The Organization of Branch Churches. . . 690
"The Exactions of Science." 690
"The power, and the glory." 691
AMONG THE CHURCHES.
New York. 691
West Palm Beach, Fla. 691
THE LECTURES.
Boston, Mass. 692
Cheltenham, England. 692
TESTIMONIES OF HEALING. 693
FROM OUR EXCHANGES. 697



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



A NOBLE TYPE OF GOOD HEROIC WOMANHOOD

THE CHRISTIAN SCIENCE PUBLISHING SOCIETY
FALMOUTH AND ST PAUL STREETS — BOSTON MASS USA

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ITEMS OF INTEREST.

National.

Steady progress is being made by the income tax amendment to the United States Constitution. States that were at one time unfriendly are showing an inclination to favor the amendment. Last year, for instance, Massachusetts rejected it, but there is now an even chance that it will adopt it this year. New York is showing a like intention. Arkansas has reconsidered its action of last year when the amendment was rejected and recently the state Senate voted to ratify the amendment. Florida is coming into line. Thirty states have now adopted joint resolutions to ratify, as follows: Alabama, Indiana, Georgia, North Dakota, Colorado, Washington, Illinois, Iowa, Oklahoma, California, Michigan, South Carolina, Wisconsin, Idaho, Arkansas, Maine, Maryland, Missouri, Kansas, Nevada, Ohio, North Carolina, South Dakota, Montana, Tennessee, Kentucky, Mississippi, Nebraska, Oregon, Texas.

Secretary Knox will soon renew his efforts to effect the ratification of the treaty between the United States and Honduras providing for a refund of the public debt of that republic. This treaty was signed several months ago and was submitted to the Senate for ratification several months before the expiration of Congress on March 4. It failed of ratification. The convention was intended to refund the public debt of Honduras and place that country on a firmer financial basis. The claims of foreign bondholders were to be paid by means of a ten-million-dollar loan to be furnished by a syndicate of American bankers. The loan was to be repaid by setting apart periodically a portion of the customs revenues of Honduras.

A "back to the farm" bureau will be opened in Boston May 1 and will be under the control of the New York, New Haven & Hartford, the Boston & Maine, and the Maine Central railroads, its title being the New England Lines Industrial Bureau. Its object will be to promote every form of industry, particularly farming, fruit culture, dairies, and factories.

A resolution has been adopted by the interstate commerce commission putting an end to the practice of railroad companies, for the sake of convenience, in selling passenger tickets, whenever possible, at a charge in multiples of five. By the order issued carriers are required to make the charge in odd cents, exacting the precise fare in every instance.

"At Cornell all university doors must remain open to all students, irrespective of race or color, creed or social standing, or pecuniary condition," is the answer of Cornell University to the petition signed by many girl students begging the authorities to refuse admission to the dormitories of Sage College to two negro students.

Rangers in the national forests are to be supplied with portable telephone sets with a special flexible wire which can be run along the ground to isolated places in the forests for the purpose of summoning help.

About half a million Russian mulberry trees were planted by Chicago school children in celebration of Arbor day. The trees were planted in front and back yards and on school premises and in small parks.

Governor Wilson has won a hard contest for popular government by the passage in the Republican Senate of the Geran election reform measure. The measure will revolutionize state elections.

The city ordinance recently enacted in New York prohibiting the sale of theater tickets on the sidewalks by speculators was sustained in a decision of the appellate division of the supreme court.

The resignation of David Jayne Hill as ambassador to Germany has been announced at the White House.

International.

Sir Donald Mann of the Canadian Northern railway expects a big year for immigration into Northwest Canada. Last year there were three hundred and sixty thousand settlers in the three northwest provinces, and the number will reach four hundred thousand and possibly five hundred thousand this year. "We let contracts last year for one hundred and forty miles on our main line," said he, "and we are advertising for tenders for another two hundred miles through British Columbia on the Pacific coast section of the road coming eastward. Going west our main line is built into the foothills beyond Edmonton. Into that northwest country are going many people from the older provinces, who sell their old lands to persons from Europe who prefer to settle on land that has been developed. We build the road as fast as we estimate we can pay the interest on the cost. We make our old lines pay the fixed charges on the new ones until the latter are able to pay their own charges and help on new lines. We put our surplus into new roads and do not pay dividends. The Canadian Northern proper has now about four thousand miles of track laid, of which about six hundred is new and not yet in operation. Then there are allied lines, disconnected links of the system, which we are working to join up. There are about two thousand miles of such lines and they will be absorbed by the Canadian Northern as soon as they are connected up. To do this will require the construction of some seventeen hundred miles more."

The Council of the Empire listened to Premier Stolypin's explanation with regard to the interpellation attacking the government, which the Council adopted in solemn session April 16, following a discussion devoted to criticism of the government's action in promulgating the Zemstvo bill by imperial prerogative during an artificially created recess of the Council and the Douma. The prime minister, in a forty-minute speech, denied the right of the legislative bodies to examine into the nature of the extraordinary circumstances which were the motive for the issuance of legislation by imperial prerogative in accordance with the fundamental laws of the empire. The determination of such circumstances, he declared, was subject to the sole competence of the monarch based on the representations of the cabinet. After Premier Stolypin had concluded his speech an order of the day declaring that the theses of the interpellation had not been shaken by the prime minister's explanation, was passed by a vote of ninety-nine to fifty-three. The vote just failed of a two thirds majority, which would have imposed submission of the matter to his majesty.

Industrial and Commercial.

Economy in cutting timber has been supplemented in Maine by the economy, equally important, of protection against forest fires. During the extremely wet season of 1907 the timber loss by fire was $14,567. During 1908, an extremely dry season, the loss was $618,816. The next year with improved arrangements for protection against fire the loss was $96,699, while last year with the system working more smoothly the loss was $2,841. In 1902 the first scientific forestry in Maine was begun by the United States for the Great Northern Paper Company. Three years later the field was entered by independent foresters, practising for private owners. No mean share of the missionary work was done by the Federation of Women's Clubs, which established a chair of forestry at the State University. Last year six hundred and thirty-seven million feet of timber was cut, which is about the average, though this amount is increasing. Maine is learning to raise her annual crop of timber as a farmer raises potatoes or corn.

With nearly $110,000,000 invested in timber holdings, plants and equipment, logging roads and offices of the Northwest, fully 200,000 persons are supported by the lumber industry of Washington, Oregon, Idaho, and Montana. Indications are that the cut this year will be equal if not larger than in 1910, when the output was 1,463,000,000 feet board measure, or about 60,000 cars. Fourteen million dollars was paid to mechanics, laborers in mills and camps, and $6,000,000 to railway companies in freight charges on lumber in 1910, when the value of the product at the mill was $21,000,000 in round numbers. The value of the stumpage cut was $3,000,000. The working capital required amounted to about $27,500,000.

Farmers of Cumberland and Cole counties, Ill., have, it is said, signed an agreement pledging themselves not to raise broom corn for five years unless the dealers will guarantee them a price to exceed one hundred and twenty dollars a ton in advance of planting. For twenty years the two counties have been the broom corn center of the country. More than fifteen hundred acres of non-irrigated lands in the Walla Walla valley, south of Spokane, and other parts of eastern Washington will be planted to broom corn this spring.

The option held by the United States Steel Corporation on the lands of the Michigan Land & Iron Company in upper Michigan for the past year, has been surrendered, and the entire area, aggregating more than three hundred thousand acres, has again been thrown open to the public in tracts of any size to suit the purchaser. The Steel Corporation retains its option on the mineral rights, surrendering only its option on the timber and surface rights.

The mileage of the United States is nearly 250,000. This mileage has an equipment of over 57,000 locomotives, 45,000 passenger cars and 2,000,000 freight cars. This mileage is sufficient to encircle the earth with a ten-track road, the freight cars would form five lines stretching across this country, the locomotives would reach in a continuous line nearly from Boston to Washington, and the passenger cars would reach over six hundred miles.

The peanut trade from South China to the United States is expected to be more satisfactory next season, as the Chinese merchants are learning the importance of proper sorting. In the season from September, 1909 to 1910, about 18,250 tons of nuts were sent from all China to Europe and America, the value being given as about seven hundred and eighty-one thousand dollars.

The complaints, which have been incessant of late, on account of the inadequacy of the rolling stock on French railways to meet the ever-increasing traffic, have at last roused the railway authorities to definite action. Orders for no less than four hundred locomotives have been placed with various companies.

A charter has been granted a company with a capital of ten million dollars for a shipbuilding plant on Sydney Harbor, Nova Scotia.

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CHRISTIAN SCIENCE SENTINEL

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

THE NEED IN EVERY HOUR.

SAMUEL GREENWOOD.

THERE is no time in the history of Christian Science when its students do not need to bear in mind that this movement is founded upon divine Principle and not upon personality. If one's hope and faith rest upon human personality, he is building on sand, and his structure will not stand the storm and tempest. The records of Christendom show that the personality of even our great Master is not the true foundation of the church of Christ, and the failure of the past to accomplish the end of Christianity will be repeated until impersonal Truth, the ever-present Christ, becomes the basis and the inspiration of Christian endeavor. Christian Science builds on this stone which the builders of the ages have rejected, and the same is now becoming "the head of the corner." It was his knowledge of the incorporeal Christ that enabled Jesus to heal the sick and overcome the sense of mortality, and only by their fidelity to the same truth, as revealed through our Leader and taught by her in precept and example, can Christian Scientists heal the sick and ensure the success of their cause.

Error is always unscrupulous in its methods, and would make itself appear, if possible, as an angel of light, if by such means its ends could be subserved; hence Christian Scientists need continually to stand guard over their thoughts, lest evil enter in the guise of good. If error never made itself appear as truth, it could never pass for truth; therefore the injunction to "try the spirits whether they are of God" should be heeded. It was well said recently, in a newspaper editorial, that Mrs. Eddy was the most beloved woman in history, but this love must not be allowed to become a weapon in the hands of error, and so be made to strike at the cause it should faithfully safeguard. The love which Christian Scientists cherish for their Leader is that of gratitude and appreciation, not of deification, and if their loyalty to her teachings is commensurate with that love, the integrity of the movement is assured and mankind will be abundantly blessed. But that is not always love which calls itself such, and Jesus declared that the test of his disciples' love was obedience to his commandments. Neither is a student's professed love for Mrs. Eddy genuine if that student disobeys her teachings, turns from Principle to person, or in any way attempts to counteract the influence of her work.

It is certain that if our thoughts are occupied with personality, they are not dwelling upon the divine Principle toward which our Leader directed her students' attention; and to follow such a course is to violate both the letter and the spirit of her injunctions. She writes, "He that by reason of human love or hatred or any other cause clings to my material personality, greatly errs, stops his own progress, and loses the path to health, happiness, and heaven" (Miscellaneous Writings, p. 308). Whatever one may say or do from that standpoint is not in accord with true Christian Science, and can only be harmful to himself and to those who permit themselves to be influenced thereby. The same can be said of those who cling to the personality of Jesus to the neglect of the truth which he demonstrated for them. The way in Christian Science has been pointed out, the truth has been revealed, and it therefore remains for Christian Scientists to walk in that way and to practise that truth, for only by so doing can they leave the material for the spiritual, and outgrow a finite, personal sense of being.

It is the privilege of Christian Scientists to rise to the needs of each hour by putting aside every selfish motive or interest, and, standing as one in their adherence to Principle, demonstrate to the world the scientific basis of their religion. The welfare of mankind demands this. Human salvation is inseparable from entire obedience to the spiritual teachings of Christ Jesus, and God requires that those who discern this be unfaltering in their allegiance, being swayed neither to the right nor to the left by any personal suggestion. The serpent is a subtle belief of corporeal sense, and this belief puts forward the same insidious claim today as it did in the beginning. Personal appearance, disappearance, or reappearance belongs to human belief, not to Science. "The last appearance of Truth," writes Mrs. Eddy, "will be a wholly spiritual idea of God and of man, without the fetters of the flesh, or corporeality;" and again, "To impersonalize scientifically the material sense of existence—rather than cling to personality—is the lesson of today" (Miscellaneous Writings, pp. 165, 310).

The present is a fruitful hour for Christian Scientists, pregnant with opportunity, insistent in demand; and history will note how well they fulfil its obligations. But let us not forget that error continues to voice its falsities, and be wise enough not to close our eyes to its specious tactics. Error declares only what it would have mortals believe, but "stately Science passes not:" it "moves before [us], a pillar of cloud by day and of fire by night, leading to divine heights" (Science and Health, p. 566). He is a wise pilgrim who follows only this leading, who is guided solely by his textbook, "Science and Health with Key to the Scriptures," who is loyal to The Mother Church and its government, and who turns a deaf ear to every argument or suggestion that would divert his attention from the divine Principle of his work. There is no other safe course, for one cannot work successfully with both truth and error.

Christian Scientists are working out the problem of human salvation, and while human consciousness holds to the belief in both good and evil it is not strange that the latter should assert itself in various guises and disguises. It is not abnormal to the human sense that evil should appear, but it is abnormal to the true Christian thought that it should be accepted. Those who have discerned in Christian Science the allness of God, will not be disturbed over the claim of evil activity, nor the necessity of overcoming this claim. They will not fret themselves because of evildoers, nor because of those who may attempt to bring evil devices to pass, but they will deny every phase of error and not suffer themselves to be defrauded of the assurance of God's ever-presence. They will do their work through evil

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report or through good report, through honor or dishonor, giving no offense in any thing," without personal ambition to gratify or self-interest to serve, and with the single eye that looks only to the honor and glory of God. The world has waited long for Christian Science, and now that it has been revealed and established on a divine basis, proving itself to be the Comforter leading into all truth and into all freedom, it is imperative that Christian Scientists preserve its purity, abide by its behests, demonstrate its saving power, and diverge not from its absolute Science and its absolute Christianity. This is the opportunity of the hour; this is the need of the hour.

Divine Science, not human wisdom, is the hope of the race, and divine Science includes only the spiritual sense of God and man. It is vain to look to personality for help and guidance. The good one receives through personal channels comes through the reflection of divine wisdom and understanding, and God alone is its source. In the Bible and Science and Health Christian Scientists have their teacher and guide, and no human hands are needed to steady this ark or to define its course. Human personality even at its best is a frail reed to rest upon, but when one relies wholly upon divine Principle, he allies himself with Truth and disowns that one evil which claims minds many, and life and individuality to be finite and material.

The tendency to follow person instead of Principle has been the fatal error of the ages, but this error can have no place in Christian Science, for its demonstration lifts human consciousness above the sensual plane to the spiritual understanding of man as God's likeness. The hour has struck for Christian Scientists to separate themselves from all that would hinder their spiritual growth and prosperity. They must fill up the measure of their privileges and duties, —healing the sick and loving their neighbor as themselves, rising to the demands of each hour and proving by their example that the Church of Christ, Scientist, is founded on divine Principle,—and history will evermore call them blessed.

THE GOOD OF TODAY.

GRACE POTTER.

"To those leaning on the sustaining infinite, today is big with blessings." So rings that mighty prelude in the glad song of salvation, the opening line in the introduction of "Science and Health with Key to the Scriptures." This brief sentence prescribes the divine remedy for a world of woe made up of yesterday's failures and tomorrow's fears. Thought is turned away from the whole mass of mortal belief to reliance on infinite good, which blesses man infinitely today. If one is only awake to catch this strain of immortal music, only willing to open wide his consciousness and let it in, he will be so filled with the blessing of today's good that he will find no room to entertain anything else.

What each one knows of infinite good today is enough to meet today's suggestions of evil. It is not today's evil which oppresses us, but our cumulative belief in what is past and what may come. If we do not dispose of today's evil, it has a way of accumulating; likewise, if we use today's good, it increases for us. We need not cling to yesterday's hoard of "better beliefs;" they can do nothing for us except to stand behind today's more enlightened understanding; nor need we reach forward to grasp what tomorrow may hold for us of progress and growth. Indeed, the use of today's understanding and opportunities is the only means by which we may expect to grow out of yesterday's limitations into larger tomorrows. Surely today is big enough in which to exercise our present conception of Deity, and inasmuch as we can never hope to find Him either in past or future, but only in the present, why search the future or the past?

The ancient belief in a God of tomorrow, of a far-off salvation and heaven which is always coming and never arriving, has too long hindered mankind from working for the present realizations of good. Such a belief, too, betrays human thinking into strange fallacies concerning the nature of God and His relationship to man. God is not the God of dead yesterdays but of living todays, and Christ demands that we let the dead bury its dead and follow him in today's doing. "Take the manna of today," sings the old familiar hymn; and from the time of the journey through the wilderness until now, this manna has never been known to fail, has always been sufficient to supply the need of all who have been ready to accept it humbly and trustingly.

The abundant proofs of the ever-present sufficiency of good might be remembered with profit by the Christian Scientist who is prone to cling to the articles which have been published in our periodicals. He saves them and rereads them, he spends much time in hunting for them or regretting their loss, time which might be more profitably devoted to the search for the truth set forth in Mrs. Eddy's writings or the practical every-day lessons in Christian thinking and living given in current contributions to our literature. He is too apt to forget that if he thoroughly reads and assimilates the truth thus expressed, he will find it sufficient both for his opportunities and for his needs. It is not that the old articles are not so good as the new, not that Truth or its expression can ever become old, not that we should be unappreciative of past blessings, nor that we should not occasionally refer to something which has been of help to us, when this can be done without too much effort. But the habit of grasping, hoarding, and depending upon certain expositions of Truth which have appealed to us in the past, surely will not quicken understanding as will the habit of daily drinking at the living waters of present inspiration.

Daily receiving should be matched by daily giving. We are living in today, and we need not hesitate to relinquish some of the good which is continually poured out for all. When we rise into that consciousness of ever-present good which is expressed in Barlow's lines, we shall dwell continuingly with the God of today and enjoy the fulness of His blessing:

Of all that was and is to come
The present holds the Mind and cause,
And God lives in eternal laws,
And here and now upholds His throne.

Then rise and greet the signs that prove
Unreal the ages' long lament.
The one far-off divine event
Is now, and that event is Love.

THE STONES OF THE FIELD.

HON. SUSAN HEBER PERCY.

How many of us have escaped the temptation to think and say that if only a certain difficulty in our outward circumstances were removed, we should get on so much better in Christian Science! Are not these the "stones" in our path which appear to make the journey hard, laborious, painful, and slow? A verse from the fifth chapter of Job which occurred in a recent Lesson-Sermon seemed most helpful in this respect. It reads, "For thou shalt be in league with the stones of the field: and the beasts of the field shall be at peace with thee." It seems as if we must make friends, not enemies, of these hard places in our earthly experience, by meeting them with scientific right thinking. Jacob certainly understood this when at Bethel he "took of the stones of the place, and put them for his pillow," and there followed for him the most wonderful vision, or realization, of the allness and ever-presence of God, and he beheld the angels, which Mrs. Eddy tells us are "God's thoughts passing to man" (Science and Health, p. 581).

Those who have honestly striven to follow our Leader's

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instruction: "Rise in the strength of Spirit to resist all that is unlike good" (*Ibid.*, p. 393), have found that each honest effort has resulted in the discovery that the seeming obstructions have through the effort which they called forth become their best friends, providing an occasion for the effort and the victory; that with the victory comes a clearer vision of those angels which are always near us, though never seen so clearly as when we have been forced by outward circumstances to cling very closely to the Father's hand.

Moses traveled through the wilderness supported by Truth. In handling the serpent, error, under divine instruction, and proving its powerlessness, he found a staff on which to lean. So may we go forward with all courage, knowing that divine Love leadeth us "in the paths of righteousness" and that the seeming obstacles, the "stones," must of necessity, on our nearer approach, prove merely occasions for overcoming, or even resting-places where visions of glory may come to us.

"LIBERTY OR SERVITUDE."

HENRIETTA MARCUS.

ST. PAUL'S noted words, "For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death," may serve to remind us that of all the words which mortal mind has coined for our betrayal and confusion, "liberty" is perhaps the most alluring and most guileful. It looks innocent, it sounds honest, but as ordinarily interpreted it may be the merest sham, a figment pleasant to contemplate but unreal and unsatisfying. It is easy to see, in the history of all nations, how ambition, greed, and self-righteousness have masked themselves at times in the guise of freedom and have rallied round their standard that pure and noble with the enticing cry of liberty; it is not equally simple to perceive how often we deceive ourselves with the same device and turn away from the "still small voice" of Truth to seek the fallacy of our independence. On a material basis, freedom can only be conceived in a relative sense, for no such thing exists as an absolute fact in mortal consciousness; paradoxical as it may appear, the nearest approach to liberty, in the best form we can conceive of it, is found in subjection.

The sooner we realize this fact, the readier we shall be to demonstrate the perfect order and harmony of the universe. Humanly we appear to be governed by laws of all sorts, and often in our vain struggles to free ourselves from unjust conditions we call on the name of liberty, not recognizing that we are but exchanging one sort of bondage for another, toiling round in an endless circle of false beliefs, fear, and suffering. In the ordinary tasks of our daily life, in our words as in our deeds, we do well if we always pause to ask, "Am I in subjection to the one Mind, or am I being urged along by some deceptive conceit of mortal thought?" Mrs. Eddy says, "Error of thought is reflected in error of action" (Science and Health, p. 550), and with all humility we are compelled to own that many of our woes arise from the false sense of liberty (when judged from the spiritual standpoint) which education and custom have in the years nursed into a semblance of life and truth.

All history shows us the suffering entailed from mistaking a side issue for the ultimate truth. Most of the fighting has been done for the cause, not for the basic law involved; and this has arisen from the subtle working of mortal mind, deceiving and being deceived. Men strive for riches that they may be free from poverty, and immediately become the slaves of pride or greed; they pray for the sweet liberty of health, and when well are held in bondage by the fear of disease and methods for avoiding it; the righteousness they long for is rendered null and void because they are governed by hatred or envy, and life itself slips by in the stagnation of death when their days are wasted in selfishness and inactivity; and all through the misapprehension of their real existence, their ignorance as to the fact that they are the reflection of one eternal power.

Like foolish children we chase the will-o'-the-wisp of human will and aspiration, and, when depending on material remedies, the nobler our aims the more bitter our defeat. It is only in the recognition of one absolute unchanging law and in complete obedience to that law that we can ever gain the moral and mental freedom for which through countless ages humanity has thirsted; but it can only be attained by the constant practice of humility, meekness, and purity and the understanding of God as the only power. Jesus said, "As the Father gave me commandment, even so I do." He recognized God's dominion, and by perfect submission to that government he conquered all beliefs of the flesh. As Mrs. Eddy expresses it: "The spiritual man's consciousness and individuality are reflections of God. They are the emanations of Him who is Life, Truth, and Love" (Science and Health, p. 336). It is this Christ-consciousness that gives power over sin, sickness, and death, and it is to be gained only by the absolute subjugation of all human beliefs, desires, and appetites to the will of God.

It is quite certain that the word liberty never meant submission of any sort, until the logical teaching of Science and Health changed our views on the subject of freedom. Language is limited, so we must take the words already in use to express many different things. In course of time, through noble endeavor, we shall alter and enlarge the meaning of many terms, and the day may come when subjection to Truth and freedom will convey to us the same idea of nobility and dignity. When we know absolutely, incontrovertibly, that our freedom consists in control over discord, and that we are in subjection to good alone; then we shall cease to struggle for the accomplishment of our own will and find the fulfilment of our desires in obedience to God. In that day conformity to divine law will be recognized as the largest liberty. As Paul expresses it: "The creature itself also shall be delivered from the bondage of corruption into the glorious liberty of the children of God."

NATIONALITY AND RELIGION.

MOSES FABRICANT.

HAVING been born a Jew, and having reached Christian Science through the disappointments of atheism, the question, "Does the acceptance of Christian Science compel a Jew to deny his nationality?" has been presented to me in various ways by persons having knowledge of these facts. Before replying to this question, it is well to come to an understanding as to the meaning of the term Jew. Nationally, the Jew is defined as an individual belonging to the Jewish race, which had at one time an independent government in Asia Minor. Religiously, a Jew is defined as an individual who subscribes to the Mosaic Decalogue and the laws and customs which grew therefrom.

Failing to recognize this distinction, the governments of many countries have compelled the Jew to change his name and in some cases to join the Christian church in order to break up the national spirit. But recently a change has occurred, and Christian missionaries, when proselyting, have recognized this line of demarcation between the Jewish nationality and the Jewish religion, and have avoided any attempt to denationalize the Jew, thus implying that nationality has no bearing on the acceptance of Christianity. Their converts are called Jewish Christians. Thus, in spite of the old adage, "Once a Jew always a Jew," and the dictum of the Christian world that when a Jew accepts Christianity it is improper for him to retain his nationality, the terms Jewish Christian and Jewish Christian Scientist can only help to attract the Jewish nation to the Christian teachings set forth in Mrs. Eddy's writings.

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As to the name, in considering whether, on accepting the teachings of Christian Science, it should be changed, let us see what the Bible and Science and Health have to say on this subject. Mrs. Eddy says: "The attributes of God are justice, mercy, wisdom, goodness, and so on" (Science and Health, p. 465). Paul says: "Your bodies are the members of Christ," and "the head of Christ is God." Now these members of Christ, God's attributes, are none other than the qualities of divine Mind made manifest in man. It follows, then, that as a name suggests a divine quality, as for example: Abraham—fidelity; Jacob—inspiration; Moses—moral courage (see Science and Health, pp. 579, 589, 592), so our names can suggest these or other scientific qualities, and it is not at all necessary to change them.

Remembering the apostolic teaching that "there is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus," and that names represent the qualities of divine Mind, we may say that any one who accepts the teachings of Christian Science is not less of a Christian Scientist, though he retains both his nationality and his name.

PRAYER.

WALTER SHAW.

THOSE students who have found the truth of Christian Science only after reaching mature age may (like the writer) sometimes discover their thought unconsciously reverting to their former concept of God in creedal theology. Christian people of all denominations have been so long accustomed to regard prayer more in the light of petition or supplication, rather than affirmation, that on coming into Christian Science they can only grow gradually into the truer sense of prayer. It is very important, however, to see positively the great distinction between our former concept of God and the teaching of Christian Science in relation to Deity as divine Principle. To the writer Mrs. Eddy's statements on page 167 of Science and Health appear to give the key-note to all successful treatment or prayer. Sometimes we may wonder why our success is so limited, even when our faith includes the certainty of God's power to heal. May not this be through our lack of understanding rather than desire? We may be honestly striving, and yet fail to grasp the scientific attitude of thought essential to the demonstration of truth upon a given problem. Belief and faith are not in themselves sufficient; clear, emphatic understanding of the divine Principle that heals, is also needed.

The writer well remembers a student, more advanced than himself, who once said to him, "Mind that you are not mesmerized into believing in the reality of that case." The full force of the remark was not quite apprehended at the time, although it was felt that the advice was kindly given. Since then, however, he has clearly realized how futile it is to expect to overcome an evil condition while mentally admitting its reality. Our text-book is clear and decisive on this point, but it takes years of study with most of us really to assimilate even a tithe of the vast truth this book contains. The page mentioned has recently become illuminated by the search-light of demonstration, and it is in the hope of helping some fellow-worker that these lines are penned.

When conditions arise where the help of divine Science is claimed, our first step should be to realize that good alone exists, and that all evil is false, because it is evil. Evil has nothing to do with the man that God made, and in reality there is no other; therefore we need not "implore a corporeal God to heal the sick" (*Ibid.*, p. 167); but we have to understand clearly divine Principle, and this teaches us that the perfect man of God's creation is the only one that truly exists. The mortal counterfeit is but our false sense of the real man, and this false sense of man will disappear in proportion as we know the truth of being to be true; that is, let "Soul-existence in the place of sense-existence" become an actuality in our present consciousness.

LACK OF UNDERSTANDING.

CALEB H. CUSHING.

OCCASIONALLY we hear some one remark, "I have studied quite a little, but I can't seem to understand Christian Science." Mrs. Eddy declares that "the sermon on the mount is the essence of this Science" (Science and Health, p. 271), and it would be well, therefore, for such a one to study earnestly this sermon as found in the Gospel of Matthew, to see wherein he has failed to grasp the fundamentals of scientific Christianity. For instance, where Jesus says, "Blessed are the pure in heart: for they shall see God," the student is reminded of the many admonitions and explanations in Science and Health and the other writings of Mrs. Eddy, respecting the necessity for absolute obedience to this requirement of our Master in the daily and hourly striving to be "pure in heart" (thought), in order to "see God" (be conscious of good). The student also realizes that this means constant endeavor to hold pure, healthy, and loving thoughts in place of impure, sickly, and hateful ones, to purify thought in accordance with Christ's teachings as exemplified in Christian Science.

Very soon it dawns upon him that he understands far more of Christian Science than he puts into practice, and that his difficulty was not so much a lack of understanding as the failure to make this understanding practical. When one has reached this point, and is ready and willing to apply his present understanding of our Master's teachings Christianly and scientifically, he finds that he can here and now begin to cope successfully with the problems of humanity and heal its sickness and sin. Improving the talents we have, fits us to receive more; and, according to Christ's precious promises, by doing our very best today, we pave the way for that advanced understanding which leads to all happiness and bliss.

With the discovery and recent perfection of the new ultra-violet light microscope, and the companion apparatus, the micro-photographic camera, with rapidly moving sensitive films, it seems that the extreme limit of vision of the human eye has been reached. Inorganic and organic particles have been seen, and these so minute that [the smallest] objects visible in the most powerful old-style instruments are as huge chunks in comparison. An entire microscopic universe as wonderful as the sidereal universe, the stellar structure, has been revealed. This complexity actually exists; but exploration has scarcely commenced. Within a hundred years, devoted to this research, the micro-universe may be partially understood. Laws of micro-movements may be detected and published in text-books like those of the gigantic universe of suns and their concentric planets and moons.

I cannot look into these minute moving and living deeps without instantly believing that they are mental—ever motion is controlled by mind. The longer I look at the amazing things the deeper is this conviction. This micro-universe is rooted and grounded in a mental base. Positively, and without hope of overthrow, this assertion is made—the flying particles know where to go. Coarse particles, those visible in old-time microscopes, when suspended in liquids, were observed to be in rapid motion, darting to all geometrical directions with high speed. But the ultra-microscope reveals moving trillions of far smaller bodies, and these rush on geometric lines and cut out angles with the most incredible speed, specific for each kind and type.

EDGAR LUCIEN LARKIN.

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SELECTED ARTICLES.

[*Collier's Weekly.*]

One of the best newspapers, in our opinion, in the United States is *The Christian Science Monitor*. It prints the important news and leaves out the dismal shocks which make up such a large part of journalism. The *Monitor* is guided by a great and fertile principle. It has purpose, but it realizes that men are influenced toward the good when the good is enthusiastically shown, more than they are when evil is exhibited and condemned. The positive in the world always counts more than the negative. The best lesson is conveyed by the best example.

[*Thompsonville* (Conn.) *Press.*]

The request that a court shall define Christian Science is a move that may have far-reaching consequences. Heretofore lay judges were called upon to decide questions that revolved around the external appurtenances of faiths, such as the right and limitation of property-titles. The inner character of a creed was not considered to come within the scope of a lay court's jurisdiction. If secular judges are now given the power, by this precedent, to determine what is and what is not contained in any church's deposit of faith, the way is being paved for unending dispute and the state is being urged toward a goal which wisely it has shunned. The introduction of Erastian policy is not without peril to a nation which has thrived on absolute separation of church and state.

[Frederick Dixon in *Bournemouth* (Eng.) *Guardian.*]

It appears from the lecture delivered at Bournemouth by the Rev. ———, reported in a recent issue, that that gentleman has been making a tour of America, and that among the places which he visited was Boston, where he was much struck by the Christian Science church. This building, which is really a very beautiful one, seems to have started him moralizing, and his own moralizing has, I am afraid, rather run to seed, just as he urbanely says the intellectualism of Boston has in adopting the credulity born of Christian Science.

Now it is a very dangerous position to take up, that those who differ from you are, *ipso facto*, credulous. The Christian Science movement numbers in its ranks thousands upon thousands of educated and cultivated men and women, many of whom have obtained the highest ranks in their professions and businesses. Yet, because these people have adopted a religion from which this clergyman dissents, he dismisses them as credulous. It is very simple as an argument, but not particularly convincing.

Christian Science is at once the simplest and the sanest form of teaching that the world could possibly be asked to accept. It is so simple that the children in the Sunday School are able to understand it and apply it in their lives, and yet it is so sane that no man is asked to accept it as a mere blind belief, but only as a result of his own observation and demonstration. The key-note of Jesus' teaching was that those who believed in him would be able to do the works he did. In this way he made what has been termed the miracle, the object-lesson or test of a man's understanding of Christianity. The Christian Science church has accepted the test demanded by Jesus. It requires that its followers should not be satisfied with theories, but should take the next step and prove those theories by demonstration. There does not appear to be anything particularly credulous in this. It seems to Christian Scientists to be rather less credulous than the famous definition of faith by St. Gregory, that there is no quality of faith in accepting anything the truth of which has been demonstrated. The writer of the epistle of James distinctly states that faith without works is dead, and Christian Science teaching demands that a man should prove his faith in the twentieth century just as much as in the first century by preaching the gospel with signs following.

[E. M. Ramsay in *Dundee* (Scot.) *People's Journal.*]

I have been a keen church-goer and student of the Bible since childhood, and I am convinced that the teachings of Christian Science are wholly Scriptural and give a man greater power to resist evil and manifest good than any other method known on earth today. All Christians acknowledge that God is the only cause and creator, and accept the New Testament statements that He is good, that He is Love, Life, Truth, Spirit. If this be true, then His creation must also be in its essential nature the effect, outcome, expression of good, of Love, of Life, of Truth, of Spirit; and anything which is not the expression of God's nature cannot have Him as cause, and since He is the only cause, can have no real cause, and therefore must be simply a delusion.

The more we think this over the more clearly we see that its logic is unassailable, and yet so contrary is it to our experience, and so surprising, as at first to seem impossible of belief. He who would put this theory to the test must daily follow the apostle's advice, and strive to think of the things which are true, honest, just, pure, lovely, of good report, virtuous, worthy of praise, and constantly maintain that sin, sorrow, and disease do not proceed from God, and form, therefore, no part of man.

The experience of an ever increasing number of people, drawn from all classes of society and from many nations, testifies to the purifying effect of this process. It seems hardly necessary to deny the preposterous assertion that Mrs. Eddy offered to exempt people from their sins. She pointed all men to the one Saviour, Christ Jesus, and showed that more than mere belief in him is required in a Christian; it is necessary so to understand the Master's teachings that it is possible to keep his commandments,—to return good for evil, to reform the sinner, and to heal the sick.

[John M. Dean in *Commercial Appeal*, Memphis, Tenn.]

The only teaching of Christian Science regarding animal magnetism in any of its assumed forms is that it is a false belief and as such is neither to be believed nor feared. It is a gross form of superstition, and on page 83 in Science and Health, Mrs. Eddy says: "Between Christian Science and all forms of superstition a great gulf is fixed, as impassable as that between Dives and Lazarus." An entire chapter of this work, entitled "Animal Magnetism Unmasked," is devoted to its exposure and contains a brief history of the modern form of mesmerism or animal magnetism.

It seems that in 1784, Mesmer caused quite a furore in Paris by his pretended discovery of a new mental force which was called after him, mesmerism. In order to ascertain the truth of his assertions the French government appointed a commission with power to make a thorough investigation of the matter. This commission, of which Benjamin Franklin was a member, reported as follows: "In regard to the existence and utility of animal magnetism, we have come to the unanimous conclusion that there is no proof of the existence of the animal magnetic fluid; that the violent efforts which are observed in the public practice of magnetism are due to impressions made upon the senses; and that there is one more fact to be recorded in the history of the errors of the human mind, and an important experiment upon the power of the imagination." Mrs. Eddy quotes this report with unqualified approval in Science and Health, and adds on pages 101 and 102: "In no instance is the effect of animal magnetism, recently called hypnotism, other than the effect of illusion. . . . Its basis being a belief and this belief animal, in Science animal magnetism, mesmerism, or hypnotism is a mere negation, possessing neither intelligence, power, nor reality, and in sense it is an unreal concept of the so-called mortal mind."

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The writer has been a student of Christian Science for more than twelve years, and in all that time he has never read a line from Mrs. Eddy's pen nor heard a word uttered by any person instructed in Christian Science that gave power or reality to anything savoring of such a "hoodoo" as animal magnetism. It is passing strange how some critics airily brush aside all first-hand evidence regarding Christian Science, and then out of the fulness of their ignorance presume to enlighten a benighted world concerning a subject of which such critics have, at best, only a superficial and hearsay knowledge.

The attempted use of such a thing as animal magnetism by a professed Christian Scientist has always met and will always meet with condemnation and firm discipline, but to charge Mrs. Eddy with being the author of a teaching that she abhors is to endeavor to befoul the stream and then to accuse its pure and limpid source of causing the resulting turbulence of the water. Christian Scientists are warned against errors of every kind, just as school children are warned against ignorance, and Christian Science dispels the one just as education dispels the other. In neither case is there the slightest indorsement of the thing to be overcome, and by letting in the light both are dissolved into their native nothingness.

[Alfred Farlow in *Brockton* (Mass.) *Enterprise*.]

A critic declares that "Christian Science denies the existence of matter;" then adds, "The Bible says God created the earth, and man's body out of dust." Christian Science accords exactly with the teaching of the Scripture, that "in the beginning God created the heavens and the earth," although it disagrees with the materialist as to the constituency of the heavens and the earth which God created. It plants itself unreservedly upon the Scriptural teaching that the creator and only cause is Spirit, and is wholly consistent with the scientific proposition that "like begets like," that the creation of Spirit is spiritual, and man was made in God's own image and likeness.

The gentleman declares that "to the Christian Scientist filth is as healthy as roses." I am wondering if he holds an acquaintanceship with any Christian Scientists and if he has found them less cleanly than the rest of his neighbors. If not, then he has the evidence that he has misjudged concerning their belief, for one naturally practises according to his belief. Christian Science does not undertake to insist that filth is cleanliness or that evil is good. It draws the line emphatically between the pure and the impure, and insists that one's life must be purged from the impure. Thus it may be noted that on the basis of Christian Science every Christian Scientist is strongly in favor of reasonable sanitary methods, pure air, pure food, because the purest and best on the human plane most nearly approach the spiritual, and he believes in the old adage, "Cleanliness is next to godliness;" that is, cleanliness follows closely in the train of godliness.

The gentleman declares that "Christian Scientists deny the Bible in denying the reality of Jesus Christ." Christian Science indorses everything that the Bible teaches concerning Christ Jesus—that he was manifested in the flesh and rose to the full consciousness of his spiritual individuality and passed beyond human perception, thus proving certain facts concerning the Science of being which were necessary for mortals to understand in order to follow his example.

He declares that "Christian Science opposes the Bible in denying the reality of sin," and "that it teaches that sin cannot be forgiven." Christian Scientists recognize that sin exists as an evil sense which must be detected and abandoned in order that man may be really man and thus win the harmony which belongs to the real man. Christian Science advocates that sort of forgiveness which destroys sin. Christian Science advocates prayer without ceasing, and we think it is safe to point to the results of Christian Science prayer as convincing evidence that Christian Scientists do pray and that they pray according to the way outlined in the Scriptures.

He declares that "the cures of Christian Science are overestimated." As a matter of fact, only a small percentage of Christian Science cures are ever mentioned to the public. He says "persons are killed by being kept away from physicians' care," and he adds, "our cities are full of people who have turned to Christian Science and then have gone to the physicians too late." He forgot to mention that these same persons had been under the physicians' care previous to having applied to Christian Science, and that, therefore, they had taken up Christian Science "too late." What shall we say of the fifty millions of persons who die every year under medical treatment, many of whom never even heard of Christian Science? Were they "killed" by physicians? Again, since from seventy-five per cent to ninety per cent of those who turn to Christian Science for help have already failed to receive relief from medicine, would it not be proper to say that they were already dead to all intents and purposes before they turned to Christian Science, and that they had been "killed" by medicine, if, indeed, we are to accept the gentleman's logic. From the mere fact that some people fail to recover under Christian Science treatment, is it proper to state, in the language of the gentleman, that "Christian Scientists neglect dying women, and let babies die in pain"? If so, what shall be said of the hundred and forty thousand men, women, and children who die daily under medical treatment?

While the gentleman is on the subject, he should consider the failures of medical practice as well. What the people want is to know the comparative results of Christian Science practice. The gentleman says that "Christian Scientists let appendicitis go to septic peritonitis." I happen to know of a case of appendicitis that had gone to "septic peritonitis" under medical treatment. The doctors had planned to perform an operation, but concluded that it was too late, reporting that the patient was already in a dying condition. As a last resort she turned to Christian Science and was healed. On the other hand, one of my nearest neighbors, a healthy, robust man, was taken with appendicitis and died in a Boston hospital as the result of an operation.

Christian Science does not profess to "make its followers rich." It does not teach that riches are essential. It lays its stress upon the importance of spiritual advancement, although it holds that whatever is needed in the material will follow, even as bodily health follows the spiritual regeneration of the Christian Scientist.

[Nellie M. Johnson in *Omaha* (Neb.) *Bee*.]

No one can correctly analyze a problem in mathematics without a practical knowledge of its fundamentals; likewise, no one is competent to judge Christian Science unless he possesses sufficient understanding to demonstrate, in a degree, its teaching. From the view-point of demonstration seeming "vagaries" disappear and adverse criticism yields to scientific reasoning. By the passing on of Mrs. Eddy the Christian Science church has lost a wise counselor, but it is in no danger of disintegrating, for the organization is the outgrowth not of her personality, but of her teaching, which remains intact to guide Christian Scientists individually and collectively.

Christian Science is not an "American" invention, but the discovery of the availability of God's law in every age and its adaptability to the needs of all mankind. It restores the function of physical healing to religion through the understanding that theology and medicine are one and inseparable in essence and action, overcoming both sin and sickness. Operating as spiritual law, it is in no way allied to suggestive therapeutics, which acts through a belief in sentient matter. Christian Scientists, content with a de-

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monstrable knowledge of good, have not in the past practised mental suggestion, nor will they in the future adopt its methods, but will pursue their own course, undisturbed by conflicting opinions.

[A. L. Worthen in *Miami* (Okla.) *Record-Herald.*]

Our critic says that we do not believe in the reality of sin or disease. The writer has been studying authoritative works on Christian Science for a number of years, and has yet to find the statement that either sin or disease does not seem real to the average mortal man. Christian Science does teach, however, that neither sin nor disease is real in the sense that God is real, for to be so they would necessarily be eternal and there would be little hope of our ever being free from them. While Christian Science differs from some other theories in respect to the nature of sin and disease, it recognizes that they exist in erring mortal experience and must therefore be grappled with and overcome by divine power.

As to the assertion that Christian Scientists do nothing for the sick but to tell them that they are not sick, that there is nothing the matter with them, that they just think they are sick, and let it go at that, it would be difficult for one to make a statement farther from the truth than such a one as that, as any one who has taken the pains to investigate Christian Science knows. It seems that, irrespective of what our clerical critic may think of Christian Science, it continues on its mission of healing both sickness and sin. Any student of the Bible should be familiar with the method of treatment employed by Christian Scientists, for it is certainly made plain by that book from beginning to end.

It seems to offend our critic's sense of what is decent and proper for one who is at least trying to do the work laid out for those who would be followers of the Master to call themselves Christians. It seems to be customary for one who is proficient in music to be called a musician, and those who are able to demonstrate mathematics are sometimes called mathematicians, and I ask him in all fairness why he objects to those who are doing, in a degree at least, the work laid out by the master Christian calling themselves Christians.

[W. C. Williams in *Baltimore* (Md.) *American.*]

Christian Scientists do not give much power to faith without works. It is in good works and in endeavoring to work toward and live up to their highest ideals of the truth, that they come nearer to God and the understanding of His law, and it is the demonstration of this understanding that heals the sick. Faith in a power apart from God is not reason, and the mental and bodily condition of the majority of mankind today proves it. Christian Science is an absolute statement of the true man and his relationship to God, and Christian Scientists are growing toward the realization of these statements and daily proving their growth; but they do not claim that they have entirely discarded "the old man" and put on the new, or approximated the full manifestation of the power of Truth. Our friend is right, accident has no more place in God's law than has disease.

"Realist" states that "the great commission of the Master was: 'Go, teach all nations to observe whatsoever I have commanded you.' The church had better stick to that—the intellect, the heart, the conscience, the will—and leave to the medical fraternity the healing of the body." Now this seems to be the trouble with our critic as well as with "all nations;" they have not "observed." Jesus did not compromise with a power apart from God, but demonstrated God's all-power in healing the sick in body and mind, and one of the commandments that he requested to be observed by those who believed on him was to preach the gospel, to heal the sick, raise the dead, and cast out demons.

We do not suppose other denominations have statistics of the death rate of their members any more than have Christian Scientists, and such comparisons would be, at best, of little value. As the majority of Christian Scientists are those who turned to it when all else had failed, that alone would seem to answer the question, but the *Broadway Magazine*, to satisfy itself and its readers, investigated a large number of cases of healing through Christian Science some time ago, and perhaps the following quotations from its editor will more fully answer the question of "Realist":—

"These records [on file in office of Christian Science committee on publication, Metropolitan Building, New York city] give specific and complete details of thirteen thousand eight hundred and seventy-six cases treated by Christian Science in the state of New York. Of this number eleven thousand two hundred and forty-four patients acknowledge definitely that they were either completely cured or permanently benefited by Christian Science. Four thousand eight hundred and ninety-five of these patients were either given up by physicians or had despaired of receiving relief from medical treatment. The two thousand six hundred and thirty-two remaining cases were still under treatment, incomplete reports being made for statistical purposes. Of the total number fifty-eight died.

"The records cover practically every well-known human disease or ailment. Many of the cures date back over twenty years; the great majority go back more than five years. No testimony is given so closely following a cure that there could be any doubt of too hasty judgment on the part of the patient.

"The authenticity and validity of these records are above question."

[Charles K. Skinner in *Bay City* (Mich.) *Times.*]

The cause of Christian Science was founded so entirely on the Scriptures and the teachings and works of Jesus Christ, with the understanding that God is its divine Principle, that no earnest student or seeker can be disturbed concerning its future. They know that upon themselves devolves the duty of living up to the teachings of its Founder, Mrs. Eddy, as laid down in "Science and Health with Key to the Scriptures." As every statement therein has been proved true by repeated demonstration, they are sure that if their faithfulness is equal to their understanding, the religion they have espoused will not only stand against the assaults of misapprehension and disbelief, but through its ministrations of peace and comfort it will continue to enlarge its borders as it has in the past.

The whole matter summed up is this, that those who have no moral or material interest in the growth of Christian Science, but rather who are opposed to what they think Christian Science is, are the persons who are the most active in their prognostications. It is said that the wish is father to the thought. Sometimes it is.

[Written for the *Sentinel.*]

MAN'S DWELLING-PLACE.

HELEN WARD BANKS.

WHY do we let our thoughts run to and fro
O'er the low levels of this restless earth?
Giving our smiles to what we miscall mirth,
Dropping sad tears for that we name our woe,
While all the spreading hills above us show
Our Father's many mansions standing wide,
Where joyous thought forever may abide,
Comrade to Truth, and free from mortal foe.
Oh, let us cease to be content to go
Aimless and homeless! Let us live with God!
His child is born of Spirit, not of clod,
And shall the heights of all His mansions know.
We shall not visit them with random flight,
But dwell therein serenely, day and night.

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CHRISTIAN SCIENCE SENTINEL

EDITORIAL

THE ORGANIZATION OF BRANCH CHURCHES.

PRIMARILY a Church of Christ, Scientist, stands for the promulgation of Christ's Christianity,—the preaching of the Word, and the healing of the sick through the demonstration of the teachings of the Master, whose "great commission" to his disciples is the authority and the standard for his followers in all ages. The Church of Christ, Scientist, likewise stands for the manifestation of divine Love in the affairs of men, and for that unity of action and harmony of purpose which always accompanies consecrated effort to do the will of the Father, even as it was done by Christ Jesus.

It is self-evident that in the forming of such a church as this, all animosity, all self-will, all exaltation of personality, all strife and emulative ambition should be put aside, and that there can be but one legitimate reason for its institution in a city wherein there are already one or more branch churches; namely, the actual need of providing for the many that the older organizations are unable to accommodate for lack of room. Only under such conditions as these is there any occasion for the establishment of another church.

In last week's issue of the *Sentinel* the organization of Tenth Church of Christ, Scientist, of Chicago, was noted, and we have since been informed that this church has held its initiatory public service and has taken its rightful place in the Master's vineyard as a vigorous branch of The Mother Church. The particular reason for again referring to this newest branch church is that it is a case in point. It was found that the congregation of Fifth Church had so increased in numbers that the church edifice was no longer adequate to the demands on its capacity. After due consideration of the situation, it was decided that a hundred or more members should withdraw and form a new church in a neighborhood which seemed to be most desirable, and it is significant that, although there were about four hundred in attendance at the first Sunday service of Tenth Church, the congregation of Fifth Church was not appreciably diminished.

All this is as it should be, and the sturdy growth of a church thus organized can but tend to the increase and prosperity of the cause of Christian Science. Unfortunately, however, the reverse of these conditions has obtained in some instances, and as a consequence churches which had not yet reached the fulness of their growth and usefulness were depleted and weakened, in order that some few persons might have the satisfaction of attending a church which was more conveniently situated for them, or more to their liking in some other personal way. The net result of such action could be nothing more than two struggling churches with increased aggregate expenses, instead of one strong and prosperous church which at the proper time would expand into two churches, each vigorous and well able to meet whatever problems might present themselves.

As Christian Scientists we have need to remember that in the organization of churches, as well as in all other matters pertaining to the advancement of Christian Science, divine Principle, not personality, must guide all our actions. It is incumbent, therefore, on every Christian Scientist to give his best efforts to the upbuilding of the branch church of which he is a member, to the end that it may amply fulfil its mission. Have we not, indeed, a right to look for such loyal and unselfish conduct as this on the part of all who have declared themselves to be the followers of Christ Jesus, and who have before them the inspiring example of one who let no personal considerations turn her from the task to which she had been called. How this call was obeyed, Mrs. Eddy tells us on page 226 of Science and Health, and there is no shrinking from the conflict in this triumphant declaration of her confidence in omnipotent good: "I pressed on through faith in God; trusting Truth, the strong deliverer, to guide me into the land of Christian Science, where fetters fall and the rights of man are fully known and acknowledged." Surely we can do no less than follow so dauntless a Leader!

ARCHIBALD MCLELLAN.

"THE EXACTIONS OF SCIENCE."

THERE is nothing so uncompromising as the truth, which never sways in the slightest degree from the standard of its own integrity. It is therefore absolutely intolerant of error, which fact explains the meaning of the Scripture phrase, "The anger of the Lord," the declaration that "it is a fearful thing to fall into the hands of the living God." Christian Science, because it is science, necessarily expresses the unyielding demands of divine law. To those who, while coveting physical betterment, have no interest in the spiritual life, these demands seem exacting, and they are in the sense that the individual must be conformed to the eternal right, but not in the sense that he is required to sacrifice any good thing. Of this Mrs. Eddy has said, "The petty intellect is alarmed by constant appeals to Mind" (Science and Health, p. 130). This inertia of false sense was brought into prominence by Christ Jesus when he looked upon the city of his fathers and exclaimed, "O Jerusalem, Jerusalem, . . . how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not!"

Truth demands lawfulness, but it is not responsible for the drudgery and discomfiture of human experience: these are the incidents of ignorance and moral obliquity. Loyalty to divine law is the key to all the possibilities of spiritual privilege. Experimenting with unfamiliar elements, the chemist may be utterly confused with the way they demean themselves when brought into contact. Let him but chance, however, upon a ratio of combination which proves invariable, and immediately he begins to rejoice. He has found a law of chemical affinity, and at once rises from the plane of experimentation to that of command. The exactions of Truth are but the reflex of its supreme reliability, and it imparts its own authority and efficiency to all who accept its leadership; hence Jesus could say, "My yoke is easy, and my burden is light."

Much criticism has been passed upon Christian Science because of its demand that we ignore the testimony of material sense and recognize the reality of the invisible; and yet a very little thought will make it apparent how superficial this objection is. All intelligent people will acknowledge that many of their most important possessions cannot be seen; for instance, they themselves. Each knows himself in experience as something entirely different from matter. He knows that he is not subject to special measurement, that his selfhood is neither thick nor thin, neither long nor short. He is aware too that even so important a person as his mother has never been seen by him, the material appearance being only the seeming vesture of her real selfhood. In common thought and conversation we identify reality with spatial projections, but we all know well that behind all sense phenomena there is an invisible reality which gives them their meaning. The requirement of Christian Science that we look beyond the veil of sense into the realm of Spirit if we would find the real, is not a far-fetched and impossible thing. Indeed it is the only logical thing any believer in God as Spirit can do.

Christian Science is further decried by the critics, because it counsels us to look to prayer, spiritual realization, alone,

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for the healing of physical ills. To one who believes in the reality of matter, and its disarrangement, or disease, this seems quite ridiculous, and so it is. When, however, we perceive in Christian Science that sickness, like all other so-called material facts, is purely phenomenal, and that causation pertains to the realm of mentality alone, then the demands of Science become simple and rational. That aught but Truth can cast out error is simply unthinkable. St. John was right, God's commandments "are not grievous." Understood in their true import, the demands of Science become both righteous and reasonable.

JOHN B. WILLIS.

"THE POWER, AND THE GLORY."

ALL religious teaching has emphasized the power of God, even to the extent of what has been termed "special intervention" in the affairs of men, but it remained for the Discoverer of Christian Science to make the startling statement that there is in reality no other power than the divine, and that this power is absolutely good. This declaration was based upon Mrs. Eddy's deductions from the Scriptures, especially the Gospel accounts of Christ Jesus' words and works, and her own demonstrations along the line of spiritual law. Here it should be noted that students of Christian Science are constantly urged to ponder deeply these accounts, and to put their understanding of spiritual law to the fullest proof, always abiding by the fundamental truth that "there is no power apart from God," and that "to acknowledge any other power is to dishonor God" (Science and Health, p. 228).

The Christian Scientist usually begins to test the truth of the statement that "there is no power apart from God" in the healing of disease. Until this spiritual fact was brought to his attention he had, unconsciously perhaps, accepted the generally held belief that disease has very great power, that it can kill a man; and this, too, in spite of the unqualified statement of the great Teacher, "If a man keep my saying, he shall never see death." It is very startling to be told in Christian Science that good and good alone can proceed from God; so startling, indeed, that thousands have been arrested on their way to the grave and made to face toward the sunrise, and to catch for the first time the meaning of the psalmist's words, "He that is our God is the God of salvation; and unto God the Lord belong the issues from death."

In many cases the recognition of the all-power of God has brought instantaneous healing from the most dreaded diseases, but it cannot be denied that in every case the healing is dependent upon the scientific clearness with which patient and practitioner realize this eternal fact and cling to it tenaciously in the face of all evidence to the contrary. Nor is this vital truth confined to the realm of so-called physical healing. Reference is made in the Bible to the divine power as applied to all human conditions, in hundreds of texts which deal either directly or inferentially with this question. From these we learn that the application of the great truth of the divine all-power enables those who scientifically understand it to meet fearlessly any and every human problem, whether of men or nations. Without this understanding on the part of Moses the children of Israel would have turned back at the Red sea to worse bondage than they had ever known; but because they understood God's power, they walked triumphantly through the parted waters and sang: "Thy right hand, O Lord, is become glorious in power," a truth which has again and again been proved in human history, especially when Christ Jesus walked among men and demonstrated the power of divine Truth over sin, disease, and death. He said, moreover, "I give unto you power to tread on serpents and scorpions, and over all the [asserted] power of the enemy."

What if Babylon, with all that its name implies, should defy divine justice and seek to crush out human rights? That will be the time to remember that God is supreme, that His "is the kingdom, and the power, and the glory for ever"! It is well to remember this whenever error seeks to assert a power opposed to God, and to recall Job's words, "How hast thou helped him that is without power? how savest thou the arm that hath no strength? . . . Lo, these are parts of his ways: . . . but the thunder of his power who can understand?"

ANNIE M. KNOTT.

AMONG THE CHURCHES.

NEW YORK.

[The following resolution, which was adopted at a meeting of representatives of the branch churches in Greater New York, held April 14, is indicative of the spirit of unity and brotherliness which prevails in the New York field, and augurs well for the growth of our cause there. —EDITOR.]

Whereas, there exists in the hearts of all Christian Scientists of Greater New York a warm love for and sense of unity with all other Christian Scientists, which they are at all times desirous of expressing; and

Whereas, First Church of Christ, Scientist, of Brooklyn, is engaged in the erection of a handsome church edifice, and has already raised more than one half of its cost;

Therefore, the committees in conference recommend that the various churches and societies of Greater New York take advantage of this opportunity to prove their oneness in thought and purpose by taking up a special collection on Sunday, May 14, for the building fund of First Church of Christ, Scientist, of Brooklyn.

WEST PALM BEACH, FLA.

Within the next eighteen months and perhaps within a year, there will be a pretty little church edifice erected at the northwest corner of Poinsetta street and Hibiscus avenue, on the property there which has just been acquired by First Church of Christ, Scientist, of West Palm Beach. While the house of worship will be eventually erected there, according to present plans nothing definite can be given out as to the design or plan of the edifice, but it will be well arranged and planned and will be erected quite in harmony with the needs of the congregation at the time the church is built and for accommodations for the growth of the church-membership.

The sale of the property has just been completed this week and the deeds are being made out and will be filed with the clerk of the county court. The membership of First Church of Christ, of West Palm Beach, is steadily growing, the meetings being held in the Masonic Temple on Clematis avenue, where also is located the reading-room, which is daily open to the public.—*Tropical Sun.*

WINNIPEG, CAN.

First Church of Christ, Scientist, will commence holding regular services in its new building at the corner of River avenue and Nassau street tomorrow morning [March 26] at eleven o'clock. For some time past the services of this church have been conducted in the Liberal Club Hall on Notre Dame avenue, and although only the ground floor of the new building is completed, this will be used until the completion of the main auditorium, which will seat about a thousand people. Work on the structure commenced about ten months ago.

The Christian Scientists in Winnipeg have been organized for about fourteen years, during which time their membership has been greatly increased.—*Winnipeg Telegram.*

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THE LECTURES.

BOSTON, MASS.

The semiannual lecture on Christian Science under the auspices of The Mother Church, The First Church of Christ, Scientist, in Boston, Mass., was given Thursday evening [April 20] at 8 o'clock by Clarence C. Eaton, in the church edifice, Falmouth, Norway, and St. Paul streets. The usual large audience was in attendance when the First Reader, Judge Clifford P. Smith, introduced the lecturer. Judge Smith said:—

It is a pleasure to welcome you here tonight, for I am sure that the present occasion will be a profitable one. No subject can be more important or more practical than Christian Science. It is needed in working out our daily problems and our ultimate problems; it pertains to our usefulness, our happiness, and our salvation. The speaker whom you have come to hear is well qualified to speak on this great subject, and it is hoped the lecture will at least show what Christian Science is capable of doing for humanity and lead to a more intimate knowledge of it.

CHELTENHAM, ENGLAND.

The Cheltenham Christian Science society had a lecture on the subject of Christian Science in the Town Hall on March 4. The audience was large and most attentive. The lecturer, Bicknell Young, was introduced by Mayor the Hon. William Rowley, who said in part,—

I should like first of all to welcome in the name of the Cheltenham Christian Science society all those who have come today to hear the lecture. Christian Science is a much discussed topic at the present time, and we hear of it wherever we go. We who have been benefited by its teachings in the past are only too anxious that others should derive the help we have from it, and to this end we are all interested that the good news of Christian Science should be spread abroad. There are many ways of doing this, and the system of lectures given by lecturers appointed by the Board of Directors of The First Church of Christ, Scientist, Boston, is one of the best ways.—*Correspondence.*

UNIVERSITY OF MINNESOTA.

Prof. Hermann S. Hering delivered a lecture on Christian Science in the University Chapel, Saturday evening, March 11, under the auspices of the Christian Science society of the University of Minnesota. He was introduced by William Edwards Brewster, president of the society, who said in part,—

During past years many students in this university have been benefited by Christian Science. Desiring to have their student friends know more about this healing truth, several of those who had been helped met together last May and organized the Christian Science society of the University of Minnesota. This society is similar in form and purpose to Christian Science organizations at Harvard, Illinois, California, and other universities. Meetings, which are open to all members of the university, are held on the first and third Friday evenings of each month during the college year. At these meetings experiences and testimonies are given which show how Christian Science helps the student to meet the various problems of college life.

Correspondence.

COFFEYVILLE, KAN.

The Jefferson Theater was well filled Sunday afternoon [March 12] to hear Frank H. Leonard of Brooklyn, N. Y., lecture on "Christian Science: The Comforter of Promise." I. H. Patton introduced the speaker, saying in part,—

Christian Science bears the distinction of being the only religion ever founded by a woman, and its Founder, Mary Baker Eddy, occupies an enviable position among the world's most famous women.

Christian Science bears the further distinction of having had the most phenomenal growth of any religious movement. In forty years this great movement has encircled the globe, and today Christian Science services are being held in every country on this globe. With the Bible in one hand and the Christian Science text-book in the other it has gone about the "Father's business" and followed the great Master's command "to preach the gospel and to heal the sick;" it has taken into its fold the sick, the sinning, and the dying, and made them better, healthier, and happier men and women.—*Coffeyville Journal.*

DENVER, COL.

William R. Rathvon delivered a lecture on Christian Science under the auspices of Third Church at the Woman's Club Building on the evenings of March 13 and 14. He was introduced the first evening by John R. Smith, who said in part,—

It is alike a pleasure and a privilege to introduce a Christian Science lecturer. Custom seems to allow that when the introduction is by a friendly outsider, as I am, some point of view of an outsider may be very briefly stated of the Christian Science religion as a religious force. Its wonderful growth has without doubt been largely contributed to by the willingness of its advanced thinkers to submit fully to the receptive mind of the American people the basis of truth upon which it rests, and to discuss freely every question involved in the fundamentals of its teachings.

Correspondence.

NEWTON, KAN.

Willis F. Gross of Boston gave a lecture on Christian Science last night [March 21] in Masonic Hall which was well attended. The introductory remarks were made by S. V. Shelp, who said in part,—

We are passing through the greatest period of progress and prosperity of the age. We no longer criticize the optimism of our great inventors when they picture greater things to come. Wonders of the recent years have taught the world to be less skeptical and more tolerant. The ignorance and intolerance that persecuted our forefathers and drove them to a strange land has been greatly changed by their perseverance in demonstrating the courage of their convictions that there is a better way.

The progress of today is not confined to the material. The inquiring mind is reaching out to know more about the spiritual, more about its relation to the universe and how to effect more harmony, peace, and health for mankind. Thousands are testifying daily to Christian Science, —this new-old religion—by the regeneration of their lives from sickness, distress, and sorrow to health and happiness.

Kansan-Republican.

APPLETON, WIS.

Francis J. Fluno, M.D., delivered a lecture on Christian Science at the Appleton Theater, March 23. He was introduced by Walter Ferguson, a trustee of the local church, who said in part,—

Christian Science is in the world with a message, a message of regeneration and redemption for the sinful, of hope, health, and good cheer for the sick and the sorrowing; and when the world understands what Christian Science really is, and what it teaches, misrepresentation and unjust criticism will cease, while the mistaken and even absurd statements that are made regarding its teachings will no longer find expression. It is for the purpose of

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revealing the truth concerning this sublime Science that this board of lectureship has been instituted; for this purpose the Christian Science church of this city has provided this lecture to which the public has been cordially invited.

Correspondence.

MINNEAPOLIS, MINN.

Introduced by Governor Eberhart, the Hon. Clarence A. Buskirk, speaking for Fifth Church, addressed a Christian Science gathering at 3:30 p.m., in the Auditorium [March 26]. The Governor spoke of his pleasure in presenting the speaker, and called attention to religion's not being today exactly what it has been in the past.

"Remember the Puritan," he said, "with scorn in his heart, going to worship and back to his home without a smile for any one; and yet no one condemned him. Our times are different. The world has much suffering and distress, and the men and women who are devoting their lives and fortunes and efforts for the relief of this distress and suffering are the greatest gift of Providence to the human race."—*Minneapolis Journal.*

LECTURES TO BE DELIVERED.

Unless otherwise stated in the notice, it is assumed that the lecture will be given at 8 p.m.

Anderson, Ind.—William R. Rathvon, Grand Opera House, 3 p.m., May 7.
Batavia, Ill.—Francis J. Fluno, M.D., Music Hall, May 5.
Batavia, N. Y.—Frank H. Leonard, Opera House, May 12.
Braintree, Mass.—William D. McCrackan, M.A., Post-office Block, 3:30 p.m., April 30.
Cincinnati, Ohio (First Church).—Bliss Knapp, Church Edifice, Park avenue, 3 p.m., May 7; 8:15 p.m., May 8.
Elkhart, Ind.—Francis J. Fluno, M.D., Bucklen Theater, 3 p.m., May 7.
El Reno, Okla.—Prof. Hermann S. Hering, Opera House, 3 p.m., May 7.
Hagerstown, Ind. (auspices Richmond, Ind.).—Frank H. Leonard, I. O. O. F. Hall, May 8.
Kansas City, Mo. (Third Church).—Bicknell Young, Second Church Edifice, Thirty-first street and Troost avenue, May 1. (Note change of place from previous announcement.)
Lincoln, Ill.—Frank H. Leonard, Opera House, 2:30 p.m., May 7.
Lincoln, Neb.—Willis F. Gross, Oliver Theater, May 11.
Madison, N. J.—William D. McCrackan, M.A., James Building, 8:15 p.m., May 4.
Nashville, Tenn.—Prof. Hermann S. Hering, Church Edifice, Seventh avenue and Commerce street, May 9.
New York, N. Y. (Second Church).—William D. McCrackan, M.A., Church Edifice, Central Park West and Sixty-eighth street, May 9.
Pittsburg, Kan.—William R. Rathvon, City Hall Auditorium, May 9.
Pomona, Cal.—Bicknell Young, Fraternal Aid Opera House, May 13.
Richmond, Ky.—Frank H. Leonard, Court House, Main street, May 9.
Salt Lake City, Utah (First and Second Churches).—Bicknell Young, Salt Lake Theater, May 7.
San Diego, Cal.—Bicknell Young, May 11.
Seattle, Wash. (Second Church).—Willis F. Gross, Junction Hall, Ballard Station, May 4.
Toronto, Can. (Third Church).—Francis J. Fluno, M.D., Church Edifice, College and Elizabeth streets, May 9.
Vancouver, B. C. (First and Second Churches).—Willis F. Gross, Vancouver Opera House, 3:30 p.m., May 7.
Vancouver, Wash.—Willis F. Gross, Congregationalist Church, May 2.
Victor, Col.—Hon. Clarence A. Buskirk, Church Edifice, 117 South 4th street, May 12.
Winchester, Ky.—Prof. Hermann S. Hering, May 11.

TESTIMONIES OF HEALING.

In the summer of 1905 I had a very severe attack of whooping-cough, which necessitated the services of a trained nurse and three physicians, and the disease left me much reduced in flesh and very weak. The distinctive cough continued late into the fall, and with cold weather bronchial and throat trouble from which I had suffered since childhood appeared. These left me with a chronic cough and an abnormal condition of the throat, which pursued me for two years. During this time I tried medicines prescribed by my regular physician, besides electric and other treatments; but in spite of all these efforts the condition continued unchanged, and a throat specialist recommended several operations on the nose as the only way of gaining possible relief. At this time I was forced to diet, because of other troubles, and was also taking large quantities of nutritive food, hoping to gain in strength and weight. Each winter I had several attacks of bronchitis, and each winter I went South to find relief through change of climate.

In May, 1907, after spending two months in the South, I went north to Chicago with my sister. No sooner had I left the South than the cough began again, growing a little worse each day. I knew that upon my arrival home in Syracuse I must have the operations on my nose, and that even these might not alleviate the trouble. With this before me, I decided to try Christian Science, and I was given the names of several practitioners. On the morning of June 3 I took the first treatment. I had no understanding of Science and told the practitioner I had no faith, but she said my willingness to come and ask for help was enough. I was with her about an hour and returned home. The weather was bad, with cold rain and lake winds, and my trouble had been growing steadily worse for two weeks, but I left my windows high up, as my physicians had taught me, expecting to cough during the night as usual. I did not, however, awaken until the next morning, when I sat up with a start, for the distressing sensation I had had for two years had left me. I could not remember coughing during the night, and I had then no desire to cough.

When I went for my treatment that day, I was told I need diet no longer for acidity. I resolved to test this and bought some fruit and candy, but neither had any effect on me; there was no effect on any of the secretions, and the body remained perfectly normal, although I took no medicines of any kind. Up to this time acids would cause trouble in the throat within two hours after eating, and the whole body suffered from the same conditions. I then tried giving up my special diet, expecting to lose weight, but at the end of one week I found I had gained instead of lost. This satisfied me, and I continued the treatment for about three weeks before returning East, and improved in health and strength continually.

In the time which has elapsed since then I have not taken any medicine, and Christian Science has been my only physician. My weight has increased greatly. I eat what is set before me and am perfectly well and strong. I have never again had bronchitis or throat trouble. An intestinal disorder from which I had suffered for ten years has also disappeared, and I have been able to work for nearly two years on a newspaper without missing a single day's work because of illness.

Besides all these physical benefits, I have found in Christian Science a mental peace which I had been seeking for years. I have found clear logical answers to questions which heretofore were unanswered either in the teachings of my church or in my college text-books. I am finding that God's law as understood and demonstrated in Christian Science heals sickness and sin, and I am truly most grateful to God for leading me to seek the truth which has set me free, and to Mrs. Eddy for her untiring work in finding this truth and its basic laws and giving them to the world.

GRACE J. SAWYER, Syracuse, N. Y.

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I was healed in 1900 through Christian Science, and it is with the hope that some other sufferer may be led to try it that I wish to give an account of the benefit I have received. Years ago, while harvesting wheat in Iowa, I had what was called a case of sunstroke, which caused me great suffering. After recovering from the first effects, there was intense distress whenever I was exposed to the sun. I had treatment from physicians of the different schools, but received no benefit, nearly all of them advising me to keep in the shade. Then I tried change of climate, hot springs, and salt water bathing, which seemed to bring temporary relief, but my condition did not improve.

About this time I moved to Montana, thinking the summers would at least be shorter, but I found the sun too hot for me here and had to carry an umbrella for nearly fourteen years. I suffered in this way until ten years ago, when I took a trip East. At this time my wife had been studying Christian Science about two years, but I had not thought of asking help for this trouble, although I saw the healing work being done every day. On my return from the East I stopped at St. Louis. This was in April and the sun was very warm. I called at the office of a friend who was a Christian Science practitioner, and on our way to his home the sun shining through the car window made me feel very ill. My friend asked me what was the trouble, and when I told him he said that the sun could only do me good; but I had my own opinion about that.

During my call, he and his wife talked a great deal about Christian Science and explained the truth, telling what wonderful things it was doing for those who would try it. I did not ask for treatment, but the spoken truth did the work and I came home healed, although I did not yet know it. On my return my wife asked me where my umbrella was, and I then realized that I had forgotten it, and had not needed it. She said at once that I would never need it again. She treated me during that summer for my fear of the sun, and I am happy to say I have never carried an umbrella for protection, and have never suffered from the sun since that car ride in St. Louis. When the fear was destroyed I knew I was once more a free man, and was deeply grateful for my release. There are other things from which I have been delivered, one of which I will mention. For about two years I was annoyed by an unpleasant sensation in my head, especially when lying down. My healing from this was slower, but it was complete. Before I was healed my weight was much reduced, but now it indicates the best of health.

Christian Science has given me a different view of life altogether, and free from pain and worry I can now go about my business with more ease and confidence than ever before. For this great blessing that has come to me I am indeed thankful.—J. M. Bulen, Bozeman, Mont.

I have long wished to declare the gratitude I feel for the benefits received through Christian Science, as it has helped me very much, mentally, morally, and physically; it has given me hope, and is helping me to be less selfish. I suffered from childhood with headaches, neuralgia, and internal trouble; was nearly always tired and seldom without pain; besides many distressing mental and moral symptoms. The doctors said I was incurably ill. At times the world seemed nothing but a howling wilderness of misery and pain. The orthodox teachings never appealed to me or helped me in any way, and I looked for the truth in other directions, from which I received a good deal of comfort and the desire to be better. But in a moment of desperation, having been feeling especially bad physically and morally for many months, I decided to take treatment from a hypnotist, one who called himself a mental scientist and magnetic healer. My last state was certainly worse than the first. I seemed to be losing my individuality; my thoughts seemed to change suddenly and against my will; I had horrifying dreams and psychic experiences; finally I felt my memory going, and I was in most intense fear.

In this state, after many fervent prayers, Christian Science found me. I got the text-book, Science and Health, and began to read. Though for many weeks I had not had enough concentration to read and take in one whole page of ordinary literature, I read through three whole chapters of Science and Health without realizing how much I had read. Then I found that my exhausted brain had cleared wonderfully; it seemed as if some terrible tension had snapped. When I saw the heading of the next chapter, "Christian Science versus Spiritualism," and again the one following, "Animal Magnetism Unmasked," I could scarcely believe my eyes. I knew it was going to be the truth about them. I had heard many opinions on these subjects and had had a great deal more practical experience than I cared for; but I was satisfied that the writer of this book knew! I saw how hopelessly deluded a poor mortal can be; I saw the illusion within illusion, the wheels within wheels, as plainly as possible; but after a few hours the fear returned, so that I was not able to go on reading.

However, I felt happier and more hopeful than I had done for some time, until friends began to dispute the teachings of Christian Science, and I was again plunged into "outer darkness." My mind seemed so sore and sensitive that wherever I went or whoever I spoke to I feared they would begin to talk about Christian Science, and I felt too helplessly weak and powerless to defend it. I applied for help to a Christian Science practitioner, and shall not forget the kind sympathy, wonderful patience, and generosity she showed. It was uphill work for her, as the old illusions and the morbid suffering were persistent. I have received much help at times through Science, and have been able to help others a little, and my health has slowly improved in nearly every way. I received the same kindness and generosity from two other practitioners to whom I applied. I know I have only myself to thank, if at times I feel that I am not entirely out of the wood; some of the trees in the wood look very attractive to me at times, and I give them power to keep me from getting into broad daylight and sunshine.

To me one of the most beautiful things about Christian Science is that it includes all. Many religions seem to forget that the "whole creation groaneth and travaileth in pain together," so it was with a feeling of great joy that I read an article in the *Journal* entitled "Love Includes All." It drew me more closely to Christian Science, for it showed me that Christian Science is broad and deep—quite enough so to be true.

Hilda Hewitt, Prestwich, Manchester, England.

One of the strongest attractions which Christian Science had for me when it first came under my notice, was the thought that God is a God of love, always the refuge and strength of His children. This truth was demonstrated for me at first by kind Christian Scientists, and later I was able to demonstrate it in a measure for myself. I experienced that spiritual uplifting which fills one with perfect peace and gives a glimpse of heaven on earth. One evening, very soon after I began the study of Christian Science, I burned my hand quite severely. To mortal sense the pain was very great, but by knowing the truth and holding fast to it, with the help of a kind friend who was present, the trouble was overcome in less than ten minutes, and the hand did not even blister. As I have grown in the understanding of Christian Science, I have realized more and more that "where the Spirit of the Lord is, there is liberty." I wish to express my gratitude to Mrs. Eddy for her great efforts in behalf of Christianity, and to God, who is ever-present intelligence and Life.

Mrs. Jeannette Petty, Lincoln, Neb.

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My eyes had been pronounced incurable by an eminent physician, but after a Christian Science practitioner came to us and told us that with God all things are possible, and explained the truth to us, the pain left my head. In about two weeks I visited the practitioner and went to church with her, and as I did not seem to need my glasses, which I had worn constantly for nearly six years, I took them off. I had been told that I would always have to wear glasses, and even with them had suffered much pain. This happened about six years ago, and I have never needed to use glasses since. I did bookkeeping for quite a large store for about a year, which gave my eyes some severe tests. Even smoke, which I could not stand before I was healed, has not the effect on me which it formerly had.

MRS. WALTER LUTHER, West Falls, N. Y.

I gladly write a brief testimony, trusting that those who read it may accept the truth without hesitancy, for it was the reading of others' testimonies that gave me courage. Some time ago we sold our home, and were compelled to move within a few days. As I had been unable to go about the house without suffering terribly, I was pretty well disheartened at the prospect; but a friend who called suggested Christian Science. I sent for a practitioner, and it seemed nothing short of miraculous to find myself running up and down stairs in twenty-four hours. We moved in two days, and I never felt better in my life. A short time after, I called up the same practitioner (whom I did not meet until four months after she began to treat me), and was healed of earache, from which I had suffered at times for more than three years. Two treatments (absent) sufficed in both cases. I am truly thankful to God for showing me the way through Christian Science.—MILLIE I. APFEL, Chicago, Ill.

Three years ago I fell from the porch, striking on my back and injuring my head severely upon the stone pavement. Two young men ran and helped me to my feet, and I went up the stairs unassisted. The family wanted to get a Scientist to treat me, but I told them they need not, that God was with us, and that He would help me. We took Science and Health and began to read, continuing to work until late in the night. I walked out the following Sunday to the Science services and never missed a meeting. It was for some time hard for me to comb my hair, because of the injury to my head, but since then I have had no trouble; but without Christian Science, I do not like to think what might have happened.

A year ago I had severe pain in my legs, until it was hard for me to walk. Still I always went to the church at every meeting, and the ailment was finally conquered in Christian Science. Colds, coughs, etc., have all been overcome by this glorious truth, as made plain to us by Mrs. Eddy. Why, indeed, should we not love and revere her, for all she has done for suffering humanity? We should be very ungrateful if we did not.

MRS. C. H. GOLDING, Los Angeles, Cal.

When Christian Science found me I was the anxious, discouraged mother of six young children, and it is the realization of how foreign the above mental qualities are to me today that impels me to "praise God from whom all blessings flow," and to tell about it, in the hope that it may interest some other mother who seems heartsick and weary, as I used to be.

We were an exceptionally healthy family, and my greatest need was a spiritual one. I wanted to follow the teachings of my youth, but it was as if I kept crying for bread and was given a stone. My ideal of motherhood was of one who knew naught of anger or impatience, and breathed only love and compassion amid all the seeming trials incident to the care of small children; but my understanding of God then, together with my daily pleadings, did not seem to destroy one atom of impatience, nor add aught of love, and each year seemed to leave me more fearful and doubtful than it found me.

I now know that I had never in all those years called on "the only living and true God," and that was why my prayers remained unanswered. So-called mental science buoyed me up for a short time, but left me almost hopeless of ever being able to attain in ever so small a degree to my ideal, which through the darkest hours ever stood out in such contrast to my daily life. I was a sore disappointment to myself, and felt that as these dear little ones grew up, I would also be to them; and this thought at times seemed to crush me.

We changed our place of residence, and among my callers was a Christian Scientist. In the course of conversation my great need became apparent to her, and she kindly assured me that I would find my every need supplied in Christian Science. I hardly believed it, but kept pondering over some things she had said, and by the time a lecture was given in a neighboring town I had curiosity enough to attend. In the mean time there had arisen a physical need. Our eight-year-old boy, who had been operated on three times for abnormal growths in the nose and enlarged tonsils, had a return of the same, and we were about to go through the trying ordeal again when I attended the Christian Science lecture.

While listening to it I felt I had at last found the Father's hand, and at the conclusion of it knew that I would never have to let it go. New hope was born, and I put the boy into a practitioner's care that day. I was ignorant and wilful, and thought that God ought to heal the child in my way. The practitioner worked patiently and faithfully for eleven weeks, calming my fears and explaining away my doubts; and this, together with the study of Science and Health and the help of my Science friend, resulted in my experiencing the new birth, so that "all things have become new." The growths have entirely disappeared and my own spiritual healing has continued and is daily going on.

I had been reading Science and Health but a few days, and had completely forgotten my old burden, when one day I heard the children remark among themselves, "Mama seems so happy these days, and she doesn't scold us any more." Was there ever a breath of freedom so free as that which I took when I heard those words! I sat motionless, dumb with amazement and awe, when I realized God's omnipotence and how the truth had made me free indeed. After all my vain struggling,—the fierce battles with self and the sickening defeats; the self-condemnation and misery, when I learned how to become as a little child, humble and teachable,—I entered into the kingdom of heaven, harmony here and now, and it seems that my cup overflows with joy and gladness. There were dark hours because of the antagonism of loved ones to what they believed Christian Science to be, but through it all I heard, "Lo, I am with you alway." I was enabled to trust till the waves were calm, and harmony, peace, and joy replaced discord and sorrow. Ah, patient, merciful Father!

In these four years the great Physician alone has ministered unto us. The children accept the truth naturally and are learning to go to God themselves in time of need. The simplicity and purity of their faith is often a rebuke and an inspiration to me. The Bible as explained in Science and Health has become my daily manna indeed, and every day I am thankful that there was one in this age pure enough and strong enough to draw back the dark curtain of materialism and show us God as Spirit and man as spiritual. She has ever pointed us away from personality to God.

I wish also to speak of how divine Love met my human need in yet another way. I had always done all my housework and always expected to, but I had only taken the first

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step toward Truth when, without any effort on my part, help was supplied, and Truth has enabled me to keep this same very efficient help nearly four years in perfect harmony, thereby giving me the necessary time for study. So, to tired, discouraged mothers I would say, Take heart. The great deliverer is here. Learn in Christian Science all about your Father-Mother God. He will give you rest and joy. At one time I could not have believed that life held such happiness, and the daily assurance of the possibility of attaining my ideal of motherhood, through which we glorify Him. This truth is indeed the "pearl of great price," and meets wonderfully a mother's need. I am truly thankful for all that led me to find it.

MARGARET WILSON, Chesterton, Ind.

[Translated from the German.]

About four years ago I first heard of Christian Science after I had sustained a serious injury to my arm through a fall. After two physicians were unable to help me and a third gave me no hope of recovery because of my advanced age, I was in a state of despair. A dear friend then told me of Christian Science and gave me some of the literature to read. I saw at once that this was the only help for me, and applied to a Christian Science practitioner in Dresden. She took up treatment, and I soon was able to use my arm again. Later on it caused me some trouble and I had to ask for treatment once more, and was then completely healed.

Two years later I had a severe attack of illness, with great difficulty in breathing, from which I used to suffer at times; but before long these troubles disappeared through treatment and I regained my normal condition. I used to be depressed greatly through cares in my work and through the loss of dear relatives, but through Christian Science I now know that there is really no loss, and although the cares come up now and then, they soon disappear. God gives His children all they need; they lack nothing. I am not separated from the dear ones who have departed; we are united in spirit, for nothing can ever separate us from the love of God.

I am grateful to God with all my heart for having shown me the way to Truth, and I am grateful for our faithful Leader, who has illumined the way to eternal life and has made it clear through her teaching. My wish is to grow more firm in the truth and that my life may bear fruit, so that I may prove my gratitude thereby.

HEDWIG VOGELGESANG, Bautzen, i. S., Germany.

Feeling it to be a privilege as well as duty to bear witness to the healing power of Truth as revealed to the world through the teachings of Christian Science, I gladly send this testimony. I had made a very unsuccessful struggle against the belief in heredity, a liver trouble especially. I had entirely outgrown *materia medica*, not having an iota of faith in it. I was indeed helpless unless I could find something beyond human power to give me aid. I had reached the point where I said to myself that the struggle was not worth while, that I would not make another effort to get well.

Then like a flash came a "still small voice," saying, "You will be perfectly well and your life lies all before you." The impression was so clear that I involuntarily looked around; it was as though some one had spoken, though I knew I should not see any person. From that time on I felt I would be healed, although I could not see where my help would come from. I never had been able to accept the teachings of the orthodox church, and had wondered what was wrong with me; it never occurred to me that the teachings could be wrong. I finally came to the conclusion that reason and revelation could not be reconciled in these teachings. My father had always been a devout Christian, and with a child's faith I had considered his opinions infallible; but when I was forced to see that they were not consistent, I felt that I had no support, nothing to lean upon.

It was at this point that I was directed to Christian Science. My healing was slow but complete, and it involved the unwinding of many tangles. This meant much, as the belief in an asserted law of heredity was very strong. Christian Science reconciled reason and revelation and gave me a God at hand, available as a present help, and not a God afar off. I have had many proofs of the power of Truth, as taught in the Christian Science text-book, "Science and Health with Key to the Scriptures" by Mrs. Eddy,—to heal sickness and sin and restore harmony.

I wish to express my thankfulness to God, and my gratitude for our Leader's sublime courage in standing against the whole world, even when her motives and work were not understood. I am also grateful to all who are laboring to establish in the human consciousness the Science of health. I realize that our deeds express more gratitude than mere words, and I am seeking daily to gain a more comprehensive understanding of divine law, which renders null and void all false beliefs concerning law.

MRS. NELLIE WILSON, Seattle, Wash.

Five years ago I was healed in Christian Science of a chronic illness, and since then have had many blessings, besides the spiritual uplifting. I was healed of a female trouble, when the doctors could do no more for me except to operate. To stop the pain they gave me an opiate, but I turned to Christian Science and was healed. I was also healed of hemorrhage of the head, suffering during childbirth, headaches, and fear of death. Besides all this, a growth on the eye was removed by Christian Science treatment.

For all these healings I am very thankful, but the spiritual uplifting is more to me than the physical help. Christian Science has shown me my true self, and my relation to God. In the raising of my two children this truth is my only help. It has indeed been ever present in time of trouble. In every experience the ailments have been overcome; Truth has never failed me. I am also thankful to be able to help others besides myself.

I am truly thankful to God, who uplifted me, and to Mrs. Eddy, who has pointed out the way.

MRS. MAMIE ARNER, Fairbury, Neb.

Having in the past few years received so many benefits through the study and application of Christian Science, I long to tell something of the help I have received, in the hope that my words may reach some one who is in need. When a young child I had a very severe illness, and when, after an almost hopeless fight, I recovered, I was left with terrible headaches, which lasted steadily for several years. As I grew older I became freer, but any and every unusual occurrence brought on a severe attack; in fact, for any reason and for no reason at all, I had a headache. In those days I was put to bed in a darkened room and kept perfectly quiet, while various remedies were taken or applied, but without the desired result.

At length I was drawn to Christian Science for quite another trouble, and in seeking help for one ill I found freedom from many. I began to read Science and Health and other Science literature, and as I read I realized that many changes were taking place, and particularly that I had fewer and fewer headaches, until I felt quite free. If ever that ailment presents itself I can always overcome it with the understanding gained by my study of Christian Science. Could any one be too thankful for such freedom, for the knowledge of God's ever-present help and His love for us; or too grateful to our beloved Leader, Mrs. Eddy,

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for her beautiful life-work in directing us to the guidance of divine Love? I could never express in words what I feel, but I try each day to show by my life that I am thankful, and thus proving my gratitude.

LIZZIE S. PETERS, San Francisco, Cal.

Words are inadequate to express my gratitude for what Christian Science has done for me. In August, 1909, I was taken up from my bed of pain by Christian Science, after having spent nearly four months in suffering, and the last six weeks under the constant care of a trained nurse. The night the practitioner was sent to me, I was utterly without hope of ever recovering and had been steadily growing worse from day to day. The next morning I was up and dressed, and since then I have steadily gained in strength and understanding. I had some days of discouragement, but have always risen out of them with renewed vigor and hope, and can now see that they were caused by my clinging to some old material belief.

Since my own healing in Science two of my loved ones have been helped and brought in also. I am thankful to God for my healing, and to Mrs. Eddy for showing us the way to Truth. I am also grateful to our Publishing Society for the literature, which is so great a help in my daily life.

M. B. HOLMAN, Chicago, Ill.

I wish to offer my tribute to the ever flowing stream of divine Love. In 1907 I received benefit from Christian Science, though this was not the first that I had known of it, but I now think very differently of this teaching than twenty years ago. Two dear friends gave me some literature to read and in one package was a copy of "Science and Health with Key to the Scriptures." I thank God that this book was placed in my hand, for I began to read it with interest and soon found that the severe headaches with which I had been troubled had disappeared into their native nothingness. I then received treatment for other ailments, which also quickly disappeared. I was then treated for a severe cough, which was soon overcome. I had suffered from catarrh for over forty-five years, and this cough troubled me a great deal, but it quickly passed away, and to my great joy I received the hearing of my right ear, through which I had not heard for all these years. I had been told by doctors that I would never hear, as the inner ear was affected, but I find that man's extremity is God's opportunity.

I have indeed much to be thankful for to God, and for what our dear Leader has done for all who believe. I am also thankful for the spiritual enlightenment which opens up the Bible and helps one to understand Christian Science.

ADA G. FRENCH, Petoskey, Mich.

ADMISSION TO MEMBERSHIP IN THE MOTHER CHURCH.

The next admission of candidates will be June 2, 1911. Application blanks may be obtained by addressing the Clerk of The Mother Church, and should be returned to him on or before May 10, 1911.

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

Those who have made application for membership prior to Nov. 4, 1910, and have not received notice of election, may communicate with the Clerk if they so desire, and are especially requested to do so before sending in a second application.

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

FROM OUR EXCHANGES.

[*Outlook.*]

To us the resurrection of Christ seems the most wonderful event in history; a sudden vision of a great peak rising into perpetual sunshine, seen once by the eyes of men when, for a moment, the clouds parted. To us it is a miraculous occurrence which stands out solitary in the long record of time. To the heavenly guardians of the tomb it was only the manifestation to men of an event as universal as birth. To the Christ it was a passing incident for which he made preparation as quietly as for a night of sleep; to him the morning which shines for us with a glory beyond the reach of speech came as normally as other mornings have come since the beginning of time, and he rose and laid aside the garments in which he had slept as quietly as we put aside the clothes of the night and go forth to the work and joy of the day.

His whole life and teaching had predicted the issue of that experience with death; the inexhaustible tide of life which poured in upon the world with his coming could no more have been arrested by the change we call death than the sea rushing landward in a fathomless flood of many waters can be held back by a wall of sand. That tide swept through and past the barrier with the tremendous sweep of an elemental power for which obstacles do not exist. Concerned with the giving of life, charging the very borders of his garments with vitality, healing with a touch, calling back the dead with a word, death was for the Christ but a passing shadow on the landscape of the world. To men it was a dense and awful mystery; to him it was a momentary clouding of the sun, powerless to destroy or even to obscure. When he spoke of it, his voice had no deeper note than when he spoke of the toils and sorrows of the human state; his tones were far less grave than when he spoke of the sins that imperiled the soul. Being what he was, his resurrection was inevitable; every word and deed predicted it.

[*Zion's Herald.*]

We have given the Master so often the title, the "man of sorrows," that we have come to think of him as the suffering Saviour only. He deserves another title. He is the man for all sorrowing souls, he is the man for sorrows. We flee to some source of help in all our distresses; we seek to bring relief to others in their troubles. There is one supreme helper for us all; it is the living Christ. Jesus is the man for those who suffer now, because he went through the whole depth and range of sorrow during the sinless years that he lived on earth. There is no experience that can come to us that did not in some way come to him. Therefore he can bring us his comfort. He, too, has passed along our sorrowful way. Thus through his sorrows he became the perfect consoler. It is thus, also, that we are made ready for the ministry of consolation. Only when we have gone the Master's way can we help others with the Master's comfort. This is a hidden grace and a reserved benefit in all suffering. Comforted in our affliction, we know how to comfort those that are in sorrow by the very help that came to us. Jesus makes all his disciples also men for sorrow, ready with comfort.

[Rev. Edward S. Lewis is *Western Christian Advocate.*]

God chose His people Israel and inspired them. Out of their providential history came the record of the progressive manifestations of God to them and to the world. Rudimentary at first, and complicated with human ignorance and folly, it shone brighter and brighter through prophets and sages and warriors and poets and psalmists and patriots and martyrs, until it culminated in the supreme revelation, which was Christ himself, the Son of God and the light of the world; for him and in him and by him were all the pre-

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ceding revelations. The traditions fade in his light. Literalism is shunned as poison, for "the letter killeth, but the Spirit giveth life." The crudities of the earlier religious expression become clear as they are subordinated to the Master's perfect precepts. The frank recognition of the human element in the Bible renders the divine element luminous and resistless. When Christ is thus honored the theology that bears his name bears his character also. "No other honor could the witnessing Scriptures ask than this, that they be permitted to point to him who was born, that he might bear witness to the truth, and say, 'Hear ye him.'"

[*Congregationalist and Christian World.*]

There are not wanting tokens that business is to be less a matter of getting rich than of social service; that men who merely try to get money will not be in good repute tomorrow; that new standards of honesty and equity are being advanced and that business is to be transformed by sacrificial suggestions. There are sound reasons for believing that people are growing tired of living and thinking simply in terms of matter and force: the life of the spirit is coming into its own again; faith is assuming anew an empire which it had never really lost; attitudes of mind which are in reality deeply religious, characterize the best and most searching thought of the time. There are many signs that the world is beginning to weary of the sheer and crushing weight of armament; that we are beginning to count the cost of hostility; that policies of national exclusiveness are being discredited; that there is some day to be a truer fellowship of the nations; that suspicion and envy and isolation are not to be finally supreme, as between nations, any more than they are to be supreme as between individuals.

[*Universalist Leader.*]

We may say with absolute certainty that no sinful, evil-minded person was ever truly happy. We may also say with equal certainty that no pure-hearted, holy person was ever really unhappy. Hell itself could not engulf one single saint, nor heaven absorb a single soul of devilish desire. We speak in a figure, but the truth is final. The appeal of Christendom is still largely a mass of false promises and illusions. Certain things cannot be. He who promises another soul that joy and peace and happiness and heaven are to be had in any other way than by holiness of heart, is more than a blunderer. He is also a false prophet who will leave in outer darkness and doubt and distress those who follow him.

[J. Y. Montague in *Standard.*]

The right motive is found in a willingness to do God's will and to know His doctrines. This presupposes an open-mindedness to do and to be the thing required by the truth when it is discovered. Not simply one who hears and gives intellectual assent, but one who gives the truth new birth in thought and word and deed of godliness in character,—"eternal plasticity to the touch of God." Only in proportion as there is an intellectual grasp, as well as heart appreciation of basal truths, will the most precious and durable materials be used in building the superstructure of character.

[*Christian Register.*]

Instead of something fixed eternally, instead of truth revealed in its totality, truth is ever unfolding, and it is allowed that it ever will unfold for the upward looker. It is an essentially new fundamental principle. It is growth, and that every one has got to come to if he would save his soul. Salvation no longer consists in being transferred from one world to another, from a work world to a world of shiftless rest, without responsibility or care, but consists in a will to do the right and obey the true.

SPECIAL ANNOUNCEMENTS.

FROM THE PUBLISHER OF MRS. EDDY'S WORKS.

THE CHRISTIAN SCIENCE TEXT-BOOK, "SCIENCE AND HEALTH WITH KEY TO THE SCRIPTURES."

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

The new volume, "Poems by Mary Baker Eddy," is now on sale. Specially bound; 79 pages.

In accordance with instructions given by Mrs. Eddy to her publisher on Sept. 13, 1910, an edition of "Rudimental Divine Science," printed in the New York point system of type for the blind, has been prepared and is now on sale. Price, prepaid, single copy 50 cents; six or more copies to one address, 40 cents each.

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

FROM THE EDITOR.

All manuscripts submitted for publication in the *Sentinel, Journal,* and *Herald,* whether articles, poems, or testimonies, and all correspondence relating thereto, should be addressed to the EDITOR, and not to individuals.

FROM THE SOCIETY.

The following reprints are published in Swedish: "Hvad Ar Bön?" "Lagens Välde," "Det Ondas Natur," "Helvete och Himmel," "Människans Gemenskap Med Gud," "Verklighet," "Det Ar En Ström," "Förklaring Af Kristligt Helande," "Den Yppersta Egenskapen I Christian Science," "Underverken," "Det Ondas Ofvervinnande," "Var Väktare," "Riklig Tillgang," "Kristendom Och Vetenskap." Ten copies to one address, prepaid, 10 cents; one hundred copies to one address, 75 cents; five hundred copies to one address, $3.00; one thousand copies to one address, $5.00.

Two of our Leader's poems, "Shepherd, show me how to go," and "Love," set to music by Frederic W. Root, are now on sale by the Society. For description and price see advertisement on inside back cover page of *Sentinel.*

A new photogravure reproduction of The Mother Church edifices and the Publishing House, with the new parkway in the foreground, has just been made, and is now on sale. The size of the new picture, nine by fourteen inches inside of mat, which is about half that of the larger one, specially adapts it to framing for the home. Price, single copy $1.00, six copies $5.00, twelve copies $9.50.

FROM THE CLERK OF THE MOTHER CHURCH.

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

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

FROM THE CHURCH TREASURER.

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

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THE CHRISTIAN SCIENCE PUBLISHING SOCIETY

The Christian Science Journal

Published Monthly.

Founded April, 1883, by Mary Baker Eddy, Discoverer and Founder of Christian Science, and author of the Christian Science Text-book, "Science and Health with Key to the Scriptures."

This monthly magazine is the official organ of The First Church of Christ, Scientist, in Boston, Mass. In addition to articles, lectures, and testimonies not published elsewhere, it contains a complete list of Christian Science practitioners, and a directory of Christian Science Churches, Societies, and Reading Rooms.

SUBSCRIPTION PRICE, PAYABLE IN ADVANCE, POSTPAID: For the United States, Canada, Mexico, and Cuba, single copy, one year, $2; six months, $1.20. SALE PRICE: Single copy, 20 cents. In all other countries add 40 cents postage for each annual subscription. SALE PRICE: Single copy, 25 cents.

BOUND VOLUMES: Current and past year, cloth, $2.50; half calf or half morocco, $3. On earlier volumes write for prices.

The Christian Science Monitor

Published every afternoon, except Sunday.

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

SUBSCRIPTION PRICE, PAYABLE IN ADVANCE, POSTPAID: For the United States (except in the Boston Postal District), Canada, Mexico, and Cuba, $5 a year, $3 for six months. In all other countries additional postage at the rate of $3 yearly is required. When delivered by carrier through a local news-dealer, 12 cents a week, payable to the news-dealer. In the Boston Postal District, by mail, $7.25 a year. One hundred copies, $1.25; foreign postage additional.

The Christian Science Quarterly

Published January, April, July, and October.

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

TERMS OF SUBSCRIPTION AND SALE: In the United States, Canada, Mexico, and Cuba, 50 cents annually; single copy, 15 cents; 50 copies or more to one address, 12½ cents, each. In all other countries, 60 cents annually; single copy, 18 cents; 50 copies or more, 15 cents, each.

Subscriptions not accepted for less than one year. Subscriptions begin with current quarter unless otherwise designated, and terminate with the last of the month named on wrapper.

Der Herold der Christian Science

Published Monthly.

A magazine printed in German. It contains original and translated articles bearing upon Christian Science, testimonies of healing, also the Lesson-Sermons which are read at the Sunday services in all the Christian Science Churches. Improved and enlarged in 1910.

SUBSCRIPTION PRICE, PAYABLE IN ADVANCE, POSTPAID: For the United States, Canada, Mexico, and Cuba, $1 a year, 60 cents for six months. In all other countries, $1.25 a year, 75 cents for six months.

SALE PRICE, POSTPAID: Single copy, 10 cents; 12 copies, ONE ADDRESS, $1. Foreign rate, single copy, 12 cents; 12 copies, ONE ADDRESS, $1.25.

PAMPHLETS AND REPRINTS

CHRISTIAN SCIENCE: ITS RELIGIOUS PHILOSOPHY. By HON. CLARENCE A. BUSKIRK.

CAUSATION: VIEWED IN THE LIGHT OF CHRISTIAN SCIENCE. By FREDERICK DIXON.

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

CHRISTIAN SCIENCE: A REASONABLE AND RATIONAL VIEW OF ALL THINGS. By FRANCIS J. FLEGO, M.D.

CHRISTIAN SCIENCE: THE RELIGION OF THE BIBLE. By JUDGE SEPTIMUS J. HANNA.

CHRISTIAN SCIENCE: HUMANITY'S HELPER. By PROF. HERMANN S. HERING. Also printed in Dutch.

ANSWERS TO QUESTIONS CONCERNING CHRISTIAN SCIENCE. By EDWARD A. KIMBALL. Also printed in German.

CHRISTIAN SCIENCE: ITS ADVANTAGE TO MANKIND. By EDWARD A. KIMBALL. A London lecture. Also printed in French.

CHRISTIAN SCIENCE: MAN'S DOMINION OVER EVIL. By EDWARD A. KIMBALL. A Harvard University lecture.

CHRISTIAN SCIENCE: ITS DIVINE AUTHORITY. By BLISS KNAPP.

CHRISTIAN SCIENCE: DEMONSTRABLE RELIGION. By FRANK H. LEONARD.

CHRISTIAN SCIENCE: A RELIGION OF PROGRESS. By WILLIAM D. MCCRACKAN. Also printed in German and in Swedish.

CHRISTIAN SCIENCE: OR, DELIVERANCE FROM EVIL. By REV. WILLIAM P. MCKENZIE. Also printed in French and in Dutch.

CHRISTIAN SCIENCE: THE CHRISTIANITY OF JESUS. By MRS. SUE HARPER MIMS. Also printed in Swedish.

CHRISTIAN SCIENCE IS SCIENTIFIC CHRISTIANITY. By REV. ARTHUR R. VOSBURGH.

CHRISTIAN SCIENCE: ITS PRINCIPLE AND METHOD. By BICKNELL YOUNG. Also printed in German.

THE LOS ANGELES CASE. Testimonials given in Court as to the healing efficacy of Christian Science.

THE CHRISTIAN SCIENCE CHURCH. Its organization and polity. By CAROL NORTON.

SEEKING AND FINDING.
PRAYER AND HEALING.
PRAYER AND CONFIDENCE. Printed in German only.
THE DIVINE NATURE.
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CHRISTIAN SCIENCE SENTINEL

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

Vol. XIII. No. 36.

BOSTON, MAY 6, 1911

CONTENTS OF THIS NUMBER

ITEMS OF INTEREST. Brief Mention of Important Events 702
THE MINISTRY OF HEALING. Robert Nall. 703
INDIVIDUAL APPROPRIATION. Violet Ket Seymer. 704
THE DIVINE PRESENCE. Henry Leighton Upton. 704
"REMEMBER THE SABBATH DAY." Bessie Byrne. 705
NO GOOD THING WITHHELD. Abbie Crandall Bachmann. 706
THE TRUTH UNVEILED. . . J. Louise Carter. 706
BY LOVE ALONE. (Poem.) Warwick James Price. 706
SELECTED ARTICLES. 707
EDITORIAL.
The Kingdom Within. 710
The Derelict. 710
Plenitude vs. Poverty. 711
AMONG THE CHURCHES.
Hamilton, Mont. 711
Edmonton, Alta. 711
Mexico, Mo. 711
THE LECTURES.
Swansea, Wales. 712
Canton, Ohio. 712
Albuquerque, New Mexico. 712
TESTIMONIES OF HEALING. 713
UNITY. (Poem.) . . . . . Laura Geraghty. 717
FROM OUR EXCHANGES. 717



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



A NOBLE TYPE OF GOOD HEROIC WOMANHOOD

THE CHRISTIAN SCIENCE PUBLISHING SOCIETY
FALMOUTH AND ST PAUL STREETS — BOSTON MASS USA

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ITEMS OF INTEREST.

National.

Federal Judge Charles F. Wolverton has decided that the Southern Pacific and the Oregon & California Railway companies must forfeit to the United States government about two hundred thousand acres of land, which is valued at from forty to seventy-five million dollars. The case will probably be appealed. The court held that Congress intended that this should be sold to *bona fide* settlers in tracts of not more than one hundred and sixty acres to one individual and at a price not exceeding two dollars and fifty cents an acre. Although he decided in favor of the government, Judge Wolverton decided against the five thousand individual interveners in the case. He held that they had acquired no right whatever, either by settling on the land or by tendering the maximum sums specified by the law. The effect of this portion of the decision is that the lands cannot be procured by any individual until the President or Congress again opens them to entry.

Two years ago the government discovered that American phosphate lands were being largely exploited for the benefit of foreign users of this product, over half of the American production being exported; also that the public phosphate lands were rapidly passing into the hands of private owners. Large areas of lands underlain by phosphate rock in the recently discovered fields in the public-land states were immediately withdrawn, with a view to securing legislation which would prevent the exportation of the phosphate. Since then, through geologic investigations, new deposits of phosphate have been discovered. The area now standing withdrawn is over two and a half million acres, containing an aggregate of many hundred million tons of phosphate rock and having a very great potential value to the farming industry.

The New York subway deadlock has been broken by a formal offer of the Brooklyn Transit Company to build a five-borough rapid transit system. The offer submitted to the public service commission guarantees a competitive rapid transit system in Manhattan, the Bronx, Queens, and a part of Brooklyn. The total cost of building this system is estimated at one hundred and fifty-eight million five hundred thousand dollars, of which the city would be required to furnish eighty-three million five hundred thousand dollars and the Brooklyn Rapid seventy-five million dollars. The Brooklyn Rapid Transit offers to operate these lines in connection with its own on a basis under which both city and company are to deduct interest and sinking fund charges, after which the balance is to be divided, share and share alike.

Attorney-General Wickersham will appeal to the United States supreme court to sustain the so-called "cotton corner" counts in the government's indictment of James A. Patten, Eugene C. Scales, Frank B. Hayne, William P. Brown and Robert M. Thompson, charged with leading the May corner of 1910 on the New York Cotton Exchange. Judge Noyes in the circuit court for the southern district of New York sustained all the counts of the indictment except those charging a corner to fix the price of raw cotton. He condemned the practice unreservedly, but held that it did not come within the meaning of the law on which the indictments were based. The attorney-general's appeal is from that part of the decision.

The New York Senate has passed the Frawley Lill incorporating the Carnegie Corporation of New York, which is to engage in educational and charitable work, using the funds transferred by Andrew Carnegie. No official statement has been made as to which of Mr. Carnegie's many benefactions will come under this incorporation. As far as is known, the principal amounts which he has so far distributed reach a total of one hundred and eighty-three million two hundred and thirty-five thousand dollars.

The New York state statute giving an action for damages for the unauthorized use of a photograph of a citizen is a valid enactment so far as the supreme court of the United States is concerned, the court having halted the arguments in progress in a recent case because no federal question was involved. The case involved the constitutionality of the statute. The validity of the law had been upheld by the supreme court of New York and affirmed by the court of appeals.

With the resignation of Edward C Finney as chief law officer of the reclamation service, in effect May 1, and the succession of Philip P. Wells, counsel for the national conservation commission, practically all the officials of the interior department whose names figured prominently during the Ballinger-Pinchot investigation, now have severed their connection with the government service.

A resolution by Senator LaFollette, which passed the Senate, calls upon the secretary of the interior for information regarding coal lands in Alaska, and it is said to be designed to discover if favoritism has been shown to the Guggenheim interests in the territory.

During May and June the department of commerce and labor will prepare for enforcing the law which requires passenger-carrying vessels of the United States to be equipped with wireless, on and after July 1.

International.

The appointment of American delegates to the proposed opium conference at The Hague on July 1, has been communicated to the foreign office, but Great Britain has not yet made preparations for the conference, the government awaiting a reply to their acceptance of the invitation, which acceptance contained the condition that the governments participating should prepare for presentation at that time full data in respect to the production, consumption, and export in their respective countries of opium, cocaine, and morphine. Meantime the Anglo-Chinese negotiation for the immediate reduction and final extinction of the exportation of Indian opium to China are continuing at Pekin with good prospects of an early conclusion.

The fifty-million-dollar loan to China by a group of American financiers, negotiations for which have been going on for some time, was signed at Pekin on the 15th. Fifty million dollars in gold five per cent bonds will be issued to the banks at ninety-five. The major portion of the proceeds will be used for the establishment of a uniform currency system along the general lines of the scheme already formulated by the Chinese currency commission. Six months will be given to the banks to consider and approve the scheme before the bonds are issued. Some portion of the proceeds will go to the industrial development of Manchuria.

Some of the finest scenery of the Alps has just been closed to the automobile by the emphatic decision of the voters of the Grisons, the well-known canton in Switzerland. The attempts to gain full admission to the Grisons met with defeat on two previous occasions, in 1906 and 1910, but last month the result was absolute prohibition. This popular vote was really called up by the attempt to give authority to the federal council to regulate the traffic in the confederation, which was in fact a plan for securing the free admission of the automobile to all the cantons.

The German government has laid before the Diet a bill appropriating $65,750,000 for building secondary railways, double-tracking some of the existing roads, continuing the electrification of the lines between Magdeburg, Halle, and Leipsic, beginning the electrification of the lines in the Silesian mountains, and providing new rolling stock.

Prof. Ernst Sellin, the Austrian Egyptologist, reports the discovery of the ancient palace of Herod the Great on the plain of the lower Jordan, near the road from Jerusalem to Jericho. The foundations are in a complete state of preservation, and Professor Sellin says the palace might easily be reconstructed after the original architecture.

Two important questions have just been submitted to the judgment of the Australian people. The commonwealth government is asking for an extension of powers, in order that it may be in a position to control monopolies, regulate trade and commerce, and exercise jurisdiction over the whole domain of industry.

The decree of separation of church and state in Portugal, which was published April 21, was received in general quietly. It is estimated that confiscation will bring to the government more than thirty million dollars.

Industrial and Commercial.

Immense catches of shad along the Atlantic coast this year are attributed by the bureau of fisheries to the fact that in the past few years the bureau has planted between one hundred and one hundred and twenty-five million shad eggs yearly in the coast waters. Ten years ago the shad had been so depleted that it was feared there never again would be any big catches like those of the "old days."

Shipment of apples from the United States to Europe for the season of 1910–1911 has ceased. The total number of barrels of apples sent from Boston to various European ports since last August was 493,806, and the total from Atlantic ports, including New York, Boston, Portland, Montreal, Halifax, and St John, was 1,639,125 barrels.

The forest acreage in the United States is placed at 545,000,000 acres, or 29 per cent of a total land area of 1,903,423,360 acres. The unreserved and private-owned acreage is 442,000,000, or 81.1 per cent; national forest reserves, 100,000,000 acres, or 18.35 per cent; state-owned, 3,000,000 acres, or .055 per cent.

The world owes the United States four hundred and forty-one million dollars for food, clothing, and raw materials sold abroad. Only once has the balance of trade been higher in favor of this country, according to government figures. That was in 1908, when it was more than five hundred and fifty million dollars.

Passing from the management of the New York Central railroad, to which it is leased, on July 1, the Boston & Albany will be operated thereafter in connection with the New York, New Haven & Hartford system.

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CHRISTIAN SCIENCE SENTINEL

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

THE MINISTRY OF HEALING.

ROBERT NALL.

WHAT are the qualifications required for healing the sick? This is a perennial question, one that every student of Christian Science has asked at some time or other, and it will not be difficult to answer if considered from the only true view-point. In nothing was Mrs. Eddy more emphatic than in teaching that here personal sense must be lost sight of. Study the whole chapter, for instance, on Christian Science Practice in Science and Health. It is, to use the author's own words, "aflame with divine Love" (p. 367), which heals. Among the first things that she herself learned was that her own prayers failed to heal her, and it was not, as she relates, until the spiritual sense was discerned that she found relief. This is the A. B. C. of Christian Science healing—this apprehension of the all-important fact that it is not human might nor human power that can accomplish the task, but the "living, palpitating presence of Christ, Truth" (*Ibid.*, p. 351). This is part of the great lesson which needs to be learned. Every beneficiary of Christian Science wants to engage in this ministry of healing. It is divine work. It appeals to us because of its intrinsic worth, because it is the reflection of Love which enriches the giver and receiver alike. And it is the high privilege of all to engage in it.

If we see difficulties in the way, they are self-created: therefore they can be overcome by a greater fidelity to Truth. We know, as we have grown in the knowledge of the faith that we hold, that all truth must have its source in the one infinite intelligence, and that it is this truth alone which heals. When we are unable to apprehend this, we may be letting material concepts, the beliefs in the physical, obstruct the entrance of spiritual light. We may be raising self-constructed barriers, thus hindering our progress toward that condition of emancipation from erroneous thought without which we cannot be channels for divine Love to do its work. We are to know ourselves as spiritual; to know that the basis of all healing is spiritual; that Mind is All.

Mankind owe a wealth of gratitude to Mrs. Eddy for the magnificent optimism, based upon her clear spiritual understanding, which enabled her to declare that "Mind transcends all other power, and will ultimately supersede all other means in healing" (*Ibid.*, p. 483). Jesus knew this, and healed accordingly. He taught his immediate followers, and they did the work that he did, never permitting doubt or fear to overshadow their strong faith in God as the healer. Thought goes back with a sigh of profound regret that this primitive faith, which has been restored to us now, was not retained in the earlier days, but we are learning a lesson from the errors of the past. In a recently published volume, forming one of a foreign missionary series, the author, referring to the early days of Christianity, says, "These passing years saw the gradual disappearance of the miraculous gifts which the church formerly enjoyed. She exchanged power with God for power with men. It is by no means certain that the ministry of healing would not have persisted along with the ministry of preaching, had the church remained loyal to her first love and allowed nothing whatever to come between her and her Lord."

Christian Science teaches us to have no doubt whatever on this matter. The power to heal has always been the same. The "mighty works" done in the time of Jesus might have been done all down the centuries. It is impossible to postulate as an absent God the God revealed in the Scriptures and known to every earnest seeking heart. It is our God, the one infinite Mind, present always and everywhere, that is the power which now heals and purifies and regenerates. Our privilege is to bring ourselves into harmony with this power. Is this supernatural? Is it not a gift possessed by all who, while seeking to exercise and overcome the sense of self-righteousness, are reflecting in a measure the divine nature?

To be successful, we must reverse what the historic church did; we must exchange the so-called power with men for power with God. We must seek daily to increase our treasure of spirituality. In proportion as we are spiritually enriched, we shall be able to help others; but we need to strip ourselves of much that is now an encumbrance, weights that hinder, before we can see our fellow-man as perfect,—as the immortal idea of God. On that basis alone can we help ourselves and others. In what are we trusting? On what do we rest our faith? What is our conception of God? How far are we seeking to measure up to the perfect standard set before us by Christ Jesus in the Gospels? How far have we set ourselves to think spiritually?

We all hear much about "thinking imperially"—letting the vision be broadened so that it will embrace humanity as a whole, and thus sow the seeds of that bond of brotherhood which is to encircle the world. But there is a wider, deeper, more exalting vision than this, one that is the inherent right of every child of God. It is the vision that sees the power that is "nearer than hands or feet," a vision that is not blurred or obscured, but that sees truth in the purest light and knows the illusoriness of all that comes under the category of error. The very simplicity of the knowledge given in the statements of Christian Science is sometimes overlooked. The childlike faith accepts without demur the premises upon which this knowledge is based, and thereby grows more rapidly in the power to live and serve aright. In this respect human opinions obstruct. They are powerless. Our faith must rise above the fleeting, transitory speculations of mortal mind. When we are relying upon the one Mind only, conscious that to trust in matter is to fail, we shall find that our ministry has entered upon that spiritual avenue along which alone it will achieve success.

The preparation for that ministry is as sacred as the ministry itself, and this sacredness involves many calls. There is gratitude for blessings received, the outpouring of praise for redemption from an entirely erroneous concept of God and His universe, including man, and for the joy and gladness of experiencing what it means to manifest the beauty of holiness. We are called upon to rejoice that we are privileged to dwell in the spirit of gratitude. There is the hungering and thirsting after righteousness, that har-

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mony of thought and rectitude of deed which find their most beautiful expression in trying to live up to the standard of the golden rule. There is the daily task—how delightful it is!—of studying the words of Life and penetrating deeper and deeper into the mine of wealth embedded there and extracting the precious spiritual ore; thereby we so familiarize ourselves with the verities of being, so grow in the capacity to discern truth, that the unreality and the errors of mortal sense, sin, sickness, and death, will be easily detected.

Jesus "went about doing good;" therefore the great modern philosopher who declared that the ideal of Christian morality was negative rather than positive, passive rather than active, entirely misread the Master's life and teaching. His three commands, to be perfect, to preach the gospel, and to heal the sick, are as imperative today as when given. Does not sonship as defined by St. John, "Beloved, now are we the sons of God," mean loyal service? And does not service involve obedience? And obedience will cause us to cultivate the "seeing eye and the hearing ear," the constant looking for our true birthright in the spiritual, the cultivation of that deep sense of responsibility which should be a divine impulsion toward all that is good, and which will more and more fit us to manifest truth in healing works.

All this means that there is no special endowment of the healing gift. Nor is it miraculous; it is the operation of divine Principle. And every Christian Scientist has the opportunity of being a coworker with Christ, Truth, in the highest of all service, the purifying, uplifting, and regenerating of mankind. When we are intelligent enough to live in unison with the thought that proceeds from the divine Mind, we shall know that man's true vocation is to let his light shine with the brightness of the Father's image seeking to do the works that our Master did, and therefore fulfilling the will of God.

INDIVIDUAL APPROPRIATION.

VIOLET KER SEYMER.

THE injunction in Hebrews, that we "lay hold upon the hope set before us," implies the necessity for mentally grasping, appropriating, and applying those blessings which the one Spirit is constantly revealing to the pure in heart and to the needy. While revelation itself is divine, the appropriation of it must needs be humanly individual and constantly progressive. In the early centuries of the Christian era, wonders were wrought in the name of God through His enlightened witnesses. Later on, notwithstanding the fact that Truth had lost none of its potency, the works diminished because the individual appropriation of spiritual facts had practically given way to materialism and ecclesiasticism. The reason and the remedy for this falling-off is indicated in the experience of Christian Scientists, who one and all find, sooner or later, that each must work out his own salvation and exchange an attitude of passive acceptance of the truth for one of active and earnest demonstration.

Divine Mind is ceaselessly imparting blessings, and humanity is waking up to receive them in proportion as it takes to heart Mrs. Eddy's statement that "the Scriptures require more than a simple admission and feeble acceptance of the truths they present" (Miscellaneous Writings, p. 197). Suppose a person were struggling in the midst of turbulent waters and a life-belt with a rope attached were thrown out: the drowning man could not be hauled ashore unless he did his part in tenaciously keeping hold of the belt. He would gain nothing by arguing that the waves were very big, or the land a long way off. So, too, the one to whom the ministrations of Christian Science are offered must cease to argue against his own interests, and hold faithfully to the truth, or as much as he apprehends of it, in order that progressive demonstrations may be made and his individual heaven attained.

In his interpretation of the vision Daniel exposes the supposititious boast of error which claims to "speak great words against the most High" which "shall wear out the saints of the most High." Evil is but an argument, whereas true thoughts are substance, having divine Mind as their authority. Seeming threats, masquerading as medical laws, hereditary traits, and other forms of discordant beliefs, are vain falsities, fit only to be disbelieved. On the other hand, every divine promise is sustained by the one Mind whence emanates it. Possibly the forty days in the wilderness may have seemed long to Jesus, yet one after the other every false argument was silenced, and finally "angels came and ministered unto him." These divine thoughts were present all the time; indeed, they alone were truly present from first to last, since God is All-in-all. Truth imparts to each faithful witness its own vigorous tenacity, and therefore persistence and scientific perseverance on the human side are bound to win the day. Since Truth cannot possibly give way to delusion, then delusion must give way before Truth and to that individual who is trusting to his declaration of Truth.

Christian Science shows its students how to be God's witnesses and how to silence every thought and supposititious argument that does not bear the stamp of Truth, or bring with it a sense of peace and security. Since spiritual sense, our link with the invisible, emanates from the one infinite Spirit, it is divinely sustained and can know neither weariness, sorrow, nor discouragement. It is by remembering to "lay hold on eternal life" as tenaciously as Peter clung to his Saviour when he felt himself sinking, that every man will find himself healed, regenerated, and fitted for the active, spiritual ministry which is the preliminary to heaven. All who do their share in turning again and again from the seeming darkness to the eternal light will find that "man then appropriates those things which eye hath not seen, nor ear heard" (Science and Health, p. 459), and in this spiritual endeavor it will always be found that vigorous appropriation leads to practical demonstration. Genuine prayer is aptly described by Richard Chenevix Trench in these words:—

> That man is praying who doth press with might
> Out of his darkness into God's own light.

THE DIVINE PRESENCE.

HENRY LEIGHTON UPTON.

THE writer's boyhood days were passed on an island, and one of his amusements was to go to the seashore to watch the little fishes as they darted to and fro in the pools that were left by the outgoing tide. The water was their native element; it was around, about, and above them. Its presence determined their very existence, and on the nutriment obtained from it they seemed to subsist. Try as hard as they could, it was impossible for them to escape from the presence of the water. To them it was everywhere. Recently I witnessed the flight of an aviator as he was trying for altitude at the close of a clear autumnal day, just as the sun was sinking to rest. His biplane was bathed in the golden sunlight at a height of nearly a mile, and he seemed but a speck against the clear blue sky. The cool air of the fast-approaching evening surrounded him entirely, and supported and sustained him in his flight. He could not sail out of the atmosphere even if he so desired, for it was boundless, endless, unlimited.

The foregoing brought vividly to consciousness the vital truth, taught in Christian Science, that God, divine Love, is everywhere present and the only real presence. As the fishes were inclosed on all sides by the water, or the aviator encompassed by the air, so man lives forever in the presence of divine Love. The Scriptures are full of proofs that the

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upright shall dwell in His presence. When Moses was commanded by God to bring up the children of Israel out of the house of bondage, he felt his own human weakness, and looked outside of himself for help. To his inquiry of the Lord whom He would send with him, the Almighty replied, "My presence shall go with thee, and I will give thee rest." The assurance of this governing, sustaining, guiding, and guarding influence of the divine presence gave Moses the strength, ability, and courage to lead his people out of Egypt and into the promised land.

The same divine presence that was with Moses accompanied Jacob on his journey toward Haran, and when he "awaked out of his sleep," he realized this presence and exclaimed, "Surely the Lord is in this place; and I knew it not." David in his conflict with the Goliath of materiality must have had a clear sense of the unseen divine presence, for "the sweet singer of Israel" voices the omnipresence of divine power throughout the psalms. He declares that there is no place where God is not, that it is impossible to get out of His presence, whether one be in heaven or in hell, "in the uttermost parts of the sea" or in darkness. The Hebrew captives were saved from the fiery furnace, and Daniel was delivered from the lions' den, by their confidence in God as all powerful and ever present.

The consciousness of God "as the All-in-all, forever near" (Science and Health, p. 596), which Jesus had, was his support during the temptation in the wilderness, his stay in the ordeals of Gethsemane and on Calvary; it enabled him to raise his own body from the grave, and finally to overcome every phase of error and ascend to his Father. In his ministry on earth his understanding of the all-presence of God and the utter nothingness of everything unlike Him, was the only agency which he used to heal the sick, reform the sinner, and raise the dead. Paul expressed the idea of a God at hand when he said that "in him [God] we live, and move, and have our being;" and he proved this truth by saving himself and those with him from the shipwrecked vessel at Melita, and later, after he had reached the shore, by annulling the sting of a poisonous viper. At another time, Paul and Silas were in prison, and as they prayed and sang praises unto God there came such an influx of the divine presence into their consciousness that the very foundations of error were shaken "and every one's bands were loosed;" for even the keeper of the prison awoke out of his sleep and called for light, that he too might be saved. St. John saw so clearly that God is the only presence, that he rose above material sense and beheld a new heaven and a new earth, in which there was no sin, disease, or death, but only the consciousness of infinite good.

For nearly half a century Mrs. Eddy, the Discoverer and Founder of Christian Science, has declared to a sin-sick and suffering humanity that the promises in the Bible which tell us that God is a God at hand are applicable and available for man's every need, now and forever, here and everywhere. She does not "limit in any direction of thought the omnipresence and omnipotence of God" (*Ibid.*, p. 445). She adds that all evil beliefs are "cast out by the divine Mind which heals disease." What is it that seems to shut out material man from the presence of God? The false testimony of a false material sense. But false testimony is no testimony, and the material senses can take no cognizance of God or spiritual man. No matter what the evidence is before the corporeal senses, the fact remains in Science that man, the real man, the only man, "reflects the beatific presence, illuming the universe with light" (*Ibid.*, p. 266). That Christian Scientists are able to grasp and to prove this eternal fact is evident by the sick that are healed and the sinners that are reformed. The happy, contented, and fruitful lives of genuine Christian Scientists show that they have realized, in a measure, what is meant by the Scripture: "Thou wilt show me the path of life: in thy presence is fulness of joy; at thy right hand there are pleasures for evermore."

"REMEMBER THE SABBATH DAY."

BESSIE BYRNE.

A STUDY of the fourth commandment shows the necessity for something more than a literal interpretation of the Decalogue. If we seek no deeper meaning, the fourth commandment is merely a law to be observed every seventh day, instead of what every Christian Scientist knows it to be, the word of Truth that directs each step of the way out of the house of bondage into the promised land.

The difference between the literal and the spiritual interpretation of this commandment hinges upon the distinction between a material and a scientific sense of time. Mrs. Eddy tells us that "Mind measures time according to the good that is unfolded. This unfolding is God's day" (Science and Health, p. 584). In the light of this spiritual interpretation, we see that each brighter realization of Truth is the dawning of a new day in our consciousness, a clearer demonstration of the Sabbath day, God's perfect day. This divine state of consciousness has been freely given by God, but it is our place to "keep it holy," with unselfishness consecrating it to divine Mind, with unceasing watchfulness keeping it clear from worldly aims and the false testimony of the physical senses. When we realize that God's commands not only can be obeyed, but that they cannot be disobeyed, by God's child, the power of this commandment reveals the falsity of every sense of discord, sin, or sickness that would seek to desecrate this holy place, the spiritual idea that God has blessed and hallowed.

If we but let it, the inspiration of this commandment becomes a guardian angel of the time set aside for Christian Science study and work. The material day may be full of duties and plans that try to intrude, trifles distracting and people annoying, but Christian Science study brings us into God's day, wherein "thou shalt not do any work" and all the surrounding conditions shall be in harmony with the truth that is being unfolded. "Shall," according to Webster, "indicates a duty or necessity whose obligation is derived from the person speaking," and in this case, since the speaker is the infinite, omnipotent God, from whom comes the necessity of man's obeying, that obedience must be absolute and inevitable. Realizing this brings a certain sense of His power with us and His peace round about us. This angel will protect us from incidental disturbances, and bear us up lest we dash our feet against the stones of impatience and irritation when interruptions seem necessary.

If the Christian Scientist is obeying this commandment, he is also obeying our dear Leader's counsel "to defend himself daily against aggressive mental suggestion, and not be made to forget nor to neglect his duty to God, to his Leader, and to mankind" (Manual, Art. VIII, Sec. 6). The one who is remembering to keep holy his highest sense of Truth, is always controlled by Truth. He knows there is no other motive to govern his action, no other thought to form his being, than that motive and that thought which divine Mind has inspired in him. This realization so completely and positively fills his consciousness that there is no opportunity for the negative sense of forgetfulness or neglect to mislead him. This active remembering keeps him always on the right side, alert and prepared, and accomplishes those works by which he shall be judged and justified.

The Sabbath day is to be kept holy—whole and complete. This sense of wholeness brings with it the idea of parts joined harmoniously, making a perfect whole. To keep each revelation of Truth intact, then, it is necessary for each part of that revelation to have its accomplishment in our lives. What these parts are and how indispensable they are to each other, is shown by Mrs. Eddy when she says, "Immortal and divine Mind presents the idea of God: *first*, in light; *second*, in reflection; *third*, in spiritual and immortal forms of beauty and goodness" (Science and Health, p. 503). Each divine idea must pass through these

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three stages of unfoldment before it is completely realized. In this making of the holy day, man's place is clearly defined. He has the blessed assurance that God has eternally declared light. This is no part of man's work. Nothing he might do could change or affect it; it is the gift of God. There is no doubt that this gift is always bestowed on everybody. It is for man to be loving enough and pure enough and faithful enough to reflect this heavenly glory, and, lo! the things of God are revealed all about him; Love is manifested, Truth is established, Life is eternal,—the kingdom of God is come.

When the individual sees in any true sense the mighty work that Christian Science is doing, and the splendor of the spiritual ideas it is revealing close at hand, he awakes to the reality of being and strives to reflect in his own life this light divine. Every Christian Scientist knows it is the purpose of God to illumine His works in the sight of all His children, and so, as we are guided by the divine Mind, we have the power to praise God truly in showing forth His marvelous works.

NO GOOD THING WITHHELD.

ABBIE CRANDALL BACHMANN.

Not long ago, in trying to become conscious of the oneness and allness of God and the nothingness of the claim of error for a friend, my eyes rested on this sentence in Science and Health (p. 481): "The forbidden fruit of knowledge, against which wisdom warns man, is the testimony of error, declaring existence to be at the mercy of death." The thought immediately came to me that this testimony of error was simply our declaration of the physical pains and pleasures as something; the voicing of our discords, while wisdom commands us to voice the truth, and the truth makes us free. In the beginning of our journey from sense to Soul our first lessons teach us how to "silence the witness" (*Ibid.*, p. 417), and this destroys the evidence. This seems hard to do at first, for we seem to enjoy voicing our pains; yet every time we indulge this false sense we are partaking of the knowledge which is forbidden.

My experience with this forbidden fruit was truly a fulfilment of Scripture, for everything material to which I clung fell to pieces. I have been learning that as the understanding of Truth has unfolded in my consciousness, no good thing is denied God's idea, and we do reap the fruits of right thinking; a scientific knowledge does produce its own fruits, which are health, happiness, contentment, and harmonious action. There is nothing to forbid the knowledge of right understanding, which brings us abundant fruit in every walk in life. We find that much which we have learned in material ways only leads into bondage. Those of us who are honestly and earnestly striving to press toward the mark are willing to let go of false beliefs and to stop voicing false testimony, for we have learned that we reap as we sow.

No right doing is without its sure reward; and we find in the knowledge and understanding of Truth there is no forbidden fruit. It may be well to state right here some of the fruits which the understanding of Truth has given me. A daughter eighteen years of age has been restored to me, of whom I had not had the care since she was two years old and whom I had not been permitted to see for over eight years. Through the right application of this understanding, she was led to Christian Science without my knowledge, until she had been a regular attendant at the Sunday School for over a year. The footsteps which led up to our reunion are unexplainable.

This is only one of the many tangles which the truth as taught in our dear text-book has unraveled in my life, and I cannot help loving our dear Leader, whose teachings have enabled me to realize more of good than I ever dared to hope for. As we grow in Christian Science, we begin to realize that sense testimony has no time, no place, no way to express its false claims, for the Christ-idea cannot recognize or even take any cognizance of false suggestions. These are strangers to immortal Mind; but by persistent declaration of the allness of good we reach and enjoy the true fruit, which is not forbidden, the fruit of Spirit with its "love, joy, and peace."

THE TRUTH UNVEILED.

J. LOUISE CARTER.

One of the benefits which come to us through the understanding of Christian Science is the removal of the veil which in former times seemed to be over the Scriptures. A striking illustration of this is seen in regard to the Revelation of St. John. Before the spiritual meaning of this Scripture was unfolded in Science and Health, by Mrs. Eddy, it was seldom discussed or even read by most Christian people, while it was often remarked that no one pretended to understand St. John's vision; but today, through the spiritual interpretation gained in the study and demonstration of Christian Science, it is becoming one of the most helpful books of the Bible.

Some time ago, these words from Revelation arrested the writer's attention: "And I beheld, and lo a black horse: and he that sat on him had a pair of balances in his hand. And I heard a voice in the midst of the four beasts say, A measure of wheat for a penny, and three measures of barley for a penny; and see thou hurt not the oil and the wine." At first this passage seemed difficult to understand, but closer study and reflection brought out its spiritual signification. The balances which were to measure so much wheat for a penny, and so much barley for a penny, clearly indicated divine justice, but what did the oil and wine signify? In the parable of the good Samaritan, oil was poured on the wounds of him who had fallen among thieves, even as Mary Magdalene, in gratitude, poured oil upon the Master's feet.

Our revered Leader writes in Science and Health (p. 367) of the "oil of gladness," and further defines it as "consecration; charity; gentleness" (p. 592). She also writes of wine as symbolizing the "inspiration of Love" (*Ibid.*, p. 35). Clearly, then, one lesson to be gained from this reference is, that in our efforts to be just, we must not forget to be kind and loving.

[Written for the *Sentinel*.]

BY LOVE ALONE.

WARWICK JAMES PRICE.

Crouched in the roadside dust, which powdered white
The sorry rags that witnessed to his want,
The mendicant mouthed prayers for passing alms.
One, piteous, dropped an anna on his palm,
And, "Winds blow soft on thee!" the beggar whined.
Another, scornful in self-righteous pride,
Drew close his garment as he glided by,
Then, two steps off, he felt the snarling shot:
"No jungle yields to satisfied content."

The West learns of the East, e'en since the time
The Master trod the lanes of Galilee;
And we today, in that pariah's words,
May learn a truth. For charity
Still tempers the harsh winds of worldly woe,
While that dark tangle, woven close by sense,
Where sin breeds sickness, with death's seal o'er all,
Was never conquered yet by mortal might,
Though melting like the snow beneath the sun
Before the patient power which is of God.

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SELECTED ARTICLES.

[From *McCall's Magazine.*]

Christian Science accepts statements and makes declarations concerning God which are accepted and made by every other Christian religion, among which are the following: that God is the only creator; that God is Spirit; that God made man in His image and likeness; that God pronounced all that He made good; that God is all-power—omnipotence; that God is everywhere—omnipresence; that God is all-knowledge—omniscience.

Christian Science further says that the declaration that God is Mind, infinite and supreme—divine—is a necessary corollary to the statement of His omniscience, and that being all-knowledge and all-power, God is necessarily changeless; being Spirit, His creation is necessarily spiritual, hence man, made in His image and likeness, is spiritual, and that which is spiritual must be eternal. Christian Scientists quote what Jesus said, "And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent;" and from this they reason that the most important thing in the world, therefore, is to know God, and to know Him through the Christ.

It is claimed by Christian Scientists that their religion is without doctrine or dogma. It has but six religious tenets, the sixth being: "And we solemnly promise to watch, and pray for that Mind to be in us which was also in Christ Jesus; to do unto others as we would have them do unto us: and to be merciful, just, and pure" (Science and Health, p. 497). To the extent, therefore, that this tenet is carried out, and one has that Mind in him which was also in Christ Jesus—the divine Mind—he has a provable knowledge of God. Jesus laid the foundation of Christianity through his works, proving every statement that he made: and thus Christian Scientists believe that what are commonly referred to as the miracles of Jesus were, as a matter of fact, but the results of the application by him of his knowledge of the law of man's real being. In Science and Health Mrs. Eddy says (p. 476), "Jesus beheld in Science the perfect man, who appeared to him where sinning mortal man appears to mortals. In this perfect man the Saviour saw God's own likeness, and this correct view of man healed the sick. Thus Jesus taught that the kingdom of God is intact, universal, and that man is pure and holy."

They claim it to be obvious that this true concept of man and his relation to God dispels the idea that God created sin and sickness, and inflicted them upon His creatures, or that the all-powerful ruler of the universe could form a partnership with or employ such evil agents to help Him govern His universe. This does not mean that Christian Scientists simply ignore evils by closing their eyes to them, or attempt to dissipate them by the exercise of human will-power. Neither of such methods could, in their opinion, be efficacious. Christian Scientists believe in the unreality of sin and of its powerlessness, and this they think has the same effect upon the individual as has the truth about ghosts upon the superstitious. The believer in ghosts, passing a graveyard at night, does so with quaking limbs and crawling flesh. The next week, having learned the truth, he walks calmly on undismayed, and no longer makes his delusion real to himself, nor shivers with fear at it. The argument is that, in the same manner, one who cultivates in himself the Mind of Christ, thinks righteous thoughts, and the opportunity for sinful thoughts decreases as right ones take their place. In the proportion that he does this, envy, jealousy, anger, fear, hatred, malice, and revenge disappear from his consciousness.

Thus it is that Christian Science is for the individual, each one obeying the Scriptural injunction and working out his own salvation. In this lies, I think, the wonderful simplicity of the religion founded by Mrs. Eddy. Each loyal adherent being busily occupied in being and doing good himself, he has no time to criticize his neighbor or to preach or proselyte; "deeds not words" being the universal motto.

[William J. Bonnin in *Liverpool* (Eng.) *Courier.*]

Christian Science teaches us to strive to lift our vision above the evidence of the material senses out into the wide infinity of absolute truth, out from the narrow, relative view where evil seems so real, and so much would seem to contradict the omnipresence of love and good, into the understanding of God as All-in-all, and the consequent recognition of the unreality of anything unlike Him. And it is this knowledge of God which Christian Science shows to be the healing Christ, redeeming us from sin and saving us from evil; not, as our clerical critic would have his hearers believe, exempting one from the responsibility for wrong-doing on the ground that evil has no reality, but destroying all the seeming power and attractiveness of evil by the comprehension of the omnipotence of good.

It is the teaching of Christian Science to rely to the very utmost on God, and that evil only appears in human experience in the absence of such reliance. Our critic asserts that the teaching of absolute reliance on God is a source of grave danger. When this charge of "absolute and exclusive reliance on God" is considered in connection with the immediately preceding statement that "many of the alleged cures could only be explained on the supposition that the powers of darkness had been exerted," there ceases to be any need for criticism. The answer that the great healer gave to those who accused him of casting out devils through Beelzebub is the answer to the same charge given today by those who are humbly trying to carry out his express command to heal the sick in the manner he meant that healing to be done.

By its fruits Christian Science is to be judged. Where it is so judged there is never any doubt as to the verdict, for those who have honestly applied its teaching are able to say that they have found a practicable and provable religion, one that has taught them to know; not merely to believe or to think, but to know that their Redeemer liveth.

[John L. Rendall in *Creston* (Ia.) *American.*]

A clergyman in your city took occasion recently to deliver a sermon under the title, "Jesus *versus* Spiritualism and Christian Science." Just why he associated these two distinct and opposite teachings is not clear to Christian Scientists, and just why he assumed that Christian Science is opposed to the teachings of Jesus is equally obscure. As a matter of fact, there is no religious body which in its precepts and practice more nearly follows the exact teachings of our Master than do those known as Christian Scientists.

There are certain clearly defined precepts in the Christian religion as taught by Jesus Christ which are unmistakable. His whole mission during his brief experience as a preacher, teacher, and healer was to present to humanity the true gospel of salvation from sin, sickness, and death. Careful reading of the Scripture relating to Jesus' mission and as recording the works of his disciples and apostles, reveals the fact in a conclusive way that the necessity for overcoming disease and death was recognized as of equal importance with the necessity for overcoming sin. Thus we find recorded innumerable examples of this healing and saving ministry.

It is therefore somewhat inconsistent for a minister to take the arbitrary and unjustifiable position that a body of people who are endeavoring to follow in Jesus' footsteps are in any degree opposed to his essential and fundamental teachings. Nowhere is it recorded that Jesus established or defined any particular system of religious belief, any

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creed or dogma. When he sent his disciples out into the world, he said, "Go ye into all the world, and preach the gospel;" "Heal the sick." This command has never been changed, and there is no Scriptural warrant for the prevalent belief that this healing work was simply for Jesus' immediate time. As a matter of fact and of history, this healing ministry continued as a fundamental part of the Christian religion for three hundred years after Jesus' time.

Christian Scientists recognize the necessity for complete compliance with Jesus' teachings and example, and thus they are found healing the sick, reforming the sinner, comforting the sorrowing, establishing peace and harmony where opposite conditions seem to prevail, and in every way lending their thought and influence toward the complete uplifting of humanity and toward the establishment of higher and better conditions in human thought and experience. It is no new thing that these efforts for good should be met by misconception, misunderstanding, and opposition, even from those who should properly be found in complete sympathy and accord with the effort. One needs only to read the Scriptures, especially those parts which record Jesus' experience and that of his disciples and apostles, to find the prototype of this sort of thing. The book of Acts especially sets forth the fact that the scribes, Pharisees, Sadducees, the high priests and those in ecclesiastical authority condemned and vilified, some to the extent of trying to kill, those who were preaching and practising the Christian religion.

Christian Scientists recognize but one healing Principle, which is God, and that all real healing emanates from Him. This gentleman makes the point that Christian Science teaches, "There is no such thing as sin, there is no such thing as sickness, there is no such thing as disease, etc." He, however, fails to make the distinction and the qualifying statements, made by Christian Scientists, that to the material sense of things these things are real. Christian Science displaces this material sense with a higher and better sense, and states, "That only is real which reflects God" (Science and Health, p. 478).

The essential mission of Christian Science is to reform those who have labored under the bondage of sin, to heal those who have been harassed and oppressed by sickness, to eliminate from human consciousness all that which makes for and sustains sin, sickness, diseased appetites, selfishness, sensuality, etc. As the prophet Isaiah states, "Is not this the fast that I have chosen? to loose the bands of wickedness, to undo the heavy burdens, and to let the oppressed go free, and that ye break every yoke?" Christian Science is complying with this injunction, and is in every way following the teachings of our Master, and thus aiding in the uplifting of humanity.

[R. Stanhope Easterday in *Richmond* (Ind.) *Item.*]

Christian Scientists prove their views about Christ and about the supposed powers of evil to be correct, as did the early Christians, by positive "proof," by "signs following," such as Jesus affirmed should in all ages be the reasonable evidences of loyal, genuine discipleship. For forty years Christian Science, as outlined in "Science and Health with Key to the Scriptures" by Mrs. Eddy, has been healing the sick and reforming sinners, through its interpretation of the words and works of Jesus. Our Lord's own reasonable argument is conclusive in this connection also, "If Satan cast out Satan, he is divided against himself."

The people of Jesus' time, so grossly material as to be unable to differentiate between the miserable sham of evil attempting to parade as good and the wholesome, convincing evidences of the Christ as demonstrated by Jesus and his followers in early centuries, were ruthlessly rebuked by our Lord in the words, "If I by Beelzebub cast out devils, by whom do your sons cast them out?" It behooves modern critics also to be extremely careful in the use of the term "false religion," lest, to use the words of the wise Gamaliel, they "be found even to fight against God." In the face of an ever increasing volume of incontestable evidence in the form of physical healings and moral regenerations, accredited to Christian Science, the people will not readily accept a supercilious declaration from any source to the effect that Christian Science is not supremely Christian in origin and nature.

Your readers may be interested to know something of the Christian Science concept of evil. In the first place, Christian Scientists are not able to agree with our critic in his deduction that Paul was afraid of evil, because a chief buttress of their faith in good is that sturdy apostle's unequivocal assurance, "God hath not given us the spirit of fear; but of power, and of love, and of a sound mind." Coupled with this assurance, moreover, the Christian Scientists have faith in the promise of Jesus, "Behold, I give unto you power . . . over all the power of the enemy: and nothing shall by any means hurt you;" and, "Fear not, little flock; for it is your Father's good pleasure to give you the kingdom."

Christian Scientists find in the Scriptures all needed information about good and all needed inspiration to do good, but they find little stress laid therein upon evil. Indeed, they find in the Scriptures ample justification for their concept of evil as in the last analysis neither personal, real, nor potent, but the almost indefinable and unstable absence of positive, potent good. Evil in this light is in evidence and is fearable only so long as good is absent from consciousness, and is effectually and without fail dissipated by communion with God or by thinking good.

[E. M. Ramsay in *Dundee* (Scot.) *Courier.*]

That Christian Science should appear an absurdity to people who do not understand its teachings need cause no surprise; the discoveries of natural science met at first with equal derision.

Christian Science is no new religion; it is an earnest attempt to put into daily practice the teachings of the Saviour. It maintains that what was the will of God in the apostolic age must still be His will; that if an understanding of the truth could free men from sin and illness nineteen hundred years ago, it can do so today, and it points out that if faith has ceased to move mountains of trouble it is not because God's nature or God's methods have changed, but because there is something lacking in the faith. Christian Science is a particularly vigorous form of Protestantism, full of energy, love, and good works. Mrs. Eddy's teachings are drawing together men widely divided by nationality, class, and education, freeing them from the bondage of fashion, prejudice, poverty, sickness and sin, and showing plainly that the brotherhood of man can only be founded on the recognition of the fatherhood of God.

It is universally admitted that drink and impurity are the cause of most of the disease in the country, that worry, fear, and disappointment are accountable for much bodily suffering. Christian Science declares that in order to improve our health we must begin by improving our thoughts, and the Christian Science text-book, Science and Health, explains the Bible method whereby this may be accomplished.

[Edward W. Dickey in *San Diego* (Cal.) *Union.*]

An unprejudiced study of Christian Science would convince any one that it is the religion and gospel of Jesus Christ. It is in every sense of the word Christian, and abides by all the precepts as well as the practices laid down by the Master. It is in every sense of the word, therefore, a religion; and while Christian Science is a philosophy, it is a distinctly religious philosophy. Christian Science builds upon the corner-stone that God is the only Mind; Life,

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Truth, Love, the sole cause and creator of the universe. It rationally deduces all its conclusions from this major premise, and its minor premise, which is that creation is "after his kind." It is to be noted, then, that Christian Science is the Science of being, and in no wise contingent upon the coming or the going of any human personality. The demonstration of its truth must be upon a strictly impersonal basis, and the spread of Christian Science, which even its critics admit is phenomenal, has been attained solely upon its merits, and not by reason of any personality. True, Mrs. Eddy's was the guiding thought in founding the church activities, but she steadfastly adhered to the statement: "Follow your Leader, only so far as she follows Christ" (Messages to The Mother Church, p. 78).

Our critic states that what he regards as "modern substitutes" for the old gospel "never attack this great problem of sin." With all due respect for his opinion, permit me to say that, so far as the gospel of Christian Science is concerned, nothing could be farther from the truth. The emphatic purpose of Christian Science is the destruction of sin. In speaking of this, the Christian Science text-book says: "Today the healing power of Truth is widely demonstrated as an immanent, eternal Science, instead of a phenomenal exhibition. Its appearing is the coming anew of the gospel of 'on earth peace, good will toward men.' This coming, as was promised by the Master, is for its establishment as a permanent dispensation among men; but the mission of Christian Science now, as in the time of its earlier demonstration, is not primarily one of physical healing. Now, as then, signs and wonders are wrought in the metaphysical healing of physical diseases; but these signs are only to demonstrate its divine origin,—to attest the reality of the higher mission of the Christ-power to take away the sins of the world" (Science and Health, p. 150). The ranks of Christian Science number thousands who have been redeemed from dire distress and reclaimed from the many phases of evil.

Its students with one accord proclaim the wonderful spiritual benefit that has come to them, how that God seems more and more "a very present help in trouble." The Bible is a clearer book, and religion itself is something for their every-day use. No reformation since the dawn of the Christian era so attacks the problem of sin and stays its so-called activities as does the pure Christ-gospel of Christian Science.

[Henry Deutsch in *Dawson* (Minn.) *Sentinel.*]

Mrs. Eddy believed in God, and she believed that what Jesus said of Him was true. She believed that He had the power to heal all our diseases, as the Scripture says, and she attempted to give the world the benefit of her revelation. Those who have been humble and modest enough to acknowledge that their opinions on the subject of religion were not the final and exclusive judgment on that matter, have been able to catch glimpses of the revelation that came to Mrs. Eddy, and so today from all parts of the civilized world come the thousands upon thousands of grateful and indubitable testimonies of the force, efficacy, and power of the truth that she taught, not only to heal sickness, but to save from sin and misery.

Your correspondent's statements are entirely unwarranted, without foundation, and show a woful ignorance of the subject on which he writes. Nobody has ever been duped by Christian Science, nobody has ever been influenced to try it against his will or judgment, and it is a far cry from the proper definition of the term to call those people dupes who by the thousands gratefully acknowledge that they have received from Christian Science, in their very limited experience, more than they had ever gotten in all the preceding years from all other systems of the world, religious, philosophical, or medical.

It is true that the world likes to comment upon the fact that at times Mrs. Eddy received pay for what work she did, and at the same time to ignore utterly the tremendous sacrifice and the many unselfish hours that she spent for the uplift of humanity, for which there can be no worldly compensation. But, granted that she did receive pay for her work—is that any more reprehensible than it is for a minister to have a salary for preaching the gospel or for a newspaper man to be compensated for his services to the public? And what has the question of pay to do with the consideration of whether a religious system is true or false? The proof of the Principle is in the results obtained. There is no other standard or test for determining the truth.

If your correspondent will apply to his consideration of Christian Science the same unbiased and unprejudiced investigation and test that he would apply to the study of any other scientific subject, I am satisfied, if he is fair, that he will entirely reverse his conclusions. The evidence is at hand, and is readily obtainable by any person who desires it; and it is not confined to the testimony of a gullible public, but is represented by men and women of the highest intelligence, who in a large number of instances have turned to Christian Science for the cure of disease pronounced incurable and which did not yield to the best courses of medical and surgical treatment.

[H. Coulson Fairchild in *Jersey City* (N. J.) *Journal.*]

Christian Science does not depend upon the human mind or will-power to effect the cure of sin or disease. It depends upon the divine Mind alone to effect its cures. Jesus said, "The Father that dwelleth in me, he doeth the works." He further said to his followers, "He that believeth on me, the works that I do shall he do also; and greater works than these shall he do; because I go unto my Father." One of the conditions necessary to a full understanding of this Science is that Christians should reflect the same Mind "which was also in Christ Jesus." It must be clear to all that the great difference between the so-called finite mind and the Mind "which was also in Christ Jesus" is this: To God all things are possible; to the finite mind all things are not possible. It is possible for God to do the greatest things as quickly and readily as it is possible for Him to do the easiest thing, from our finite standpoint. Herein lies the healing power of Christian Science, in that we understand that all things are possible with God.

[George Shaw Cook in *Waukegan* (Ill.) *Sun.*]

Mrs. Eddy, although taking issue with popular belief on the subject of medicine, was not an enemy to any form of human progress, and in emphasizing the superiority of the spiritual over the material she has contributed greatly to the world's progress and has lifted the thought of the age to higher aims and achievements. It is impossible at this time to estimate the good which Mrs. Eddy has accomplished, but the value of her teachings is attested in the vast army of people who have been healed of sickness, redeemed from sin, and restored to normal, useful lives.

The crimes of the tongue are words of unkindness, of anger, of malice, of envy, of bitterness, of harsh criticism, gossip, lying, and scandal. Theft and murder are awful crimes, yet in any single year the aggregate sorrow, pain, and suffering they cause in a nation is microscopic when compared with the sorrows that come from the crimes of the tongue. Place in one of the scale-pans of justice the evils resulting from the acts of criminals, and in the other the grief and tears and suffering resulting from the crimes of respectability, and you will start back in amazement as you see the scale you thought the heavier shoot high in air.

WILLIAM GEORGE JORDON.

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CHRISTIAN SCIENCE SENTINEL

EDITORIAL

THE KINGDOM WITHIN.

ONE cannot progress very far in the investigation and study of Christian Science without perceiving how closely it adheres in its teaching and demonstration to the truth the Master sought to convey to the self-seeking Pharisees, when they demanded of him the time the "kingdom of God" of which he had spoken should come. "The kingdom of God cometh not with observation,"—that is, with outward show,—was his answer; and then followed the declaration which Christian Scientists are daily endeavoring to prove: "For, behold, the kingdom of God is within you."

That the Master was seeking to remove the veil of materiality from the eyes of his worldly and self-righteous questioners is plainly evidenced in this answer. They were looking for the pomp and show of an earthly kingdom, in keeping with their own arrogance; and he who, as we so often read, "knew their thoughts," promptly rebuked this desire of outward glory, and bade them consider instead the true kingdom, that which Peter called "the hidden man of the heart, in that which is not corruptible, even the ornament of a meek and quiet spirit, which is in the sight of God of great price."

Mrs. Eddy, on page 590 of Science and Health, defines the kingdom of heaven as "the reign of harmony in divine Science; the realm of unerring, eternal, and omnipotent Mind; the atmosphere of Spirit, where Soul is supreme." It should be noted that this definition does not contemplate a partial reign of harmony, or a realm wherein omnipotent Mind partially reigns (if such a thing were possible), but it does call for the presence of only that which is good. In other words, if it is our supreme desire, as it should be, that we may attain to the kingdom of heaven, it is necessary that we should have within us that realm where all is harmony, that we should have as our goal the elimination of all evil,—of all malice, hatred, lust, envy, and every other belief which would divert us from the narrow path of righteousness.

In the eighteenth chapter of Ezekiel we read: "When the wicked man turneth away from his wickedness that he hath committed, and doeth that which is lawful and right, he shall save his soul alive. Because he considereth, and turneth away from all his transgressions that he hath committed, he shall surely live, he shall not die." In this, as in all other promises of Scripture, we find the kingdom of heaven is not to be won by a half-hearted acceptance of any theory or dogma, but only through the active and actual doing of good and the rejection or abandonment of all that is unlike God, good. "Because he considereth, and turneth away from all his transgressions," is the reason given for the salvation of the wicked man; and this, too, is the teaching of Christian Science.

We must not, however, lose sight of the important condition of this salvation; namely, that the evil must be forsaken and the good prevail. Not only must one "cease to do evil," but he must also "learn to do well." Mrs. Eddy emphasizes this when she says: "Sorrow for wrong-doing is but one step toward reform and the very easiest step. The next and great step required by wisdom is the test of our sincerity,—namely, reformation" (Science and Health, p. 5). In other words, the sinner is saved in the working out of his salvation.

The healing of both sickness and sin was the proof which Jesus gave of the truth and efficacy of his ministry; and so must it be with the present-day ministry of Christian Science by those who would follow in his footsteps. There may be those who will scoff at our profession, but there can be no gainsaying its verity if we also can declare, as did the great Teacher, "Go and tell . . . what ye have seen and heard," and we shall have done our part toward the bringing in of that kingdom which is "at hand" even today.

ARCHIBALD MCLELLAN.

THE DERELICT.

WE had passed the doldrums with their characteristic rain and fog and fluffy winds, and had entered the southeast trades, a region of sunny seas and steady sails, well named "The Sailor's Delight." Lying in a hammock swung above the quarter-deck, the solitary passenger was dividing his attention between the pages of a book and the airy ventures of unnumbered flying-fish, startled out of their native element by the coming of this monster ship-leviathan, or by their better known enemy, the fierce bonitas, when a cry from the outlook, "Wreck to starboard!" centered all eyes upon the horizon named. The binoculars speedily disclosed that the object was nothing less than the hull of a vessel, a dangerous derelict indeed in this much traveled highway of the sea. As we bore down upon it, in obedience to the captain's crisp orders, we found the burned-out body of a fine steel bark, once the fleet mistress of the waves, but now their prey and destined perchance to be crushed to pieces upon the not distant ledges of Cape St. Roque.

It was a pathetically interesting object, for one could but think of the possible fate of its crew, of the contrast between the brave ship's promise and this its sad end, and how fittingly it symbolized that multitude of mortals who because of their physical or moral breakdown are found adrift, the sport of those so-called laws of degeneracy which in common thought rob their future of every gleam of hope. One is constantly meeting with men and women in homes and hospitals and asylums who in the fierce heat of pain or passion have thus been burned out, despoiled of all strength of body or of character, and left to think of themselves, perchance, as but derelicts upon life's sea, a burden or a menace to others. This aspect of the world-tragedy seems quite overwhelming sometimes, and unless one has a grasp of faith that is full and firm upon the significance of Jesus' words, "I am come that they might have life," he cannot escape the temptation to despair of the solution of so vast a problem.

What have the Master's followers to say today respecting these so-called "incurables"? Many words of kindness, surely, some few of hope, but where are they who with the inspiring consciousness of the present demonstrability of the saving power of Truth can say and prove again this word of their Lord: "I am come that they might have life"? This possibility of power is the simple and abiding test of true discipleship, and in imposing it Christ Jesus paid his followers the supreme honor of associating them with himself in their calling, their capacity, and their command. What are we doing to prove ourselves worthy of the trust thus reposed?

Christian Science has startled the religious complacency of the centuries with its insistence that those who bear the name Christian, have no warrant for consenting to the incurability of any abnormality or disease, and that it is both their privilege and their duty to address themselves to such a following of their Lord as will enable them to continue his ministry. More than this, through its immediate works of healing, and its adherence to the logic of the Master's teaching, Christian Science is begetting in the entire Christian world a renewed conviction that Christ, Truth, is now and forevermore able to save "to the uttermost." The discouragement incident to the thought that the diseased or depraved man is the real man, and to the endeavor to make over this real bad into a real good, is giving place to the inspiring realization that all imperfection is but

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the phenomena of falsity which may be dissipated by Truth as is darkness by light. To this new attitude of thought all the world is awakening, and in the long-time darkened sky of the sick and sinning there is appearing the dawn of a sweet new day.

JOHN B. WILLIS.

PLENITUDE VS. POVERTY.

A CAREFUL study of the Bible reveals a widely different concept of poverty and riches than that popularly entertained, a truly metaphysical sense of these terms and others related to them, indicating mental rather than material conditions. In some cases, where the material is considered, the mental cause is carefully explained, as, for instance, where the wise man says, "Poverty and shame shall be to him that refuseth instruction:" also, "Love not sleep, lest thou come to poverty; open thine eyes, and thou shalt be satisfied with bread;" and again, "He that followeth after vain persons shall have poverty enough." Christ Jesus made a fine distinction between the true and the false concept, when he spoke of those who had great material possessions but who were not "rich toward God." In Christian Science we would take this to mean that one would be poor indeed if he did not realize the possession of man's God-given dominion, and of the mental and spiritual qualities which cannot be ignored if we would claim Godlikeness.

There are those who in some way have gotten very incorrect views of the teaching of Christian Science respecting the question here considered. They seem to think that what they term "supply" is to be gained in quite a different way from that indicated by the great Teacher, who insisted that if we sought "first" the things of God, all our real needs would be supplied by the divine bounty. He, however, urged his hearers to "search the Scriptures," for well he knew that thus each would gain the wisdom required in working out every human problem. One man might have to guard against avarice and penuriousness, and another against prodigality and improvidence, while all should remember, above all else, that the moral demand for justice must never be forgotten: "Thou shalt not defraud thy neighbor. . . . the wages of him that is hired shall not abide with thee all night until the morning."

The entire teaching of our beloved Leader is an insistent demand for righteousness as the true basis for riches, and in the Manual of The Mother Church she makes this statement: "God requires wisdom, economy, and brotherly love to characterize all the proceedings of the members of The Mother Church" (Art. XXIV., Sect. 5). A wonderful lesson may here be gained from the story of Jesus' feeling of the multitude. Although he was able to prove the infinite source of supply by meeting the need of five thousand men, besides women and children, yet he gave us a never-to-be-forgotten lesson of thrift when he commanded his disciples to "gather up the fragments that remain, that nothing be lost." Following this example, it should truly be said of us, "As poor, yet making many rich: as having nothing, yet possessing all things."

We should never forget that self-denial on the material side leads to expansion on the spiritual side. In Science and Health (p. 58) we find a clear-cut warning against "vulgar extravagance or stupid ease," these indicating a mental poverty which needs to be healed by a quickened sense of Truth's demands. Honesty and industry are rare gems which call forth admiration without exciting envy, and students of Christian Science do not need to be reminded that all good, wholesome mental qualities indicaté health, for they prove the reflection of the one perfect Mind. In a wonderful word-picture Paul tells us of the churches of Macedonia, how that in a time of great trial "the abundance of their joy and their deep poverty abounded unto the riches of their liberality," and his words to them may well be heeded by us today: "See that ye abound in this grace also"!

ANNIE M. KNOTT.

AMONG THE CHURCHES.

HAMILTON, MONT.

The Christian Scientists are building a church at the corner of Fifth and Bedford streets. The building will be of frame and the dimensions will be thirty-two by forty-eight feet. The estimated cost of the building will be two thousand dollars. The Christian Science church started six years ago. It then consisted of two families and met at a private home. The following year it secured rooms on Main street, where services were held until last year, when meetings were held at Odd Fellows' Hall.—*Rovalli Republican.*

EDMONTON, ALTA.

At a meeting open to all Christian Scientists in Edmonton and district, held on March 23, a new organization was formed by the amalgamation of First Church of Christ, Scientist, and the Christian Science society, Edmonton. The new organization, whose officers were appointed at this meeting, is known as First Church of Christ, Scientist, Edmonton, Alta. The hall and reading-room are in the Bijou Theater Block, First street.—*Correspondence.*

MEXICO, MO.

First Church of Christ, Scientist, of this city, has purchased the Gibbs property on East Promenade street, across from the Pasqueth home. They intend to build a church on it in the future. The site is an excellent one for such a building, being close to the center of the city. Plans for building have not materialized at this time, though the members hope to be in a position in the near future to start work on a modern structure.—*Mexico Ledger.*

CALGARY, ALTA.

The two Christian Science organizations of this city which recently united under the name of First Church of Christ, Scientist, Calgary, are planning to build a larger edifice, the one they are at present occupying not being large enough to hold the rapidly growing congregation. Lots for this purpose have been secured in the best residential part of the city, and it is expected that building will be commenced at an early date.—*Correspondence.*

POCATELLO, IDAHO.

Ground for another church has been purchased by First Church of Christ, Scientist, for $1,025. The property is located near the corner of East Center street and North Fourth avenue. It is understood to be the intention of the Christian Science church, which has a large membership in Pocatello, to commence the erection of a church edifice at an early date this spring.—*Pocatello Tribune.*

QUINCY, MASS.

We welcome the removal of the Christian Science church from Braintree to Quincy. The forces of good in this city will be materially strengthened. We do not understand its theology, nor the processes of its healing, but we do know something about the results it has achieved. "By their fruits ye shall know them."—*Quincy Telegram.*

NEW PAMPHLETS.

Two new pamphlets, "Fulfilling the Law" and "The Providence of Good," have just been issued by The Christian Science Publishing Society, and are now on sale. These pamphlets include articles from our periodicals for which requests have recently been made. Price, single copy, five cents.

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THE LECTURES.

SWANSEA, WALES.

The service room in the new Christian Science buildings, Uplands, was filled to overflowing on March 6, on the occasion of a lecture by Bicknell Young. The audience was very attentive and the interest was well maintained. The lecturer was introduced by Henry Benner, formerly of Swansea and now First Reader of Brixton, London, Christian Science society, who said in part,—

It is my privilege to offer you, on behalf of the Swansea Christian Science society, a most cordial welcome in their new hall to the first lecture on Christian Science delivered in Wales by an authorized lecturer of the organization. Christian Science at the present time is claiming the attention and occupying the thought of thinking people throughout Christendom. Humanity had always been asking, What is life? Where does it come from? Whither does it go? The answer to the latter could be found when they knew the answer to the first, What is life?

On the arch above my head you may read the words: "I am come that they might have life, and that they might have it more abundantly." Those words were uttered by the great Teacher, the Saviour, Jesus Christ. The explanation in Christian Science of this utterance is contained in the extract from the Christian Science text-book, "Science and Health with Key to the Scriptures" by Mrs. Eddy, which will also be observed on the wall of this building, "Divine Love always has met and always will meet every human need."

It is not my province to speak of what Christian Science is, but I may be permitted to strike a personal note just here. It was in Swansea that Christian Science came to me and my family, and the result has been that our eyes have been opened and our understanding quickened to behold truth, with the natural result that physical health has been restored and preserved. Over forty years ago a woman in New England sought and found the light. She stood alone and fearlessly proclaimed the full gospel which Jesus taught and proved by his works. His commission included teaching and healing, and he gave the authority and the power to all his followers, with the promise, "Lo, I am with you alway." In forty years the message has encircled the globe, and today there are over twelve hundred organized churches and societies.—*Correspondence.*

CANTON, OHIO.

Christian Science as a demonstrable reality was the subject of an address delivered in the Grand Opera House Sunday afternoon [March 26] by Francis J. Fluno, M.D. He was introduced by John C. Harmony, who said in part,—

Standing here today as I do, "with malice toward none and with charity for all," I hope that I am not transgressing the proprieties of this occasion when I speak of these things, for I take this to be grandly true, that religious forbearance must be acquired on earth before it can be practised in heaven. From what I know of you and the faith which is yours, I am sure that you will agree with me, for you have patiently suffered and endured not only intolerance, but vituperation and vilification—if not persecution sometimes—possibly for the reason that you are not understood.

But what of your religion, creed, or dogma, whichever you may be pleased to call it? Let me say to you of this religion, whatever you may think of the truth or falsity of it, the work is here to speak for itself. It was not born in the midst of mental darkness, nor has it been nourished in the cradle of superstition. It has withstood the attacks of its enemies, and triumphed over ridicule, envy, jealousy, and hate. Unnumbered people, among the most intelligent of the earth, have found in it the peace of mind and health of body they were able to find nowhere else. And who is there to say that these people are either conscious or unconscious deceivers of themselves?

Of the Founder of this religion, Mary Baker Eddy, let me say that she was one of the most noble, the most beautiful, and the most remarkable characters that the world has ever seen. Others may have equaled or excelled her in intellectual power, but for might of personality, for moral and spiritual influence, where in the long past of human history shall we find one who has accomplished so great and so noble a life-work?—*News-Democrat.*

ALBUQUERQUE, NEW MEXICO.

A goodly gathering of Christian Scientists and those interested in the doctrines of Christian Science as laid down by Mary Baker Eddy were present at Elks' Theater yesterday afternoon [March 19] to hear the lecture of Frank H. Leonard. He was introduced by Pres. F. B. Schwentker of the Albuquerque Commercial Club, who said:—

Christian Science is today attracting the attention of the thinking people of the civilized world. In all ages and from the beginning of time men have been striving to secure that which they believed would bring them happiness. We are all striving for happiness; some are endeavoring to accumulate wealth, believing that riches will bring them happiness; some are seeking for fame, believing that glory and honor will bring them happiness; and so each, in his own way, is seeking for happiness.

I am sure you will agree with me that if such a state as perfect happiness is attainable, it must be a condition into which fear does not and cannot enter. Christian Science opens the way to freedom from fear through a right understanding of God and our relationship to Him. This right understanding of God is not grasped in a moment, but, like the harmony of music or the science of mathematics, is gradually unfolded by careful study and application.

Journal.

INDEPENDENCE, KAN.

Clarence C. Eaton lectured on Christian Science at the Beldorf Tuesday night [March 21] before a full house. Ex-Senator W. S. Fitzpatrick introduced the speaker as follows:—

I have been requested to thank you for your presence here. This is one of the ways Christian Scientists have of becoming acquainted with those who do not attend their church services and are unacquainted with their teachings and practices. We have with us this evening a member of the board of lectureship of The Mother Church, The First Church of Christ, Scientist, of Boston, Massachusetts, who will address you. We hope and expect that the lecture will be both entertaining and instructive; that it may lead and help you to the further investigation of Christian Science, resulting in your greater respect for the institution, its practice, and its teachings.—*Correspondence.*

LECTURES TO BE DELIVERED.

Unless otherwise stated in the notice, it is assumed that the lecture will be given at 8 p.m.

Aurora, Ill. (Society).—Bliss Knapp, People's Church, Main street and Lincoln avenue, May 19.

Clarksburg, W. Va.—Francis J. Fluno, M.D., May 15.

Des Moines, Iowa.—Willis F. Gross, Church Edifice, May 12.

Duluth, Minn. (First Church).—Rev. William P. McKenzie, Lyceum Theater, May 15.

East St. Louis, Ill.—Bliss Knapp, Church Edifice, Washington place and Summit avenue, May 9.

Erie, Pa.—Prof. Hermann S. Hering, Masonic Temple, May 16.

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Frankfort, Ind.—William R. Rathvon, Blinn Theater, May 16.
Goldfield, Nev.—Hon. Clarence A. Buskirk, Hippodrome Theater, May 19.
Hutchinson, Kan.—Francis J. Fluno, M.D., Home Theater, May 18.
Hornell, N. Y. (First Church).—William D. McCrackan, M.A., Woodbury Universalist Church, May 8.
Joliet, Ill.—Willis F. Gross, Auditorium, 3 p.m., May 14.
Kankakee, Ill.—Bliss Knapp, Huling Hall, Public Library Building, May 16.
Knoxville, Tenn.—Prof. Hermann S. Hering, Staub's Theater, May 12.
La Grange, Ill.—Bliss Knapp, Church Edifice, Catherine avenue and Cassett boulevard, 8:15 p.m., May 15.
Lexington, Mo.—Hon. Clarence A. Buskirk, City Hall, 3 p.m., May 7.
Long Beach, Cal.—Bicknell Young, Long Beach Auditorium, May 12.
Los Angeles, Cal. (Third Church).—Bicknell Young, Simpson Auditorium, 3 p.m., May 14; 8 p.m., May 15 and 16.
Medford, Ore.—Clarence C. Eaton, Medford Opera House, May 16.
Montclair, N. J.—Frank H. Leonard, Montclair Club Hall, 3:30 p.m., May 14.
Muncie, Ind. (First and Second Churches).—William R. Rathvon, Wysor Grand Opera House, 3 p.m., May 14.
Omaha, Neb. (First Church).—William R. Rathvon, Brandeis Theater, May 11.
Oshkosh, Wis.—Willis F. Gross, Grand Opera House, May 15.
Peoria, Ill.—Bliss Knapp, Orpheum Theater, 100 Block North Madison avenue, 3 p.m., May 14.
Philadelphia, Pa.—Prof. Hermann S. Hering, Church Edifice, 40th and Walnut streets, May 14 and 15.
Richmond Hill, N. Y.—Frank H. Leonard, Columbia Hall, Willow street, near Jamaica avenue, 8:15 p.m., May 15.
Rocky Ford, Col.—Hon. Clarence A. Buskirk, Grand Opera House, 3 p.m., May 14.
San Jose, Cal.—Bicknell Young, Victory Theater, May 19.
Santa Barbara, Cal.—Bicknell Young, Potter Theater, May 18.
South Bend, Ind.—Willis F. Gross, Oliver Theater, May 16.
St. Louis, Mo. (First Church).—Bliss Knapp, Church Edifice, Kingshighway and Westminster place, May 11 and 12.
Syracuse, N. Y.—William D. McCrackan, M.A., Empire Theater, 4 p.m., May 14.
Washington, D. C.—Francis J. Fluno, M.D., Columbia Theater, 3:30 p.m., May 14.
Washington, Pa.—Frank H. Leonard, High School Auditorium, May 18.
Waterloo, Iowa.—Bliss Knapp, Waterloo Theater, May 18.
Whittier, Cal.—Bicknell Young, Woman's Club House, May 14.

ADMISSION TO MEMBERSHIP IN THE MOTHER CHURCH.

The next admission of candidates will be June 2, 1911. Application blanks may be obtained by addressing the Clerk of The Mother Church, and should be returned to him on or before May 15, 1911.

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

Those who have made application for membership prior to Nov. 4, 1910, and have not received notice of election, may communicate with the Clerk if they so desire, and are especially requested to do so before sending in a second application.

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

TESTIMONIES OF HEALING.

I wish to express my deep gratitude to God, also to Mrs. Eddy, for what Christian Science has done for me. For several years I had been ailing, and was never well for long together, one complaint after another attacking me until I seemed quite an invalid. In November, 1907, I was obliged to take to my bed with acute lung trouble. The doctor was called in, but instead of getting better, I grew rapidly worse. My husband was most anxious about me, and asked the doctor what was really wrong,—if it was chronic lung trouble. He replied that it was worse than that; he feared it might quickly reach a fatal termination, but that he would do his very best for me.

I had heard of Christian Science from my mother and a sister, and had seen what a difference it had made in their lives, so one day I said I would like to try it. A practitioner was sent for and I gave up all medicine. After the first treatment I was able to sit up for a short time, a thing I had not been able to do for over a fortnight. On the fourth day I was able to leave my bedroom. The doctor had previously told my husband that I would not be able to leave my room for at least a month. In about eight days I was perfectly well and strong, able to take my place in the business, working longer hours and with greater freedom than I had done for several years.

I cannot express in words the gratitude I felt to be able to take up my work again, and to know that God is my strength, for, as the Bible says, "in him we live, and move, and have our being." For nearly four years I had suffered with an internal complaint which caused me great pain when I walked any distance, and it was not until I took my first walk, after the healing of my lungs, that I realized this ailment had entirely gone. Since then I can take long walks, cycle, and am perfectly free from pain. From the time of my healing, my husband, children, and myself have relied entirely on divine Love for our healing, in whatever sickness or trouble may confront us. We try to realize that to God's child there can be no sickness or sorrow, and to know that, whatever be the problem, divine Love is an ever-present reality, meeting every need.

We have had many beautiful demonstrations of healing in our home; for which we are very grateful. I am very thankful for the better understanding of God I have through the study of Christian Science, and am striving each day to know more of Him and to reflect His love to all around.

MRS. M. MEADER, Pokesdown, Bournemouth, England.

For a long time my wife and I had given up the orthodox religion as unsatisfactory both to heart and reason, and although we very seldom spoke of religion, we were hungering after the truth both for ourselves and our children. One evening my wife returned home after paying a call, and I jokingly asked her, "Well, what is the latest scandal?" "We were not talking scandal," she answered; "but I have been hearing a good deal about Christian Scientists. It seems they are all so happy and that such wonderful cures have been effected by them." "Are they the people who don't believe in doctors, and who tell you you can't have a headache because you haven't a head?" I asked. "Never mind," she replied; "but let us go and judge for ourselves."

On Sunday we set off to see the "hysterical women and anemic young men" of whom we thought the congregation would be composed, and on reaching our destination a genial usher conducted us to a front seat and supplied us with books. The service was very different from what we had ever known, reverent and simple, and every one joined heartily in the singing. The women looked bright and healthy, and the young men were well built and would not have been easy customers in an attack. After the service

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was over one of the members asked us how we liked it, and after talking to us a little, finished by saying, "If you ask for bread, God will not give you a stone." When we came home it was with much food for reflection. On first reading Mrs. Eddy's book, "Science and Health with Key to the Scriptures," it seemed hard to understand and impossible to live up to, but little by little darkness gave way and the dawn broke. It seemed as if we had been walking in a valley dark with the mists of error; but now, although the darkness sometimes gathers again, we see the light of Truth illuminating our horizon.

A stumbling-block to many is the fact that this truth has come to us through a woman; but the lecture, "Christian Science: Its Compassionate Appeal," wipes out this false thought. The personal God of our youth no longer appeals to us; but we realize a God who, instead of giving us the desire to sin and then punishing us for it, is an ever-present help in trouble, our Father-Mother God to go with us on life's journey. To understand this opens up a new field for our activities, and we must regard everything spiritually and not materially. Christian Scientists do not insist upon one's giving up old habits, but they tell you, and truly, that these habits will leave you of their own accord. The reason that they remained with us so long was because of our ignorance, but in the light of Truth discord gives way to harmony, and the tempest-tossed seeker finds peace and joy.

Some two or three years ago, I was informed by a medical man that I was suffering from an enlarged vein, and I had to remain in bed therefrom for six weeks. When I returned to business I limped, and suffered always more or less in the affected limb. For a whole year I limped, and then the ailment threatened to return. Again I called in a doctor, and he prescribed; however, although I was a walking chemist's shop, things did not improve at all. Finally my wife suggested that I try Christian Science treatment, and a practitioner was called in. The improvement in my whole condition soon became very apparent, and since the first day I received treatment I have not touched a drug in any form. I now feel as fit as possible.

I would conclude by offering my heartfelt gratitude to God for Christian Science and for the life and work of Mrs. Eddy.—A. E. MURRAY, Edinburgh, Scotland.

For the last eleven years our family of four has relied upon Christian Science for help, mental, physical, and spiritual. Very often I have had an overwhelming desire to express my gratitude, and I now feel that I must at least make an attempt to do so. When I took up Christian Science, I was obliged to study the English language, being a native of Germany and having been in this country only a short time; but I grasped from the very first the fact that there is but one intelligence, one Mind governing man, and with this Mind to guide and lead me, I caught some very beautiful glimpses of Truth from the beginning, enough to realize that my first work must be to think, talk, live differently; that the kingdom of heaven is within, and if within, then everywhere.

It has been proven to me in all these years that Christian Science is the best physician in every case of physical disease, for I have tried other methods. I should like to relate one of our experiences, which was afterward a source of great strength to me. Prior to coming into Christian Science we lost a little boy from poisoning and a little girl from another accident. These experiences left me with a great fear and without hope, and life did not seem very bright to me when I came to this truth; but man's extremity proved to be God's opportunity. I was healed at the first testimonial meeting I ever attended, of this heavy heart. After living in Science for a few years, one of our children got hold of some poison which had been set out for vermin, and he drank a quantity of it. I will not attempt to describe what we went through for one hour. The child experienced all the stages of poisoning, but at the end of an hour he was healed and asked for something to eat. This proof brought to me a new realization of the omnipotence of God, and the nearness and love of God toward those that trust in Him.

I am always grateful for any physical healing, for it means to me "God with us;" but I experience a far greater joy and peace when I see sin conquered. This truth has been to me an educator, a physician, a comforter for many years, so it is no wonder that I am grateful to our Leader, Mrs. Eddy, for showing us the way to happiness. Her writings and the example of her life have been a great light to my path, and I know will lead me nearer to God and everlasting harmony.

MRS. MARGUERITE SEEKER, Spokane, Wash.

I am inexpressibly thankful to God for Christian Science, and grateful to its Discoverer, Mrs. Eddy, both for what it is and for what it has done for me. For years I suffered intensely from gall-stones, but through the clear realization of omnipresent Love by a Christian Science practitioner, I was absolutely healed, in the fall of 1902. The most of my treatments were given absently. I find Christian Science to be a very practical religion; it has given me a better understanding of the Bible, and of God as infinite good, divine Love.

MRS. SARAH ALVIRA WICKHAM, Cedar Rapids, Iowa.

A little over two years ago, and shortly after I began the study of Science and Health, our little boy, nine years of age, was taken ill with a fever. A practitioner was telephoned to the next morning, and in the evening the child seemed about the same. The practitioner then came, and after giving him treatment said that it would be necessary to notify the board of health. A physician was sent to diagnose the case, and pronounced it a serious throat disease; consequently we were quarantined. The child had only Christian Science treatment; he was, however, kept in bed nearly a week, but he did not seem to mind the confinement.

This healing to me was very beautiful, as before this we had relied on drugs for healing, my husband having been a graduate of a medical college, also having been in the drug business. None of our family of four have needed drugs since studying Christian Science, and although we know only a part of this truth that heals, we are progressing daily, as thought gradually changes. I have often desired to testify to the blessings received, and am glad to have this opportunity to do so. I am indeed thankful to God for the illumination of the Scriptures since I began this study. I am also grateful to Mrs. Eddy for giving the world what God gave her.—MRS. ELLA WOLTZE, Chicago, Ill.

I wish to acknowledge some of the blessings which I have received since coming to Christian Science. I did not come for the physical healing, although I needed it. I had long been seeking for a religion in harmony with the teaching of the New Testament; and when I first read "Science and Health with Key to the Scriptures" by Mrs. Eddy, I knew it was the true religion. I also saw that I did not have to die to find God. This glorious revelation destroyed the awful sense of fear of death and future suffering which I had.

Christian Science has been our only physician, and in the past twelve years the children have been healed of croup, fever, and many other ailments. I have been healed of a throat affection from which I had suffered since I was about six years old, also of internal hemorrhages, toothache, etc. I was healed in one treatment of a rectal trouble from which I had suffered since childhood. I was also healed of poisoning in about three weeks, through the study

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of Science and Health. I had one treatment at first, the pain being so great that I could not help myself. The treatment relieved me so much that I was then able to read and study. A friend who saw my hand said that if Christian Science could heal that hand she would believe in it. I have seen the power of divine Science demonstrated almost instantly in the healing of burns and other injuries.

I wish to express my gratitude to God for all the faithful work done in our church, also to all those who are laboring for the advancement of the cause throughout the world. I am truly thankful for the Wednesday evening meetings; constantly do I say in my heart, Thank God for Christian Science and for our Leader.

MRS. KATE JOHNSON, Denver, Col.

[Translated from the German.]

A feeling of deep gratitude impels me to tell of the sense of peace and the blessings which I have experienced through Christian Science. For two years I suffered with a throat trouble and constant colds, and although I consulted two physicians, the condition grew worse. It was difficult for me to talk on account of the great pain, and people could hardly understand what I said. Besides this, my stomach was so weak that I could take but little nourishment. While in this condition I heard of Christian Science, and a practitioner kindly took up treatment for me. My healing was slow, yet there was daily progress, and through patient work, combined with deepfelt gratitude, I began to discern the truth which makes us free.

I have had to do my share of the work during those two years of treatment, but my thought has been greatly changed thereby; it was a change from darkness to light. I have learned that the only true light is God, infinite Truth and Love, in whom we live; that Spirit is the sole reality, and that God is good,—All-in-all. Since treading these paths I have felt more happy and contented than ever before, and I thank our heavenly Father for this understanding of life, and our beloved Leader, Mrs. Eddy, for the revelation of the truth.—ALWINE FLÜGGE, Hannover, Germany.

It is with a deep sense of gratitude that I give the following testimony for the help I have received through Christian Science. About two years ago I received an injury from a fall. I was in the employ of a telephone company, and I fell from a cable at a height of twenty-five feet. I was picked up unconscious and taken to a hospital. A physician's diagnosis was that I had received internal injuries, and I remained under medical treatment six months, being unable to walk without pain.

During this time my attention was called to Christian Science, and as I was not improving under medical treatment, I began to read Science and Health, which a friend had loaned me. As I read I began to feel that there was help for me, and decided to put my case in the hands of a practitioner, which I did soon after. From the first treatment I began to improve, and the day after I commenced to take treatment I went to work again, although I could not walk without the use of a cane. In ten days, however, I was walking with ease, and have not lost a day from work since. A friend of mine who had a similar experience has been in the hospital for the past eight months, and has not yet recovered. The healing efficacy of Christian Science has certainly been proven, in my case, to be superior to any material means, for it healed me quickly and wholly after medical treatment had failed and the doctors had made a law that I would always be a cripple.

I am truly grateful for the physical freedom, but more so for the spiritual healing, and the little knowledge of the truth which I have gained through my study of Science and Health, which frees us not only from disease but from the beliefs which cause it.

LEWIS C. TERRELL, Richmond, Ky.

It is with love and gratitude to God, and to our beloved Leader, Mrs. Eddy, that I offer this testimony of the healing of my little son. He had what seemed a severe attack of whooping-cough, with vomiting and extreme paroxysms of coughing, especially at night. The third night I felt that we must call for help, and a Christian Science practitioner answered our call, reflecting such perfect love, in our need, that after several hours the paroxysms of coughing were lessened, and in twenty-four hours the disease was entirely overcome.

My heart overflowed with gratitude for this beautiful demonstration, which helped me to realize more of the value of the perfect way of understanding God which is given to us in "Science and Health with Key to the Scriptures."

MRS. JAMES A. ORR, Muncie, Ind.

It is now over two years since I became interested in Christian Science, and I wish to express my gratitude for the many demonstrations made for both myself and little son by a faithful worker. I had been advised by a friend, four years before, while ill, to try Christian Science, but, being a physician's daughter, I paid little attention to the advice. It was not until arrangements were being made for an operation, which I feared I could not survive, that I turned to Truth as a last resort, hoping to be spared this ordeal.

And I did not hope in vain, for in a few months even friends remarked on my improved health. A chronic bowel difficulty, spinal injury, acute lung trouble, and other ills have been overcome for me, while my little boy, then three years of age, was healed of stomach and intestinal disorders which had resulted from a serious illness two years before. He was healed in June, and was for the first summer of his life well, hearty, and playful. He was treated two years ago for small-pox, and healed in one week so perfectly that not a scar remains.

For this and for the many other ailments which have been so effectively met I am deeply grateful to God. I am studying the Lesson-Sermons, taking the *Sentinel*, and striving to have no other consciousness but good.

MRS. W. C. LELAND, Greenville, S. C.

I have long wished to express my gratitude for the many benefits received through Christian Science. It is nearly three and a half years since I began the study of the textbook, Science and Health, and in that time many discordant conditions have been overcome. My understanding is still very slight, but as fast as I learn to apply this great truth, all problems are solved. Sometimes I find myself wandering among the dark mazes of material beliefs, but as soon as I realize it and turn away from the shadows, I find the light still shining, and seemingly brighter than ever before. Myself and husband have been healed of many ailments, some of them considered chronic. We have a little girl who knows no other physician than Truth. Many times I should have been completely engulfed with fear for our little one had I not known that I could turn to God and there find peace and love.

I feel deeply thankful for the Christian Science periodicals, and for the Lesson-Sermons. It is impossible to be too grateful to Mrs. Eddy for her life of purity and devotion, which has enabled her to reveal to others this saving truth.—MRS. MARY E. TRUITT, Kansas City, Mo.

I am very glad to testify to what Christian Science has done for me. About four years ago I became interested in it through a friend. At that time I was suffering with my feet and asked her for treatment, as a friend of mine had been helped so quickly in a similar case. I had suffered a great deal with my feet for a number of years, the result of their having been frozen when I was a child. I also had

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a corn on each little toe which a chiropodist had pronounced incurable. After a few days' treatment in Christian Science I was very much better and my feet felt comfortable, for which I am very thankful. This experience of the power of divine healing, the dawning of the spiritual sense, was the turning-point of my life. I gladly bought a copy of Science and Health and other literature by Mrs. Eddy, which have become very dear to me and in our home.

A little girl who was living at our home for a while was taken very ill with acute lung trouble, and I called a practitioner to treat her. She was helped very quickly, and in about two weeks was completely restored to health, besides having a much better disposition. My son injured his ankle in a football game, and the doctor bandaged it and told him he would not be able to stand on the foot for six weeks. He came home at once and took Christian Science treatment, with the result that in three days he went back to school, and in three weeks played football again. He was also healed of catarrh while being treated for the injured foot. Many other ailments have been cured in our family,—cold, headaches, fevers, toothache, etc.

I am more grateful than I can express for this blessed truth, and for the understanding which proves that "Love is the liberator" (Science and Health, p. 225). Lately a friend of my son was brought to our home whom the doctors had ordered sent to the hospital. He was suffering from a serious condition of the throat and chest, and had slept but very little for five nights; but he read some in Science and Health that day, and said he thought he would like to have Christian Science treatment. A practitioner was called, and in three days he was healed. After the first treatment he had thirteen hours of restful sleep. He has bought and is studying a copy of Science and Health, and his face shows that he has also received the spiritual healing and upliftment. Words fail to express my love and thankfulness to God, and my gratitude to our beloved Leader for this most precious truth.

MRS. LAURA A. MOHR, Spokane, Wash.

It is with the deepest gratitude that I send this testimony to what Christian Science has done for me in making life happy and harmonious. From childhood I had suffered a great deal from my eyes. It was necessary to have my glasses changed very often, and at these times, as well as on the occasions when I was so unfortunate as to break them, I suffered the most intense pain. I had been told that I must never expect to be able to go without glasses, and indeed I had no desire to do so, as my experiences in that direction had been so dearly bought. But in spite of the oculist's encouragement, that with constant care my eyes might become no worse, I found that as my school work grew more taxing my eyes were more troublesome.

In August, 1908, I asked aid from a Christian Science practitioner, hoping to be healed of a nervous trouble of long standing, said to have been caused by an acute attack of spinal disease at the age of five. I had little thought of my eyes at the time, although the practitioner told me that they, too, could be healed. Great was my joy, after the third treatment, to be able to go without my glasses for a few minutes at a time without suffering any pain. Soon I could go without them for an hour, to the great wonder of my friends. So it went on! First an hour, then two, and three; until at the end of my two weeks of treatment I had come to know that my eyes were whole, because God makes nothing that is imperfect; and that for the first time in thirteen long years I could wholly dispense with glasses.

The story of my healing is one common enough in Christian Science, but to me, as it must be to all who have received like proof, it is a very beautiful demonstration of the allness of God, good. For this healing and for many other demonstrations, I am very grateful to our dear Leader, Mrs. Eddy; also for Christian Science, and for the understanding of the divine Principle of its teaching, which has done so much for me. I send my testimony with the earnest hope that it may be of help to those who need the truth as I did.—EMMA A. EDDY, Newport, R. I.

Many years before I would even test the benefits of Christian Science, I was turned from it by misrepresentation of its teachings, made not by malice but by a misunderstanding of the truth; but God was watching over me and preparing the soil of my thought, that the seed might again be sown and bring forth fruit for the harvest. The day I accepted this healing truth it was but kindly spoken of, and although the dear friend knew I had been suffering for some time, she said nothing of its healing power. When alone with my pain the thought came that if there was anything in Christian Science, I was going to know it, and from that moment I began to be healed, and, along with my household and other friends, am growing stronger spiritually, mentally, and physically.

I would like to tell of the healing of my son. Three of our best doctors had diagnosed his case as heart weakness, forbidding him to indulge in exercise of any kind. Shortly after taking one week's treatment he was playing football, getting up at half past three every morning and running the folder of a newspaper, going to school, studying hard, and enjoying himself at anything he wished, and he graduated the same year. A few months later one of his physicians made an examination and passed him for insurance, finding the heart normal.

Of course we have not grown without study and work for an understanding of spiritual law, and we are very grateful for Christian Science and for our Leader, Mrs. Eddy, who has shown us the way.

MRS. CHRISTINA FLEMING, Cheyenne, Wyo.

With sincere thankfulness to God for all the blessings bestowed upon me, and for guiding me to Christian Science, this new yet very old view of life eternal, I send my testimony to the Field. I was led to investigate Christian Science by a dear friend. Curiosity first took me to a Wednesday evening meeting with her, but after I had borrowed Science and Health from the reading-room at First Church, London, and read it almost through, I found that I wanted to know more about it; so I attended a little service held in this town. I also read other Christian Science literature and asked a great many questions, which were very kindly answered by a dear Science friend, who told me all I could at that time grasp.

Soon after this I had my usual winter cold, and after wrestling with it myself for a week, I went to my friend, who was a practitioner, and after a week's treatment was freed not only of the cold, but also of catarrh which had for over six years always been the accompaniment of a cold, however slight. Any one who has suffered from this disease will understand how delighted I was to be freed from it. This was three years ago, and I have had no return of it, and even if I get a cold it soon disappears. Headaches to which I had been subject nearly all my life, not being able to go anywhere on either business or pleasure without suffering severely, have practically gone.

I could tell of numerous other ways in which I have been helped. I was troubled with an enlarged sinew on my wrist, which our doctor told me must be operated upon or I would always have it; but it went during the study of Christian Science. The freedom which Truth gives is delightful, but above all the spiritual uplifting is the greatest, and we cannot too highly appreciate Mrs. Eddy in view of all she so courageously passed through to help her fellowmen to walk in the way our Saviour pointed out, thus continuing the work our Master commanded to be done in his name.—ADA HISCOX, Putney, London, England.

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It is with the deepest gratitude for the help that I have received through Christian Science that I tell of my healing. In August, 1909, while visiting in Iowa, I had a terrible attack of rheumatism. For almost three weeks I suffered greatly, as my limbs were swollen and at times the pain was very severe. Although I tried to treat myself with what little knowledge I had of Christian Science, I did not seem to meet my case. Finally I wrote home to my husband, telling him how I was suffering. He at once telephoned to a practitioner, and in less than forty-eight hours all pain, swelling, and discoloration had disappeared. I have also been healed of a skin disease and some minor troubles.

I feel very thankful to God, not only for the physical healings, but for the many other blessings which I and my family have received since I first learned the truth through reading the Christian Science text-book, by Mrs. Eddy.

MARGARET ROBINSON, Butte, Mont.

[Translated from the German.]

It is with a heart filled with gratitude that I wish to tell of what Christian Science has done for me. For thirty years I suffered with rheumatism and severe headaches, as well as a stomach disorder to which extreme nervousness was added, besides which I had two ruptures. My life had become a burden to me and I longed for death, which I believed would deliver me from my ills. When the suffering had become almost unbearable, I learned that this was God's opportunity, for I was led to Christian Science, of which I had never heard before, and here I found help. I applied to a practitioner, who kindly took up treatment, and I immediately experienced relief. After a while I was able to lay aside the double truss which I had worn for thirteen years, and I did so without ill effects.

I was gradually healed of all my diseases; my trust in God was renewed thereby, and I have come to see that God makes all things work together for good. I am now able to do better work than ten years ago, and besides I am a calm and contented woman. I do not seem to be able to express in words my gratitude as I would like to do, but I am thankful to God with all my heart for these blessings, and also to our faithful Leader, Mrs. Eddy, who has shown us the way to Truth.—ANNA WEIDL, Hannover, Germany.

[Written for the *Sentinel*.]

UNITY.

LAURA GERAHTY.

It is not just because our eyes are meeting
In daily converse, that we claim a friend;
It is not e'en because our hearts are beating
So near each other that our pulses blend.

One hand may clasp another, and the distance
Of arctic tides be flowing where they meet;
The courteous bend can tender more resistance
Than marble column, while we seem to greet.

Some eastern sun may shine in splendid glory
On ice-bound hearts still freezing 'neath its glow;
And yet love's tender breath reveals the story
Which melts a pathway in a world of snow.

Science of Christ! Man's perfect union sealing—
O tenderest Love, that knows nor hate nor fear—
Wisdom's great strength, that binds all hearts, revealing
The perfect oneness of God's children dear.

Thus, far or near, no sense of separation,
No pride or prejudice that seems to be,
Can hinder us in love's great demonstration,
Or rob God's children of their unity.

FROM OUR EXCHANGES.

[*Christian World.*]

If we believe that certain things happened in New Testament times because similar things happen now, it is evident that their miraculous character in the old sense is gone. If something done by a Christian Scientist helps us to believe that a similar thing was done by Jesus, it is evident that the latter does not prove the supernatural character of Jesus, any more than the former proves the supernatural character of the Christian Scientist.

Nothing is happening in the world of scientific discovery to rehabilitate the old idea of miracle, but much is happening to widen our knowledge of what is possible within the order of nature, and a good deal to confirm the faith that that order is spiritual and that nature is not mechanical but vital. In this wider view of nature we may find room for many New Testament stories which were once rejected, but they take their place, not as miracles, but as natural facts. We are coming to realize that the spiritual is as natural as the material, and much more so. The spiritual is in the ascendant in the faith of our time.

[Rev. R. J. Campbell, M.A., in *Christian Commonwealth*.]

What Paul says concerning the church is the simple and literal truth about humanity as a whole; we are individually members of the body of this Christ and of one another; to see it is to find life, to miss it is to abide in death. Christ rises in every man who has caught this vision and given himself to it, and through these minor resurrections—if I may so put it—the grand and glorious resurrection of the race as a whole is being accomplished; the buried Christ is leaving the tomb to return to the Father; the divinity that from the foundation of the world has "slept in the stone, dreamed in the animal, wakened in man," is resuming the glory that it had before the world was, but with a fuller grandeur and a wondrous gain. Has this nothing to do with religion? Can this be divorced from life? Can the two be kept apart? Why, there is nothing, however trivial, that does not bear some immediate relation to it.

[*Universalist Leader*.]

Consciously or unconsciously you are writing by your daily life a gospel; what you think of Christ. And other people are reading what you write. In the hurly-burly of the street, when you are tried and irritated almost beyond endurance with the stupidity and carelessness of others, you are writing so others will read what you think about the brotherhood of man. When your own heart is broken with sorrow or embittered with disappointment, or bowed beneath the weight of responsibility and obligation, you are writing what you think of the fatherhood of God. Every step you take, every motion of your hand, every glance of your eye, every word from your tongue is a word in the gospel you are writing, which in some way or other is going to influence and shape the world in which you live. It is good to carry the gospel according to Matthew or John in your hand and give it to as many as you can, but more important so far as you are concerned, is the gospel according to you.

[*Outlook*.]

He rose on the third day, "as he said," but the prediction was not made in words only or chiefly; it was not the promise but the revelation of the nature of the soul, not the promise of a great experience to come but of a life that now is. His whole life was prophetic; again and again the clouds parted and the immortality he was shone in the eyes of men; he shed the light of that immortality on every home he entered, on every path he walked. Through the midst of mortal fears and sickness and anguish and death he moved, touched with all sorrow, weighted with the awful

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sense of sin around him, tender and compassionate at every tomb; and yet serene, immovable, undismayed; wearing his immortality like an invisible garment until he stood revealed in it that first Easter morning.

[*Watchman.*]

The assumptions of men are a constant obstacle to the service of God. All the advances of the kingdom of truth have been made over the barriers of human reasonings. There would be no objection to human reasonings if they were characterized by a proper humility such as characterizes men who know that they know very little of the laws and mysteries of life. The reasoning that bars the way to obedience is filled with prejudice and pride. Men assume that they "know it all," and they also have such an estimate of themselves that it seems humiliating to do things that are simple, obedient, and without merit.

[*Congregationalist and Christian World.*]

Christ is working in the world as our judge, but also as our Saviour. There need be no element of fear in our expectation of the immortal life, if only we begin it now as his disciples. For his life is ours, and we are not to wait for death to live as citizens of the eternal kingdom. Hold up your heads! ye Christians. Already you are heirs and owners of immortality. Judgment may work out its needful purpose in your body, but the spirit shall live the happy life of the sons of God. "Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God;" and we are!

[Canon Plumptre in *Churchman.*]

That system is most divine which is most effective and which is most in accord with the spirit of Christ. Not that church which makes the loudest and most boastful claims, but that which follows most closely in the Master's steps of humble, self-sacrificing service, is the church with true apostolic succession. Let us beware lest we magnify our methods and our machinery above the purpose for which they were created. We have our treasure in earthen vessels. Life is more precious and more permanent than the organism that contains it.

[*Boston Times.*]

Faith without works continues dead, being alone. And just so, preaching without doing doesn't do overmuch to help the man that's down or pick him up. If more of our clean-living, high-thinking men and women would roll up their coat sleeves and forget their willow plumes and knuckle down to work, Boston would see reform in action, and something along the line of Boston's real reform would be begun. All talk and no do proves one of the least of the public influences for good.

[E. Umbach in *Standard.*]

If humanity shall not lose its faith in the church, the latter must not only preach and teach but also be ready to assist any attempt to incorporate its teachings in the laws and the institutions of the land in a tangible form. If it only preaches but can in no wise be persuaded to express its views and exercise its influence in any concrete movement for the betterment of human conditions, how can it be expected that the world in general shall have confidence in the church?

[*Independent.*]

Will we, by our optimism, hasten the day of good, declaring that nothing is too grand for the future to accomplish, nothing too holy for the race to attain; that to limit yourself is to close doors that might otherwise open to strength, and that to limit the future is to limit God?

SPECIAL ANNOUNCEMENTS.

FROM THE PUBLISHER OF MRS. EDDY'S WORKS.

THE CHRISTIAN SCIENCE TEXT-BOOK, "SCIENCE AND HEALTH WITH KEY TO THE SCRIPTURES."

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

The new volume, "Poems by Mary Baker Eddy," is now on sale. Specially bound; 79 pages.

In accordance with instructions given by Mrs. Eddy to her publisher on Sept. 13, 1910, an edition of "Rudimental Divine Science," printed in the New York point system of type for the blind, has been prepared and is now on sale. Price, prepaid, single copy 50 cents; six or more copies to one address, 40 cents each.

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

FROM THE EDITOR.

All manuscripts submitted for publication in the *Sentinel, Journal,* and *Herold,* whether articles, poems, or testimonies, and all correspondence relating thereto, should be addressed to the EDITOR, and not to individuals.

FROM THE SOCIETY.

The following reprints are published in Swedish: "Hvad Ar Bön?" "Lagens Välde," "Det Ondas Natur," "Helvete och Himmel," "Människans Gemenskap Med Gud," "Verklighet," "Det Ar En Ström," "Förklaring Af Kristligt Helande," "Den Yppersta Egenskapen I Christian Science," "Underverken," "Det Ondas Ofvervinnande," "Var Väktare," "Riklig Tillgang," "Kristendom Och Vetenskap." Ten copies to one address, prepaid, 10 cents; one hundred copies to one address, 75 cents; five hundred copies to one address, $3.00; one thousand copies to one address, $5.00.

Two of our Leader's poems, "Shepherd, show me how to go," and "Love," set to music by Frederic W. Root, are now on sale by the Society. For description and price see advertisement on inside back cover page of *Sentinel.*

A new photogravure reproduction of The Mother Church edifices and the Publishing House, with the new parkway in the foreground, has just been made, and is now on sale. The size of the new picture, nine by fourteen inches inside of mat, which is about half that of the larger one, specially adapts it to framing for the home. Price, single copy $1.00, six copies $5.00, twelve copies $9.50.

FROM THE CLERK OF THE MOTHER CHURCH.

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

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

FROM THE CHURCH TREASURER.

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

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THE CHRISTIAN SCIENCE PUBLISHING SOCIETY

The Christian Science Journal

Published Monthly.

Founded April, 1883, by Mary Baker Eddy, Discoverer and Founder of Christian Science, and author of the Christian Science Text-book, "Science and Health with Key to the Scriptures."

This monthly magazine is the official organ of The First Church of Christ, Scientist, in Boston, Mass. In addition to articles, lectures, and testimonies not published elsewhere, it contains a complete list of Christian Science practitioners, and a directory of Christian Science Churches, Societies, and Reading Rooms.

SUBSCRIPTION PRICE, PAYABLE IN ADVANCE, POSTPAID: For the United States, Canada, Mexico, and Cuba, single copy, one year, $2; six months, $1.20. SALE PRICE: Single copy, 20 cents. In all other countries add 40 cents postage for each annual subscription. SALE PRICE: Single copy, 25 cents.

BOUND VOLUMES: Current and past year, cloth, $2.50; half calf or half morocco, $3. On earlier volumes write for prices.

The Christian Science Monitor

Published every afternoon, except Sunday.

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The Christian Science Quarterly

Published January, April, July, and October.

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

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CAUSATION: VIEWED IN THE LIGHT OF CHRISTIAN SCIENCE. By FREDERICK DIXON.

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CHRISTIAN SCIENCE: ITS DIVINE AUTHORITY. By BLISS KNAPP.

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THE GOVERNMENT OF LAW.
THE IMPERSONAL NATURE OF EVIL.
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THE MIRACLES.
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"THERE IS A RIVER."
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CHRISTIAN SCIENCE SENTINEL

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

Vol. XIII. No. 37.

BOSTON, MAY 13, 1911

CONTENTS OF THIS NUMBER

ITEMS OF INTEREST. Brief Mention of Important Events. 722
CROSSROADS. . . W. D. McCrackan, M.A. 723
OUR DAILY BREAD. . Charles Henry Philips. 723
"PERFECT LOVE CASTETH OUT FEAR." Catherine Crabbe. 724
"GOD WITH US." . . Flora R. Tschopik. 725
OBSTACLE OR OPPORTUNITY, WHICH? Warwick James Price. 725
THE VALUE OF PERSISTENCE. S. A. Pfuhl. 726
LOVE KNOWS THE TRUTH. (Poem.) Edith C. Carter. 726
SELECTED ARTICLES. 727
EDITORIAL.
Readers of Branch Churches. 730
A Solemn Obligation. 730
The Leavening of Thought. 731
AMONG THE CHURCHES.
Santa Barbara, Cal. 731
Swansea, Wales. 731
Mexico, Mo. 731
Rich Hill, Mo. 731
THE LECTURES.
Leeds, England. 732
Fargo, N. D. 732
Sherman, Tex. 732
Danville, Ill. 732
TESTIMONIES OF HEALING. 733
FROM OUR EXCHANGES. 737



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



A NOBLE TYPE OF GOOD HEROIC WOMANHOOD

THE CHRISTIAN SCIENCE PUBLISHING SOCIETY
FALMOUTH AND ST PAUL STREETS — BOSTON MASS USA

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ITEMS OF INTEREST.

National.

The Democrats of the House will investigate the entire sugar industry in the United States, according to a decision reached last week by the committee on rules, which was called together to consider the resolution introduced by Representative Hardwick of Georgia, calling for an investigation of the American Sugar Refining Company. A resolution has also been introduced to investigate the American Woolen Company of Boston. It calls for a special committee of five and for a sweeping inquiry into the relations of the company with a long list of mills and to ascertain if the company has endeavored to control the price of raw wool and the sale and output of woolen goods. A resolution of Representative Stanley also calls for a sweeping investigation of the United States Steel Corporation. The steel resolution, as amended, provides for the election of a committee of nine members of the House to do the investigating. They were directed to ascertain whether there have been any violations of the interstate commerce laws, the anti-trust laws, or the national banking laws. If any such violations have not been prosecuted by the department of justice a particular report is required. The United Shoe Machinery Company will probably be investigated.

Agents of the forest service have already begun the work of buying up from their private owners the lands included in the Appalachian-White mountain reserve. Although comparatively few offers of tracts of great size have been made to the government, the gradual process of examining, appraising, and negotiating for purchase is reported as being satisfactorily under way. According to recent statements it appears that the southern section of the reserve created by the Weeks bill is responding more promptly to the call. Among the purchases of considerable area in New Hampshire, however, now under consideration, may be mentioned the Bean purchase offered south of Shelbourne and the Thomson and Meserve purchase, which includes Mt. Madison and Mt. Jefferson and lies just below Mt. Washington. Various tracts of much smaller size have reached a more definite stage in the course of changing ownership.

The executive council of the American Bankers Association, which held its session at Nashville, Tenn., unanimously indorsed the Aldrich plan for monetary legislation, with a few revisions in matters of detail. Ninety per cent of the members of the executive council were present. The resolution in full was as follows: "That the executive council of the American Bankers Association heartily approves the plan for monetary legislation suggested by the Hon. Nelson W. Aldrich, as modified by the currency commission of the American bankers committee of the currency commission, for extending the benefits of the plan to state banks and trust companies. We firmly believe that it is thoroughly practical, fundamentally sound and comprehensive, and that if enacted into law it will correct all the principal defects of our present banking and currency system."

The government suit against the Anaconda Copper Mining Company has been compromised by an agreement between the company and the department of justice. The company agrees that its smelters at Butte, Anaconda, and Great Falls shall be equipped to prevent the emission of gases which the government claims have done great damage to the national forests. It was claimed that the poisonous gases from the smelters not only ruined the national forests in the vicinity, but also the farmers' land. The farmers have a separate suit against the company which is not affected by the compromise of the government's case.

More than a quarter of a million dollars' worth of books were sold in one day at the auction-sale of the Hoe collection in New York on May 1, a record sale. The highest price, $42,800, was paid for a single volume, Sir Thomas Malory's "Morte d'Arthur," printed by Caxton, the only perfect copy known. The librarian for J. Pierpont Morgan bought this after a spirited competition, the bidding starting at five thousand dollars. At one session fifty thousand dollars was paid by Henry E. Huntington for the Hoe copy of the Gutenberg Latin Bible.

A defense of "dollar diplomacy" as a policy, which by causing prosperity meant ultimately the "substitution of dollars for bullets," was made before the third national peace congress at Baltimore by Huntington Wilson, assistant secretary of state, who presided at a morning session. "The question of immediate importance before the country today," said Senator Burton of Ohio, "is the proposed arbitration treaty with Great Britain. Let this once be adopted, and the greatest benefit in the cause of peace will have been gained which has been accomplished for many decades."

President Taft has authorized the tariff board to submit to an investigation at the hands of a committee of business men connected with the National Tariff Commission Association. This is another step on the part of the advocates of permanent tariff commission to popularize the work of the present board and to pave the way, if possible, for the creation of a permanent tariff commission.

The time is not far distant when strikes will be the exception and mediation the rule in labor disputes, says Charles P. Neill, United States commissioner of labor, who, as one of the mediators authorized under the Erdman law, has served in more than fifty disputes between employers and employees.

Another warning to the fraternity men at Cornell University to do better work in their class rooms is sounded in President Schurman's report on the comparative scholastic standing of the fraternity and non-fraternity men for 1911.

Governor Osborne of Michigan has signed the bill prohibiting fraternities in the high schools of the state.

International.

At the Guildhall peace meeting in London, April 28, a resolution was presented in favor of President Taft's peace treaty, and it was unanimously adopted. It was as follows: "That this meeting of citizens of London cordially welcomes the proposal of the President of the United States in favor of a general treaty of arbitration between that country and the British empire and pledges its support to the principles of such a treaty as serving the highest interests of the two nations and as tending to promote the peace of the world." King George has expressed himself as gratified with the resolutions adopted at the peace meeting. Through his secretary, in reply to the lord mayor's letter communicating to him the terms of the resolutions favoring a general treaty of arbitration between the United States and the British empire, the King writes: "His majesty is gratified to receive these records of opinions unanimously expressed upon a question of such supreme and far-reaching importance by an assemblage so representative of various lines of thought in our religious, political, and social life."

A notable banquet was given May 1 at Tokio by the Association of Friends of America in Japan in celebration of the conclusion of the Japanese-American commercial treaty. The guests, numbering sixty, included Ambassador O'Brien, Marquis Komura, the foreign minister, Prince Tokugawa, president of the House of Peers, Baron Takahashi, Mayor Ozaki, former Governor Fort of New Jersey, and prominent Americans of Tokio and Yokohama. Viscount Kaneko, who presided, scored what he termed "the criminal breeding of mischief between two nations whose manifest destiny is together to guard the control of the Pacific." Remarks in a similar vein were made by Komura, Tokugawa, Takahashi, and Ozaki, and they were replied to in kind by Ambassador O'Brien, Mr. Fort, and E. W. Frazar. A reference to the possibility of a Japanese-American complete arbitration treaty won great applause.

The international exhibition of industries and labor, the biggest affair of the kind ever attempted in Italy, was opened auspiciously April 29 at Turin. There is a friendly rivalry between Turin and Rome, where the art exposition, the other great feature of the jubilee celebration of Italian unity, is in progress, and the result has been intense popular interest in both undertakings. The Turin exhibition occupies twelve million square feet, extending on either side of the river Po, the two parts being joined by four bridges, two built especially for this occasion. The American pavilion comprises the largest exhibit ever made abroad by that government. In all there were fifteen thousand exhibitors, representing the European countries, North and South America, Japan, Persia, Siam, Turkey, Tunis, and the British colonies.

Industrial and Commercial.

Contracts have been awarded to nurseries to set out two million apple and other fruit trees in eastern Washington and north and central Idaho this season. Of these more than four hundred thousand will be planted in Spokane county, which already has one million five hundred thousand growing trees. Fifty thousand trees are being planted near Lewiston, Ida., while twenty miles north of McArthur, Ida., fifteen hundred acres are being prepared for apple culture. Another company is clearing eleven hundred acres two miles north of Kootenai, Ida. These lands will be devoted to orchards. The Arcadia Company is clearing and planting a tract of seventeen thousand acres in the northern part of Spokane and southern Stevens counties. This land was a forest until a few years ago. It is expected that not less than two million acres of logged-off lands in eastern Washington and Oregon, northern Idaho and western Montana will be cleared during the next five years and devoted to general farming, dairying, and orchards.

Until within the last few years the principal sources of rubber were Peru, Brazil, and Bolivia, and the Congo and eastern Africa. New countries which have entered the market, competing formidably with South American rubber, are Java, Sumatra, Borneo, Malasia, and the Straits.

It is believed that the gold output this year from the Klondyke region, Alaska, will be the largest in years, early estimates placing the yield in excess of five million dollars. Last year's output was four million dollars.

Production of refined lead in the United States in 1910 was 470,380 tons.

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CHRISTIAN SCIENCE SENTINEL

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

CROSSROADS.

W. D. MCCRACKAN, M.A.

As students of Christian Science travel along the road from sense to Soul, they are constantly coming upon crossroads. The sign-posts may not be very clear. Sometimes their inscriptions are quite illegible. Sometimes mischievous persons have purposely defaced them or twisted them about. Sometimes the choice is complicated because several roads radiate from the same point. The traveler may stop in bewilderment, feeling the importance of choosing the right way, and dreading the possibility of being led astray. At such times the student will find it particularly necessary to guard against fear, as this tends to produce confusion and to prevent him from hearing the "still small voice" which declares, "This is the way, walk ye in it." As soon as the mesmeric suggestions of fear are quieted, the traveler will find the sign-posts less perplexing, and under divine guidance can more readily choose the right direction. In "Miscellaneous Writings" (p. 347) Mrs. Eddy tells how we may gain divine guidance, whatever the seeming difficulties which present themselves, and with this guidance she says that the path "may be smooth, or it may be rugged; but it is always straight and narrow; and if it be up-hill all the way, the ascent is easy and the summit can be gained."

But suppose one is inexperienced in finding his way, is perhaps fatigued by a long day's journey, and yet feels that his very existence depends upon his choice of the right way at this particular time. Will not his position be dangerous? No, the pilgrim on the upward way need never be discouraged if his motive is right, even though experienced travelers on earthly journeys make mistakes under the stress of blinding storm or mental distress or optical illusion. More important, however, than the choice of the right road at any particular juncture, is the motive which impels the traveler. Let him still his fears and look to his motive. If the latter is right, then the end of his journey will be assured. He may mistake the direction many times, at many confusing crossroads; but if his purpose is good, he will quickly recognize his mistake, retrace his steps, and again take the right road.

It is comforting to recognize that he whose motive is right is always safe. He may suffer for his ignorance, but the correction of his mistakes acts as a valuable lesson. He is never deceived for any length of time. He travels securely through the hostile country of material sense, growing stronger and sturdier in spiritual understanding, keener in spiritual perception, protected by that Love which clarifies his vision, settles all doubts, and casts out all fear. Mrs. Eddy writes: "Love inspires, illumines, designates, and leads the way. Right motives give pinions to thought, and strength and freedom to speech and action" (Science and Health, p. 454). Right motives will cause every road to bring the traveler in the end to the shelter of the Almighty, and will make every crossroad a welcome test of his growth in grace.

Practitioners of Christian Science are frequently besieged by frightened patients to tell them what direction to take at some apparently crucial crossroad. "By such and such a day," the harassed one will perhaps say, "I must make a momentous decision." Then it is that the practical Christian Scientist can reassure the perplexed one, still the waves of fear by a few simple explanations, and when the hour of decision arrives it will find the traveler calm and collected, ready to make his choice according to his highest sense of good. Nor can such a one ever be made to regret a decision based on right motive.

"OUR DAILY BREAD."

CHARLES HENRY PHILIPS.

OUR dear Leader tells us that "desire is prayer; and no loss can occur from trusting God with our desires, that they may be molded and exalted before they take form in words" (Science and Health, p. 1). But can the mere repetition of the words, "Give us this day our daily bread," give us more than we (as God's ideas) already have of that which we need? Can simply asking for this bread bring to us a more abundant supply, or satisfy our craving? Can we expect or even hope to be fed and nourished by the divine bounty simply by petitioning that bread be given us?

What is our concept of this bread? Is it that we may be kept from lacking the material? Is it that we may not know an unsatisfied sense of hunger? Is it only that we may have each hour enough and to spare for our finite needs? In a word, are we engaged in the hopeless endeavor of materially outlining a spiritual aspiration? If so, then our thought and asking are amiss. If, however, this concept of bread is the recognition of spiritual reality, if it is to know the will of good only and do it, if the sense of hunger is for greater humility, if it is being prayerfully intent in our obedience to divine Principle, if it is a scientific striving for the fulfilling of God's law, then indeed is our prayer, "Give us this day our daily bread," in the unction of Spirit and with power, and this mental attitude is with understanding.

As man is made in the image and likeness of good, and as there is no conceivable thought in omnipotent and omnipresent Mind that is not wholly good, man, His reflection, desires only the activity of good, the very essence of this bread that we ask to be given us daily. Thus, to know more of God and His Christ, to feel the divine influence in thought, to have a fuller, sweeter, and more confiding sense of Love, to experience more of the healing energy of Truth, is to hunger for this bread "that a man may eat thereof, and not die." In Amos we read: "Behold, the days come, saith the Lord God, that I will send a famine in the land, not a famine of bread, nor a thirst for water, but of hearing the words of the Lord." Surely when we affirm, "Give us this day our daily bread," it means as our beloved Leader says, "Feed the famished affections" (Science and Health, p. 17), nourish our impoverished mentality, quicken us to an intenser consecration of thought

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and purpose, remove from us that which is not "according to the pattern shewed to thee in the mount," build us up in a most holy faith, purify our seeing, clarify our hearing, intensify our feeling, until through the constant renewing of the inner man we apprehend as we are apprehended, and the fruits of the Spirit bear witness to Immanuel, "God with us," in demonstration.

But of this grace, only as our will is subordinated to the divine, as we test our every thought not by our imperfect concept of what seems right, but by Love's impartial standard; as we are obedient and faithful, will we be given in the measure of our unselfed discipleship. Each impulse of kindness, each helpful and uplifting desire, the compassionate tenderness which forgives, soothes, and comforts, the joy that is fullest and sweetest in doing for others, the love which bears all, gives all, and hopes for nothing in return,—these are the mediators through which thought ascends to the Father's infinite storehouse, to partake of this bread for whom it is prepared. To come into a scientific understanding of this fact enables one to comprehend Jesus' words, "I am the bread of life;" and the equally imperative and significant declaration, "No man cometh unto the Father, but by me."

"PERFECT LOVE CASTETH OUT FEAR."

CATHERINE CRABBE.

ONE frequently hears the remark: "I am very grateful indeed for what Christian Science has done for me, but I am afraid I shall never have the courage to stand up and give a testimony." And just so long as we encourage the mental laziness which allows this fear to be our master, just so long we shall remain slaves to that fear. As St. Paul says: "To whom ye yield yourselves servants to obey, his servants ye are to whom ye obey."

In withholding our testimonies we are hindering our progress in many ways. We are ungrateful, and must class ourselves with the lepers who went their way and did not return to give thanks to God. We are disobedient, for if we profess to be Christian Scientists, the least we can do is to obey our Leader's wishes, and we know that the Wednesday evening meetings were instituted by her that we might publicly tell of the blessings which Christian Science has brought to us, and thus help and encourage the stranger and the beginner. So long as we allow fear to hold us in bondage, our love is not perfect. St. John says: "Perfect love casteth out fear: . . . he that feareth is not made perfect in love." However great this fear seems to be, it can be overcome, and perhaps the writer's experience in this matter may be a little help and encouragement to others.

Before I heard of Christian Science I was intensely nervous, so much so that it amounted to a disease. When I had been reading Science and Health for a few weeks, I awoke to the fact that numerous complaints from which I had been suffering nearly all my life had entirely disappeared, and that from being practically an invalid I was perfectly well and strong. A little while after this, at one of the Wednesday meetings, the thought came to me that I ought to give a testimony. I was immediately filled with such an abject sense of terror (there is no other word to express it) at the thought of speaking in public, that I felt I would rather give up Christian Science altogether than go through such an ordeal, as it seemed to me impossible to attend the services regularly, and get all the good I was receiving from them, and yet not obey our Leader's wishes and speak. Though I felt my duty very keenly, I tried in every possible way to shirk it, making all sorts of excuses to myself; in fact, I was willing to do anything but the one thing required of me.

Then followed a severe struggle; and for four months the Wednesday evening meetings became a dread to me, because I went to each meeting with the intention of speaking and left without doing so. At the end of four months I seemed no nearer solving the problem than I was at the beginning; in fact, if anything, I felt weaker and more helpless. I knew I had come to a point where I should make no further progress in Christian Science until I had rid myself of this burden and broken away from this bondage of fear.

Then it was that I realized for the first time the meaning of St. Paul's words: "When I am weak, then am I strong." When I knew that this thing had to be done, and yet that I could not do it, I saw that the one and only way was to leave it entirely to God. And when I came to this conclusion, the sense of relief was so great that I saw where I had been wrong all those four months, and why I had been in bondage to such needless fear. It was because I had been struggling to do this thing in my own strength, which was impossible. I began to see that if I would only be willing to stand up, realizing that I was nothing but an instrument in God's hands to do His work, then He would do the rest.

On the following Wednesday afternoon I was pondering this question, and while studying the Lesson-Sermon I came across the passage: "Be strong and of a good courage; be not afraid, neither be thou dismayed; for the Lord thy God is with thee whithersoever thou goest." These words helped me through the evening, and directly the meeting was open for testimonies I found myself on my feet, and I spoke quite easily. When I went home and told my people (none of whom were Christian Scientists) that I had spoken, they could scarcely believe it. Indeed, to any one who knew what my sense of fear had been, the giving of that testimony was a convincing proof of the power of Christian Science.

Since then I have been able to give numerous testimonies, both in my own town and elsewhere, and in overcoming this one overpowering fear, other fears have been overcome too, though I did not realize it at the time. One was the fear of lack of money. Any one who has ever suffered from this disease (for such it is) will know what I went through. It limited me in every direction. Whatever I wanted to do, there was always the thought that I could not afford it; and even if I had the money I feared to spend it, feeling I ought to save it for the future. This fear of the future used to disturb me greatly, but it entirely left me after I gave my first testimony. Although since then, I have been tested and tried on this question, the fear has never come back.

Things seemed to reach a climax some months ago. I was suddenly, without any warning, left alone, with a great sorrow to meet, a house on my hands and no income whatever. But even then fear had no power over me. I knew, for the moment, I could do nothing; therefore my needs would be supplied. And they were in a marvelous manner. Then I looked the problem in the face. I prayed for guidance, and when I saw what seemed the wisest move, I went straight forward; and from that moment I have had no sense of lack and no fear whatsoever. I am sure that this is the direct result of my absolute surrender to God in the matter of giving my first testimony.

I have learned this lesson: that we have nothing to fear for next week, next month, next year, or even for to-morrow; all that concerns us is the passing moment. If we are doing God's will, and our needs for this moment are being supplied, why should we fear that they will not be supplied tomorrow? What we need is childlike trust, that "perfect love" which "casteth out fear." We must obey the Master's command, "Seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you." If we really are seeking first that kingdom, then we know that God will supply all our need. And

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through the understanding of God (our Father-Mother) as taught in Christian Science, we gain a sense of peace and rest and security and freedom from fear, such as cannot be gained from any other source.

"GOD WITH US."

FLORA R. TSCHOPIK.

In Christian Science one soon learns that harmony is dependent upon one's realization of God's presence with men. Consequently, the more earnestly the kingdom of heaven is sought, the clearer one's consciousness is to the spiritual facts of being and the less effort is required to repel the attacks of error, material beliefs. God's work is done; His universe is complete and perfect, free from all disturbing elements. It is obvious that a perfect universe can contain no element of discord, whether it be sin, sickness, or death. Spiritual perfection is the reality, and Christ Jesus opened the way for others to come into an understanding of this great truth. He made clear the way to at-one-ment with God, Spirit. He blazed the path of salvation for mortals, and Mrs. Eddy, following the trail, has again brought to the attention of mankind his plan of emergence from matter into Spirit.

It is now the province of humanity to come into conscious unity with God, to awake to the fact of God's forever presence. All the years of darkened belief have not altered the fact that divine Mind has been for all time the only power of the universe. While mankind has been wandering in a wilderness of falsity, self-deprived of the divine presence, God has never been absent. God was, is, and always will be the only creator and governor of the world. The false belief of a material creation is all that has obstructed from human view the ever-present heavenly Father. Through the irradiance of Christian Science, the darkness of mortal opinions is being dispelled and the world is beginning to emerge from the black chaos caused by an imaginary separation from God, the evanescent so-called pleasures of the world being more than counterbalanced by its iniquities, strifes, and suffering. The light of truth which has been forever shining is now being known as the all-encompassing illumination.

To God there is no material universe, no error; the spiritual universe, perfect and intact, has remained uncontaminated by mankind's erroneous beliefs. Mortals have accepted the lie for the fact; they have believed error to be the truth of being, and it is only as they abandon their false beliefs that the reality enters consciousness and men become alive to God's presence as the only power, perceive that all sin, sickness, and fear have been self-imposed through the erroneous belief that there was another power than God. When Hagar was in the wilderness with Ishmael, though her needed supply was at hand, she endured a needless period of distress. When the world seems a place of pleasure, mortals have, seemingly, no need for spiritual understanding, the wellspring of Life. It is when the drought of pain, loss, and fear arise, that they seem to stand helpless, unaware that their torturing beliefs are self-inflicted, unconscious meanwhile that God, divine Mind, in whom are health, abundance, and strength, is right at hand; not appearing and disappearing, but the ever-present source of all good. It is only as Christ, Truth, penetrates the mist of materiality, and the revealed radiance illumines the erstwhile darkened consciousness, that the joyous spiritual light springs forth. The psalmist says, "Lord, thou hast been our dwelling place in all generations. Before the mountains were brought forth, or ever thou hadst formed the earth and the world, even from everlasting to everlasting, thou art God."

Christ, Truth, has always been present, but Truth cannot be discerned by means of materiality. So long as mankind accept error for Truth, so long as mankind accept matter as substance, there will be sin and suffering. The simple proof that matter must be a false sense of things is the utter impossibility of obeying the commands of God and meeting the demands of matter or asserted material law at the same time. On the other hand, as we deny sense testimony, start from the basis that Life is God, and law spiritual, then compliance with God's law is immediately possible. Mrs. Eddy asks, "From a material standpoint, 'Canst thou by searching find out God?'" (Science and Health, p. 551). She further says, "The notion of a material universe is utterly opposed to the theory of man as evolved from Mind. Such fundamental errors send falsity into all human doctrines and conclusions, and do not accord infinity to Deity" (*Ibid.*, p. 545).

When the corporeal senses are presenting seemingly irrefutable evidences of discord, one should hold unshakenly to the facts of harmonious spiritual being and claim man's God-given dominion, then rely upon ever-present divine Love to bring forth triumphantly the proof of Truth's allness, the demonstration of "God with us."

God has given to man in abundance health, harmony, happiness, dominion. These gifts are man's possessions now. There is no power that can controvert God's order. As humanity come into a perception of this fact, and forsake servitude to matter and its accompanying minions, they will come into God-given freedom, the freedom of Spirit. As mankind relinquish the pains and pleasures of material sense for the joys of holiness gained by reflecting God, there will be a cessation of suffering: peace will replace discord, love will supplant hate, the Christ-power will be understood in all its glory, and God's kingdom come "in earth, as it is in heaven."

Universal love is one of the most powerful means of accomplishing this desired result,—a sense of love, free, uncriticizing, compassionate; love refusing to recognize finite limitations, striving to rise above the mere love of personality, endeavoring at all times to be aware of the universal brotherhood. This culminates in the sweet sense of the presence of God, divine Love, an inspiration, "a divine influence ever present in human consciousness" (Science and Health, Pref., p. xi.). The psalmist says, "The Lord reigneth; let the earth rejoice"!

OBSTACLE OR OPPORTUNITY, WHICH?

WARWICK JAMES PRICE.

Every one who has been present at field day sports will recall the "obstacle race" which usually appears on the program. Across the course, at various intervals, are set brush hedges, through which the contestants must push their way; barrels, hung dangling from an overhead beam, through which they must clamber; high board fences, tilted back toward the starting-line, over which one must somehow climb; broad strips of canvas, fastened down at the ends, beneath which one must wriggle, and a half dozen other devices seemingly to hinder the runners, but actually only to test their quickness of thought and agility. It is always an event to set the grand stands laughing, and some of the spectators may see in the cause of their amusement a close parallel to every-day life and its pointed lesson. The man who wins that race is not always the fellow who jumps to the front at the crack of the starter's pistol, but he is one who knows how to turn what are called obstacles into opportunities. As La Rochefoucauld once said: "Many a man, when chance seems to oppose him, finds only an opportunity to make himself known to others, and, most of all, to himself."

The successful men, of all time, have urged the necessity of being on the watch for opportunity, and the young men of today, planning brilliant futures, long for Dame Opportunity's knock at their doors. The knock comes, surely; but they look from the window and see only

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Mistress Obstacle waiting on the step, and discouraged, or "resigned" (as they may say), they go back to the hearth-side to wait a while longer. Books of synonyms do not give "obstacle" and "opportunity" as meaning much the same thing, while the dictionaries speak of one as that which opposes progress and of the other as that which helps; but the fact remains that to get the better of what seems to stand in the way of advance is to make of it an opportunity for advance. Was there not some such thought in the mind of Shakespeare, when he put into the mouth of his banished duke the much-quoted lines,—

> Sweet are the uses of adversity,
> Which like the toad, ugly and venomous,
> Wears yet a precious jewel in his head.

The selfsame obstacle which does indeed hinder the faint-hearted, actually helps his more courageous fellow, who uses it to develop latent energies or to exercise some skill or craft learned long before for this very occasion. Indeed, no one is worth much to the world till he has proved his ability to meet and master difficulties: never to be opposed is to win the contest by default, and that is, after all, quite the same thing as saying that there has been neither contest nor victory.

The competitors in any obstacle race know there are to be obstacles, though exactly what they are to be is not announced. Similarly, the Christian Scientist, enrolling himself as ready to run, not with patience only but with resourcefulness as well, that far greater race "which is set before us," may be equally as certain that he will have to meet what Mrs. Eddy refers to as "the obstacle which the serpent, sin, would impose between man and his creator" (Science and Health, p. 338). The athlete, with numerous tests of cleverness and strength interposed between him and his goal, is not dismayed at the prospect; rather he welcomes it, confident of his capacity to convert these very things into helps to his success. Equipped with a knowledge of the truth of being, how much more should those who have enlisted to battle with the ills to which human sense declares mortal flesh is heir, welcome the chances set ready to their hands! No matter what the sort or seeming of that which claims to be an impediment to our advance, we have it on the authority of one who proved her words, that "it is certain that the divine Mind can remove any obstacle" (*Ibid.*, p. 424).

For one reason and another we have turned to Christian Science as the one sure means by which we may accomplish our course. We have studied its fundamentals and rules and striven to put them into practice; we may have done all that we knew how to do to make ourselves proficient in the understanding and demonstration of divine metaphysics. What then? Having so schooled ourselves, are we to regret the opportunities of exercising our knowledge? Are we to draw back from the track, because the disabilities of material belief and ignorant misconception have been thrown across it? Or are we to hesitate to undertake the solution of the problems that offer themselves, merely because they come to us in some guise not wholly expected? The hunter, trained for months to fence jumping, is not locked up in a comfortable box stall as soon as he has become really skilled in his work; nor does he hesitate, once in the open country, because it is a ditch he is called upon to clear and not a five-barred gate. Again: the bricklayer learns his trade not that he may ever after avoid brick and mortar, nor will he be troubled if asked to handle a kind of brick wholly new to him, and which is to be laid according to an entirely unaccustomed pattern.

There is but one right way for a man to walk, and that is forward. He should think of and aim at just one thing, what Paul calls "the prize of the high calling." Such thought and such earnest striving mean progress of a sort which does not postpone the victory to some future time, but which brings it daily and hourly as each obstacle is converted into an opportunity. This is progress indeed, the progress which frees us from "the law of sin and death," and what higher aim, what nobler goal could any right-minded laborer in any field of endeavor set before him? The "open sesame" to this progress, the guide to this goal, is contained in that summary of Mrs. Eddy's advice to us: "Work—work—work—watch and pray" (Messages to The Mother Church, p. 20). Let us not be blinded, therefore, by what an unseeing world has called "the dust of difficulty," but rather recognize in it the golden haze of that very opportunity to meet which we have trained ourselves and for whose coming we have so long been waiting.

THE VALUE OF PERSISTENCE.

S. A. PFUHL.

ST. PAUL wrote to the Galatians: "Let us not be weary in well doing: for in due season we shall reap, if we faint not." So long as we interpret happiness in terms of materiality, these words do not seem true to us. While happiness means for us an abundance of worldly possessions, worldly pleasures and honors, the heroic lives of prophet and apostle, of Socrates, Spinoza, and even that of Christ Jesus, will seem to have failed of their reward. There comes a time, however, in the lives of all of us when the emptiness of the things of material sense is made clear to us; a time when material things are weighed in the balance and found wanting. There is then only one way out of despair, and that is to turn to spiritual reality for our happiness,—even to that world shown to us so scientifically in "Science and Health with Key to the Scriptures" by Mrs. Eddy.

When once we have learned to look for a spiritual reward for our "well doing," the words of St. Paul appear to us in a new light. We now feel, no doubt, that all *who persist* in well doing (and well doing to the Christian Scientist means, of course, that he loves God, Spirit, first and his neighbor as himself) must obtain the highest and only real reward that can be given. Christian Scientists may not always gain riches, material pleasures, and material comforts, but all sincere seekers after Truth must receive from day to day more of the gifts of God, such as courage, strength, hope, peace,—all the fruits of overcoming, including the "joy that comes of sense resigned." The followers of Christ may be misunderstood, scorned, and even persecuted by their blind fellow-men, but if only they faint not, they must reach that spiritual height which enabled St. Paul to say, "None of these things move me."

[Written for the *Sentinel.*]

LOVE KNOWS THE TRUTH.

EDITH C. CARTER.

Love knows the truth! No sudden shaft of light,
Cleaving the darkness of a sleeping world,
Speeds with a swifter, surer, gladder flight
To wake the sweetness in soft petals furled
Than wings Love's thought of truth. Mid haunting fear,
Mid sorrow, anger, selfishness, disdain,
When mortal thought sinks cowering o'er the bier
Of earthly hopes, while matter tries in vain
To give man peace, Love's ever steadfast eyes,
Serene and clear, see all the perfect view
Of God's creation, see the cloudless skies
Of selfless joy giving to man anew
His splendid birthright, everlasting good.
Love sees dark mists of doubt in Truth's warm glow
Lose their fantastic shapes, while faith is wooed
From wistful hope to heights whence man can know
Life's changeless peace—the radiant golden day
Of Truth revealed through Love's illuming ray.

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SELECTED ARTICLES.

[Frederick Dixon in *East Berks* (Wokingham, Eng.) *Gazette.*]

In the Preface to "Science and Health with Key to the Scriptures," on page xi, Mrs. Eddy writes of the healing works of Christian Science as "the sign of Immanuel, or 'God with us,'—a divine influence ever present in human consciousness and repeating itself;" while on page 150 she says, "Now as then, signs and wonders are wrought in the metaphysical healing of physical disease; but these signs are only to demonstrate its divine origin,—to attest the reality of the higher mission of the Christ-power to take away the sins of the world," and this argument is repeated from one end of the book to the other. Christian Science healing certainly makes men healthier, but it does this in the only way possible in Christian healing, by making them better at the same time.

Any one who objects to the place occupied by physical healing in Christian Science will inevitably be driven to take exception to the teaching of the New Testament. The Gospels are filled with stories of physical healing, and it was on these acts of physical healing that Jesus relied when the disciples of John were sent to demand of him whether he was the Christ. He came preaching the gospel of repentance, with its ringing declaration, "Repent: for the kingdom of heaven is at hand," and when the deadened spiritual sense of the people failed to understand that this repentance meant the changing of their whole outlook from a material to a spiritual standpoint, he healed the sick, telling those who were present if they could not believe for the words' sake, they must believe for the very works' sake. This was the way in which, according to your correspondent, he "for ever dignified pain and sorrow." Pain and sorrow are things to be borne with dignity while they endure in the consciousness, but Jesus showed the world not how to submit to them but how to overcome them, as a prelude to the overcoming of death itself, "the last enemy that shall be destroyed."

Christ Jesus never taught men to submit to sorrow and sickness any more than to submit to sin. As that great scholar Matthew Arnold has truly pointed out, Jesus saw the intimate connection between sin and sickness, and for this reason his pathology was spiritual. He said, "Repent: for the kingdom of heaven is at hand." Now the Greek word translated repent means simply a change of mind. When, therefore, a man changes his mind from the belief that pain and disease are physical to the understanding that they are mental, he learns in what the cause of pain and disease, equally with the cause of sin, lies. When, in addition to this, he changes his mind from a belief that the image and likeness of God is a sick and sinning human being, to the understanding that the image and likeness of God is spiritual and perfect, he begins to acquire an understanding of his true selfhood, and in learning how to banish the belief in the power and reality of evil from his mind, finds that the kingdom of God is indeed at hand, for "the kingdom of God is within you."

The Christian religion is summed up in the attempt to walk in the footsteps of Christ, and when Jesus the Christ came across what your correspondent terms "a faulty human being" with a "twisted limb or a high temperature" he healed them, not by the application of a surgical appliance or a dose of quinine, but by the understanding of spiritual pathology. It was Jesus the Christ who declared that such things could be healed by faith, and who therefore made it legitimate for the Christian Scientist to say so today. Any one who will take a concordance to the Bible and look up the word faith in the Gospels, will think twice before he commits himself to the support of your correspondent. To take a single instance, when Jesus healed the two blind men he said, "According to your faith be it unto you," and the healing he practised upon this occasion he practised whether he was dealing with twisted limbs or fevers. Those, he declared, who believed on him, consequently who had faith in him, would be able to do his works, and so it was he, and none other than he, who made the power in some measure to do those works the proof of a man's faith, and so of his Christianity; "He that believeth on me, the works that I do shall he do also."

It was the Mind of Christ which healed the sick and sinning in the first century, and it is the Mind of Christ which will heal them in the twentieth century, whenever men, instead of endeavoring to explain away his teaching, strive to let that Mind be in them "which was also in Christ Jesus." Christian Scientists, no matter what their shortcomings may be, have fearlessly accepted the teaching of Jesus, "He that believeth on me, the works that I do shall he do also." And just because they have accepted this, they are proving Christian Science to be a lamp to their feet, a lamp which is teaching them to regard death not as something to be bowed to, but as an enemy which is to be destroyed. "I am come," Jesus said, "that they might have life, and that they might have it more abundantly." This life is spiritual and eternal, and spiritual life is no more material than eternal life is entered upon through the portal of death.

[James D. Sherwood in *Christian Advocate,* Dallas, Tex.]

Mrs. Eddy rightly claimed to be a follower of Christ Jesus. She comprehended his teachings sufficiently to make the proof of healing by spiritual means alone, and she reduced to writing what is revealed of the Science of being in the Christian Science text-book, "Science and Health with Key to the Scriptures." She did not claim the cures wrought through Christian Science were miraculous, but that they were "supremely natural" (Pref., p. xi). These cures seem miraculous to the uninformed materialist, but not so to the well-instructed Christian Scientist. Any one who has a correct knowledge of God and the spiritual man can heal the sick. Every professed Christian should be able to make proof of his discipleship. The Master said: "Heal the sick," and, "These signs shall follow them that believe; In my name shall they cast out devils; they shall speak with new tongues; they shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover."

Christian Science teaches that there is a distinction between man made in the image of God and the mortal man who is of the race of Adam. Christian Scientists are natural; they eat food, they wear clothing, they live in houses, etc. The difference between a Christian Scientist and his former sense of self is in growth of understanding. It is in putting off the old man with his deeds and becoming transformed by the renewing of his mind, that he may prove "what is that good and acceptable and perfect will of God," spoken of by St. Paul in his epistle to the Romans. A Christian Scientist has the ultimate goal always in view. He loves God supremely, obeys the leadings of truth, and endeavors to follow as nearly as possible in the footsteps of the Master. The Christian Scientist is not a false accuser; he wars not with his brother; he respects individual rights, and permits others to worship God according to the dictates of their conscience, and all that he asks is to be permitted to enjoy the same privilege.

[Olcott Haskell in *Fresno* (Cal.) *Republican.*]

Christian Scientists regard the work of Jesus and the early Christians as divinely natural. It was not accomplished through breaking the divine law, but through fulfilling this law, which forever holds God's universe in harmony. The mathematician does not put a "mild and meaningless interpretation" upon erroneous statements when he rejects them from his work as unreal; and a review of

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Jesus' life and teachings will show that he maintained a like attitude of repudiation toward evil. He rejected it as having no real part in the man of God's creating, and through this recognition he destroyed sickness and sin, while at the same time he explained to his disciples how they might follow his example, saying, "Ye shall know the truth, and the truth shall make you free."

The very nature of Jesus' method was such that material medicine would have been useless to those carrying out his instructions; nor is there any record that his disciples ever resorted to material means for the cure of the sick. The Bible in some cases refers to oil, wine, and other remedies as symbols of healing, yet it records the case of King Asa, how "in his disease he sought not to the Lord, but to the physicians . . . and died." The Bible also cites other instances where the use of material remedies was of no benefit. There is not the slightest record to show that Luke, who is referred to as having previously been a physician, ever sought to employ other than spiritual means after learning the way illustrated by Jesus.

The terms "repentance," "regeneration," "atonement," "forgiveness," etc., are by no means foreign either to the teachings of Christian Science or to the experience of its followers, although the theological dogmas which men have attached to these terms are not retained. One of the tenets accepted by Christian Scientists is expressed in these words from their text-book, "We acknowledge God's forgiveness of sin in the destruction of sin and the spiritual understanding that casts out evil as unreal. But the belief in sin is punished so long as the belief lasts" (Science and Health, p. 497). Certainly any man in whose life this "destruction of sin" is being accomplished need not fear to be judged by the test which Jesus gave to his disciples when he said, "Ye shall know them by their fruits."

[W. C. Williams in *Baltimore* (Md.) *American.*]

The philosophy and theology of Christian Science are that man is, as the Bible states, the child of God, made in His image and likeness. God is Spirit, therefore His likeness, man, must be spiritual. Christian Scientists contend then that the spiritual man is the real man, that "it is the spirit that quickeneth; the flesh profiteth nothing;" and in the sense that only that which God created is real, is matter considered unreal, and not in the ordinary sense.

Paul said, "We know that all things work together for good to them that love God." We know that Jesus said: "In the world ye shall have tribulation," but he also said: "Be of good cheer; I have overcome the world," and again: "He that believeth on me, the works that I do shall he do also; and greater works than these shall he do." His commands were unceasing that all should overcome the world, the flesh, and the devil, and in overcoming them they would overcome tribulation, disease, and the "last enemy," death. Christian Scientists believe that disease and death are realities as the world sees them, but from the spiritual standpoint they believe what Jesus said: "If a man keep my saying, he shall never see death."

Mrs. Eddy's definition of the Holy Ghost is Jesus' definition in John: "And I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever; even the Spirit of truth; whom the world cannot receive, because it seeth him not, neither knoweth him: but ye know him; for he dwelleth with you, and shall be in you." "If ye love me, keep my commandments." And his command was to heal the sick as well as to preach the gospel. All cures in Christian Science are made through the understanding that God is the only power; therefore, the healing is not accomplished with the aid of anything else, and the authentic cases of healing through Christian Science are too numerous and too well known to be lightly cast aside. Christian Science accomplishes even more in overcoming sin, but these cases are not given the publicity of those which record the healing of disease.

The marvelous spread of Christian Science is due to the fact that its investigators have proved its claims to be true, and its adherents include many very intelligent people.

[Howard A. Kelly, M.D., Johns Hopkins University, as reported in [*Philadelphia* (Pa.) *Press.*]

I wish my voice could reach every doctor in the land when I urge them to take the Bible and study it. Don't be afraid of the "higher criticisms." I used to have theories in regard to the Bible, but I have none now. I simply know, as I know that food nourishes my body, that the Bible is meat and drink for the spirit.

Great as have been the marvelous advances in medicine and science, greater during our lifetime than in thousands of years before, we are on the eve of still greater things. I firmly believe we are soon to learn the cure for that awful disease—cancer. Don't let the intoxication of the wonderful progress in material things and the hustle and hurry of this age lead you into forgetting the things of the spirit and the example and religion of Jesus Christ. True religion and the Bible is the only philosophy of life that always works. The really successful physician is the one who recognizes the spiritual element as the one vitally necessary thing in his life and profession.

After an active experience and practice of thirty years, I unhesitatingly declare to you that the example and religion of Jesus Christ is the one thing that ennobles and purifies; that gives a man a broad outlook and a broad love for his fellow-men.

[William S. Campbell in *Washington* (D. C.) *Times.*]

The Standard Dictionary gives this definition of Christian Science: "A system of healing disease, founded by Mary Baker Eddy in 1866, based on belief of perfect salvation from sin, disease, and death, by a complete spiritual understanding of the teachings of Christ." It should be a matter of general interest to know if this definition can be verified, and the fact that there are Christian Science churches throughout the civilized world gives ample opportunity for investigation.

In the sermon in question the pastor is quoted as saying that the statements of Christian Science are confusing. In the science of astronomy we discredit the physical senses and say that the earth moves and that the sun relatively stands still, and then we speak of the rising and setting of the sun; yet this is not considered confusing, because we understand what is meant; and in the same way Christian Science need not be confusing.

The pastor makes the statement that the Christian Science text-book is not a key to the Scriptures, and cannot be understood. This is equivalent to saying that he does not understand it, and that therefore nobody does. This position is hardly logical, and does not agree with my experience. In ten years I have gained more practical knowledge of the Bible through the text-book than I gained in the twenty years preceding as a member of the Congregational church, and this experience is not exceptional.

[C. R. Munro in *Port Hope* (Ont.) *Times.*]

In a recent sermon a clergyman is reported as saying that Christian Science is "a rival religion to the Christian religion," and that it is "opposed to the New Testament record of the teachings of Jesus." A careful study of Christian Science will show that its teachings are based wholly upon the Bible and the life and teachings of our Master. The Bible teaches that God is Spirit and that God is All-in-all, and every statement in the Christian Science text-book is a logical deduction from these premises. Christian Scientists, perhaps more than any other body of

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Christians, accept unreservedly all of Jesus' commands, and believe these commands were meant for his followers in all time. They not only believe his words, but they go farther, and actually rely upon God for their salvation from all ills, physical as well as mental. Is it establishing a rival religion to that of Jesus for a man to make Jesus' religion the standard of his life and conduct? Christian Scientists, by their work in healing the sick and sinful in the way that Jesus taught, are offering the very best proof that can be given that their religion is the very religion our Master taught and practised, and left for our guide.

The first tenet subscribed to by all who join the Christian Science church is as follows: "As adherents of Truth, we take the inspired Word of the Bible as our sufficient guide to eternal Life" (Science and Health, p. 497), and one of the greatest changes made in the life of all Christian Scientists is the greater love they have for the Bible. They find, through the light thrown on the Scriptures by the teachings of Christian Science, that the Bible becomes a new book to them, and is made more practical, so that they understand its truths better than they ever did before. Is it a "dangerous" thing to create in men an increased desire to read and study the Bible and to endeavor to put its teachings into practice in their daily lives? Is it "dangerous" to teach the allness of God, the omnipotence and omnipresence of infinite Love, and the powerlessness of all that is opposed to God's law or that would attempt to usurp His power? Is it "dangerous" to rely upon God, infinite Love, for all our needs? Then the more we have of such "dangerous" doctrine the better the world would be.

Is it possible that Jesus meant his teachings to apply only to his immediate followers, and are we to discard his teachings because we have been taught that they were never meant to apply to us in this age? Where do we find in the Bible any authority to pick out certain commands as being meant for us, and arbitrarily set aside other commands equally as imperative and say they were not intended for this age? Is it reasonable to think that a large part of the Master's life-work was intended only for his own disciples? Jesus never intimated, either by word or deed, any such interpretation of his words. He said definitely and plainly: "He that believeth on me, the works that I do shall he do also;" and he also said, "These signs shall follow them that believe," the signs mentioned including the healing of the sick. The words are unmistakable and the meaning is clear, and he would be a bold man who would presume to distort Jesus' command to preach the gospel and heal the sick, into the entirely different command to preach the gospel and let the doctor heal the sick.

The healing work of Christian Science is now so well known as to require but little comment. The critic must remember that this Science has been established only about forty years, and he must not expect its students to reach the full understanding of its possibilities immediately. Without wishing to make comparisons, it might be pointed out that the practice of medicine, after four thousand years' growth, has never yet got beyond the experimental stage. Contrary to what our critic has said, it is the occasional failure of a Christian Scientist that is heralded abroad, while nothing is known of the many thousands that are constantly being healed of all manner of diseases, including what have been called incurable organic diseases. While its success in physical healing has been remarkable, it is only secondary to the more important work accomplished in the healing of sin. Men and women are daily being reclaimed from infidelity to a knowledge of God and His Word. Evil habits and passsions are overcome, and the slavery to drug and liquor habits, often more hopeless than the worst disease, are being destroyed; and those who adopt its teachings into their lives are made happier and better, and their lives made more useful to their families and the community. To condemn Christian Science for an occasional failure, and to pass over without comment the many thousands of cases lost under medical treatment, is neither Christian nor fair.

To state that Christian Science is akin to mesmerism, hypnotism, and the practices of oriental wizards and magicians, is to show that one does not understand in the least the teachings of Mrs. Eddy, as given in the text-book of Christian Science, "Science and Health with Key to the Scriptures." Christian Science is as different from the systems referred to as day is different from night, for while these other systems one and all use as their basis the supposed power of the human mind or will, Christian Science absolutely repudiates all such methods, and relies wholly upon an understanding of God, the divine Mind, as the only healing power, and man as His spiritual image and likeness. It is only as his human will is subjected to the divine will that the Christian Scientist is able to bring about the healing work. Christian Science healing, being purely spiritual, makes men better morally as well as physically, and in this it also differs from the methods referred to above, which do not even claim to benefit a man spiritually.

Christian Scientists will heartily agree with our critic that "what we all need is more faith in prayer—more faith in His [God's] word and promises." Christian healing is the result of the prayer of faith; not the "dead" faith spoken of by the apostle, but the faith which is accompanied by "works," the faith that enables us to rely absolutely upon God, divine Love, for all our needs, at all times and under all circumstances.

[Ezra W. Palmer in *Rocky Mountain News*, Denver, Col.]

Mental suggestion is entirely foreign to Christian Science. The two are as far apart as the poles. Christian Science healing is accomplished through prayer to God, prayer in which God is recognized as infinite Spirit; "of purer eyes than to behold evil," as the prophet declares, and man is seen as the perfect child of God, pure, sinless, unfallen. The patient is led to see his God-given right to health and harmony, and that when he is governed by divine Mind, wholesomeness of mind and body inevitably follows. In this work mental suggestion has no part.

Mental suggestion, as the name implies, is the attempted control of the thoughts of one person by another, the subjection of one will to another, in other words, hypnotism. Since the human mind may be governed by evil as well as good motives, the effect of mental suggestion may be as conducive to evil as to good. In fact, experience has shown that its continued use is disastrous both to the operator and to the patient. So fully awake are Christian Scientists to the evil of mental suggestion, that not only do they not employ it, but its use is prohibited by the Manual of The Mother Church in Boston.

Christian Science teaches that God is personal, but not anthropomorphic; that He is not corporeal, but infinite personality—all-inclusive Mind. Christian Science does not teach that God is impersonal. The existence of evil in the material world Christian Science recognizes, but it denies that evil is a part of the kingdom of heaven. Sin, disease, and death are the evanescent, transient phenomena of mortal existence, not the eternal things of God's spiritual universe.

'Tis night! and as I lay me down to sleep,
I fain would pray thee, Lord, my thoughts to keep.
O gentle Shepherd, take me in Thine arms,
Help, heal, and keep from me whate'er alarms.
Let me but rest my head upon Thy breast,
For sleep is sweet indeed where Love gives rest.

J. W. RUSSELL.

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CHRISTIAN SCIENCE SENTINEL

EDITORIAL

READERS OF BRANCH CHURCHES.

THERE is a question of "supply" which seems to confront many branch churches when it comes to the choice of those who shall fill the important office of Readers, and within the last few weeks there have come to us from various parts of the field requests to "say something in the *Sentinel*" on this particular phase of the problem. Inasmuch as these requests have their origin in an earnest desire to be loyal to the teachings of Christian Science, we venture to repeat, at the risk of wearying some of our readers who are fortunate enough to be exempt from this particular difficulty, an editorial dealing with this question that first appeared in these columns several years ago, but which is equally applicable today. It is as follows:—

"We are informed that some of the smaller churches, when electing new Readers, have been impressed with a lack of available material within their own ranks, and have felt compelled to draw upon other fields, a condition that should not exist after three years of active public work. The principal lesson to be drawn from this seeming lack of material is that there is need of more specific as well as more general preparation for every branch of Christian Science work. While the healing of the sick is the most important and convincing evidence of the truth of Christian Science, there is other work which must be performed by those who have the welfare of our cause at heart.

"Christian Scientists, in these early days of denominational growth and expansion, should realize that the call, 'Follow me, and I will make you fishers of men,' may come to them at any moment, and they should be prepared for it. No matter how small in membership a church may be, nor how limited the experience of its members in public affairs, it should have within itself material for all its needs. For the same reason that Christian Scientists should be ever ready to heal the sick, they should be ever ready to preach the gospel. Neither can be properly done without earnest preparation and diligent study. Those without training for public work of this character, should know that it is never too late to acquire the necessary preparation.

"Another phase of the question, which must be carefully considered, is the danger of creating within our ranks a certain class who would, in time, come to be looked upon as professional Readers. It does not seem that the establishment of such a class could be conducive to the growth of those comprising it, nor to the growth of the individuals who would be relieved thereby of the necessity of qualifying themselves for this work within their own field."

The key to this problem of a proper choice of Readers, as well as to all others that come to the Christian Scientist who is striving to be faithful to his sense of duty, is found in the answer which Mrs. Eddy gives in Science and Health (p. 495) to the question, "How can I progress most rapidly in the understanding of Christian Science?" Her answer, while brief, is full of food for reflection, especially the concrete statements at the beginning and close of the first paragraph; namely, "Study thoroughly the letter and imbibe the spirit. . . . You will learn that in Christian Science the first duty is to obey God, to have one Mind, and to love another as yourself."

It will be noted that Mrs. Eddy has not told us to be guided by the will or theory of some material personage, but that she rather turns us to Principle and points the way to the demonstration of the Principle and rule of Christian Science. In the clear and forceful statements here quoted is a summing up of what is iterated and reiterated on every page of Science and Health, the rule of life which she always practised and to which she invariably turned for the solution of every problem that came to her in her individual work.

ARCHIBALD MCLELLAN.

A SOLEMN OBLIGATION.

IT is required of the teachers in our Christian Science Sunday Schools to teach all the pupils under their care the Ten Commandments, the Lord's Prayer with its spiritual interpretation as found in Science and Health (p. 16), and the beatitudes from the sermon on the mount. This instruction is not merely theoretical, it aims to bring out in the children a loving obedience to God's law, that they may thus be fitted for the duties of citizenship as well as for those which make the home both happy and sacred. It should not be forgotten, however, that even more solemn obligations rest upon the parents than upon the teachers, and these obligations cannot be evaded without the most disastrous results in the future lives of the children. Following close upon the giving of the Decalogue is this command respecting the divine statutes: "Thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, . . . thou shalt bind them for a sign upon thine hand, and they shall be as frontlets between thine eyes."

When we come to the teachings of Christ Jesus, we find the most stringent demand for obedience to the divine law as given by Moses and the prophets, but the Master went farther than they had done in his insistence that obedience must extend to every thought before one could rightly be called a citizen of God's kingdom. He did not hesitate when the need so required to tear away the veil which sought to cover moral deformity, that he might expose and rebuke it for those who had not learned to love God's law enough to abhor the evil which it condemns. It is here that in instructing their children parents need to pattern more closely after our great Exemplar, which may mean the taking up of serpents,—the subtle sins which would hide from the light of Truth; but the one who understands Christian Science is surely well prepared for this holy task in knowing that "evil is not power" (Science and Health, p. 192). The Christian Science parent or guardian must not forget that "ever since the foundation of the world . . . evil has tried to slay the Lamb" (*Ibid.*, p. 568), and that upon each one rests the responsibility of proving evil powerless.

St. Paul said to the Ephesians that it was "a shame even to speak" of evil things, nevertheless he did this himself when it was necessary to uncover error for its destruction. To young and old alike St. John says, "Love not the world, neither the things that are in the world:" and he specifies its illusive lusts that are not of the Father but belong to the unreal world of material belief, which offers fleeting pleasure and gives ofttimes long-lasting pain. Above all its shadows, however, there shines high and fair the rainbow of promise, inscribed with these glorious words, "Whosoever abideth in him [the Christ] sinneth not."

Till this consummation is reached we have a significant warning from our revered Leader, who says, "The baneful effect of evil associates is less seen than felt. The inoculation of evil human thoughts ought to be understood and guarded against" (*Ibid.*, p. 449). Parents will not shrink from the holy task of teaching their children all the demands of God's law, if they themselves are truly striving after the Christ-purity; and with clean hands and pure hearts they will instruct the child thought, parent and child meeting as friends, and each rejoicing to know that wisdom's "ways are ways of pleasantness, and all her paths are peace;" that "length of days is in her right hand; and in her left hand riches and honor."

ANNIE M. KNOTT.

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THE LEAVENING OF THOUGHT.

HISTORY witnesses that in so far as professed Christians have been inhospitable to merited rebuke, indisposed to consider the manifest inadequacy of views for which they stand, in so far thought has not honored the Christ-ideal and their influence for good has been diminished. Those who look over the religious press today, however, will have noted the very frequent appearance of articles in which the frankest recognition is given to the value of criticism and rebuke. The unworthiness of any profession of faith which has been found to have no vital efficiency is constantly being declared, and the responsibility of the church for prevailing religious indifference correspondingly conceded. (See the excerpt from the pen of the Rev. Richard Roberts in the exchange columns of this issue.)

While the criticism of today is less sarcastic than was that of Voltaire, less rabid than that of Shelley, it is a thousand times more plentiful, and distinctly more pronounced at the hands of the commoner, than ever before, and this in large part because of the tensity of the economic struggle now going on in all the world, and the claims of those who demand a more equitable division of the profits of labor, that many of the chief enemies of their cause are found in the church's influential pews. Certain it is that the healing of the body politic, the securing for every man of a fair chance as the only worthy and consistent aim of a Christian brotherhood, is being insisted upon as never before. The world's demand of professed Christians, that they be just, unselfish, and brother-loving, is growing more exacting, and to this fact Christian people are waking up; they are facing the issue and perceiving that self-complacency is wholly unbecoming, and that the only way to escape just criticism is to live above it.

It is here that the reinauguration of spiritual healing as taught by Mrs. Eddy is found to be causally related to that larger redemptive ministry of the right idea which is to effect the solution of every problem, the righting of every wrong. Having lost faith in the possibility of spiritual healing for the individual, it naturally followed that the church should lose faith in the possibility of bettering communal conditions otherwise than through the "worldly-wise" methods which have so generally succumbed to the selfishness of men. The remanding of the administration of justice to the ethical sense of mortals has proved no less lamentable than the remanding of the cure of disease to their material sense, and in calling men back to the divinely appointed way of healing sickness, Christian Science is showing them the higher, more effective means of bringing about the reign of right in every human relation.

It is apparent that whatever the nature of the wrong afflicting the community or the state, it is the outcome of some falsity of belief, and it calls no less surely than does a physical malady for spiritual diagnosis and for that healing which is gained in the casting out of error through Truth. The dependence of Christian people upon political parties for the putting away of communal ills by the enactment of corrective law, has proved a sorry thing for the reputation of the church in the estimate of those who are the victims of oppression, and yet not so sorry as is the inconsistency of its unfaith in the possibility of eradicating these ills through the healing power of Truth.

The confidence which Christian Science establishes regarding the achievement of good through spiritual means is begetting a new courage, upon every plane of human need and among the representatives of every Christian faith, to undertake for God and His Christ. While heartily contributing to the advance of every improved belief, every undertaking which promises present betterment, the true Christian knows through whom alone the right is to win. The humility of his reliance upon God is the sinew of his strength, and the consistency of his endeavor, as well as the glory of his ideal, can but commend him to the approval of all fair-minded men.

JOHN B. WILLIS.

AMONG THE CHURCHES.

SANTA BARBARA, CAL.

A Christian Science society was organized in Santa Barbara in November, 1892. This society first met in the home of one of its members, but in 1895 it was necessary to procure larger quarters and Channel City Hall was rented until 1897, when Music Hall on Anapamu street was secured. This room was used until 1900, when the society having been incorporated as a church the building formerly used by the Unitarian society, at State and Victoria streets, was purchased, which was occupied until 1906, when it was remodeled so as to seat about two hundred. This building proved sufficient until the summer of 1910, when a large lot was purchased at the corner of Anacapa and Micheltorena streets, the church building removed thereto and enlarged to its present proportions. In its new location, the edifice of First Church of Christ, Scientist, has been occupied since Thanksgiving day, 1910. The auditorium is a pleasant, well-lighted room and has a seating capacity of over three hundred, which it is possible to increase to about four hundred by the addition of more chairs.—*Santa Barbara Press.*

SWANSEA, WALES.

The new rooms of the Christian Science society, Swansea, were opened on Sunday, March 5. The site on which they are built became the freehold property of the society about a year ago. It is prominently situated on a main road in one of the best parts of the town, and sufficient land remains on which to build a church when needed. The design of the building is Georgian in character, and compares favorably with the best architecture of the town. The service room is capable of seating three hundred people.

Correspondence.

MEXICO, MO.

Carpenters are making the old Gibbs home, on Promenade street, into a handsome little church building for the Christian Scientists of this city. Although they have been working on it but a short time, it has already begun to show what it will look like when completed. The auditorium will be thirty-five by thirty-nine feet. The transformation already accomplished is surprising, when one considers that the structure was an old-fashioned brick house.

Mexico Ledger.

RICH HILL, MO.

The Christian Science people have completed paying for their church building and will dedicate it on Easter Sunday, April 16. This building was purchased in 1907, five years ago, from the Episcopal church trustees. Our Christian Science friends have remodeled, painted, and otherwise improved the building, and are to be congratulated on having now fully paid every obligation outstanding against it.

Rich Hill Review.

NEWARK, N. J.

Second Church of Christ, Scientist, which has its home now in Clinton avenue, near Bergen street, is soon to build at the southeast corner of Second avenue and Garside street. It is understood that the plot, which is made up of three parcels, brought between eight and ten thousand dollars.

Newark Star.

AUSTIN, MINN.

The members of First Church of Christ, Scientist, of Austin, Minn., are planning to dedicate their church edifice May 21 at 10:30 a.m. The usual order of services will be observed, supplemented by a short historical address.—*Correspondence.*

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THE LECTURES.

LEEDS, ENGLAND.

Bicknell Young lectured on Christian Science in Leeds to a crowded audience in the Albert Hall on Tuesday, March 7. Col. W. E. Fell was the chairman. His introductory remarks were as follows:—

The most momentous words that were ever spoken to this or any other generation were those uttered by Jesus when he said, "Ye shall know the truth, and the truth shall make you free." A sick and sorrowful world replies: "Yes, he said that; but what is truth? Some say, Look here; and others, Look there. And we look, but we are not healed, we are not made free."

Pontius Pilate asked Jesus, "What is truth?" and he answered not a word; but the embodiment of truth stood before Pilate. And why should Jesus answer such a question at such a time, when the whole countryside was ringing with the mighty works that he had done in proof of what truth is. Pilate could have ascertained the truth; but Pilate did not want the truth, he was busy sitting in judgment on the truth. John the Baptist, wiser than Pilate, but with doubt in his heart, sent his disciples to ask Jesus, "Art thou he that should come? or look we for another?" Jesus answered not a word, but in that hour he did many mighty works, and turning to John's disciples he said: "Go your way, and tell John what things ye have seen and heard; how that the blind see, the lame walk, the lepers are cleansed, the deaf hear, the dead are raised;" and he added, "Blessed is he, whosoever shall not be offended in me,"—in me, the healing Christ.

Today the world-aged question still goes up, "What is truth?" but today there is a note of expectancy in the voice, for the world knows that the answer is at hand. And Christian Science replies as Jesus replied to the disciples of John, and points to the countless number of people who have been healed of all manner of diseases, of all manner of sins, and of every kind of intemperance, through its ministration in the name or understanding of Christ, the truth.

Correspondence.

FARGO, N. D.

A lecture on Christian Science was delivered at the Orpheum March 23, by William D. McCrackan, M.A. He was introduced by Mayor Lovell, who said:—

I want to thank the committee of the local Christian Science organization for the opportunity to be present at a meeting held under its auspices, and to listen to a discourse upon the doctrines of Christian Science. The doctrine of Christian Science, I take it, is allied to the doctrine of Christianity itself. Nearly two thousand years ago, "in the beauty of the lilies Christ was born across the sea." "Out from the garden of Gethsemane, out from the riven tomb, he of the thorned crown has been walking adown the troubled centuries, lifting from bruised and staggering humanity the burden of its woes." The doctrines he enunciated are the strongest active agent and impelling force for good in all the world today.

I have recently seen it stated that the growth and development of Christianity reveals a succession of fallacies abandoned. I prefer to believe, and I regard it as a more accurate statement of fact, that the growth and development of Christianity reveals a succession of new truths discovered and adopted. For the growth of Christianity has not been unlike the growth and development of mankind itself, and of the sciences, arts, and inventions. It is the eternal rule of the universe that growth is conditioned on change. All progression has followed the principle of evolution and has been based upon the law that the fittest shall survive. The rule obtains in the world of mind as well as in the world of matter; therefore I do not shrink with apprehension from a theory or doctrine because it is new. There is no virtue in adhering to a teaching because it is old, there is no discredit in accepting a doctrine because it has never before been advanced. Every theory which is today of general acceptation was first tested and tried in the crucible of popular criticism. Progressive intelligence pleads always for the receptive mind, the mind open to conviction, because only through that mental attitude can humanity approach the mountain-top of perfection.

No observing man or woman can fail to have been impressed with the high standard of intelligence manifested by those who have been attracted to Christian Science. This to me means one of two things: either there is something worth while about Christian Science, or my Christian Science acquaintances are losing their mental grasp. I see no loss of mental acumen among them in other respects, so I am forced to the conclusion that there is something worth while about Christian Science. What it is I do not know, but I am not unwilling to learn.—*Correspondence.*

SHERMAN, TEX.

On last Monday night [March 27], at the Sherman Opera House, Willis F. Gross of Boston delivered a lecture on Christian Science to a representative, thinking audience of about two hundred people, mostly of Sherman and Denison, though there were people present from Paris and other points. The lecturer was introduced by R. C. Groesbeck, professor of mathematics in the Sherman high school. In his introductory remarks Mr. Groesbeck said:—

It is a privilege and a pleasure to introduce the speaker of the evening. The purpose of the Christian Science board of lectureship is to give to honest and earnest inquirers reliable information concerning the teachings of Christian Science. Christian Scientists do not proselyte. It is written, "Ye shall know the truth, and the truth shall make you free." As I understand the meaning attached to these words by Christian Scientists, know is taken to mean realize, acknowledge; truth is synonymous with divine light, Love, and Life. The expression, then, might well be worded, "Recognize and realize that God is Life, Truth, Love, —then shall you be free from the errors of all that is unlike God,—free from hatred, envy, jealousy, intolerance; in short, from all inharmonies of mind and body."

Christian Science does not offer a religious short-cut. Its demands upon him who would claim adherence are most severe, in that absolute sincerity, a simple reliance on God's word, and a life carefully consistent with his faith are emphasized above all things else. The worshiper of form can find no place in Christian Science. Formality is almost entirely eliminated. In communities all over this and other lands may be found thousands upon thousands of healthy and happy people who testify that they owe their life and usefulness to Christian Science. That intelligent people should ask for further information concerning the means and methods that have wrought such beneficent results is not surprising, and is evidenced by your presence here this evening.—*Texas Advertiser.*

DANVILLE, ILL.

A lecture on Christian Science was delivered by Bliss Knapp Sunday afternoon, March 26, at the Lyric Theater. He was introduced by Frank Lindley, whose remarks were in part,—

Your church organization is the only one that was organized by a woman, and that should endear it to the entire human family, for women have a higher ideal, and come nearer to living up to that ideal, than do men in human life. Mrs. Eddy took for the foundation for your church simply Christ, and all power that she claimed to have was by keeping close to the spirit and teachings of the Saviour. The one who thus comes closest to Jesus Christ, gets

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nearest to the Christ-power. It is the Christian character in men and women that makes them truly honorable, and it is the Christian character in city, county, state, and nation that keeps them from decay.—*Correspondence.*

LECTURES TO BE DELIVERED.

Unless otherwise stated in the notice, it is assumed that the lecture will be given at 8 p.m.

Alliance, Ohio. — William R. Rathvon, Columbia Opera House, 3:15 p.m., May 21.

Anamosa, Ia.—Frank H. Leonard, Opera House, 8:10 p.m., May 25.

Atlantic City, N. J. (First Church).—Frank H. Leonard, Steel Pier, 8:15 p.m., May 16.

Auburn, Me.—Willis F. Gross, Odd Fellows Hall, 100 Pleasant street, May 25.

Aztec, N. M.—Francis J. Fluno, M.D., Green Hall, May 26.

Bath, Me.—Prof. Hermann S. Hering, Universalist Church, May 22.

Buffalo, N. Y. (First Church).—Frank H. Leonard, Convention Hall, 4 p.m., May 21.

Calais, Me.—Prof. Hermann S. Hering, St. Croix Opera House, 3 p.m., May 21.

Charleston, W. Va. — Bliss Knapp, Burlew Opera House, 3:30 p.m., May 21.

Cleveland, Ohio (First Church).—William D. McCrackan, M.A., Keith's Hippodrome, 3 p.m., May 21.

Dayton, Ohio (First and Second Churches).—Willis F. Gross, Memorial Hall, 3 p.m., May 21.

Denver, Col. (Fourth Church).—Francis J. Fluno, M.D., Woodman Hall, Clay street and Dunkeld place, 3 p.m., May 21; First Church Edifice, 14th and Logan avenue, May 22.

Dover, N. H.—Prof. Hermann S. Hering, City Opera House, Central square, May 18.

Durango, Col.—Francis J. Fluno, M.D., Christian Church, 8:15 p.m., May 25.

Goldfield, Nev.—Hon. Clarence A. Buskirk, Carpenters' Hall, May 19.

Hamilton, Ohio.—William R. Rathvon, Smith's Theater, May 18.

Jackson, Mich.—Willis F. Gross, Athenaeum, May 18.

Lexington, Ky.—Bliss Knapp, Auditorium, May 23.

Lockport, Ill.—William R. Rathvon, Alexander Building, Ninth street, May 25.

Lorain, Ohio.—Willis F. Gross, Majestic Theater, May 22.

Milwaukee, Wis. (First Church).—William R. Rathvon, Church Edifice, Prospect avenue and Keene street, 8:15 p.m., May 22 and 23.

Minneapolis, Minn. (Sixth Church).—Frank H. Leonard, Auditorium, 3:30 p.m., May 28.

Muskegon, Mich. — Frank H. Leonard, Woman's Club Building, May 22.

Newburyport, Mass.—Prof. Hermann S. Hering, Griffin Hall, May 19.

Norwalk, Ohio.—Frank H. Leonard, Universalist Church, May 19.

Nyack, N. Y.—Prof. Hermann S. Hering, Church Edifice, Broadway, near Cedar Hill avenue, May 25.

Ottawa, Ill.—William D. McCrackan, M.A., Church Edifice, May 22.

Owosso, Mich.—Willis F. Gross, May 19.

Port Huron, Mich,—William R. Rathvon, Society Hall, White Building, 7:30 p.m., May 19.

Springfield, Ill.—Bliss Knapp, State Arsenal, 2d and Capitol avenue, May 26.

Traverse City, Mich. — Frank H. Leonard, City Opera House, May 23.

Washington, Ia.—William D. McCrackan, M.A., Opera House, May 23.

Williamsport, Pa. — Prof. Hermann S. Hering, Church Edifice, Maynard and Third streets, 8:15 p.m., May 26.

TESTIMONIES OF HEALING.

On the 19th of August, 1910, I accompanied my husband, who with two assistants left our home in Wallace, Idaho, to visit a placer mining property, the last thirty miles of our journey being made with a pack-train over steep mountain trails. Our destination was reached the following evening about seven o'clock, the pack-train starting immediately on its return trip. There were great fires in the forests, but we were advised that there were none nearer than twenty miles, and as there was very little wind we thought we would be safe. As the evening came on, however, the sky became red in the distance, and on the following day the smoke grew so thick that we could not see each other without a light. This blackness continued until about five o'clock in the afternoon, when the sky became lurid in all directions. Four men were at the camp when we arrived, and all said that there was no danger; but we thought there was something to meet, and accordingly went to our tent and read the Lesson-Sermon. We also read many times the Ninety-first Psalm, and other chapters of the Bible which appealed to us as especially helpful. We knew that God was there with us, and that we could not be separated from Him even for an instant.

By five o'clock the wind had increased to a gale and ashes were falling fast; shortly the wind became very hot and we could hear a tremendous roaring and crashing as the fire and wind felled the trees. Some of the men came to us and said we had not a moment to lose, and the two prospectors who had already gone to bed were awakened. They dressed hastily, and we all started up the steep mountain, choosing the side with the least timber on it, for it grew very abundantly over this region. One of the men had told us of a flat about a mile and a half up the mountain, and it was our aim to reach this if possible. We left everything except a Navajo blanket, thinking it might be needed on the summit, where we expected we would be obliged to stay until morning. By this time the wind was a hurricane; the trees were crashing in every direction, many being uprooted before burning. Aside from ourselves only one of the party knew anything of Christian Science; his parents were loyal Scientists and he had been helped many times. I spoke to him, telling him to remember that God is our Life, and that divine Love would surely take care of us. The fear that came over me as we started up the mountain was indescribable. I could scarcely breathe and seemed to lose all strength, but I kept declaring that God was there and that He was omnipotent; therefore evil was powerless. A great fear that I might be a burden to the others seized me, and then I declared that God's children could not burden each other, that we were all made in His image and therefore I had as much strength as the others. I began to grow stronger at once, and then came clearly to my thought the promise, "My presence shall go with thee." That was the last of the fear, and there came a wonderful quietness and sense of peace.

We were obliged almost to bury our faces in the earth every few minutes to get a breath, and this with the great wind hindered our progress very much. When about one third of the way up the mountain the fire rushed up the gulch where our camp was located and leaped like lightning up the mountain on either side, coming up like a great wall behind us and on the other side of the gulch. It seemed as though the whole world was on fire. We started to run up the mountain, but had gone only a little way when we saw the flames leap over from the summit and start down, oh, so fast! Then there came a great shower of fire, of twigs, bark, and moss all ablaze, and in an instant everything around us that could burn was ablaze. Both of us had been working vigorously though silently, but now we fairly shouted the truth above the roar of the flames, declaring that as God is Spirit His children are spiritual;

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that we lived and had our being in God, and therefore God must be consumed before His children could be; that the mountains were His, and that because God is, evil is not.

We shouted the story of the men in the fiery furnace to those with us, telling them that the same God was with us and that He would save us. We told them of Moses and the Red sea, and that God could roll back the flames as He did the sea; told them many of the beautiful promises in the Bible and that God never failed. Our thoughts were so clear that we neither trembled nor felt afraid; the confusion was all without. We were running here and there wherever the flames seemed the least, beating out the fire on our clothing and never ceasing for an instant our declaration of the truth. We clung to divine Love with all our strength, and shouted the words of our Leader's hymn,—

Shepherd, show me how to go,
O'er the hillside steep,—

and although we could not see the answer we knew God knew the way, which was all that was necessary. At last we were where to mortal sense it was only a question of a moment and we could not go any farther except into a blazing wall. We then declared that we did not need to go anywhere, that God could save us right there as well as He could anywhere. I shouted to my husband that no matter what seemed to happen, we would be faithful to the last breath to the truth we knew, and he shouted in return that we surely would.

Then we dropped down again to get a breath, and instantly there was a cool breeze enfolding us all. The men began to thank God for it, and we told them that God had answered our prayer and was giving us strength. The fire closed in on us again and we jumped to our feet, and right back down the mountain through the fire we both saw a narrow path about a hundred feet long, and we ran down it with the others close behind. We then found ourselves in a little green spot, and as we dropped down again for a breath the same cool breeze came to strengthen us. In a moment the fire again came upon us, and again we saw the little path and ran as before, and found another little green place and the same cool breeze. It was as if some one was bathing us in pure cool water, till again the fire drove us on; but this time the little path led us into a large place untouched by the fire, which is still to be seen on the mountain. We were safe here. When we had reached this place one of those with us said, "It was your prayer that saved us," and his statement was immediately confirmed by the others. Right there, in this place encircled by fire, we had a testimonial meeting, for I told them where we had learned to pray, that Mrs. Eddy had taught us through the Christian Science text-book, and how we had learned that God is not in a far-off heaven but always at hand, the ever-present Life, Truth, and Love.

All of our party except one reached this place of safety. Just before the worst of the fire struck us, this one had insisted on rushing on ahead toward the flat, though we all begged him to keep with us; he was found about a hundred feet from where he left us. The heat had been so intense that candles melted in our pockets. We lay down here on the mountain-side, it being after eleven o'clock (the fire had overtaken us about a quarter to eight), and waited for daylight, which came about half past four in the morning, when we started down the mountain, guessing as near as we could the direction of our burned camp, and arriving there about six o'clock. Everything had been destroyed, only ashes remaining, but we had a delicious drink of water from the little stream and started on our long walk to find food and shelter. The trail had been almost obliterated by the fire, and walking was extremely difficult owing to the fallen timber, much of which was still burning, and to the ashes, which were still hot. We walked fifteen miles, going over a summit of several thousand feet altitude, and at half past seven that evening we arrived at a placer mining camp, where we were cared for in the best possible manner. We stayed there all night and the next day were driven to the railroad. Although badly burned and our eyes much swollen and inflamed (my husband was unable to open his eyes until about three hours before reaching this camp), yet there was no pain except now and then from the eyes, and by bedtime we could both see well. We had inhaled great quantities of smoke and fine ashes, and this affected the throat and lungs so that we coughed a great deal for several days, but with the help of a dear Christian Science friend this was entirely overcome in a few days and we have had no after effects from our trying experience. The others were not scorched as badly, as they kept their coats over their heads most of the time.

To say that we were thankful for this great proof of God's love and care for those who trust Him, does not in any way express our gratitude, for we know that had it not been for the understanding of the Bible which we had gained through our regular daily study of the Christian Science text-book, there would have been eight instead of one found on the mountain-side after the fire had passed over it. We were not tired at all that night when we arrived at this camp,—just filled with joy, because we had proved that "God is a very present help in trouble." I remember, when we were struggling up the mountain, how these words of Mrs. Eddy helped me, "Divine Love always has met and always will meet every human need" (Science and Health, p. 494), and I thought of the many proofs we had had of the truth of this statement. Since God was with us, we could trust Him to do everything for us. Our part was to stand firmly in the good we knew and never to waver for an instant. This testimony is given with the hope that some one who reads it may thereby gain courage to stand firm in God's strength in time of need, for there is no power apart from God.

ISABEL M. PATTISON, Wallace, *Idaho.*

Christian Science has been to me "good tidings of good," and it has made me absolutely well. From early years I was never strong, and under the weight of close study, both in high school and in college, I suffered from repeated illnesses, so that for eight or ten years I was almost continually under the care of physicians, being now sick and again well. About five years ago, after another year of semiinvalidism, I underwent an operation; but instead of improved health I daily grew weaker, and the doctor told my people that there seemed little hope for me. At that time I was largely confined to my chair, through lack of strength. Meeting a lady who had been wonderfully healed through Christian Science, she spoke to me of it and loaned me a copy of Science and Health, telling me to read the "scientific statement of being" (p. 468). I read as she directed, and must have received instantaneous healing, for I found myself well and strong almost immediately; but not then understanding the Principle that heals, in fact not really knowing that God, Truth, had healed me, I gave up reading Science and Health after a few months, returning to the orthodox belief of former years, though I had never known such excellent health as during those few months.

The result which soon followed was a return, worse than before, to my former sicknesses. In the midst of heavy teaching classes, I suffered from a complete collapse. Severe weakness in heart conditions came on, so that in a few weeks I was worse than formerly. Getting little relief, I went to a lower altitude, but returned no better. My stomach had troubled me for years, and now I was on a strict diet that availed little. It was almost a year that I had again been continually sick, when I was attacked with a severe case of rheumatism. When I had come out of this so that I could sit up a little, I began to see the nothingness of matter as my help. During the long hours of intense suffering I rebelled against the God I had tried to serve so faithfully for so many years, and I began to know that I

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must seek a new faith or a new understanding. I realize now that I needed both the new-old faith and the new understanding. .

During all this time I had never once thought of Christian Science, strange as this may seem, but I saw that I must seek help there alone, for the doctors had given me up the second time. I began to read "Science and Health with Key to the Scriptures" by Mrs. Eddy, and the reading of this wonderful book healed me. When I started to read it, in May, 1908, I was scarcely able to sit up and could not walk without help. I had tried the physicians, and I now gave Christian Science a fair and absolute trial. Death was my sentence, so I cast all on Science as my last chance. I dismissed the doctor, threw away all medicine, and read each day for six and eight hours. The power of Truth was shortly seen in its effects on my body. I gave up dieting, and was soon eating whatever I wanted, and have since done so, nor have I suffered at any time from it. Strength returned rapidly, so that I was up and out, walking as I liked. My heart soon lost all erratic action, as I came into the understanding of the action of divine Mind, which is all harmony. I had come to Colorado on account of illness, but this too faded away in the atmosphere of Love wherein the true man lives and breathes.

For fourteen years I had worn glasses for defective vision, but the August following my taking up of Christian Science, just three months, as I put on my glasses one morning, I realized that I could lay them aside. I did so, and have never needed them since. My eyes are normal now, whereas before there was constant worry from them. My chest was greatly sunken on the right side, a result of illness when I was three years of age, but this, too, has become normal and I now breathe fully in all parts of my lungs, a thing I had never done before. When it was necessary last summer to have a health certificate for the position I now hold, I went to the last physician who had treated me in my illness, for examination. He wrote, "I find Mr. Welker absolutely well." I am busy as I can be, and happy in the strength of Mind. All who knew me before tell me that I am a striking example of the power of Christian Science to heal. My healing is indeed absolute. My gratitude to our beloved Leader, Mrs. Eddy, can be expressed only in service for good.

L. WILL WELKER, Denver, Col.

The thought has come to me of late that for all the blessings received since I came into Christian Science, I have not been truly grateful. It is now about four years since I decided to try Christian Science for various physical ills. When I was told by the practitioner not to take any medicine, but to read Science and Health by Mrs. Eddy, I wondered how I could possibly get on without the material remedies which I was in the habit of using. I was, however, healed of a chronic bowel disorder, also of liver trouble, overaction of other organs, and an internal growth for which I had undergone an operation without getting any relief. When told by the doctors (who tried their best to help me) that a second operation would be necessary, I decided to get on as best I could rather than submit to it. I became a slave to laws of hygiene and medicine.

I had been considered very delicate from childhood, never strong enough to do much, and the coming of winter always filled me with dread because of the tendency to take cold. The last four years I have not taken any medicine, and am now stronger and in better health than at any time before that. For the physical help I am very thankful, but what means more to me than tongue can tell is the spiritual understanding I have gained in reading and studying Science and Health, which is indeed a "Key to the Scriptures." The Bible, which was always a closed book to me, I can now read and understand—in part at least—its teachings.

I am very grateful for having overcome the sense of lack and limitation under which I had always lived, and for knowing that "divine Love always has met and always will meet every human need" (Science and Health, p. 494). I have also learned a great lesson in patience. When I first started to read Science and Health it seemed as though I must know it all at once, and I was often very much discouraged and impatient. My healing was very slow, and sometimes the temptation was very strong to try some material remedy. At such times I found it best to ask for help from a practitioner, and for the help which I received thereby I am also very grateful. Lately I have had the privilege of class instruction, which has been a great help to me, and I sincerely hope to be of assistance to others. I have also received much help and encouragement from all the Christian Science literature.

For all these blessings I am thankful to God, and grateful to dear Mrs. Eddy for giving us Science and Health and her unselfed love to mankind.

MINNA BERNDS, Chicago, Ill.

[Translated from the German.]

For a number of years I had been suffering with rheumatism, a stomach and heart trouble, sleeplessness and general weakness, as well as loss of flesh. I had been treated for a long while by various physicians without success, when I heard of Christian Science. I was inspired with confidence immediately, began to read the Christian Science periodicals, and attended the meetings. After a short while my condition improved so much that I did not need treatment any longer. I can see more and more the nothingness of matter, and have been able to attend to my usual work since last spring [1910].

I feel firm in the knowledge that God blesses a strong faith and genuine trust in Him, and I hope to discern more and more of the truth. My gratitude goes out to God, and to our beloved Leader, Mrs. Eddy. May the blessings which God sends to humanity through Christian Science be more and more seen and acknowledged.

FRAU JOHANNE ARMBRECHT, Einbeck, Germany.

It gives me great pleasure to express my gratitude for Christian Science and the blessing that has come to me through its teachings. I have been healed of the drink habit in its worst form, after taking treatment in Christian Science. I have no desire for stimulants, and feel better both physically and mentally. I am also better morally, and have worked steadily for over a year, for all of which I am truly thankful.

PLEASANT O. HACKLEMAN, Spokane, Wash.

About two years ago I came to Christian Science for physical healing, and I now wish to express my gratitude for the benefit I have derived from it. At that time my only thought was to obtain relief from suffering, but I soon found that it was everything to me. My younger boy had always been troubled with a severe cough, and for four years my husband and I had not had a good night's rest. Soon after coming into Christian Science the child was healed, and he has slept soundly at night, so that we have not been deprived of our rest. Before coming to Christian Science he underwent an operation for the trouble, but it did him no good.

Our older boy also was healed of a severe attack of fever, and was perfectly well afterward, instead of being left with disagreeable effects. Later I experienced instantaneous healing through absent treatment in a case of a throat trouble, which used to put me in bed for about three weeks. Many ailments have been met and overcome in the last year, for which I am very grateful to God, and also to Mrs. Eddy.

MRS. W. J. SHELDON, Oak Park, Ill.

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I am very glad to testify to what Christian Science has done for me. I became interested in it through the healing of my little girl. I was in trouble and in great distress of mind and body. I took treatment, and was soon helped and healed of severe headache, backache, and despondency. I was also lifted out of many conditions that seemed very serious at that time. The Scientist treated my little girl for what seemed to be blood-poisoning, and the disease was overcome in about two weeks. She has also treated my children for colds and measles, etc., and in these as well as other troubles Christian Science has never failed us. All of the old ailments have disappeared and I am perfectly well. For this I am very grateful, but I am most thankful for the spiritual understanding that Science and Health gives in its teaching of God and man's relation to Him.

I often think what would become of me or how I could ever get along without this blessed truth. Thanks be to God for it, and to dear Mrs. Eddy for giving us Science and Health, which teaches us the way that leads to perfect day.—MRS. LOUISA M. HUNZ, Spokane, Wash.

I wish to add my few words of testimony, hoping that in some way it may reach some poor suffering heart with as good results as did the first ones that I read. When Christian Science was first mentioned to me, I had been a sufferer for years with stomach trouble and other ailments that go with it. I scoffed at the idea that anything like Christian Science could do me any good, and remarked at the time that it might be all right for some poor weak-minded person, but certainly not for me in the condition I was then in. So I kept on with my material remedies, trying first one thing and then another,—different climates, hot and cold baths, open-air exercises, doctors of all kinds, everything in fact that was recommended in the material way of relief; but all of this proved of no benefit, and I found myself in much worse condition than when I first commenced treatment. Then the sense of discouragement came over me, till at last I felt that there was nothing else for me to do but give up and say goodby to all the dear ones who had done all in their power for me. I lived on a strict diet for a long time, as the doctors had forbidden me to eat anything of a solid nature whatever. Finally I was so reduced that my friends all condemned me to death.

At last the time came when I knew that I must do something decisive, and while I was debating what it should be, a friend, who was not a Christian Scientist but a kind believer in it, mentioned that he would like to see me try Christian Science. After talking it over with him and getting the name of a practitioner, I decided that I might give it a trial, just as I had other means. While doubting very much if it would help me, yet feeling sure that it could do me no harm, I called on the practitioner mentioned, and after talking with her a while, she asked me if I was ready to give up my material remedies and have her help me; but as I did not feel quite right about it, she gave me a few copies of the *Sentinel* and told me to take them home and read them; then, when I felt ready to come back, she would do what she could, assuring me that she of her own self could do nothing, but that God could and would heal the sick and the suffering. So I went home and sat down in my room and read the *Sentinels,* and found that the testimonies appealed to me more than all else, as I came across several cases similar to my own. The next morning I went back for my first treatment, and that was a day I shall never forget, as I began to feel the power of Truth right from the start. As I kept on having help, and also to study for myself, the ailments that had been with me for years began to disappear one by one, and the fear of food, which was as large as a mountain to me, left me entirely. When I found that food had no power to harm me, I could then sit down and enjoy a meal as well as any one, much to the astonishment of my friends.

This was seven years ago, and I am thankful to say that I have never taken, or had any desire to take, any medicine from that day to this. I am now back to my normal condition and enjoy life in a very different way than I ever did before. Through the understanding and help I have had in Science I can truly say that it has made me anew, bringing me from the very lowest depths of sickness and despair to the realization of being a freeborn man.

Science has not only helped me to become a man of business; it has helped me financially, physically, spiritually, and mentally, and I can truthfully say that I do indeed owe my life and all I have to Christian Science, and to our dear Leader, Mrs. Eddy. It is becoming clearer to me every day that it is nothing but the simple word of Truth which leads us to the understanding that God is All-in-all, if we will only accept of it.—DANIEL E. CLARK, Cheyenne, Wyo.

Christian Science came to me through a lecture about five years ago. Up to that time I had only heard of it from persons who criticized or ridiculed it, but I was convinced at the close of this lecture that it was the truth. Soon after, I purchased a copy of Science and Health and began to read it; also took two treatments of a practitioner. In about three weeks the truth came to my consciousness so that I was healed of catarrh with which I had been afflicted for over twenty years, also stomach and liver trouble, besides other complaints; in fact, I could not truthfully say that I had ever known a well day until I was healed in Christian Science.

Not a day passes in which I do not recognize some good that comes to me through the knowledge I have gained of divine Science. To me the spiritual uplifting is more wonderful than the physical healing. I thank God for *all the* good that has come to me; it was always mine, *but I could* not receive it until it was explained to me through "Science and Health with Key to the Scriptures." I am indeed thankful to Mrs. Eddy for having shown us the way to receive this healing truth.

STEWART M. POUDER, Chicago, Ill.

Words are inadequate to express my gratitude for Christian Science, with its many benefits which have been proven to me. I wish to tell of a case of instantaneous healing of biliousness with severe headaches. One day, during September, 1907, when I was suffering as thus indicated, I attempted to read "Science and Health with Key to the Scriptures" by Mrs. Eddy, but the headache was so severe as almost to blind me. I was unable to distinguish one word from another, but I managed to reach the telephone and ask a practitioner to help me. Immediately after the treatment I was able to read Science and Health, and in half an hour my headache had gone and I was completely healed of it.

I am truly grateful to God, and to our beloved Leader, Mrs. Eddy, for the truth which has always helped me.

MRS. ELSA M. BALDAUF, Muskogee, Okla.

While playing on a football team last season, I received very serious injuries of the leg and ankle. Having tried Christian Science before in a serious throat trouble and received relief within a few hours, I decided to have my ankle treated in the same manner. At first I did not know the extent of the injury, and had some pain the first day and night, but that was all. The second day after the accident, while moving around the house, I felt a pricking of the flesh, and on examining the place where it seemed to be I could feel where the bone was split. When the practitioner arrived I told her of this, and she said I could have a doctor if I wished, but I thought it best to trust to God alone. About four days later, poisoning set in, and I could not put my foot to the floor; but in a few days this trouble

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all disappeared. About sixteen days from the date of the accident I was able to walk, but not rapidly. I went out of town for two days, getting on and off cars, going and returning, and was back to business in just three weeks. I can now walk and run as formerly, and have had no trouble worth speaking of since. I am very thankful for Christian Science and the help it has given me, also for the faith in God which this teaching gave me, enabling me to rely on Him.

FLOYD BAILEY, West New Brighton, S. I., N. Y.

It has been proved to me that Christian Science is neither a fad nor a fallacy. Many years ago I came to Colorado for rest and change, expecting to return to my duties as teacher after the climate had effected a cure. I heard of Christian Science, and began to read the text-book purely out of curiosity. I became deeply interested in it as a religion, but I did not give it much thought as a remedy for worn-out nerves, irritability, and despondency. I however kept on reading the book, and forgot what I came to Colorado for; but in after years I made a great mistake. Whenever discord of any kind came up, I would call on a practitioner to do my work for me, until I fell into a chronic state of mental laziness, and as a result the old despondency returned and I was if possible more wretched than before I heard of Christian Science. I then, however, came to myself when I was pushed out of the nest, so to speak, and made to use my own wings, which was the greatest help that could possibly have been given me.

After I began to put into practice what I had learned, the light began to dawn and I realized that God is an ever-present help and the only power. My life-purpose now is to help suffering humanity out of their wretchedness into peace and happiness,—the millennial age, when the whole world will rise up and call our Leader blessed for her sublime discovery.—EVA H. TOLMAN, Denver, Col.

In the fall of 1909 I took Christian Science treatment for a painful and very annoying female trouble. I had doctored for years with physicians, but they did not cure me. After taking the treatments in Christian Science I was healed in less than a week. One night soon after I was so troubled with rheumatism that I was unable to sleep. The next day I called upon the same practitioner for help, and after one treatment was much better. I continued to improve until now I am not troubled at all. I have also been healed of a bowel disorder of many years' standing by reading "Science and Health with Key to the Scriptures" by Mrs. Eddy. I am indeed grateful for Christian Science, and for the many blessings it has already brought me.

MRS. DORA CLARK, Aberdeen, S. D.

ADMISSION TO MEMBERSHIP IN THE MOTHER CHURCH.

The next admission of candidates will be June 2, 1911. Application blanks may be obtained by addressing the Clerk of The Mother Church, and should be returned to him on or before May 15, 1911.

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

Those who have made application for membership prior to Nov. 4, 1910, and have not received notice of election, may communicate with the Clerk if they so desire, and are especially requested to do so before sending in a second application.

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

FROM OUR EXCHANGES.

[Rev. Richard Roberts in *British Congregationalist.*]

A third element in the problem of "the church and its cross" is to be found in the disrespect into which Christianity has fallen in England today. The churches are empty or emptying. The bulk of the people are not going to attend church unless they cannot help it, unless the church compels them to come in. It is no use to chide people because they do not go to church. They do not go because they do not feel that the church matters to them. They will go as soon as they know that the church has something vital and real and intimate to say to them; and whether we like it or not, we have to confess that the church is not saying anything in that way just now. It is of no use putting it down in a general way to prevalent unbelief. The unbelief that really matters is that which is based on the conviction that Christianity does not matter and does not work; and if Christianity is not working and does not matter today, it is because we are not making it work or making it matter.

The doctrine of evolution has come to stay. Criticism has come to stay. There is a difference today, and we must not ignore it. Part of the impotence of the church today is due to the wide-spread feeling that the church is shirking in its dealings with present-day affairs, that there is a lack of candor. It is due to the way in which the man with the big pocket is allowed to rule the roost: to the way in which we have let men who are not straight in business hold prominent positions in our churches and exploit them for their own ends; to the way in which the church has been silent, or has hedged and compromised about great moral issues and issues of righteousness.

[*Christian Work and Evangelist.*]

Jesus wrote no book, he propounded no theology, he organized no church, he framed no creed or litany, he gave no order of worship, he built no temple, he reformed no intrenched evil. What Jesus did do was to give life to the world, and all of these things began immediately to follow as the expression of that life. His life was the absolute and perfect fulfilment of his avowed purpose, "I am come that they might have life." Easter was the natural climax of such a life. It was so abundant, so full, that even death could not constrain it. It poured forth from him as light from suns or heat from glowing fires. Even to touch his garment gave one a healing touch, so radiant this life. It made all men and all things new. The ultimate effect of Jesus upon the disciples was not the impartation of a doctrine, but of a life. So Jesus poured this new life into the effete community, and then, out of this abundant, freely imparted life all these varied institutions arose as the expression of the one new life. It touched Luke and Matthew, Mark and John, and they wrote books embodying the teachings of Jesus and the deeds he did. These books, varied as they are, are the expression of the one new life.

[*Missionary Voice.*]

As the divine Author and Founder of our religion, the record of the ministry of Jesus Christ is deeply suggestive and instructive. We do well to consider every feature of that ministry in the light of present-day needs and present-day opportunities. Of all the recorded miracles of Christ, twenty-three, or two thirds, of the whole number, were miracles of healing. We do not conclude from this that physical healing was regarded as meeting the greatest need that presented itself; but sometimes, as in the case of the paralytic, the miracle of physical healing was professedly wrought to convince a doubting multitude that he held the greater power to restore the spiritual life. In the end, lest after all the disciples should fail to catch the import of one of the great lessons of his life, our divine Teacher reiterated it in definite directions: "And he sent them to preach the kingdom of God, and to *heal the sick.*"

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[Rev. R. J. Campbell, M.A., in *Christian Commonwealth.*]

The great mistake made by many devout and earnest Christians is that of supposing that Christianity stands or falls by belief in an empty tomb. It does nothing of the sort, and to say so is indeed to seek the living among the dead. Christianity stands or falls by faith in the living Christ, the indwelling Christ, the life of God in the soul of man. Beside this nothing else matters; given this cardinal principle, the religion of Jesus is perpetually renewing its youth. The true resurrection, the resurrection to newness of life, is the rising of the Christ in human nature and human society into higher, fuller, and richer modes of expression. That resurrection is continually going on, and its correlative is the ascension of human consciousness into perfect oneness with the all-embracing mind of God in the sacred fellowship of Love.

[*Christian Register.*]

The complaint is made that in our time no one can become familiar with the results of Biblical criticism and thereafter read the Bible with the old devout appreciation. The complaint is well founded, but not important. It is an excellent thing to have come to an understanding of the Bible which frees the mind and the conscience of the reader from any attempt to read with devout feeling parts of the Bible which, taken as of divine origin, outrage every tender sentiment of humanity. When one has put the book of Judges in its proper place in the history of the world, and is released from any obligation to pay honor and deference to men and deeds which were brutal and barbarous, he may come back to the heroic stories of the ancient time with a glow of enthusiasm which the old-fashioned reader could not feel.

[Rev. Arthur W. Grose, D.D., in *Universalist Leader.*]

In any world where God rules, the only heaven worth caring anything about is the heaven of a Godlike character. Pearly gates and harps and golden streets do not make heaven. Love makes heaven. Fill any life full of love and you fill it full of heaven, because you fill it full of God. Righteousness makes heaven. To know that one is right in the sense that one sincerely and honestly tries to do what he thinks God wants him to do, is to be on the road to heaven. Wherever kindness and courage and faith, high aspiration and noble achievement are sown, the harvest of the heavenly life is reaped. He that soweth to the spirit, of the spirit shall reap the life everlasting.

[*Congregationalist and Christian World.*]

Voices most powerful among men are calling the nations to unite in a league of peace. The people are everywhere responding. The time is opportune for the churches to proclaim with fresh vigor the gospel of peace. The active interest of all people in promoting peace will be sustained only by the stimulus of cogent argument and reasonable hope. Pastors have a special mission at this time to proclaim this new gospel of peace. It is Christ's own message to mankind. This is a testing-time for churches. Never have they been called to leadership in a cause more peculiarly their own. They may realize unity in carrying it to a triumphant conclusion.

[*Zion's Herald.*]

There are those who ever listen for, and these ever hear, a voice silent to others; it is heard in the passing crowd, above the noise of the world's traffic, in the silence of the midnight, in the quiet of the dawn. To these it is not what the world can give, but what it cannot take away, that seems precious. To them nothing but the best is really worth while. These live in the Easter spirit through the whole round year; to them it is only the spirit life that is full of event.

SPECIAL ANNOUNCEMENTS.

FROM THE PUBLISHER OF MRS. EDDY'S WORKS.

THE CHRISTIAN SCIENCE TEXT-BOOK, "SCIENCE AND HEALTH WITH KEY TO THE SCRIPTURES."

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

The new volume, "Poems by Mary Baker Eddy," is now on sale. Specially bound; 79 pages.

In accordance with instructions given by Mrs. Eddy to her publisher on Sept. 13, 1910, an edition of "Rudimental Divine Science," printed in the New York point system of type for the blind, has been prepared and is now on sale. Price, prepaid, single copy 50 cents; six or more copies to one address, 40 cents each.

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

FROM THE EDITOR.

All manuscripts submitted for publication in the *Sentinel, Journal,* and *Herold,* whether articles, poems, or testimonies, and all correspondence relating thereto, should be addressed to the EDITOR, and not to individuals.

FROM THE SOCIETY.

The following reprints are published in Swedish: "Hvad Ar Bön?" "Lagens Välde," "Det Ondas Natur," "Helvete och Himmel," "Människans Gemenskap Med Gud," "Verklighet," "Det Ar En Ström," "Förklaring Af Kristligt Helande," "Den Yppersta Egenskapen I Christian Science," "Underverken," "Det Ondas Ofvervinnande," "Var Väktare," "Riklig Tillgang," "Kristendom Och Vetenskap." Ten copies to one address, prepaid, 10 cents; one hundred copies to one address, 75 cents; five hundred copies to one address, $3.00; one thousand copies to one address, $5.00.

Two of our Leader's poems, "Shepherd, show me how to go," and "Love," set to music by Frederic W. Root, are now on sale by the Society. For description and price see advertisement on inside back cover page of *Sentinel.*

A new photogravure reproduction of The Mother Church edifices and the Publishing House, with the new parkway in the foreground, has just been made, and is now on sale. The size of the new picture, nine by fourteen inches inside of mat, which is about half that of the larger one, specially adapts it to framing for the home. Price, single copy $1.00, six copies $5.00, twelve copies $9.50.

FROM THE CLERK OF THE MOTHER CHURCH.

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

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

FROM THE CHURCH TREASURER.

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

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THE CHRISTIAN SCIENCE PUBLISHING SOCIETY

The Christian Science Journal

Published Monthly.

Founded April, 1883, by Mary Baker Eddy, Discoverer and Founder of Christian Science, and author of the Christian Science Text-book, "Science and Health with Key to the Scriptures."

This monthly magazine is the official organ of The First Church of Christ, Scientist, in Boston, Mass. In addition to articles, lectures, and testimonies not published elsewhere, it contains a complete list of Christian Science practitioners, and a directory of Christian Science Churches, Societies, and Reading Rooms.

SUBSCRIPTION PRICE, PAYABLE IN ADVANCE, POSTPAID: For the United States, Canada, Mexico, and Cuba, single copy, one year, $2; six months, $1.20. SALE PRICE: Single copy, 20 cents. In all other countries add 40 cents postage for each annual subscription. SALE PRICE: Single copy, 25 cents.

BOUND VOLUMES: Current and past year, cloth, $2.50; half calf or half morocco, $3. On earlier volumes write for prices.

The Christian Science Monitor

Published every afternoon, except Sunday.

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The Christian Science Quarterly

Published January, April, July, and October.

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

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Subscriptions not accepted for less than one year. Subscriptions begin with current quarter unless otherwise designated, and terminate with the last of the month named on wrapper.

Der Herold der Christian Science

Published Monthly.

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"THERE IS A RIVER."
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MISCELLANEOUS

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CHRISTIAN SCIENCE SENTINEL

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

Vol. XIII. No. 38.

BOSTON, MAY 20, 1911

CONTENTS OF THIS NUMBER

ITEMS OF INTEREST. Brief Mention of Important Events 742

THE CONDITIONS OF FREEDOM. Judge Septimus J. Hanna 743

GOD'S ONENESS. . . Elizabeth Earl Jones. 743

"OUT OF THE MOUTH OF BABES." Stokes Anthony Bennett. 744

CHRISTIAN SCIENCE A PREVENTIVE. Brigman C. Odom. 744

"AND THERE WAS NO MORE SEA." Amy Ruth Wenzel. 745

CHRISTIAN SCIENCE AND THE CHILDREN. C. A. Q. Norton. 745

TWO ROSES. (Poem.) . Louise Knight Wheatley. 746

SELECTED ARTICLES. 747

EDITORIAL.

"He that seeketh findeth." 750

The True Worship. 750

In the Unity of the Spirit. 751

AMONG THE CHURCHES.

Quincy, Mass. 751

Spokane, Wash. 751

THE LECTURES.

Paterson, N. J. 752

Stuttgart, Germany. 752

TESTIMONIES OF HEALING. 753

HEAVEN. (Poem.) . . Vera McDonald Porges. 757

FROM OUR EXCHANGES. 757



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



A NOBLE TYPE OF GOOD HEROIC WOMANHOOD

THE CHRISTIAN SCIENCE PUBLISHING SOCIETY
FALMOUTH AND ST PAUL STREETS — BOSTON MASS USA

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ITEMS OF INTEREST.

National.

The contest over probably the richest coal lands in the world was transferred to the supreme court of the United States when the government docketed an appeal from the order of the federal court of Washington quashing the so-called "Stracey group" indictment. Judge Hanford quashed the indictment on the ground that under his interpretation of the coal land laws applicable to Alaska the indictment had not stated an offense. The appeal from the decision will bring before the supreme court the determination of the law under which Alaskan coal land may be entered and sold.

Too much stress laid upon the pride of display in war and too little upon its cost was given as the reason for the continuance of international conflict, in the address by Edwin Ginn of Boston before the third national peace congress which met this year at Baltimore, Md. He proposed that an international army be organized, similar to that which put down the Boxer uprising in China. Such an army, with individual national armies abolished, would result in an enormous saving of property, he declared.

The special inland waterways commission, appointed by the Massachusetts Legislature, turns down the project for a free ship canal to connect Boston harbor with Narragansett bay by way of Hingham or Plymouth, but suggests that it may be needed in the future. This canal was to have been built by the United States government as the northern link of the intracoastal waterways system extending nearly the length of the Atlantic coast. It is believed that the Cape Cod canal now building will amply satisfy needs.

The charge has been brought before the interstate commerce commission that the United States Steel Corporation practically dominates the railroads of the country and that, because of its powerful influence in the railroad directorates, it has enabled its subsidiary, the Universal Portland Cement Company, to obtain freight rates far lower than its chief competitor, the Alpha Portland Cement Company of Manheim, W. Va.

A curb on the leasing at high prices of patented machinery by the manufacturers thereof has been proposed by Senator Gore of Oklahoma in a resolution and a bill introduced in the Senate. The resolution provides for an investigation into the methods of leasing, selling, and controlling patented articles in the United States, and the bill provides for a compulsory leasing of machinery without discrimination.

Owing to the bursting of one section of the completed cofferdam which had been built around the battleship Maine in the harbor of Havana, the pumping out of the water, which had been set for May 25 will have to be postponed about two weeks.

The second international congress on child welfare received with applause at a recent session the declaration that the comic supplement was a "child perverter," uttered by Edith K. Kern, who spoke on "The Purity of the Press."

The $2.50 gold piece, long a favored coin for watch charms and Christmas gifts, but not for circulation, may soon become obsolete, as Secretary MacVeagh contemplates asking Congress for authority to stop its coinage.

The loss of property by the recent fire in Bangor, Me., is estimated by the state insurance commissioner at three million dollars, with insurance covering about half that amount.

Every railroad in the country was notified May 5 by the postoffice department that after July 1 cars used by railway mail clerks must be equipped with steel underframes.

The first Democratic tariff bill, placing on the free list agricultural implements, meats, and many other articles, has passed the House by a vote of 236 to 109.

High school fraternities and sororities in the public schools have been banished by vote of the school board of Chicago.

International.

Sir Eldon Gorst, the British agent and consul-general in Egypt, in his report on Egyptian affairs, acknowledges that the efforts made to develop self-government have been disappointing. The Executive Council and the General Assembly, he says, have become "mere instruments of Nationalist agitation against the occupation." They seek to render the business of the government impossible. "The conclusion to be drawn," says Sir Eldon, "is that the policy of ruling this country in cooperation with native ministers at the present time is incompatible with that of encouraging so-called representative institutions."

In the building of a new bridge across the Thames at London, artists and architects strongly favor a northern terminus that will bring it in line with the dome of St. Paul's and give a splendid view of the cathedral, which would be, to quote Prof. Beresford Pite, "a vision unequaled by the atrium of St. Peter's at Rome, and surpassing even Wren's great imagination." This plan, however, is not favored by the bridge house estate commission, which is "not disposed to build a new bridge simply to get a finer view of St. Paul's."

With the substitution of a cabinet composed of Prince Ching and the heads of the ten executive departments for the old grand council of five persons, a long step toward the establishment of a true constitutional government in China has been taken, it is believed. It is a part of the plan to make cabinet ministers' tenure depend upon the will of a majority in the constituent assembly. This was one of the principal demands of the Liberal element.

The opium agreement between the Chinese and British governments, which was signed May 8, becomes operative immediately. It provides that China shall continue to diminish annually its production of opium proportionately with the Indian export, until its extinction in 1917. Great Britain agrees that the importation of Indian opium into China shall cease earlier, if the native production in that country ceases.

The Institute of International Law is meeting in Madrid, this being the twenty-sixth session since its foundation in 1873. This institute is composed of sixty associates and sixty members, persons who "have rendered services to international law in the domain of theory or practice." It is strictly international in character, no one country being entitled to more than one fifth of the total number of representatives.

Subscriptions to the five-million-dollar loan which Japan has made to the Chinese government, through the Yokohama specie bank, aggregate eight million four hundred and fifty thousand dollars. The loan was quietly negotiated and came as a surprise to the representatives of foreign financial interests. The loan will be used to meet a deficit of the railway board, and China gives in security five per cent railway bonds.

Revolutionary disturbances in Kwangtung province, China, consequent upon an interdiction against gambling, have been quieted. Agitation against gambling is wide-spread throughout China, though gambling monopolists supply enormous revenue to the province. It is estimated that there are ten thousand gambling houses in Canton, employing fifty thousand men.

An imperial edict authorizes the conclusion of the Hukwang loan of thirty million dollars for railroad construction in central China. The loan was signed a year ago this month by groups of financiers representing the United States, France, Great Britain, and Germany, and the four groups of bankers will participate.

Industrial and Commercial.

The plans for the new cantilever bridge over the St. Lawrence river at Quebec, which have just been adopted by the Dominion government, and which, it is estimated, will cost twelve million dollars, will make this great structure one of the wonders of the world. The bridge is on the line of the new Transcontinental railway system where it crosses the St. Lawrence river near the city of Quebec, and it will be the largest cantilever bridge in the world, the suspension span being the longest single truss span ever designed. It is expected to be ready for traffic by 1915. The length of the center span is to be 1,800 feet. The total length of the structure is 3,228 feet. The bridge will be 150 feet above high water.

Considerable progress has been made in recent years in the methods of utilizing bituminous slack, anthracite culm, coke breeze, lignite, and peat for fuel purposes by making these otherwise waste products into briquettes. In the year 1908 the world production of briquetted fuel was 28,600,000 short tons, of which Germany produced seventy-three per cent. In the same time the United States produced only 90,358 short tons, valued at the plant at $323,057. In 1909 the United States produced in sixteen plants 139,661 short tons, valued at $452,697.

The New York, New Haven & Hartford railroad is planning to spend over a million dollars in reducing grades, straightening curves, strengthening bridges and eliminating grade crossings on its Air Line division between New Haven and Willimantic, a section of the shortest rail route between New York and Boston.

Three hundred and five thousand seals, valued at four hundred and ninety-three thousand dollars, were secured by the eighteen vessels of the Newfoundland sealing fleet during the season just closed. Last year the fleet reported a catch of three hundred and thirty thousand with a value of six hundred and twelve thousand dollars.

The United States Steel Corporation has come into possession of the Risdon Iron Works at San Francisco, Cal., half a mile of waterfront and fourteen blocks adjoining. The price paid was two million five hundred thousand dollars.

Two thirds of the lumber that is estimated to be cut at Duluth, Minn., this season is sold to go forward. The cut for the year 1911 is estimated to be two hundred and forty million feet.

The Grand Trunk railway has won its contest for a right of way to a tide-water terminal in Providence, R. I., for its subsidiary, the Southern New England rai' ay.

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CHRISTIAN SCIENCE SENTINEL

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

THE CONDITIONS OF FREEDOM.

JUDGE SEPTIMUS J. HANNA.

THE eighth chapter of John is one of the most remarkable chapters of the four Gospels. In it the great Teacher, speaking from the mount of Olives, declared himself to be the light of the world, and said that those who followed him should have the light of life. He further said: "When ye have lifted up the Son of man, then shall ye know that I am he, and that I do nothing of myself; but as my Father hath taught me, I speak these things. And he that sent me is with me: the Father hath not left me alone; for I do always those things that please him." He was talking to the Jews, and it is recorded that many believed on him.

The part of this chapter thus briefly reviewed leads up to that wonderful saying of the Master's which of late years has been so often quoted, and which is one of the favorite texts of Christian Scientists: "Ye shall know the truth, and the truth shall make you free." It has become almost a fixed habit to segregate this saying from its context and treat it as if it were a complete statement of itself. In one sense it may be said to be complete, but there is danger of losing its real meaning if it be treated as an independent declaration. Thus used it might imply that all shall know the truth and be made free by it, regardless of anything the individual might or might not do. In other words, the danger lies in supposing that no matter what the individual thinks or does, he will somehow be made free by the truth. It would be pleasant to mortal sense to have it so. It would be an easy and convenient method of salvation or of attaining to freedom. But what of the context? What is the condition attached to this freedom? Let us consider the whole statement: "Then said Jesus to those Jews which believed on him, If ye continue in my word, then are ye my disciples indeed; and ye shall know the truth, and the truth shall make you free."

There is a vast difference between studying a part of the text and studying the whole of it. To accept or believe a part of it only is misleading. Nor is it sufficient merely to believe. There must be a continuing in his word. And what is it to continue in his word? Nothing less than full and absolute obedience to the Christ-teaching,—all of it, not merely a part. To continue in his word is to study his word, understand his word, and do his word. Thus only can men become his disciples indeed, and thus only can they be made free.

Analogous to this saying of the Master is that declaration of the Christian Science text-book, "Science and Health with Key to the Scriptures," which we so love to quote: "Divine Love always has met and always will meet every human need" (Science and Health, p. 494). This is often treated as if it, too, were complete in itself. In one sense it is, but the fulness of its meaning can be understood only by taking it in connection with the whole teaching of the text-book. Thus reading it we find that there is the same relative meaning attached to it that characterizes the saying of the Master above referred to. Divine Love meets all human needs, provided always that the necessary conditions to such meeting are complied with.

As was well said in an article recently published in the *Sentinel*, there must be a meeting of divine Love and the human need. There must be a mutuality, a cooperation. The Scriptures say that the Lord loveth an even balance. A one-sided sense of Love would be partial and uneven. The sane farmer would not expect a crop of wheat if he failed to prepare the soil and sow the seed. No more should we expect our human needs to be met unless we do our part toward bringing about the meeting. The Scripture again aptly asks, "Can two walk together, except they be agreed?"

We have much to think of and much to do in connection with these familiar and much-loved sayings. When we are tempted to complain or repine because of seeming failure, we shall do well to study carefully these sayings, with their context and correlatives.

GOD'S ONENESS.

ELIZABETH EARL JONES.

CHRISTIAN SCIENCE strongly emphasizes the great Scriptural truths; *i.e.*, that there is but one creator, God, and that man in His image reflects the one creative Mind. To be logical and consistent with this fundamental truth of being, we must also recognize that there are not creators many, that man is not himself a creator, cannot multiply himself, but in increasing degree must ever unfold in the image, the power, splendor, and perfection of his Maker.

In harmony and in scientific agreement with the acceptance of but one creator, we must acknowledge but one law or instinct of self-preservation, the instinct and law of the one self, one Ego,—God, who is ever preserving His own harmony, divinity, and spiritual reflection in man and the universe. If we sift discords among brethren,—and by the word brethren we mean all mankind,—if we trace lawsuits, strifes, frictions, dishonest business competitions, wars, religious schisms, etc., to the bottom, we shall find that in almost every case the instigator of all the trouble is a false sense of self-preservation based upon the belief of selves many, minds many, gods many; instead of the great truth of all the ages, that there is but one Ego, one Mind, one God, and that all men reflect this one.

As there is but one creator, there can be but one kind of law, God's law. It therefore becomes obvious that man is not a law maker, nor even a law interpreter; he simply reflects God's law and the one divine interpretation thereof. We are all familiar with this hope-filled saying, "Progress is the law of God" (Science and Health, p. 233). Man's only reflection of law and its interpretation is, must be, eternally progressive, with never a return to positions outgrown. In like manner we acknowledge but one will,—the divine will, the will which Jesus acknowledged and bowed to in absolute surrender of any belief in a will apart from God. This divine will is the will of each and all of God's children alike, seeing that all reflect the one God. More-

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over, it is the only will of man, the only will of the universe, and it is expressed in benevolence, justice, mercy, and peace, since it is the will of divine Love.

When man acts in obedience to the divine will, his own will becomes, by reflection, divine, eternal, unimpeachable, unbreakable, incontestable, and final. The divine law and will of God should not only govern the deeds of mankind, but be the only instigator and governor of their thoughts, desires, and motives. The same all-Love and wisdom and might which would prevent an unjust, unmerciful deed from being enacted, does in like manner prevent it from being planned or conceived.

As Christian Scientists we need to awake to a clearer, calmer, more steadfast acceptance of these great truths and all logical deductions therefrom. We need to strive more to let the one Mind, one will, one law, one self reign supreme in our hearts and lives; then the atmosphere of earth will be clarified, wars will end, lawsuits will cease, unjust and tyrannical legislation will be impossible and obsolete, health and harmony and prosperity will be universal, Love supreme, and we shall have a spiritualized mental climate in which saints may live until they have finished their course, like Enoch who "walked with God: and he was not; for God took him."

Thus the divine law of self-preservation will continue to operate in human experience, until naught is left but the image of the divine, and God's kingdom will have come, "in earth, as it is in heaven."

"OUT OF THE MOUTH OF BABES."

STOKES ANTHONY BENNETT.

THE writer is so indebted to little children for the helpful lessons they daily teach him, that he loves to tell of his experiences in which they play the leading part. Words are at best poor things to picture the spiritual good that is deeply inherent in children, and that again and again renews the strength of older people. The natural desire for righteousness and the constant effort in its behalf, the expectancy of naught but good at all times and in all places, and the exemplification of genuine freedom and dominion in their own little spheres have rendered children stimulatingly interesting in the eyes of considerate and thinking men and women everywhere, and have stood forth as beacon-lights for many a struggling and weary heart. The radiant smile of the good child, his cheer, purity, innocence, humility, loving-kindness, unselfishness, and simplicity, are the things that must have been uppermost in the mind of the Master when he said, "Of such is the kingdom of heaven."

Not long ago, when called upon to solve a seemingly hard problem and feeling the need of a clearer realization of the ever-presence and all-power of Truth, the child came again to my rescue, supplying me with sufficient strength to win a great victory. It was on Wednesday evening, and I was sitting in church listening to most impressive testimonies from those who had been redeemed through Christian Science. Each and every word that had been spoken was encouraging and uplifting, as I prayed for light to dispel the darkness within; but still something was lacking. Finally, as the hour of service came almost to its close, a woman with a happy face arose and said, "I want to express my gratitude for the understanding of Truth which little children have."

That sentence came like a benediction from heaven, promising sweet relief, for I now felt that just what I needed and had earnestly longed for was at hand. Continuing, the woman said: "I have a little daughter eight years old who goes three and a half miles to school. Like other children she sometimes gets sick and has to come to me for help. The last time she was ill the trouble seemed more severe and stubborn than ever before, and so I said to her, as she was about to leave the house, 'Wouldn't you like to stay home with mama today and have present treatment?' With a confidence and an assurance that awakened me to the oneness and entireness of God, good, she looked up into my face and replied, 'No, mama; there is just as much of Truth at school and on the way as here at home, and it will be with me and keep me safe wherever I am.'" The mother went on to say that this remark from her little one at once put away the fear that was striving to overpower her, and caused her to consign her child to the tender and loving care of omnipotent Truth. She declared that the anxiety which had possessed her during the early morning was calmed, and that she took up her work for the day with no further fear for her daughter's welfare. In the evening the little one returned, saying she had been perfectly healed shortly after starting for school, and that the subsequent hours had brought her many good things.

As the mother sat down, I said in my heart, Yes, Truth is ever-present, and there is no other real presence or power, for all space is filled with Truth. Then the light I had prayed for flooded my consciousness, and I saw the nothingness of the mortal discord that had threatened to defeat me, saw it disappear completely before the allness of Truth's immortal harmony. My problem was solved, and I was free. The hand of "a little child" had led me into the light.

CHRISTIAN SCIENCE A PREVENTIVE.

BRIGMAN C. ODOM.

A CORRECT knowledge and right understanding of Christian Science shows that it fortifies one against the wiles of the evil one,—forestalls or prevents troubles, such as protracted illness, vexing business problems, fits of anger, etc. In Science and Health, (p. 390), Mrs. Eddy says, "Meet the incipient stages of disease with as powerful *mental* opposition as a legislator would employ to defeat the passage of an inhuman law."

In the old school of thought one agrees with the evidence of the physical senses, believing the trouble, whatever its nature, to be real, and furthermore conceding to it its course, while the student of Christian Science obeys the Scriptural injunction to resist the devil; he endeavors to dwell "in the secret place of the most High;" he tries to pray without ceasing; he does not wait to get into trouble and then work to get out. In this attitude of thought he is clothed with an impervious armor. He is putting into practical demonstration St. Paul's admonition, "Take unto you the whole armor of God, that ye may be able to withstand in the evil day, and having done all, to stand."

Many striking examples are given in the Bible of protection or deliverance from what would seem from a human view-point impending danger or destruction. When the Egyptians had overtaken the Hebrews at the Red sea, it would seem from all the circumstances that nothing but destruction awaited them, but through the courage and confidence of Moses,—his faith and trust in God,—a way of escape was provided. Daniel knew the power and value of right thinking; he understood God as ever-present Love. He knew that God made nothing which did not reflect the qualities and characteristics of the divine Mind; hence he felt secure and safe even in the presence of what seemed imminent danger.

As seen through the lens of Spirit, so-called matter has neither activity nor permanency. This was clear to the three Jews whom King Nebuchadnezzar had condemned to perish in a burning fiery furnace because of their refusal to worship his gods and the golden image which he had set up. They were established in the thought of one infinite God, good, whom they served, and a burning fiery furnace and the threats of a mortal man had no terror for them. So these men passed through the seeming extreme heat without experiencing any loss or hurt to themselves, and even the mind of the cruel king was so changed by this inci-

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dent that he was able to see "four men loose, walking in the midst of the fire," without hurt; "and the form of the fourth" was "like the Son of God."

Thus it is the privilege of every one to know that there is a place of refuge now from the "burning heats by day" and "the terror by night." This true thought-process and inspiration to righteousness, this refuge or place of security, is easily accessible to all who will stretch forth the hand of right desire and sincerely seek the good gift and the perfect gift that "is from above." Ignorance, superstition, procrastination, mental laziness, these are the curse on mortals; while knowledge, understanding, purity, activity are the wings wherewith they fly to heaven. The consciousness that man is "the full representation of Mind" (Science and Health, p. 591), and that Mind is the ever-present God, shuts out the images of mortal thought,—sin, disease, and death,—leaving man free to enter into the spiritual holy place, where he may commune with God, Spirit, and know that as God's reflection no evil can befall him, for his defense is the infinite Mind that governs man and the universe.

"AND THERE WAS NO MORE SEA."

AMY RUTH WENZEL.

IN St. John's vision of the new heaven and the new earth, "there was no more sea." This statement has sometimes brought a suggestion of loss to those who love the sea, but it is a material sense of the sea, coupled with a dread of monotony, even though it be the monotony of goodness, that depresses thought. It is this same dread which to many makes heaven seem a rather dull and not wholly desirable place or condition. For material sense, based on the fluctuating and uncertain, dreading yet ever desiring change, can make no clear distinction between permanence and monotony. Indeed, contradictory as it may seem, the only sense of permanency that mortals have is the certainty of change.

Yet it is this certainty of change that constitutes most of the sadness of mortal existence. Could the mother feel sure that her little one would keep his childish purity through the unfolding years, how heavy a weight of foreboding would be lifted from her brooding heart. Could the young people, happily preparing their new home, be positive that their happiness, though growing daily richer and more varied, would ever be the same happiness, with how much larger joy would they set about their preparations. Could all who are working for their own improvement and the world's betterment be assured that no flood-tide of achievement can ever turn, with how much greater zest would they press on. But, weighted and shackled by the belief that "nothing is sure but mutability," hope falters and achievement fails.

We read in the text-book of Christian Science that the sea in St. John's vision is "a symbol of tempest-tossed human concepts advancing and receding" (Science and Health, p. 536). It is, therefore, only the belief in the law of mutability that passes away, leaving thought with a true basis of permanence for its infinite and eternal unfoldment. Thus, when properly understood, St. John's statement brings a sense of incalculable gain and of peace that passes understanding. God, who is infinite good, never takes from us anything that is really good. All the charm and inspiration of the sea is ours forever. And as the material sense is gradually exchanged for the spiritual and real sense, it will be found that this charm and inspiration is the indestructible reality of the sea.

Mrs. Eddy tells us that "every object in material thought will be destroyed, but the spiritual idea, whose substance is in Mind, is eternal" (*Ibid.*, p. 266). The simple and most direct way of gaining the true sense of permanency is, therefore, to learn what is the spiritual idea, which is of God's creating and which has no taint of materiality. This knowledge can be gained by the study and faithful practice of the teachings of Christian Science. Here is offered to every one a plain way by which to escape from the corroding influence of the belief in chance and change. There is another way by which this knowledge may be gained in part. It is the way of suffering, and through ignorance or prejudice most mortals take this way.

Every mortal must at some time in his experience gain an understanding of the truth of existence, must find a firm basis from which to think and love. There are but the two ways offered, the way of Science and the way of suffering. If one choose the former, he has the promise that "none of his steps shall slide;" and the promises of God are never broken. Seasons of trial and stress will come, no doubt, but such seasons will be a "light affliction, which is but for a moment," and will work for the learner an "exceeding and eternal weight of glory," here and now. The storms which sweep his heart, like those which sweep the sea, will be only on the surface; beneath will lie the depths of an everlasting calm. Steadily, according to an ever operative spiritual law, his way will open before him, and order and beauty attend his advancement.

He who refuses or rejects the way of Science chooses, albeit unwittingly, the way of suffering. He is as one who sets sail in a shallop to cross an unknown sea. When storms arise, his frail craft, his mistaken notion of life, is tossed to and fro as a straw on waves of sorrow and disaster which threaten every moment to overwhelm him. But the way of suffering, thank God, is limited. The sufferer will either be tossed ashore, shipwrecked and despairing, thence to rise and be lovingly helped to the true way; or he will awake to the shallowness of that which seemed a mighty deep, and, ceasing to fear, will soon find a landing-place.

They who have chosen the way of Science and yet seem tossed and buffeted by the winds of adversity, do well to remember that these trying experiences may be so met and mastered that they will be made to contribute to a more speedy passage from sense to Soul. In order to keep in the right way, mortals must pay a price. It is sometimes the unwillingness to pay this price that causes suffering and hinders advancement. The students of Christian Science who have found the wonderful peace that fills the hearts of those who faithfully adhere to its teachings, stand ready and eager to help their brothers to this peace. The blessings which they enjoy are for all mankind, there are no favored few who possess a private road to prosperity and happiness. The only requisite is the payment of the price. Those who advance do so because they are meeting this condition. Those who falter and look back, do so because they are not willing to pay. And the price is this, "Thou shalt have no other gods before me."

The truth that is involved in the First Commandment is the basis of permanence. When all have learned to begin their every thought with God, the vision of St. John will have become the vision of the whole world. Each individual who has learned or is learning this lesson, is hastening the blessed consummation. It is the privilege of every one to help bring the world forward to this, and the tender message of Christian Science, voiced through its literature and the daily walk of its faithful adherents, is patiently telling the world how to escape now from needless suffering into eternal peace.

CHRISTIAN SCIENCE AND THE CHILDREN.

C. A. Q. NORTON.

ONE of the would-be arguments frequently used against the practice of Christian Science is the statement that "adults have the right, if they choose, to employ Christian Science treatments; but to force children to submit to the practice is inhuman, and should be prevented by law." There would be greater weight to this supposed argument

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if the evidence was not wholly against it, and if the fallacy was not advanced by those who have no understanding or experience in Christian Science.

Few of the experiences that enter into the activities of a Christian Science practitioner's work afford a greater sense of satisfaction than the treatment of children. It is a fact, often commented upon by those not directly interested in Science, that children in families where Christian Science is practised are less liable to the so-called diseases incident to childhood. It is not uncommon in Christian Science families for the children wholly to escape the ills supposed to be common in the early years of a child's life. In cases where the little ones do come under the physical manifestations of sickness, the disease is almost always of a mild form and quickly disappears, not running its supposed course, but terminating without leaving any so-called ill results. The plastic mind of a child soon learns to confide in the thought atmosphere about it. If there is an absence of all fear in the parents, the little one reflects their trusting thought and soon learns to regard as false the unreal conditions; therefore it has nothing to fear. This calm mental state of the child robs disease of its most potent element of supposed power, for without fear disease becomes merely a misunderstanding of the law that governs the natural functions, which become normal through right understanding.

Love engenders confidence, so that the child quickly responds to the loving plea of Science treatment. The depressing suggestion that something very serious is the trouble is not forced upon the tender consciousness of the little patient. No grave nurse stands by the bed, watch in hand, solemnly counting the fluttering pulse-beats. The anxious face, whose professional gaze betrays the presence of doubt and fear, is not bending over the loved one, for mother is there with her strong assurances of the protecting care of divine Love. There are no suggestions of nauseous drugs, no herding with hot-water bottles, and no smothering blankets that imprison the child from its play; instead, the little one asks for Science help as naturally as it asks for food, or, as is often the case, the child has been taught to defend and help itself, and this it often does with perfect success. Children in Christian Science families have been so thoroughly taught that "obedience is the offspring of Love" (Miscellaneous Writings, p. 117), that the affectionate wish of the parent is all the instruction needed to bring compliance with the laws of Truth which the child has come to know will make it free.

Twenty years' practice as a physician, and another twenty years as a Christian Science practitioner, has given ample opportunity for observation, and the statement is fearlessly made, and with every confidence the assertion will be fully sustained by those who have proven its truthfulness, that, aside from any claim of Christian Science as a religion, but basing conclusions wholly on therapeutic deduction, the evidence is conclusive and absolutely in favor of Christian Science treatment in every form of so-called children's diseases. So strongly are those who have had experience in Science convinced of this, that it would be hard for them to resist the conviction that it would be altogether indefensible not to employ Christian Science treatment for children. No loving father or mother would withhold from their child that which they have proven to be safest and best.

[Written for the *Sentinel.*]

TWO ROSES.

LOUISE KNIGHT WHEATLEY.

A ROSEBUD fair in a garden grew,
Tiny and pale and shy.
The sun shone out of a sky of blue,
And the soft winds floated by,
But it wrapped itself in its petals cold,
And seemed to say, "I will not unfold."

A woman came in the sunset light—
"O shy little rose," she cried,
"Why don't you open your eyes, and smile?
Is it laziness, temper, or pride?
The spring is here, and the world is glad,
Why do you look so pale and sad?"

A day went by, and the rose still hid
Its face in its veil of green—
"You poor little thing!" she said to herself,
"It is very plain to be seen
That you never can grow to be big and strong,
Unless I help the work along."

With trembling hands and in eager haste
She opened one by one
The fragile leaves. "It is all very well
To wait for the wind and sun,
But gentle methods are often slow—
My way is a better one, I know.

"Don't think me meddlesome—it's because
I love you so, you see.
I cannot trust in the wind and sun—
It all depends on me!"
And she forced each delicate leaf apart
Till she reached its glowing, golden heart.

As the stars came out she stole away
Through the garden's fragrant gloom.
"It won't be long," she gaily cried,
"Till my rose will be in bloom.
And then how happy it will be
To think it had a friend like me!"

But when she chanced that way again,
Instead of her rose she found
A poor stiff thing whose withered leaves
Were strewing the muddy ground.
A storm had beaten, the wind had blown,
And the calyx stood on its stem alone.

She bowed her head. "Will I never learn!"
She whispered. "Dear patient One!
I pray for wisdom, another time,
To wait for the wind and sun—
To trust that the power which made the rose
Will see that it lives and thrives and grows!"

Another rose in the garden grew,
Tiny and pale and cold.
"It is love," she said, "and not self-will,
That will help my rose unfold.
Have I not courage, God above,
To do what is best for the thing I love?"

Humbly she knelt, and with gentle hands
Loosened the earth at its feet;
She carried water to quench its thirst;
She whispered, "O rosebud sweet,
We know not when God's time may be,
But I can do my part, you see."

Silently, sweetly, hour by hour,
In God's own way it grew—
How it warmed at the touch of the summer sun!
How it laughed when the soft winds blew!
"Help me," she whispered, "Love divine,
To know it was Thine before it was mine."

Then the moment came when she saw the last
Of the shy pink leaves unfold,
And the air was filled with a perfume rare,
Straight from its heart of gold.
And it seemed to say, "O tried and true,
I am glad I had a friend like you!"

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SELECTED ARTICLES.

[Editorial in *St. Louis* (Mo.) *Post-Dispatch.*]

Notwithstanding the comprehensive legislation of the past few years for the regulating of the practice of medicine and surgery in this state, every session of the General Assembly brings a new crop of bills. The principal object of these measures seems to be not so much the regulating of the practice of medicine and surgery as the limiting of the practice of healing to particular schools of medicine.

The qualifications for the practice of medicine and surgery should be high, and the regulations with regard to it strict, for the protection of the public from quackery and incompetence in the use of drugs and the knife. The incompetent doctor and surgeon and the medical fraud are menaces to the public. On the other hand, the greatest freedom should be permitted the people in the choice of methods of healing and of treatment of disease. This is a fundamental of personal liberty and is essential to progress. There is no menace to the public in the practice of healing methods without the use of drugs or surgical instruments, so long as there is no resort to fraud or deception and no violation of sanitary regulations. To forbid methods of this kind is tyranny and an invasion of personal rights. It would cut off valuable discoveries and advances in curative methods.

Medical science and art must stand upon their merits. Their exponents are never justified in resorting to compulsion nor should the power of the state be abused to enforce the practice of any school or group of schools. Medical compulsion is as intolerable as religious compulsion.

[Editorial in *Grand Rapids* (Mich.) *Chronicle.*]

At a meeting held in the board of trade rooms, in the interests of the local branch of the National League for Medical Freedom, Dr. Ross, in the course of an earnest address in opposition to the formation of a medical trust, suggested that the Constitution of the United States might well be amended, to provide for medical freedom as it now does for religious and political freedom. The doctor's contention was that the sick had a right to select their own method of treatment, without the interference of any organization or law. If it is desired to try out a bottle of patent medicine or to call in the services of an allopath, homeopath, osteopath, chiropractic, or Christian Scientist, he has a perfect right to do so. It is his affair, and none should assume to dictate to him what kind of service he may employ or upon what terms it shall be secured.

The doctor's suggestion is a good one, and while to amend the national Constitution is a slow procedure, if this sudden agitation which has sprung up, and the assaults that are being made upon "medical freedom" are to be continued, something along the line of that suggested by Dr. Ross will be necessary for self-protection. If legislation is to be passed defining the nature of the treatment one must receive when sick, then there should be legislation to combat this new form of medical bigotry and selfishness. The agitation that is now taking place and the effort that is making to induce the passing of legislation by states and nation, depriving men of the right to select their own doctor when sick, is proof of the waning faith in old forms of medical practice and of a growing inclination to break away to try something else. Now it is proposed to force the sick to take the medicine prescribed for them by one school of practitioners, regardless of personal inclination: but the proposition will not be successful. The abridgment of personal freedom, whether in religion, politics, or treatment of the sick, will not be tolerated in a nation boasting of equal rights for all its people, with special privileges for none.

[From an editorial in *Memphis* (Tenn.) *News Scimitar.*]

It is the tendency of men, however sincere, to exalt the importance of their own calling and to be unconsciously influenced by the pursuits and activities and studies and tastes of their own lives. Some of our medical friends are not exempt from this limitation when it comes to passing on the interests and lives of others. Some one has introduced in the present session of the Tennessee Legislature a bill to extend the authority of the board of health over the school children, and we think extend it too far. The material sciences are too far experimental for the world to admit too great dependence upon any one of these sciences. If we are correct, some years ago vaccination was accepted universally by the medical profession. Now there is a growing dissent from its efficacy among the members of the established schools of that profession. This is only one instance of many. The established schools have filled history with their insistence on errors they afterward forsook.

Give us not too many laws and give us more room for play of our own ability to take care of ourselves. Without room to exercise our free will and native qualities, they atrophy. We are taught to be afraid of too many things, and daily the press is heralding some new discovery by the physical scientists for us to fear. This doctrine of fear is apt to be complemented with an insistence on our feeling an absolute reliance on some body of men for our preservation and life. The world has spent blood and treasure to emancipate itself from crafts of various kinds. Let us not fall into bondage to doctorcraft. There are too many great and good and useful physicians and surgeons for them to allow their profession to be discredited by the overzeal and overconfidence of a little learning on the part of some of them. Nothing is so hurtful to a good cause as to make it contemptible or ridiculous by asking, demanding, or claiming too much.

Don't make us afraid or fearful by law; too much dependent on other men. We are amply tending that way naturally.

[Frederick Dixon in *East Berks* (Eng.) *Gazette.*]

On that winter's day on which Christ Jesus made his historic declaration to the Jews, as he walked in Solomon's porch, "I and the Father [not 'my Father'] are one" (Rev. Ver.), he laid claim for all men to their true spiritual sonship. It is this claim which forms the sustained thread of the sermon on the mount, and it is the exposure of selfishness in the opposite contention which is breathed through its alternate denunciations. This is the reason why the sermon on the mount has so often been described as transcendental and impractical. It is impractical to the man who believes that the image and likeness of God is a human being subject to sin, disease, and death; but the possibility of beginning to make it practical dawns on the human consciousness as it slowly realizes the distinction which Mrs. Eddy has drawn, on page 269 of Science and Health, between the human philosophy which has made God manlike, and Christian Science which makes man Godlike.

Christian Science, in making man Godlike, shows that the image and likeness of God is the spiritual man to whom Christ Jesus referred when he said, "I and the Father are one." It explains, therefore, what Christ Jesus himself meant by the command, "Be ye therefore perfect, even as your Father which is in heaven is perfect," as well as Paul's admonition to the Philippians, "Let this mind be in you, which was also in Christ Jesus." It is through the acquirement of spiritual knowledge, the knowledge of God, that man attains the Mind of Christ, and with it the understanding of his true relationship to God. Human philosophy, on the other hand, in making God manlike, would endow God with all the passions of a man. The inevitable result of this is the representation of a human being with

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a self apart from God, and governed by all the selfish passions which result from such a belief. It is precisely when a man realizes the distinction between the image and likeness of God and the Adamic race, that he begins to be unselfish; that is to say, to deny himself utterly, and so to take up his cross and follow Christ.

This knowledge is the knowledge of the truth, the knowledge of that which absolutely is. As man, consequently, gains this knowledge, he gains that absolute or scientific knowledge of God, and so of Truth, which is referred to in the New Testament, in the epistles of Peter and of Paul, in a phrase translated knowledge of God, but which should, of course, be translated full, exact, and so scientific, knowledge of God, and therefore of Truth. It is this knowledge which makes man free from all that is unlike God, for, in the exact proportion in which he acquires it, he surrenders his material selfhood, and begins to learn how to become perfect as his Father which is in heaven. It is the pursuit of this knowledge which constitutes the greatest love which a man can show for humanity. The apostle John has declared that "perfect love casteth out fear." Humanity is very conscious of its fear for those whom in its human, passionate way it loves, because it realizes that flesh and blood cannot enter the kingdom of heaven; because it realizes that flesh and blood can sin, suffer, and be sick. When it exchanges its human love for a true understanding of Love, it sees man no longer as a sinning, suffering human being, but as the image and likeness of God. In grasping this, it grasps something of the truth which makes men free, because it has acquired something of the perfect love which casts out fear. "Jesus," Mrs. Eddy writes, on page 476 of Science and Health, "beheld in Science the perfect man, who appeared to him where sinning mortal man appears to mortals. In this perfect man the Saviour saw God's own likeness, and this correct view of man healed the sick."

Your readers may begin to grasp from this the difference between what I said, and what your anonymous contributor would like to impute to me, and it shows the disadvantage of substituting your own words for another person's when you are professing to quote that person's statement.

[E. M. Ramsay in *Edinburgh* (Scot.) *News*.]

Far from being founded upon "the principle of ignoring" disease, the whole aim of Christian Science teaching is so to instruct the mortal that he may learn to recognize the first approach of sick and evil thoughts, and so bar his consciousness against their admission. This Science is based on the recognition of God as cause, as Love, infinite and eternal Truth. The unassailable logic of Christian Science shows us that evil cannot proceed from omnipotent good, and that there can be nothing outside of infinity. Thus we must either surrender the definition of God as eternal, infinite, and good, or admit that evil is not real in the absolute sense of the word. As the grand fact of the allness of good rises above the horizon of consciousness, sin, disease, evil of all sorts, are seen—not as entities, but as a supposed absence of good, as mental darkness; then, as this perception deepens into conviction, the student of Christian Science finds his faith in good increasing, his fear of sin and love of sin decreasing; he manifests more purity, moral courage, and compassion, grows stronger in health, and meets with greater success in his daily occupations. The change of thought thus indicated constitutes, no doubt, a new reformation, a mental revolution, but it need cause no man fear. Whatever is true in any form of religion or philosophy, in any branch of learning, will endure, can never be destroyed, since truth is in its very essence eternal.

[C. R. Munro in *Hamilton* (Ont.) *Spectator*.]

The statement is made that Christian Science denies the atoning work of Christ. Had our critic studied the chapter on the atonement in Mrs. Eddy's book, Science and Health, he would see that, while differing from some theologians on the interpretation of the "sacrament," she consistently holds to the Scriptural teachings as she understands them, the results of her teachings being indisputable proof of their spiritual source. The personal Jesus was the human manifestation of the spiritual, eternal Christ, and in the flesh he demonstrated the perfect life, being the perfect example for us and showing what the divine power can accomplish; while Christian Science, by showing how Jesus did his work, enables his followers, in so far as they understand it, to do likewise. Jesus' sacrifice, as well as proving his great love for mankind, also demonstrates and makes clear certain facts concerning truth and the Science of Christianity that were necessary for man to understand before he could attain to the perfect spiritual life by working out his own salvation.

Christian Science teaches that sin is no part of God's creation or plan, and therefore has no real or permanent existence. Nothing is real and eternal that God did not create, and if it were real it could never be destroyed. The fact that it can be destroyed or overcome proves its unreality. This teaching we believe to be wholly in accord with Scripture.

[Alfred Farlow in *Washington* (D.C.) *Post*.]

This is an age of scientific development, and why not scientific religion? Mrs. Eddy has discovered the Science of the Master's teachings; she has proved the word of God to be demonstrable. She has stated the Principle and rule of divine Science, and thus related its saving truth to the lives of mortals. Skepticism and infidelity are due mainly to the generally prevailing effort to retain religious beliefs which are undemonstrable, and which in large measure are in conflict with physical science. Christian Science harmonizes religion and physical science by correcting the erroneous view of both.

It is freely admitted that the teaching of Christ Jesus which Mrs. Eddy has emphasized is not in accord with material testimony, but the question of science is not a question as to what seems to be, rather as to what is. Even modern physicists have demonstrated the unreliability of material seemings, and some have discredited them altogether. Moreover, if we are correctly informed, most if not all religionists agree with Mrs. Eddy's premise that "God is Spirit," though perhaps without noting that they do so in contravention of material sense. Hence, they need only to be consistent to indorse all that Mrs. Eddy teaches, since her entire system of thought is wholly consistent with her premises. The premises of Christian Science are Scriptural, and the distinctive feature of Mrs. Eddy's work is her formulation of a system of consistent deductions from these premises, the acceptance of which is making religion more practically significant to present needs, as in the healing of the sick.

Christian Science is not, however, merely an improved system of therapeutics. It inculcates that spiritual regeneration and religious practice which enables mankind to rise superior to bodily ills. It is here seen that Christian Science is not a form of or related to mysticism or occultism. It may be as easily understood and demonstrated as a mathematical proposition, but as in the study of mathematics one cannot gain a certain understanding of the rule while skipping the "examples for practice," so one cannot be sure of his knowledge of Christian Science and neglect its proofs. One cannot gain a working knowledge of Christian Science without using it. Furthermore, the student must be content to have the first lesson first, the second lesson second, and so on, and each successive lesson must be practised in order that sufficient advancement may be made for an understanding of the next.

A Christian Scientist's faith and trust in God supplants his former beliefs, for the simple reason that he has ac-

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quired a clearer and more definite knowledge of God. In the ratio of his increased understanding he loses his finite sense of Spirit and spiritual things. Thus God becomes greater to him and his troubles become proportionately less. As he realizes the infinitude and hence the allness of God, he realizes the nothingness of the error and disease which erroneously appear to share the infinite power and substance. This liberates him mentally, and bodily improvement follows as a consequence on the scientific basis of the Scriptural statement, "Ye shall know the truth, and the truth shall make you free."

St. Paul describes the practice of this spiritual Science as a putting off of the old man with his deeds and a putting on of the new man "which is renewed in knowledge after the image of him that created him." In this explanation the apostle clearly teaches that we must first possess a knowledge of God's image, which fundamentally means a knowledge of God, in order to put off the unideal and un-Christlike and to put on that which is essential to true manhood. Who shall say that such knowledge is not scientific and Christian? The contention that the use of the term "science" should be restricted to matter or to that which is cognized by the material senses, is equivalent to the assertion that there is nothing to know beyond the material, an assertion that no one but an atheist or an absolute materialist could consistently make.

There is nothing in Christian Science that is in conflict with any well-founded Christian doctrine; on the contrary, it affords such an enlarged and definite knowledge of God, the Principle of all good ideas, as will greatly add to the satisfaction of Biblical research and knowledge. Indeed, the student of Christian Science finds that his new and clearer understanding of the only cause and creator improves proportionately his sense of all things. Christian Science furnishes a safe and satisfying anchorage for those who have long been subject to the ebbing and flowing of the tides of human belief, as well as a means of relief to those who are suffering from bodily ills. It satisfies because it teaches demonstrable truth.

[James D. Sherwood in *Temple* (Tex.) *Telegram.*]

Christian Science teaches that sin, disease, and death are unreal in the sense that they are not the works of God. The Scriptures declare there is none beside Him; that He made all that was made, "for of him, and through him, and to him, are all things;" and that "God saw every thing that he had made, and, behold, it was very good." When sin, disease, and death are considered in Christian Science, they are classified in their due rank, of that which seemeth to be but is not. To say there is no sin and then to commit what is commonly known as sin, is an unpardonable offense, and it will produce certain and unavoidable punishment. A Christian Scientist, probably more than any other individual, understands there is no escape from punishment for sin, if he indulges in the practice of sinning; and he learns how to overcome the claim of sin by proving his mastery over sin, thus making it unreal in his experience. When he has finally overcome all sin, he has proved the unreality of sin; and when all men in like manner overcome sin, then sin will be without a victim, without a witness, and sin will be lost to consciousness, will become unreal. This achievement is possible; it is the ultimate goal. Each individual must work out his own salvation, each must master temptation to sin, get the mastery over sin and thus demolish it. When this is finally accomplished, it will then be seen and acknowledged that all that is unlike God, all that is carnal, sinful, transient, and finite, is illusive phenomena.

In declaring the unreality of matter, it is well to know that Christian Science does not teach that creation is unreal, nor that the beauties of nature are illusive. It does not teach that what is useful and good is unreal; but it teaches that all reality is spiritual and not material. Mortal men see everything as matter; they do not see things as they are. This is due to their immature condition and belief in something apart from God. All that really exists is Spirit and Spirit's manifestation; nothing really is material, since what is called matter is but a subjective state of erring mortal consciousness. The unreality of matter is now becoming more generally acknowledged by physicists than formerly, and their discoveries along this line confirm the statement made by Mrs. Eddy as early as 1866. In her book entitled "Retrospection and Introspection" (p. 24), she writes: "During twenty years prior to my discovery I had been trying to trace all physical effects to a mental cause; and in the latter part of 1866 I gained the scientific certainty that all causation is Mind, and every effect a mental phenomenon."

[Eugene R. Cox in *New York* (N. Y.) *Journal.*]

Musicians do not master harmony from the study of discord; artists do not learn of symmetry by the study of deformity, and bankers do not learn good money by studying counterfeits; but harmony, symmetry, and good money are recognized as real and true, while discords, deformities, and counterfeits are abnormal, wrong, and erroneous. Christian Scientists, recognizing God as the only and omnipotent creator, know that health is the heritage of all, and any other condition is erroneous. A discord may not jar the uneducated ear. A deformity may not appear hideous to the unenlightened eye, and a counterfeit may seem real to the ignorant until the truth is known concerning each; and when it is known the erroneous beliefs of banker, artist, and musician disappear.

In like manner the belief in disease is dissipated and overcome by the declaration of truth concerning man and his relationship to his creator. Dr. Parkhurst is right in saying that a Christian Science practitioner does not claim to do anything but pray for the patient. This prayer, however, is not a vain repetition of words, but is a conscious realization of the true man made in the image and likeness of God. The function of the Christian Science practitioner has been well likened to that of the lamplighter, or of him who turns on an electric light in a dark room. The darkness disappears; the lamplighter is not himself the light, nor does he dispel the darkness. Again, the relationship of patient and practitioner may be compared to that of the child who has not grown sufficiently to reach the button and asks some one of more mature stature to push the button and turn on the light.

Throughout Mrs. Eddy's writings purity, spirituality, and compassion are declared to be essential to the doing of the works which Jesus did and enjoined upon his followers. We read in the New Testament that those who sowed spiritual things reaped a material reward, and no one questions the propriety thereof. In this day money has been made a convenient measure and medium of exchange, and is the normal and natural equivalent for services rendered, and a Christian Science practitioner should no more be censured for accepting a money payment than should St. Paul for accepting board and raiment.

Selfishness is one great cause of loneliness. If a man builds walls around himself, so that he may keep all that he has to himself, he soon finds that he has built walls around himself which shut out all that might come in to him from others. So the cure of loneliness may be the overcoming of selfishness. The medicine for this disease of loneliness is potions of generosity, of thoughtfulness for others, of self-sacrifice, taken in large doses. Even when the loneliness comes from the bitterness of loss and sorrow, forgetting self, going out of self and doing for others, is the only cure that God has given on earth for its healing.

Sunday School Times.

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CHRISTIAN SCIENCE SENTINEL

EDITORIAL

"HE THAT SEEKETH FINDETH."

A FEW days ago one of the workers at headquarters in Boston received a letter from a friend which propounded a question pertaining to the conducting of the services in branch churches. A day or two later there came another letter from the same friend, from which we take the liberty to quote this pertinent sentence: "Had I been studying our Manual as I ought, there would have been no necessity for my letter of Monday regarding the Bible selections." This second letter was received before the answer to the first letter had reached the writer, consequently the value of its sentiment is enhanced by its spontaneity. It confirms what many other thoughtful Christian Scientists have found to be true in their own experience; namely, that the Manual of The Mother Church is sufficient authority for the guidance of church-members in all their relations to the Christian Science movement and to each other.

Mrs. Eddy epitomizes her answer to the question, "How can I progress most rapidly in the understanding of Christian Science?" in one terse sentence: "Study thoroughly the letter and imbibe the spirit" (Science and Health, p. 495), and this rule may safely be assumed to apply to the Church Manual as well as to her other writings; but most of all, it must be applied to the effort to "imbibe the spirit" of Christian Science which pervades all her writings. Every Christian Scientist will agree upon the truth of the statement, "Divine Love always has met and always will meet every human need" (*Ibid.*, p. 494), and we believe they will also agree that these needs are met through the understanding which comes by faithful study and application of our Leader's teachings. Experience has shown, as in the instance above cited, that a very large proportion if not all of the questions which are asked by the field could have been answered by those who propounded them had they first carefully sought the answer in Science and Health and the Manual. In other words, these questions are simply asking how Christian Science is to be made operative in daily living, and no better rules can be given for this purpose than are laid down in these two books.

Our Leader foresaw the need for guidance and orderly procedure in the conduct of this great movement, and we know full well the years of her devoted service,—"how much time and toil" were required, as she has told us, "to establish the stately operations of Christian Science" (*Ibid.*, p. 464),—to the end that its object should be fulfilled, till the divine will should be done "in earth, as it is in heaven." She realized, as only one could to whom wide experience had been given, the many devices with which error would seek to lure the unwary from the narrow path of duty, and throughout her writings we find the same loving thoughtfulness and wise provision for every possible need that could arise.

In the Manual of The Mother Church this provision for our welfare is specially emphasized. In a prefatory note Mrs. Eddy tells us that its rules and by-laws "sprang from necessity, the logic of events,—from the immediate demand for them as a help that must be supplied to maintain the dignity and defense of our cause; hence their simple, scientific basis, and detail so requisite to demonstrate genuine Christian Science, and which will do for the race what absolute doctrines destined for future generations might not accomplish."

It is to these rules and by-laws, then, that we are to turn when questions of procedure present themselves, and it is the experience of those accustomed to dealing with large affairs that there is no problem so intricate, no detail so small, that its proper administration is not covered in either the letter or the spirit of the Manual. It could not be otherwise when we remember that "the sermon on the mount is the essence of this Science" (*Ibid.*, p. 271), and that as Christian Scientists we are to reflect "the sweet amenities of Love, in rebuking sin, in true brotherliness, charitableness, and forgiveness" (Manual, Article VIII, section 1); that we must in all things be obedient to the divine command which bids us not only to love God with all our heart, mind, and strength, but our neighbor as ourself. If our daily walk and conversation are ordered in consonance with the spirit of the "great commandment," whatever the problem that may come to us, seeking aright we shall find its solution.

ARCHIBALD MCLELLAN.

THE TRUE WORSHIP.

THE fourth chapter of John's Gospel contains a remarkably full account of an incident in Jesus' ministry which deals with the vital facts of religious experience in a way that cannot be ignored or forgotten by the thoughtful reader. We are told that Jesus was on his way from Jerusalem, back to Galilee, and that he was "wearied with his journey."

It is possible that Jesus was, to human sense, discouraged with the almost unvarying opposition to Truth which he had encountered in Judea from those in authority, for we read that he said to Nicodemus, to whom he had presented the inspiring idea of the new birth, "We speak that we do know, and testify that we have seen; and ye receive not our witness." He had reminded Nicodemus that as "a master of Israel" he ought to have comprehended the spiritual realities which explained the "miracles" that Nicodemus had come to inquire after. The interview with the Samaritan woman began with the simple request on the part of Jesus for a drink of water, to which the woman responded by a tacit refusal, based on racial and religious prejudice, and it continued until all this was triumphantly swept aside by the great Teacher's declarations of the truth of being, and at the close the woman, who invited her fellow-citizens to come and listen to the wonderful teaching, said, "Is not this the Christ?"

Here it may be asked why the authorities should have rejected the words and works of Christ Jesus, and why Jews and Samaritans alike held so tenaciously to their own materialistic concepts of religion, although they were unable to offer any proof of the correctness of their views. The woman plunged at once into the question as to whether the worship offered in Jerusalem was more acceptable to God than that offered from mount Gerizim. To this Jesus responded by going with searching directness to the very heart of the question, and his reply is of no less vital significance to all mankind today than it was when he sat by Jacob's well, for his few words embody the essence of all true theology. He said, "The hour cometh, and now is, when the true worshipers shall worship the Father in spirit and in truth: for the Father seeketh such to worship him." This was followed by the oft-quoted declaration: "God is a Spirit: and they that worship him must worship him in spirit and in truth."

When the disciples returned and begged him to eat, the Master told them that his meat was to do the Father's will and to finish His work; and anon we read of the wonderful healing of the nobleman's son. This work we understand to be part of the spiritual worship which Christ Jesus commanded and taught, and if any one questions the consistency of this statement, let him try to read the Gospels, leaving out of them all accounts of the healing work and the Master's commands relating thereto, and see what a lifeless skeleton would remain! Then let him apply this same

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method to the book of Acts, and he would find it impossible to account for the establishment and rapid spread of Christianity at that early day. There are perhaps few outside of Christian Science who recognize the vital relation of this healing work to true religion, but in the twenty-first chapter of Revelation we witness its glorious fulfilment of all human hope and faith, in the complete overcoming of sin, disease, and death.

Christian Scientists are such because, with few exceptions, they have hungered for a more spiritual and practical concept of worship than that taught in the churches. They longed to draw near to God, and to know "our Father" as revealed by Christ Jesus in his healing work, and this they have been enabled to do through Mrs. Eddy's wonderful discovery of the Principle and rule underlying his demonstrations which she has given us in "Science and Health with Key to the Scriptures." As proof has followed proof, they can say as did the Samaritans to their countrywoman, "Now we believe, not because of thy saying," but because we can daily prove that the ever-present Christ is "the Saviour of the world;" and thus they are enabled to worship God, not with outward ceremonial, but "in spirit and in truth."

ANNIE M. KNOTT.

IN THE UNITY OF THE SPIRIT.

THE keynote of that royal fourth chapter of Paul's letter to the Ephesians is found in the word "unity,"—unity in the thought of God, in the knowledge of His Son, in the faith that relies wholly upon Truth, in the love that blossoms in brotherhood, in the purity that is blameless, in the humility that is childlike, in the manly living that is tender-hearted and compassionate,—such is the compass of a concept whose circle is so complete that though the rest of "the world's best book" were lost, this epitome of right thought and deed would supply the aspiring and obedient with everything essential to their triumph. Elsewhere, in a brilliant of sententious speech which glows with the fact and philosophy of human redemption, the apostle expresses the relation of Spirit to our human life when he says, "The spirit giveth life."

The identity of Christian Science teaching with this concept is declared in a remarkable passage in Science and Health, where Mrs. Eddy says, "One infinite God, good, unifies men and nations; constitutes the brotherhood of man; ends wars; fulfils the Scripture, 'Love thy neighbor as thyself;' annihilates pagan and Christian idolatry,—whatever is wrong in social, civil, criminal, political, and religious codes; equalizes the sexes; annuls the curse on man, and leaves nothing that can sin, suffer, be punished or destroyed" (p. 340). Whenever Christian men have become confused, estranged from their Father, it has been because some symbol, some personal embodiment of the spiritual, as they may have been led to think, has been allowed practically to usurp "the throne of the creative divine Principle," and to insist "on the might of matter, . . . the insignificance of spirit" (*Ibid*, p. 317).

A pertinent illustration of this tendency of men to become materially obsessed is found in the attitude of both Jews and Christians toward the Messiah. It would seem that no one could read the Messianic prophecies, especially those of Isaiah and Malachi, without reaching the conviction that the thought of these sages was quickened by their common realization that the Messiah was to be a divine idea, the manifestation of Spirit, and that the redemptive rule which he was to establish was to be in the consciousness, the heart of mankind. Zion, in their wording, is to be the habitation of Jehovah; the Redeemer of Israel is to be a fountain for the cleansing of sin and uncleanness, he is to purge the sons of Levi "like a refiner's fire."

Despite all this, however, the thought of the Jews came to be fixed on a human personality who was to become their earthly hero and ruler, and when this false sense of the Messiah's nature and work is corrected, and he is recognized as the redemptive fact and law of the divine appearing in human consciousness, then the traditional prejudices against the Nazarene can but fall away, and that the sons of Israel are finding the fruition of their Messianic hope through the coming of Christian Science is thus fully explained.

The attitude of Christian theology toward Jesus illustrates the same lapse from Spirit and the spiritual, though expressed in an entirely different way. Failing to perceive that the reign of the Messiah must be spiritual, the Pharisees condemned him who came to fulfil the promise of their most revered prophets. Failing in a kindred way to identify the Christ, scholastic theology has taught that the physical suffering and death of Jesus were demanded of him in satisfaction of a law of infinite Love! and to the escape from this belief as entirely discreditable to God, Christian Science is very largely contributing in its teaching that the forever coming of the Christ is the divine appearing in human experience. The world's supreme mistake has been in sacrificing the spiritual upon the altar of the material, in turning away from and forgetting the divine idea to exalt human personality.

JOHN B. WILLIS.

AMONG THE CHURCHES.

QUINCY, MASS.

At a recent meeting of the members of First Church of Christ, Scientist, Braintree, Mass., it was agreed with practical unanimity that the work in this vicinity would be facilitated by transferring the center of the church activities to Quincy. It was voted accordingly that this church be known thereafter as First Church of Christ, Scientist, Quincy, Mass. Alpha Hall, Cottage avenue, corner of Hancock street, was secured for the Sunday services and Wednesday evening meetings, together with a smaller hall in the same building for the Sunday School and a reading-room adjoining. The first meeting at the new location was held Wednesday, May 3.

The entry into a field of larger possibilities has been made possible through the consecrated endeavor of the members of the church, since its organization in 1902, to subordinate local and personal considerations to the larger interests of the cause. At a meeting held last December this branch church declared by a unanimous vote its loyalty to the teachings of Mrs. Eddy, and pledged its hearty support to the Board of Directors of The Mother Church.

Correspondence.

SPOKANE, WASH.

Second Church of Christ, Scientist, has just bought, or rather contracted to buy, two good lots on which to build a church edifice. The location is at the northwest corner of Spofford avenue and Post street, and the size of the two lots is one hundred by one hundred and twenty feet, affording ample space for a suitable building. The price, including assessments for street improvements, is only slightly over five thousand dollars, which is very reasonable, as the location is high and sightly and within easy walking distance of several street-car lines.

A very pleasing part of the bright prospects for the future is the active good will manifested by First Church, in the wish to help to pay for the new church home. We hope to hold our services in our own basement very soon, which will not only give us a better location, but enable us to have a Sunday morning service. We are now using the Pilgrim Congregational church at the corner of Indiana avenue and Ledgerwood street. Our relations with these people have been most harmonious.—*Correspondence.*

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THE LECTURES.

PATERSON, N. J.

Orpheus Hall was taxed to its capacity last night [March 3] when Frank H. Leonard of the Christian Science board of lectureship delivered a lecture on the tenets of this religion. Former Congressman Henry Allen introduced the speaker in the following words:—

Christian Science is no longer a mere theory, not even in the minds of the thousands who were at first inclined to consider it so. It has become an established fact, and established in the only way in which a fact can be established, and that is, by proofs and works. The time was, and not so very long ago, when I considered the followers of Christian Science, and believers in it, somewhat in the light of fanatics, and it was not until the time that I was driven into a corner physically, and denied all possibility of escape therefrom through all other sources, that I turned to Christian Science, and there found the truth and the relief which its followers claimed it offered.—*Paterson Call.*

STUTTGART, GERMANY.

Bicknell Young delivered a lecture on Christian Science at the Königsbau on March 21. The attendance showed that a larger hall might with advantage have been taken. The lecturer was introduced by Edgar Gerst of Frankfurt-am-Main, who said:—

There is no nobler work in the world than that of bringing God's message to mankind. This Christian Science is doing, and therefore you will understand how deep is my appreciation of the honor of introducing to you the gentleman who has been spreading abroad this message of Love for a great many years. Since Christian Scientists do not go about preaching their religion or making propaganda, The Mother Church, The First Church of Christ, Scientist, in Boston, has established these lectures as one of the chief means of presenting Christian Science and at the same time of correcting any wrong impression both as to what Christian Science is and what it is not. The gentleman who will talk to us this evening is one of a given number of lecturers who are appointed to deliver lectures on Christian Science all over the world where people are ready to hear some exact statements about this teaching.

With a feeling of deep gratitude for the many benefits received through the study of Christian Science, I would like to tell you of but one. All my life up to a few years ago I was tormented with a defect in speech. Christian Science alone healed me, and I leave it to your judgment to say how well I was healed.—*Correspondence.*

GRAND FORKS, N. D.

Christian Science was given thorough treatment in a lecture delivered at the Metropolitan Theater Friday evening [March 24] by William D. McCrackan, M.A. The speaker of the evening was introduced by Prof. L. E. Birdzell of the University of North Dakota college of law, and in making the introduction he said:—

We are all ready to concede that we do not know all of the truth. If anything is characteristic of our age it is the liberal attitude toward the search for truth. There is no new doctrine promulgated in the realms of physical, political, and social science but what is met with a willingness to test it by its application in every-day life. If the demonstrations are clear and satisfying, we are ready to accept the doctrines as true, no matter how unaccustomed we are to observe the truth in its new forms. Christian Science is a religious doctrine whose advocates desire to see it tested in the every-day life of the individual. It is presented as a practical religion and we are asked to test it by its results. Truth flourishes where great teachers are free to discuss their doctrines and where there is a liberal attitude toward the reception of truth. During the last half century the world has been blessed with the presence of one of the greatest religious teachers of the Christian era, and the marvelous achievements of her life bear eloquent testimony to the beauty and strength of the doctrine which she taught. There are few of us but have seen the beneficent results of the practice of Christian Science, but there are many of us who are not sufficiently familiar with the underlying philosophy to claim a complete understanding of it. We have, however, observed its manifestations sufficiently that it commands our attention. There is no thoughtful person who is not impressed with what he has seen.

We are fortunate in having with us this evening one from whom we can learn much.—*Times.*

CHICAGO, ILL.

On the evenings of March 27 and 28, William R. Rathvon delivered lectures on the subject of Christian Science in the auditorium of First Church. The first evening he was introduced by John C. Ryan, a director, who said in part,—

It is cause for gratification when we are aware of the many arguments being put forth to the effect that we are having too many Christian Science lectures in Chicago. But why should it seem remarkable that so many people are desirous of hearing the lectures given during the year in the nine Christian Science churches of our city, confronted as we are with the sick, suffering, and sorrowful thousands unable to secure release from their distresses through any of the material methods known to mortals? The Church of Christ, Scientist, stands preeminently for the religion *of Jesus* which heals the sick and reclaims the sinner; *it* stands for a pure and lofty idealism which may be attained by all who follow the teachings of the Master, which have been so clearly elucidated to this age by the Discoverer and Founder of Christian Science, Mrs. Eddy.

When this church was dedicated in November, 1897, it marked an important event in our progress, and four services were necessary to accommodate the more than six thousand people who attended from all parts of the country. It was a joyous occasion, and many of us in our overflowing zeal perhaps overlooked the real significance of the event and what a Christian Science church really means to a community; but our readers upon that occasion did realize what the future possibilities of the church were, as was shown by their addresses. Our then first reader, Edward A. Kimball, besides his own address, read one prepared by our revered Leader, Mrs. Eddy, and a few days after the dedication he sent her the following note:

"I have heard of a case of severe illness on the part of a visitor at our church, which was completely healed during the reading of your address at the dedication of First Church of Christ, Scientist, Chicago, on the 14th instant."

He knew, as did our beloved Leader, that we had builded in vain if the church was not fulfilling its mission in this particular.

The second evening the lecturer was introduced by M. H. Lincicome, first reader, who said in part,—

This church, built upon the foundation of which the Christ-healing is the chief corner-stone, has invited you here to listen to a lecture on Christian Science, which has come to this age in humble guise, a royal messenger, bringing to the meek and lowly the message of gospel healing and salvation. It has not been heralded by priest or king, by civil or religious potentate; and, possibly because of its childlike simplicity, it is the least appreciated and most criticized by the superficially educated and worldly wise of any religion ever promulgated. Notwithstanding this, many of the best and brightest men and women of the world,

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having become as little children, trustful and obedient to our Father-Mother God, have heard and accepted its sweet message of promise and fulfilment as the greatest blessing that has ever come to the Christian world. Christian Science is saying, in the words of our blessed Master, "Come unto me, all ye that labor and are heavy laden, and I will give you rest."

That the earnest, thoughtful, intelligent men and women of this community are interested in and inclined to investigate the claims of Christian Science, is shown by this vast audience; and it was with the purpose of giving to such investigators a correct and authentic statement of the simple yet profound truths of its teachings, as well as to correct the erroneous impressions concerning it which have obtained through ignorant misrepresentation, that Mrs. Eddy caused to be established the Christian Science board of lectureship. We have with us tonight a member of that board, one who because of his wide experience in the demonstration of the truths he comes to present, and the educational advantages which he has enjoyed, is eminently qualified to speak to us on the subject.—*Correspondence.*

LECTURES TO BE DELIVERED.

Unless otherwise stated in the notice, it is assumed that the lecture will be given at 8 p.m.

Anamosa, Iowa.—Lecture for May 25 postponed.
Ashtabula, Ohio.—Bliss Knapp, Lyceum Theater, May 29.
Barre, Vt.—Willis F. Gross, Howland Hall, May 26.
Bloomington, Ill.—Prof. Hermann S. Hering, Church Edifice, Monroe and Prairie streets, May 29.
Chicago, Ill. (Fifth Church).—Prof. Hermann S. Hering, Church Edifice, 4840 Madison avenue, May 30, June 1 and 2.
Colville, Wash.—Hon. Clarence A. Buskirk, First Baptist Church, June 1.
Davenport, Iowa.—Bicknell Young, Grand Opera House, June 1.
Elyria, Ohio.—Clarence C. Eaton, Elyria Opera House, 3 p.m., May 28.
Goshen, Ind.—Frank H. Leonard, Jefferson Theater, June 2.
Grand Rapids, Mich.—Bicknell Young, Powers Theater, June 2.
Indianapolis, Ind. (Second Church).—Bliss Knapp, Murat Theater, New Jersey and Michigan streets, 3 and 8 p.m., May 28.
Jamestown, N. Y.—Willis F. Gross, Unitarian Church, June 2.
Johnstown, Pa.—Prof. Hermann S. Hering, Majestic Theater, 3 p.m., May 28.
Malden, Mass.—Willis F. Gross, Malden Auditorium, 7:45 p.m., May 28.
Marion, Ohio.—Clarence C. Eaton, Court House, June 1.
Marlboro, Mass.—Willis F. Gross, Universalist Church, May 29.
Oswego, N. Y.—William R. Rathvon, Church Building, 172 West Second street, June 1.
Paterson, N. J.—William D. McCrackan, M.A., Orpheus Hall, 8:15 p.m., June 1.
Rochester, Ind.—Frank H. Leonard, Fulton County Court House, June 1.
Rockland, Mass.—Clarence C. Eaton, Grand Army Hall, 7:45 p.m., May 26.
Seattle Wash. (Fourth Church).—Hon. Clarence A. Buskirk, Moore Theater, 3 p.m., June 4.
Skowhegan, Me.—Bliss Knapp, Opera House, June 2.
Spokane, Wash. (Second Church).—Hon. Clarence A. Buskirk, Auditorium, June 2.
Watertown, N. Y.—William R. Rathvon, City Opera House, 3 p.m., May 28.
West Chester, Pa.—William D. McCrackan, M.A., Church Edifice, North High street, near Washington, June 2.

TESTIMONIES OF HEALING.

Gratitude may be defined as the conscious capacity to give thanks. Once the capacity is realized, its expression increases by arithmetical progression; for to possess that which once we knew not, is to give heed to the voice of Love, and to give hourly and daily heed to the voice of divine Love is to take on some understanding of the infinite. The Master said, "Out of the abundance of the heart the mouth speaketh," and so I would speak of my own personal gratitude.

For sixteen years I was a slave to the use of liquor, and as such I endured all the hideous dreams of an awful servitude. One of the dreams that deceived me was the thought that whisky was a necessity to my existence, that it added virility to my work (that of a newspaper man), stimulus to my energy, and life to my nerves, overwrought by what I then thought was labor. Indeed, the bottle was the panacea for all fancied ills, and in the end stole my intellect, my time, my manhood, my friends, and worst of all, my self-respect. At last the time came when the lie could deceive no longer. I had reached the ultimate. My means were gone, regular employment was an impossibility, for no one would trust me, and my noble wife was suffering untold agony, wavering between loyalty to her husband and duty to herself. I was tottering on the brink of the gutter, the future bearing no hope, the present naught but damnation, the past unutterable.

About two weeks before the climax came, I met an acquaintance of my youth who I knew had been formerly a drinker. He was sober, prosperous, and his countenance was one of peace and content. If my own case was a characteristic one,—and I have every reason to believe that it was, for whisky tells the same lies to each of its victims,—I had long had an ambition to be a sober man, but could never accomplish the first step toward the attainment of that ambition. I reasoned, Surely if he has found a way to rid himself of whisky, why may not I? At any rate he told me, and gave me the name of his practitioner, and somehow or other the expression "Christian Science" did not then seem to be laden with the repugnance it once had.

One afternoon I found myself in a saloon after a debauch of the worst kind I had ever indulged. I cogitated: "*Quid nunc?*" I was down to my last two nickels in money, but I hastened to a telephone and called up the practitioner whose name I had been given; told him who and what I was; why and how I happened to call him, and asked him if I might not go out to his house, it being after his office hours. "Why not wait until tomorrow?" he asked. "I can't," I said. "If I should, I might change my mind." When I walked down the front steps of his house, entered forty minutes before, my head was high, my breast was full of a lightness I never before had known, my heart was singing a song, the whole world looked as if it had been washed clean of the unsightly, and existence was one of freedom, fearlessness, goodness, truth, and love. In those few minutes God had revealed Himself, the Christ had whispered, and, behold! a prodigal whose belly had been sated with the husks had been given new raiment, his sense supplied with fulness, and he had been vouchsafed an heritage greater than that of prince or potentate. Truly the heavenly dove had descended! Since that time I have had no desire other than so to live that each instant shall be one of gratitude; that each step shall be one more upward; that each thought shall be one purer; that each heart-beat shall be one more of love.

Gratitude? If all the words within the vocabulary of every tongue used by mortals expressed the thought of gratitude, and each were intensified a thousandfold, all would be poor to express my feelings. To have been released from a thraldom such as was mine, and given a life eternal, with its joy, its faith, its hope, its truth, is surely

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quite sufficient ground for one to feel an infinitude of gratitude. Hand in hand my wife and I are daily growing and learning to live. Once more I am at regular work in a responsible editorial position; my eyes are bright, my speech is clear; my friends are many, and the daily demonstrations of the gentle might of Love are sometimes startling but always sublimely beautiful—beautifully sublime. To God I tender a heart overflowing with gratitude; upon the Christ I keep my eyes; to the world I give my daily life; and last, but far from least, I give tenderest veneration to the handmaid of His choice and thanks for her inestimable book, "Science and Health with Key to the Scriptures," for the Lord hath surely lifted the light of His countenance upon our Leader, who has enabled us to see the truth which is a light unto our feet. Again, all glory and praise and thanks be unto God.—CLARKE MCCUE, Kansas City, Mo.

[Translated from the German.]

Some four years ago my attention was drawn to Christian Science by a dear friend, but I declined her invitation to attend a service, as we were just then going on a journey. Three weeks later we returned, and on the following Sunday I attended the church. The congregation was just singing the hymn which begins, "Commit thy way unto the Lord; trust also in Him." This wonderful hymn brought me inward peace, and I attended the meeting on the following Wednesday. Beautiful testimonies were given by those who had been restored to health, and the story of a gentleman who stood near me especially appealed to me. He said that he had been healed several years before of a rupture; and as I listened intently to his words, the thought came to me that an abdominal complaint was not unlike his former trouble, and that I too might be healed. I read the *Herold*, and found what I was looking for, namely, the testimony of a woman who had been healed of the same ailment as mine. I attended the meetings for several weeks, in order to get the right understanding, and one Sunday I asked for help. Treatment was immediately given me by a kind Scientist, with the result that the ailment which I had carried with me for the long period of twenty years, and which often kept me from working, disappeared within a week.

I shall never forget the day when I went home with gratitude and joy in my heart, and the firm thought that I was now well and able to work. I have been free from this disability ever since. Although some ill would manifest itself now and then, I had learned enough of this glorious truth to know that with God's help it could be overcome through earnest prayer. This shows that we should pray daily and hourly that we may gain a higher understanding of this glorious truth. I cannot be grateful enough to God, and to our beloved Leader, Mrs. Eddy, and to all who have helped me to find the way to divine Truth.

FRAU BERTHA PAULSEN, Berlin, Germany.

I thank God for Christian Science, for it has made a new woman of me. I was told by two doctors that I had not long to live, as I had a malignant growth on the stomach and liver and that it could not be removed. They said that I might live a year or two, if I ate nothing but a prepared food, but that I would never be any better. I did as I was told for a year and three months; then they examined me again and told my oldest daughter that conditions were worse, and that I should not be here long. I felt that I was growing weaker every day.

It was about this time that a friend came to see how I was, and asked why I did not try Christian Science. I said if it was a religion that healed, I should like to know more about it. A few days later I had to go to bed, as I had taken a bad cold and the doctor said my lungs must be poulticed. I was in bed when the same friend sent his sister and another lady to see me, and what they told me of Christian Science seemed to be just what I had been wanting all my life. They sent me some *Sentinels*, and from what I read I felt that God would heal me, that He did not mean me to die; so I stopped the poulticing and was up when the doctor came. He said I was not fit to be up, but I said I felt much better. I also stopped taking medicine.

One of the ladies came to see me again, just a week from seeing me before, and she was quite surprised when I opened the door myself. She said she would send me a copy of Science and Health. I got it Thursday night, and read it all day on Friday. At night I turned to the beginning again, and while reading the chapter on Prayer (I had only got to the second page) I felt that I was healed. For the first time in many years I felt hungry, but I was afraid to eat, for the doctor had said if I ever ate solid food again it would kill me. I had promised to attend the Christian Science service on Sunday morning if possible; and I did. I had a talk with a practitioner, and she told me, among other things, that I could eat whatever I liked and it would not harm me. I did so, but my family did not know of it until afterward.

Besides being healed of this ailment, many other ills were overcome. I had for over twenty years suffered from headaches, also a bowel trouble from girlhood, and the doctor had been a well-nigh constant attendant at our house for over eight years, till I was healed three years ago. I was well for a few months, then people began to talk about me, and to say I was not healed. Then the minister came and had a long talk with me, which upset me very much, with the result that I began to be very sick, and one night my children thought I was dying, so they sent for the doctor. He said it was the old trouble; but when he had examined me he said it was not that, for it had almost gone and would never trouble me again. He said he could not understand it. It was a grand thing for me to hear him say that the growth was gone. I told him that God had *healed me* through Christian Science. He examined me again in a few weeks, as we could not overcome the pain, and he said there was another growth in quite a different place, and that I could never be healed of it. I told him I was not afraid of it, for God who could heal one could heal two. I told him I was having help in Christian Science, and he was very kind about it. He said I could have any help I liked, but that nothing would cure me.

The healing was very slow this time, but I kept on holding to Truth. Mrs. Eddy says in Science and Health (p. 22). "Love is not hasty to deliver us from temptation, for Love means that we shall be tried and purified." It has taught me to seek more and study the Bible and Science and Health more than I might have done if my healing had been quicker. I often used to read the Bible before coming into Christian Science, but put it down many times because I could not understand it. Since having our Leader's "Key to the Scriptures," however, there is not much now that I do not understand. It is now nearly two years since the second growth was overcome, and I have never had any trouble from it since. I have never had the slightest return of any of the other ailments since my first healing. I can never be thankful enough to God, and to our dear Leader for bringing this truth to us and making it so plain. I thank God with all my heart that ever I heard of Christian Science.

MRS. H. A. LAW, Littleborough, near Rochdale, England.

It is with a great sense of joy that I testify to my healing through Christian Science. I had suffered terribly with my back and head for months, when God sent a dear friend to my house. She took up my case, and in a short time I was healed, for which I am very thankful to God, and also to our dear Leader. I am trying to work out my own salvation, and Christian Science has been a great help to me ever since this experience in overcoming sorrow and suffering in my home.

MRS. CARRIE MOOCHELL, Chenoa, Ill.

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I send this testimony hoping to encourage some one who may be in need of the healing power of Truth. Since I have been old enough to speak, I have been constantly troubled with my throat. Each winter I looked forward to two or three weeks of suffering. While living in Panama the doctors advised me to have my tonsils removed. I did so, and a week after this I could not speak or eat, and besides the operation left me with more trouble than before.

Not long after I had an attack of diphtheria. My throat was in a dreadful condition, and the fever was getting high. I then called for a Christian Science practitioner and asked for help. It was given me, and I was healed in a very short time. I was also healed of a terrible eye disease. Christian Science has not only overcome sickness for me, but has been a great help to me in my work and in my studies. I am very thankful to God, and also to our dear Leader, Mrs. Eddy, who has brought to this world the light which was greatly needed. I am only a young girl, but I intend to study and live Christian Science.

EDITH TORREY, Excelsior Springs, Mo.

About four years ago I submitted to a serious operation, and in June, 1909, had another severe one, following which I did not gain strength as I should. The doctors said there was a malignant condition present which would necessitate another operation, and without which I could never get well. The knife and medicine had not helped me, so my husband and I called upon a Christian Science practitioner of this city and made arrangements with her for treatment. At that time I was much reduced, but am now in good health and feel that it has certainly been a remarkable cure. I also had very severe headaches, for which I had taken medical treatment for years, having had three different doctors here and one at another place, without permanent relief. The pain was so severe at times that I would faint repeatedly, doing so eight times one morning before getting relief, and then it was given by injections of morphine. These attacks have been almost entirely overcome, and I can now eat anything without fear.

I know of other remarkable cures, and shall never cease to be thankful for what Christian Science has done for me, and for the good it is doing here. With God's help we hope to start a society very soon.

MRS. GEO. D. CARTER, Alva, Okla.

It is over three years since I came to understand anything of Christian Science, and in that time I have had many demonstrations, both for myself and family, two of which I wish to speak about particularly. One was an acute case of rheumatism in the knee-joint, which was badly swollen and very painful. As I was obliged to take a forty-mile ride over very rough roads, I applied to a practitioner for treatment. The next day I was able to walk, and the third day I stopped treatment, as I was well.

In the spring of 1909 my seven-year-old son was thrown from a wagon to the hard pavement, receiving very severe injuries. He had hemorrhages accompanied with a high fever, pains in the head, and was delirious. A Christian Science practitioner was immediately called, and the injury to the stomach was overcome in twenty-four hours. At the end of three days he was able to be up. This was on a Thursday, and the following Monday he was back in school, well!

Christian Science has done much for me in overcoming fear for myself and children. I am very thankful to God, and to Mrs. Eddy for the benefits received through the teaching of Christian Science.

MRS. MARGARET SUDDEN, San Mateo, Cal.

I write to express my gratitude for Christian Science, as I have much to be thankful for. I had been suffering about nine years from an internal complaint, for which I had to wear a support, three doctors having told me I would have to undergo an operation before I could be made well; but as the doctors had also said I had a very weak heart, I was very much afraid to take an anesthetic. This fear led me to put off the operation, especially as my husband expressed the desire that I put it off as long as I possibly could; but I was getting tired of suffering, and was about resolved to end it or remedy it when I heard of Christian Science through reading in the newspaper an account of the service held in the Christian Science church at Victoria Park, Manchester. In the account the people and their belief were ridiculed, but it mentioned how harmoniously the service was gone through; so, after making some inquiries, I paid a visit to the above church on the Wednesday evening following. I shall never forget how lovely everything seemed to me, as I felt quite at home from the first hour I spent with Christian Scientists—I went for harmony, and I got healing. I sought out a practitioner the following week, and I was cured of my weakness in just two weeks. I dispensed with the support at the end of two weeks, and I have been supported by the truth ever since.

This all happened about three years ago, and I am still enjoying health. I can now see how divine Love led me and saved me from the operation until I should be able to hear of the truth which has made me free from my bondage of suffering. I am very thankful to God, and to our dear Leader, who has given us this great understanding of God, good. I had resided in Philadelphia, Pa., for about ten years, but did not meet with any Christian Scientists, and had to come back to England to hear of this healing truth. I hope some of my friends in America will see this testimony, and thus learn of the good that has come to me.

MRS. MARY STRINGER, Oldham, Lancashire, England.

I feel ashamed that I have so long neglected to express my gratitude to God for the understanding of Christian Science which through our Leader has been given to mankind and has proven to all who seek "in spirit and in truth" that God is a present help in time of trouble. I am by occupation a railroad conductor in freight service. On July 25, 1907, in an accident, I met with severe injuries to my arm, also dislocation of the left ankle, in addition to very serious injuries of the foot. The three physicians who immediately attended me pronounced my ankle to be in a bad condition, and bound it up very tight in order that it could grow together again. I had as soon as possible after the accident wired a Christian Science practitioner to treat me, and I did not suffer any of the pain that usually follows such accidents, but ate a hearty supper and slept well all night. In six weeks I attended a wedding one hundred and fifty miles away, and in three months was back on the road again. I am now on a local freight, a run that requires a very active and strong man, but I suffer no inconvenience whatever.

I did not at any time during my confinement to my room suffer from the effects of the broken bones, and had none of the fever or inflammation which usually follows such accidents, nor did I take or use in any way material remedies of any kind. I slept well every night, and was always ready for my meals. For this and many other manifestations of God's love, as explained to us through the teachings of Christian Science, I am truly grateful.

JOHN H. FRAZIER, Mooresville, N. C.

I gladly contribute a mite of my gratitude for what the understanding of Christian Science has done for me. It has taught me what Life is; how I can come into communion with our Father-Mother God, and with this understanding and application of God's remedy I have been freed from various forms of error. During the summer of 1909 I was stricken with an acute stomach disorder, in a very violent form. I immediately applied my understanding of

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the truth; but because my cure was not instantaneous, fear became prevalent in the home and a physician was called who from the symptoms pronounced my illness gall-stone. As I did not improve under his treatment, my husband wired for a Christian Science practitioner, and upon her arrival I began to improve. I had, however, a severe attack a few hours later, but as she declared aloud the truth, the pain instantly left me. I immediately got up, dressed myself, and ate some fruit with a relish and without any ill effects. Through Christian Science I was set free from the disease and am in a perfect condition of health. A volume would not express my gratitude to God and to our dear Leader. Each child of God should strive to demonstrate that God is All-in-all.

MRS. HARRIET H. FRAZIER, Mooresville, N. C.

Christian Science has brought me many blessings, and deep gratitude prompts me to give to others the result of one healing in particular. My little daughter, who is now over ten years old, had from babyhood suffered from a severe bowel trouble, but this has been entirely healed by the glorious truth taught by our beloved Leader in "Science and Health with Key to the Scriptures," and through the loving help of a practitioner. I am indeed thankful to God, also to Mrs. Eddy for the truth which has helped me all the way, and which is teaching me daily the unreality of all error and the ever-presence of divine Love.

FLOSS K. ANTHONY, Englewood, N. J.

While I always enjoy the testimonies in our periodicals, I have been careless about contributing my own experience for the benefit of others; but in talking recently with a friend I related the following case of healing, which occurred in my own home, and she advised me to write it for the *Sentinel*, thus letting others know of the healing power of Truth. One Saturday night my son came home very ill. On Sunday he ate nothing, and was unable to rest or sleep. We had no telephone in the house, and I was unable to leave him as he was in a very high fever and in great distress. A friend came in who had a telephone, and she immediately went home and called up a Christian Science practitioner, asking for help. The practitioner at once responded, and by the time my friend had returned from her home my son was better. I knew by the changed expression in his face that the truth had been declared and its healing power realized by him. The high fever almost immediately subsided and he expressed a desire for something to eat. I prepared something for him, and he partook of it heartily. This is only one of the many instances we have had of the remedial power of Christian Science, Truth having been our only physician for about ten years.

MRS. S. MAINPRIZE, Toronto, Ont.

I feel it a duty to tell what Christian Science has done for me. When it found me I was one of the most discouraged and despondent persons living; I did not know what it was to be cheerful and happy. I had been in this condition for several years, when I was advised to try Christian Science. I did so, and I soon saw that it was just what I needed. This was about nine years ago, and since that time I have depended entirely upon it for healing. It has taught me what God is, also man's relation to Him, and this has made me happy and free. I was enabled to take up school work again, after being so wonderfully helped by Christian Science, and am now holding a position as bookkeeper and stenographer. Each day I enjoy my work, all of which is due to Christian Science.

I should like very much to tell of another very beautiful demonstration, about five years ago. One evening in getting supper I scalded myself very severely. The first thought which came to me was that God is our life, and that no accidents can happen in the divine Mind. With this thought I proceeded with my work. My sister, who had heard the noise, came to ask what was the matter (a can of boiling water had exploded, making a noise like that of a gun). I replied by asking her to know and declare the truth. Soon after, when the other members of the family learned what had happened, a burning sensation began to be felt; but I tried to realize its nothingness, and then I asked my sister to read the Lesson-Sermon with me. We had gone over one section of the Thanksgiving Lesson when instantly all pain disappeared, and I slept as peacefully as a child that night. On awakening in the morning, however, my face was badly swollen, but I was free from pain. Keeping the thoughts of truth constantly before me, I went about my usual work, feeling perfectly well, but watching carefully that only good thoughts should come to me. The third day a sense of fear came over me, and in a short time my mother came to me and said she thought I had better have a practitioner to help me. I said I was willing to trust God; but as she insisted, I sent word to a practitioner at once, and in a very short time the fear was gone. Gradually the swelling began to go down, and a week from the evening that the accident happened my face was perfectly healed, without a scar.

For these demonstrations of the truth, and many other blessings, I am more than thankful to God, also to our Leader for my understanding of this great truth.

MISS IDA WENIGER, Lincoln, Neb.

I wish to speak of what Christian Science has done for me. In August, 1909, I was taken very ill and was under the care of a doctor every day for three months, but was getting no better. At last I was confined to my bed with a most serious brain trouble for several weeks, and at the end of this time a friend suggested Christian Science to me. We called a practitioner, and after one treatment I was so much better that I could sit up, and after a few treatments I was entirely healed.

I cannot express my gratitude to God for the benefits I have received, and to Mrs. Eddy for giving us this wonderful book which points the way to Truth. I feel that to know what God is, and to know His power to heal, is worth more than all else to me. Christian Science has changed my whole life and also blessed my family. For all this I am truly grateful, and my prayer is that I may know more each day of this healing truth.

MRS. LE ROY J. CAREY, Indianapolis, Ind.

The testimonies given in the *Sentinel* are so encouraging and helpful to me that I wish to give mine, hoping that some one may be glad to know how quickly and perfectly God answers the prayer of understanding. In August, 1907, while doing some very heavy and unusual work, I experienced an abdominal injury. I lay in bed with great pain from Friday until Monday, and then consented to my wife's calling a Christian Science practitioner, feeling that we could not meet the trouble ourselves. She also telephoned for a doctor to make an examination for accident insurance. The doctor came first, and seemed much disturbed at the symptoms, saying the temperature was alarming. When he left he said he could not do any more for me, but to get the practitioner as soon as possible and to tell him that he (the doctor) said that I should stay in bed till that fever went down and the pain was gone. I was unable to lie still on account of the pain, neither could I sit up.

The Scientist came shortly, and after about thirty minutes I was lying perfectly quiet, without pain, and the fever almost gone. With one week's treatment I was entirely well, and have never felt the slightest return of the trouble. My gratitude is great, and I am humbly thankful for Christian Science and its Discoverer.

PERRY H. OWEN, Topeka, Kan.

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In August, 1883, while working at my trade of carpentering, I was taken with a severe attack of pain in the bowels, which became so acute that it was with difficulty I reached home. The following morning I returned to work, feeling weak, but anticipating no further trouble. A few days later there was a return of the same condition, and these attacks grew in severity, each followed by a seeming paralysis of the bowels, until the winter of 1908.

I was treated by one physician after another, then tried other material methods; but, receiving no permanent help, I yielded to friends, and on Nov. 16, 1908, called upon a Christian Science practitioner. After a short talk, and I must say with little hope, I commenced treatment. For six weeks my condition was little changed, if any; but the practitioner advised me to continue the study of Science and Health, in which I had become intensely interested, and also to continue the treatment. At the end of nine weeks I was well, and have continued in perfect health up to the present time. I am indeed thankful to God for my cure from those severe attacks, and grateful to our Leader for the understanding which made it possible.

ALFRED KNITTLE, Denver, Col.

[Translated from the German.]

I consider it a duty publicly to acknowledge the great benefits I have received through Christian Science. I came to Christian Science because I took an interest in the subject, and although I had been suffering for over twenty years with severe stomach and liver complaints, attended by headaches, and there was no cure for me, according to the physician's statement, I paid little attention to these troubles and never allowed them to interfere with the strict routine of my regular work. When, however, I applied to a Christian Science practitioner for treatment, I was healed in a very short time. Even with my small understanding I am able to overcome quickly any manifestation, or rather indication, of these ailments. I am deeply grateful therefor to the Almighty, and also to that noble woman, Mrs. Eddy, who has shown us the way to health and happiness.

LOUISE WEBER, Zurich, Switzerland.

[Written for the *Sentinel.*]

HEAVEN.

VENI MC DONALD PORGES.

'TIS not afar in distant skies
The shining hills of heaven rise.
In loving hearts lies Paradise,
And loving words are keys that ope
The portals to that land of hope.

O planning hearts, that droop and sigh
To watch the bitter days go by,
Heaven itself is very nigh!
Though all about us angels go,
We fail to see them—do not know.

For hearts that throb with loving thought,
And lips that whisper, heaven taught,—
These are the angels Love hath wrought
And these the shining feet that go,
Making sweet music here below.

'Tis not afar in distant skies,
But close at hand the blessing lies—
In loving hearts lies Paradise!
Look up, sad souls, the world is fair,
And Love and heaven are everywhere!

FROM OUR EXCHANGES.

[*Christian Register.*]

The theological unrest of our time, the occasion of deep anxiety to many, is not without genial prophecy to ourselves. It may mean, it does mean to us, the breaking up of a winter incident upon the coming of a warmer sun. Men are not tired of religion. The soul is as it was: old hopes enkindle it, old dreads appall it, old raptures thrill it. They want, as they have ever wanted, a closer walk with God. Nor are they tired of theology. Man is by instinct a theologian: its themes hold him, entrance him, as none other. They are tired, however, of the old temper and the old method. The old method built a house for the soul, but gave the soul no voice in its structure. In this edifice, reared for you, it said in effect, abide and be content. That is to say, the traditional theology is dogmatic, not spiritual, in its spring. The "building intellect" was ingenious, but it was not spiritually directed. The unrest of which we are so sensible springs from the spirit's discontent with its conditions. It wants another temple whose structure shall express its own monitions. The unrest pleases rather than disturbs us, for we see in it the prophecy of a spiritual theology.

[Rev. R. J. Campbell, M.A., in *Christian Commonwealth.*]

Can it be true that this earth-life is our real beginning, a beginning which will never have an end? My text [Job xxxviii. 4, 7] suggests something different. It suggests a mode of existence which transcends all beginnings and endings, and in which we are somehow included. If this be true, then our being here is not the full expression of what we are even now—far from it. It is a sort of kenosis or emptying out of our full selfhood, a dulling or suppression of some eternal self-awareness which is ours in God, a limitation of powers and faculties whose pedigree is older than this material scene of their present hampered exercise. . . . The vilest sinner you have ever met is a son of God disguised even from himself, ignorant of his own powers, heritage, and destiny. Never forget it; try to see it even when appearances are most against it and you are battling your hardest to resist the evil he seeks to do. Let it teach you compassion, and something more than compassion: let it teach you reverence for the possibilities in poor, sinning, suffering humankind.

[*Outlook.*]

Throughout the whole range of the experience of men in contact with God, of which the Old and New Testaments are matchless records, the infinite always reveals Himself in silence. In the most impressive manifestations of power it was the "still small voice" that spoke with final authority; out of the tumult of action the prophet, who went before the Christ and for many centuries foreshadowed his coming, went into the lonely place to meet God and be born again into the knowledge of his purposes. The desert and solitary place are not more sacred than the city square or the crowded street; but they are symbols of the solitude in which the tumult of the senses and of the activities have died into a silence in which the divine voice becomes audible, and a man comes into such possession of himself that he can surrender himself to God.

[Simon L. Patten, LL.D., in *Independent.*]

Through inspiration we can all be supermen and see the promised land into which the race will enter. To be first over the border and to return with a message of cheer to those of good intent but of less courage is an ambition every one should foster. First service, then justice, and then inspiration; this is the gospel of religion. Why should we stop with culture, goodness, and morality, when a nobler goal is plainly in sight? The difficulties and opposition it evokes are worth the sacrifice. The superman is coming,

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but he will appear as the embodiment of service and not as a self-satisfied exploiter. He who would save his life must lose it.

[M. Rhodes, D.D., in *Lutheran Observer.*]

Whoever lives for the higher, always putting it first, is sure to get the good that is in the lower. He becomes the possessor of all that is beautiful and true. Whoever lives wholly for the lower, as multitudes are doing today, all the time foolishly persuading themselves that they at least are independent and are having a good time without God, these as surely lose all that is higher. This is inevitable. As we sow we reap. In the end everything will serve the good man. The way sometimes may impose trial, but trial in doing right, in serving God instead of the world, is unspeakable joy compared with the misery of those who have no God hereafter. "Mark the perfect man, and behold the upright, for the end of that man is peace."

[Rev. C. A. S. Dwight, Ph.D., in *New York Observer.*]

Still the broad way of life is crowded with the clamoring multitude, while the narrow way of circumspection and conviction has on it but "here and there a traveler." It becomes our particular task to disengage, as God gives us to see the good, the truth of revelation amid the happenings of history, and the beauty of life from its trappings and its accessories. We are thankful that we have been given in the Scriptures that sure Word of supreme revelation which will make the way of life plain before the simplest and the most childlike, so that a man while he reads the record may run on the errands of human service, and spend his spare breath not in shouting down facts, but in talking up the verities of the Christian religion.

[Rev. Clarence R. Skinner in *Universalist Leader.*]

The existence of a highly developed militarism in a nation which professes allegiance to the Christian religion, is one of the glaring anomalies of our modern civilization. A people can be military or they can be Christian. They cannot be both. Christianity and militarism are irreconcilable and mutually exclusive. If we believe in the religion of Jesus, then we perforce disbelieve in the use of arms. If Christianity is right, then the whole fabric of war is wrong, and it should be destroyed. On the other hand, if war, or preparations for war, are right, then the New Testament promulgates a pernicious doctrine and its promulgation should cease.

[*Congregationalist and Christian Work.*]

Many a community presents today the painful spectacle of being overchurched and at the same time underchristianized. It is trying in a desultory and unsatisfactory way to maintain half a dozen churches where two or three would be more effective, or a dozen where six would better serve the kingdom of God. If in these same communities business concerns had multiplied until the supply had outstripped the demand, some would have to choose between migration or bankruptcy. If the public schools were run on a non-cooperative basis, outcries would be heard against extravagance and waste.

[*Haverhill* (Mass.) *Gazette.*]

Parents are conscientious and energetic in looking after Tom's teeth and eyes, and Mary's hair, tonsils, and nasal passages, but seem utterly unconscious that mental rickets and curvature of the soul are far more deforming than crooked teeth and adenoids. If these children were protected from a vicious environment and educated into habits of a pure, clean, sensible life, there would need be much less anxiety concerning crooked teeth and nasal passages. What education needs to make itself worth while is a conflict with the vulgarizing influence outside the home and the schoolroom.

SPECIAL ANNOUNCEMENTS.

FROM THE PUBLISHER OF MRS. EDDY'S WORKS.

THE CHRISTIAN SCIENCE TEXT-BOOK, "SCIENCE AND HEALTH WITH KEY TO THE SCRIPTURES."

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

The new volume, "Poems by Mary Baker Eddy," is now on sale. Specially bound; 79 pages.

In accordance with instructions given by Mrs. Eddy to her publisher on Sept. 13, 1910, an edition of "Rudimental Divine Science," printed in the New York point system of type for the blind, has been prepared and is now on sale. Price, prepaid, single copy 50 cents; six or more copies to one address, 40 cents each.

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

FROM THE EDITOR.

All manuscripts submitted for publication in the *Sentinel, Journal,* and *Herold,* whether articles, poems, or testimonies, and all correspondence relating thereto, should be addressed to the EDITOR, and not to individuals.

FROM THE SOCIETY.

The following reprints are published in Swedish: "Hvad Ar Bön?" "Lagens Välde," "Det Ondas Natur," "Helvete och Himmel," "Människans Gemenskap Med Gud," "Verklighet," "Det Ar En Ström," "Förklaring Af Kristligt Helande," "Den Yppersta Egenskapen I Christian Science," "Underverken," "Det Ondas Ofvervinnande," "Var Väktare," "Riklig Tillgang," "Kristendom Och Vetenskap." Ten copies to one address, prepaid, 10 cents; one hundred copies to one address, 75 cents; five hundred copies to one address, $3.00; one thousand copies to one address, $5.00.

Two of our Leader's poems, "Shepherd, show me how to go," and "Love," set to music by Frederic W. Root, are now on sale by the Society. For description and price see advertisement on inside back cover page of *Sentinel.*

A new photogravure reproduction of The Mother Church edifices and the Publishing House, with the new parkway in the foreground, has just been made, and is now on sale. The size of the new picture, nine by fourteen inches inside of mat, which is about half that of the larger one, specially adapts it to framing for the home. Price, single copy $1.00, six copies $5.00, twelve copies $9.50.

FROM THE CLERK OF THE MOTHER CHURCH.

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

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

FROM THE CHURCH TREASURER.

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

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THE CHRISTIAN SCIENCE PUBLISHING SOCIETY

The Christian Science Journal

Published Monthly.

Founded April, 1883, by Mary Baker Eddy, Discoverer and Founder of Christian Science, and author of the Christian Science Text-book, "Science and Health with Key to the Scriptures."

This monthly magazine is the official organ of The First Church of Christ, Scientist, in Boston, Mass. In addition to articles, lectures, and testimonies not published elsewhere, it contains a complete list of Christian Science practitioners, and a directory of Christian Science Churches, Societies, and Reading Rooms.

SUBSCRIPTION PRICE, PAYABLE IN ADVANCE, POSTPAID: For the United States, Canada, Mexico, and Cuba, single copy, one year, $2; six months, $1.20. SALE PRICE: Single copy, 20 cents. In all other countries add 40 cents postage for each annual subscription. SALE PRICE: Single copy, 25 cents.

BOUND VOLUMES: Current and past year, cloth, $2.50; half calf or half morocco, $3. On earlier volumes write for prices.

The Christian Science Monitor

Published every afternoon, except Sunday.

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

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The Christian Science Quarterly

Published January, April, July, and October.

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

TERMS OF SUBSCRIPTION AND SALE: In the United States, Canada, Mexico, and Cuba, 50 cents annually; single copy, 15 cents; 50 copies or more to one address, 12½ cents, each. In all other countries, 60 cents annually; single copy, 18 cents; 50 copies or more, 15 cents, each.

Subscriptions not accepted for less than one year. Subscriptions begin with current quarter unless otherwise designated, and terminate with the last of the month named on wrapper.

Der Herold der Christian Science

Published Monthly.

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CHRISTIAN SCIENCE SENTINEL

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

Vol. XIII. No. 39.

BOSTON, MAY 27, 1911

CONTENTS OF THIS NUMBER

ITEMS OF INTEREST. Brief Mention of Important Events. 762
"AS HAVING NOTHING, AND YET POSSESSING ALL THINGS." Samuel Greenwood. 763
THE CIRCLE OF LIFE. . . Myrtle H. Smith. 764
THE HEAVENLY VISION. Dr. Edmund F. Burton. 764
OUR RESURRECTION. Louise Delisle Radzinski. 765
IMMORTALITY VERSUS MORTALITY. Mary Jean Miller. 766
SELECTED ARTICLES. 767
EDITORIAL.
"Come unto me." 770
True Possessions. 770
"The master of the house." 771
AMONG THE CHURCHES.
Cincinnati, O. 771
Malden, Mass. 771
THE LECTURES.
Zurich, Switzerland. 772
Carthage, Mo. 772
Hoopeston, Ill. 772
Belleville, Ill. 772
Grangeville, Idaho. 772
New York, N. Y. 772
Cripple Creek, Col. 773
TESTIMONIES OF HEALING. 773
COMFORT. (Poem.) . . Belle A. Mundy. 777
FROM OUR EXCHANGES. 777



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



A NOBLE TYPE OF GOOD HEROIC WOMANHOOD

THE CHRISTIAN SCIENCE PUBLISHING SOCIETY
FALMOUTH AND ST PAUL STREETS — BOSTON MASS USA

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ITEMS OF INTEREST.

National.

To conserve the snows of the Blue mountains in the Wenaha forest reserve in Washington, the government forestry bureau is planning to "treat" thousands of acres with cover shrubbery and trees this summer and develop dormant springs. Camps are being established where forces of government rangers and assistants will be quartered this summer to do the work. More water has been demanded by irrigation of lands in the valleys through which the Walla Walla river, Mill creek, Touchet river, and other streams flow. There will be double the water supply in the summer, it is believed, when the treatment of the mountain forests and watersheds is completed. The snows of the winter, instead of melting with a rush in the early spring, will be protected during that period and the water saved until midsummer, when it really is needed.

Secretary of the Treasury MacVeagh announces the offer of fifty million dollars of Panama three per cent canal bonds. These are the first federal bonds issued since the national banking system was established which do not carry the circulation privilege. They are exempted as the result of legislation enacted at the last session of Congress. The government expects that the sale of these bonds will give a good idea of the real measure of the credit of the United States government. These are to be marketed as a partial reimbursement to the treasury for moneys expended on account of the construction of the Panama canal.

The government has asked the supreme court of the United States to advance for hearing next October the "Alaska coal land case," involving the indictment of Charles F. Munday and Archie W. Shields, in connection with the so-called Stracey claims; also, the cases in which Frederick A. Hyde and J. H. Schneider were found guilty of conspiracy to defraud the government out of public lands on the Pacific slope, and that involving the validity of the indictment under the Sherman antitrust law of James A. Patten and others on charges of "cornering" the cotton market.

The interstate commerce commission states as a principle that "a carrier may not properly look beyond the transportation to the ownership of the shipment as a basis for determining the applicability of its rates." The ruling was announced because many carriers have regulations in their freight tariffs providing that "the names of individual consignors and final consignees" shall be given before the goods are accepted for shipment. The commission directs that all such regulations shall be stricken from the tariffs by June 1, 1911.

An investigation of the cotton industry, with a particular view to disclosing speculative market conditions, is proposed by a resolution introduced in the House by Mr. Edwards of Georgia. The resolution provides that the secretary of commerce and labor institute an investigation of the combination of cotton speculators in the United States organized to control prices, with a view to prosecuting criminally combinations to control and manipulate the cotton market and the prices of raw cotton.

The supreme court of the United States reversed the decision of the supreme court of the District of Columbia sentencing Samuel Gompers, John Mitchell, and Frank K. Morrison, officers of the American Federation of Labor, to jail for contempt of court in connection with the injunction suit of the Bucks Stove and Range Company, and dismissed the whole case without prejudice. The decision was that the case was one purely of civil contempt and only punishable by fines.

Massachusetts received $1,050,232 in inheritance tax payments in the four months prior to April 1, compared with $146,544 in the corresponding period a year ago. Since the first legacy tax law was passed in Massachusetts, nineteen years ago, there has been paid into the state treasury nearly thirteen million dollars on account of both the collateral legacy and direct inheritance tax.

The board of estimate of New York city has voted eight million six hundred and ninety thousand dollars for the completion of the eastern basin of the Jerome park reservoir and the installation there of a filtration plant for the water from the Croton system. When this money is expended, the reservoir will have cost the city more than eighteen million dollars.

The demurrers of the Chicago packers in the "beef trust" case were overruled by Judge Carpenter in the United States district court. In his ruling, Judge Carpenter declared that the Sherman antitrust law, which had been attacked by the packers, is constitutional. He also held that the indictment charging the packers with violating its provisions, is valid.

The contest between Minnesota and the railroads over the two-cent passenger law and maximum freight laws of Minnesota has been transferred to the supreme court of the United States. An appeal from the federal court decision, holding the laws void, because confiscatory, was docketed, and an early hearing has been asked by both sides.

The interstate commerce commission holds that, "as between subscribers to a telephone service who are similarly situated, nothing but a difference in the service rendered or facilities furnished can justify a difference in the charges exacted."

The supreme court of the United States last week rendered a unanimous opinion that the Standard Oil Company was a combination in unreasonable "restraint of trade" and ordered the company to dissolve within six months.

Rhode Island has passed legislation adopting the curfew law, which will require all minors under sixteen to be in their homes after nine o'clock unless accompanied by an adult.

A sweeping investigation of the United States Steel Corporation was ordered when Representative Stanley's resolution passed the House unanimously.

The Illinois House has passed a bill prohibiting the publication of a detailed statement of executions, murders, or attempted murders.

Senator McLean of Connecticut has introduced a bill to protect migratory birds in all states between Jan. 10 and Aug. 15.

International.

The Marconi company has so far refused to allow vessels fitted with the Marconi system of wireless telegraphy to communicate while at sea with other vessels fitted with wireless systems other than Marconi. The same regulation has also applied to the exchange of messages between vessels and certain stations on shore. The French minister of public works, M. Dumont, has now, however, signed an agreement with the various companies interested in the Marconi Company's wireless telegraphy whereby these regulations are canceled.

The Japanese government has issued an edict to Japanese tea growers that hereafter the manufacture of artificially colored teas in Japan is prohibited. This action follows the ruling made by the United States treasury department that on and after May 1 of this year teas shipped to the United States must be free from any coloring or facing matter whatsoever, and must be in their natural colors.

The House of Commons has passed the Parliament bill for the curtailment of the powers of the House of Lords. An amendment moving the rejection of the whole bill was defeated on May 15 by a vote of 363 to 243, and a motion for the adoption of the bill on its third reading was carried, 362 to 241. The bill will shortly go before the House of Lords.

The Chinese government has announced that it will relieve the provinces of control of all trunk line projects, because the provinces have shown their inability to construct these, and also that it will immediately construct trunk lines throughout the empire. For this purpose the government intends to employ foreign loans and foreign engineers.

Industrial and Commercial.

In July, 1913, there will be completed the greatest engineering project now in process of construction on American soil, with the single exception of the Panama canal. This is the mile-long dam which will stem the waters of the Mississippi at Keokuk, Ia., says the *World Today*. When the waters, guided by engineering craft, pass through thirty turbines they will generate two hundred and fifty thousand horse-power, enough to light every private and public lamp, run every street car and turn every factory wheel in practically every Mississippi valley city. The dam is to be the largest in the world, with the single exception of the Assouan irrigating dam across the Nile in Egypt; the water-power plant will be the largest in the world without exception, unless two or more of the Niagara plants are combined for the purpose of comparison. The completed dam will be fifty-eight hundred feet in length, of reinforced concrete, thirty-seven feet high, and of the same width. The dam will result in the formation of an immense lake from three to five miles wide and forty miles long above Keokuk, changing the Des Moines rapids into a placid lake.

At the local shops of the Santa Fé railroad at Topeka, Kan., the largest locomotive in the world has been completed. Fifty of these engines have been ordered for this road, all on the same principle as this one, which is known as the Mallet type. The larger among them cost nearly fifty thousand dollars each. They can haul ordinary trains up steep mountain grades where under other circumstances the train would have to be shortened or the assistance of another locomotive procured. This new locomotive is nearly 122 feet long and weighs 375 tons with its tender. It has ten pairs of driving wheels in two sets of five pairs each.

For the last ten years the Connecticut state forestry bureau has accomplished splendid things, and Connecticut is now saving her tree growth by proper thinnings and intensive cultivation, careful cutting and extensive planting. There are four state forest plantations where experimental work is carried on.

The wages of the trainmen in the United States and Canada have been increased thirty-seven million dollars in a year.

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CHRISTIAN SCIENCE SENTINEL

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

"AS HAVING NOTHING, AND YET POSSESSING ALL THINGS."

SAMUEL GREENWOOD.

PERHAPS the sweetest note to human ears in the message of Christian Science is its unfailing hope. It admits of no incurable ills, no incorrectible errors, even the uttermost of human distress and despair is not considered beyond the redemptive reach of infinite Love. In Christian Science all may find encouragement to be unwearied in well-doing, since, because of the infinite nature of God, good, evil must eventually yield up its baseless claim in human consciousness. Hence the achievement of every good aim is only a question of persistent work in the right direction. Although, to the present sense of things, the fact of man's divine sonship does not fully appear, the Master's benediction still rests upon those who do not see and yet believe.

So-called life in matter has no relation to Spirit; therefore it has no consciousness of spiritual being, or of man's spiritual possessions and endowments. Its highest attainments are but dreams of the materially unattainable. Limited to this material sense, stung by its disappointments and denials, its hopes deferred and its mockery of their highest aspirations, mankind have turned baffled and despairing from its failures and its limitations, its misery and its mystery. Into this darkened sense Christian Science comes as a "great light," revealing not only the shadowy and false nature of materiality, but the real man's spiritual liberty and perfection. In the words of Mrs. Eddy, it says to mortals, "The illusion of material sense, not divine law, has bound you, entangled your free limbs, crippled your capacities, enfeebled your body, and defaced the tablet of your being" (Science and Health, p. 227).

The material concept blinds humanity to the capacity for good and the right to dominion which belong to God's children, and in the spiritual enlightenment it brings, in showing the true relation between God and man, is seen the redemptive power of Christian Science. Although as appreciative of love and joy and beauty as the more favored, countless victims of environment, of education, or the accident of birth, the handicap of seemingly insurmountable disadvantages, supposedly inherited weakness, or the unceasing demand to toil for daily bread, are denied everything but the freedom to work and suffer. Not one of all these but would gladly escape from this bondage did he but know the way, not one whose outlook would not begin to brighten and his environment become less rigid, if he discerned even a little of the truth that man is the son of God and is subject only to good. Through Christian Science even the most abject victim of adverse circumstances may begin to rise to a more spiritual concept of being, and thus find his way out into a larger and truer sense of things.

In Christian Science no one is denied the opportunity to work out his salvation. In this teaching relief may be had from all abnormal states of thought and experience, and each individual may find the way to the attainment of all that is good and true and beautiful. Every student may prove, in some degree, the spiritual reality of his being, all that is worth while, but the first step in this upward progress is to wean thought from its belief in matter to the recognition that divine Mind alone is the substance and truth of creation. The human sense of lack or limitation is not divinely true, for it disappears as man's spiritual origin and relation to God is discerned and understood. It is not conceivable that a single idea or reflection of God should be devoid of the capacity to manifest His glory and perfection, hence it is only a false belief that would deprive humanity of the knowledge of man's spiritual birthright and divine sonship; and through the correction of this belief, Christian Science is bringing to mankind the freedom for which they have longed and prayed.

God will withhold no good thing from them that walk uprightly, says the Scripture. Harmony, goodness, joy, beauty, and all forms of blessedness, are the natural heritage of the sons of God, not unmerited gifts or rewards. They inhere in man as God's image, and are inseparable from His creation. Between divine Principle and idea there can be no sense of lack to be made up, no loss to be restored, no working for reward. These pertain alone to the mortal material sense of things. By virtue of reflection, man possesses all that belongs to the Father, his divine Principle, and if man in God's image and likeness is our ideal, we know that all good things are ours now as surely as they ever will be. It is only when one would see this truth materially that it seems infinitely distant and unattainable. But between the material and spiritual sense of good there is ever an impassable gulf, for the former is "like a shadow that declineth," while the latter is the treasury of eternal substance "that fadeth not away."

Let mortals lift their thought Spiritward until they catch and retain a glimpse of the truth, taught in the Scripture and in Christian Science, that man is never other than the son of God, never other than spiritual and harmonious, and however unfortunately they may be circumstanced they have begun by that much to rise heavenward. This is not poetic fancy, but plain fact. Christian Scientists have found that when their thought turned, even a little, from the material to the spiritual, the beneficent effect was felt in all their experience. This improvement may seem almost imperceptible at first, but it is there. There is a moment when the beam of day first strikes the night, and to one not intently watching the change might pass unnoticed; but the change is there, and increases moment by moment until the darkness passes and light reigns. Likewise, in one's spiritual experience, the first faint gleam of truth might not be appreciable, but if given the opportunity it will increase and glow until one's whole outlook takes on a brighter aspect, and he feels that the dungeon doors of sense are swinging open to light and freedom.

It is as true that whatever is right and good is at hand for all to realize, as it is that God is omnipresent. What the heart divinely hopes for will be found already supplied as the veil of materiality is put aside. The glory and the beauty and the freedom of spiritual being await the recog-

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nition of humanity, though it may be in the sense that the gold awaits the possession of the miner; that is, we may have to work patiently and long for their conscious possession. Every man who thinks right and does right has a right to the things which God provides, and He, being no respecter of persons, has provided all good for all men. Whatever is lacking in our sense of good will be realized as the belief in evil is relinquished and perfection in and of God is recognized as the sole truth of man's being.

Christian Scientists know that they are working on the winning side, despite occasional seeming failure, and this assurance is a source of joy which the worldly sense neither understands nor can take away. Every honest effort to reform, to enthrone good in consciousness, to love unselfishly, is fruitful and successful and is the prayer one can offer at all times. Though the way out of material sense may seem difficult and slow, it is incomparably preferable to feel that one is awakening to even a dim perception of spiritual reality, than to remain engulfed in mortal illusions. If we keep our "gaze on the realities supernal" (Science and Health, p. 26), each day's faithful work will forward our realization of man's divine heritage, and we shall, as our Leader assures us, "rise to the spiritual consciousness of being."

THE CIRCLE OF LIFE.

MYRTLE H. SMITH.

THE gospels show that Jesus began to prove life to be unending by knowing that life does not begin, and without this knowledge his demonstrations would have been impossible. No teaching of our Master is more emphatic than that concerning his sonship to God, and the fact that this relation had always existed.

The first recorded utterance of Jesus shows that even as a boy of twelve he had pondered these things and knew that he must resist the thought of human parentage and birth which would give to his life a beginning. At this time he separated himself from his parents and tarried behind in the temple. When sought and reprimanded, he gave this answer not only as a reason for his act but as a key to his future thought and conduct, "Wist ye not that I must be about my Father's business?" This answer might be regarded as evidencing only that he had been educated with a knowledge of the immaculate conception and did not recognize the fatherhood of Joseph. This view is disproved, however, since the same thought is expressed in our next account of him at the marriage feast of Cana, when Mary in the ardor of motherhood urged him to do a wondrous work. He turned to her with the question, "Woman, what have I to do with thee?" In this he was not guilty of any disrespect, but evidently resisted the thought of all mortal parentage, asserting, recognizing, claiming God alone as his Father-Mother.

In proof of his consciousness that this loving bond had always existed, and that it would continue eternally, we find him saying, after he had impressed his sonship on his hearers, "Before Abraham was, I am." No word was oftener on his lips than "Father," no teaching more insistent than that God is the Father, not only of Jesus the Christ, but of all men. In his message sent by Mary Magdalene to the disciples after the resurrection, he said, "I ascend unto my Father, and your Father." Thus man becomes the rich inheritor of the blessings which Jesus enjoyed, and which each will share as soon as he establishes in his own consciousness a clear sense of the ever-existing parentage of God.

This universal and individual fatherhood of God is one of the truths which enter into the Scriptures with the appearing of Christ Jesus, for up to that time God was sometimes referred to as the Father of the race, but seldom if ever as the Father of the individual. When about to make his supreme demonstration over the power of death, Jesus seemed to be deeply conscious that life never had a beginning, since he prayed for a continuance of that relationship between himself and his Father which had existed "before the world was." Respecting this, Mrs. Eddy says, "If life ever had any beginning, it must also have an ending" (Science and Health, p. 429). Denying that man begins at material birth and asserting that he was and is forever with the Father, we see that he is spiritual and perfect; and thus one of the roots from which springs all human discord is weeded out and the time of greater accomplishment in Christian Science is brought nigh.

It may be thought that the overcoming of death can be postponed until sin and disease have been overcome in greater measure; but as the question of material existence, with its beginning and end, enters into every presentment of evil, we must lay hold of the right consciousness here and now. Every belief in disease is a belief of disease in a material body or mind, and in disproving the inception of the material body, the belief in a kingdom wherein disease can reign is destroyed. That this recognition of man's independence of all ties but those which bind him to God does not make him less loving to those who are ours in the human sense of existence, is revealed by an incident in the life of the Wayshower.

When on the cross, at a time of great mental stress, he turned to Mary and said of John, "Woman, behold thy son!" and to the beloved disciple he said, "Behold thy mother!" In Paul's epistle to the Corinthians we read that though we may understand all mysteries and all knowledge, if we have not love we are nothing. So, if called where death argues its reality, our vessels must be filled with the oil of preparedness, not only of understanding, but of love. A life of love is necessary, for this is the time for sure quick work, and our Leader says: "If the Scientist reaches his patient through divine Love, the healing work will be accomplished at one visit" (*Ibid.*, p. 365). Then what to others would seem a trying emergency will become to the Scientist an opportunity to prove "the power of an endless life."

THE HEAVENLY VISION.

DR. EDMUND F. BURTON.

IN his endeavor to investigate and control his own thought processes, the truth-seeker sometimes experiences a sense of confusion and even of inability to follow the advice to "hold fast that which is good," for the reason that he is uncertain as to what that good is to which he should and fain would hold fast. To the ear accustomed to listening to mortal mind suggestion, the voice of Truth may seem so very weak and indefinite that there is a sense of uncertainty as to its utterances. While there is an honest purpose and desire to emulate the Master, who said, "As the Father gave me commandment, even so I do," there seems to be difficulty in apprehending the commandment.

A demand for light and guidance in our . s is not unreasonable, and in fact it is granted before it is made. The teachings of Christian Science lay emphasis upon the truth that God is "not afar off," but is "the Father that dwelleth within." They declare that nothing but a false sense of life and of its values keeps us from the full realization of the harmony in which we really "live, and move, and have our being," and through these teachings we are furnished with an infallible test whereby we may distinguish between the true voice and the false. They make practical the truths whose statement is familiar to all Christendom; namely, that God is Mind, that God is supreme, that God is good; hence, that all true thought is good, Godlike; that the highest thought is the best, the highest good perceived by the human mind,—its present conception of the revelation of God, the perfect Mind.

The vision that speaks of better being is the voice of God speaking to man, and there is never a time when it is not

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possible to decide what is the highest conception or aspiration in consciousness. If there seems to be a doubt in this regard, such doubt is due to the mortal mind habit of accepting less than the highest, and the simple questions addressed to our own consciousness, "Is this the highest, most desirable, most nearly perfect condition which I can possibly perceive?" and "Do I want anything less than that which is the best?" will reveal unmistakably the most awakened vision as yet seen by us, and will elicit that upward desire toward Godlike being which is the expression of Mind voiced by the true man. Nothing is real or even possible which is less than the best that can come to one's thought, for anything less than the best is lower than absolute good, the only Truth. To deny this is to assert that the human mind can rise higher than that of the creator, and can grasp ideas above the conceptions of the Mind that is supreme good itself.

The very fact that we can desire a condition of being better than that which seems to be actual speaks for the possibility of attaining it. The condition thus desired and perceived to be desirable may still be an imperfect vision of Truth, but being a better belief, a higher conception of being than another, we may know that it is nearer the truth of being than the one replaced by it, and also that it may be brought into experience and made, in turn, a stepping-stone in our path toward the realization of absolute Truth. Moreover, that which seems to assert that man does or can desire a condition lower than the best which he can comprehend, may instantly be recognized as an ungodly voice, coming not from intelligent Mind, but "from beneath," and can never sway the one who knows the truth, since man is an intelligent being, and it is not intelligent to choose evil when good is always available.

Any suggestion that the highest thought is unpractical, unattainable, or chimerical may be effectually exposed as a fallacy and silenced by the knowledge that the highest thought is always the most powerful. God is omnipotent, the source of all ideas, and "is not separate from the wisdom He bestows" (Science and Health, p. 6). The highest thought, being the most Godlike, therefore comes clothed with the power of divine Mind to enforce itself in consciousness, and we need only let it do its perfect and perfecting work in our experience, knowing that whatever demand may be involved in the acceptance and realization of the vision can always be accepted, and that the difficulties which may appear to stand in the way are but a mist, which will fade into nothingness as the vision is obeyed, for there is no law operative in man lower than the highest,—omnipotence.

We should therefore be ever obedient to the heavenly vision, even though it may seem at first to be no more than a vague dream of seemingly unattainable good, and through obedience the habit will be gained of listening to the voice of aspiring thought and of identifying oneself with the man who hears it and obeys the call of Truth. The man that perceives the revelation is the real man, the only man, the son of the Father, and that which seems to be present to deny the power or possibility thereof is the carnal mind,—not an entity, not a thing which has existence, but only a pretension of enmity against that which is, God and His idea. That which would add a doubting "but" to a glimpse of the still unattained and inexperienced, that which would have us be resigned to anything lower, is non-intelligent inertia, powerless and neutral; it is not the male and female of God's creating. The true man never fears to assert and know the reality of the highest. He cannot wish for more or better being than that which is already true and eternally his, since the perfect Mind is the source of all that comprises perfect being. Gradually will this voice of God come to be heard always and above all the din of matter, and thus will the identification of the individual with his true self become complete, so that the acknowledgment of the perfection of the only character will be spontaneous and constant, free from all denial of the highest, and the supreme Mind will be ever recognized and manifested.

Moreover, the exercise of true mentality, in the contemplation and acceptance of Godlike thought as our own, brings us the mental power of concentration. Lack of concentration implies a belief in some other time than a good-filled present, of conditions more or less uncertain which have affected or may affect our well-being, and which therefore obtrude themselves as needing or tempting our personal attention and management. True concentration is the simple and poised state of a mind free from fear of evil, because free from doubt of the infinite reality of good, and it possesses that singleness of vision which allows the whole being to be filled with the consciousness of the presence of God.

The theory of evolution is simply the material version of the truth that the real man always chooses that which is good and rejects the less good or evil; and the recognition, in addition, that individual experience is typical of that of the race, will indicate the fallacy of the belief which would retain as true and as a remembrance that which claims to be evil in a past experience, but which, having been found to be false, is known to be non-existent. In the history of the race a generation may be looked upon as typifying any moment in the personal history of a mortal. It is evident that to one generation there is no reality or existence to that which, having been abandoned by preceding generations, has passed out of experience, out of all except so-called racial memory,—a concept as false as that of material heredity or personal memory, which claims to be a collection or recollection of things which were once true but have ceased to be so. Time is no part of eternity, and mortal man, either as a person or a race, has no past, no history or memory, since he exists not in eternity. There exists only that which is present Truth, supreme good, and this has neither past nor future, but remains ever the whole of the eternal now.

There has never been nor can there ever be anything "too good to be true." In fact, never has there entered into human mind anything good enough to be wholly true, since perfection only is true, and "no man hath seen God at any time." It is, therefore, one of the beneficent results of the legitimate application of Christian Science teaching to our daily thinking and living, that we are privileged to bring into our experience as individuals and as a people the highest and most glorious visions that have ever come to the human mind; and not only this, but also to know that there is ever more to follow, since, with minds ever open to the expanding, enlightening, and uplifting truth that there is no other reality than good, we realize that "eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him."

OUR RESURRECTION.

LOUISE DELISLE RADZINSKI.

THE ingenuity of mortal mind in finding causes of fear wherewith to torment mankind is nowhere more evident than in the common beliefs concerning the resurrection of the dead. That Christians should base their beliefs upon the teachings of Jesus the Christ would seem the only rational and loyal exercise of their faith; but the sinuosities of error have led mortal man from the positive and pure teachings of the Christ, Truth, into the consuming terrors caused by the misunderstanding of grandly poetic passages of the Apocalypse which have been accepted as expressing judgment and condemnation of man: whereas Christian Science shows these penalties as directed to the erroneous beliefs of mortal mind, through which mankind has been led from one state of suffering to another.

Thus for centuries human beings have been turned from

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the promises and declarations of Christ Jesus to shudder in fear and despair at the picture of the resurrection and final judgment as presented in Revelation xx. 11-15. This conjunction of the resurrection and the judgment is the root of the fear which has darkened the lives and destroyed the joy of life of so many who sought in fear and trembling to work out their salvation. The annals of religious history are full of the names of saintly men and women who wore out lives of penance and suffering, seeking some way of escape from the dread judgment for which they should rise from their graves. That these fears are chimerical, that they are absolutely without foundation in truth, the words of Christ Jesus clearly prove: "I am the resurrection, and the life: he that believeth in me, though he were dead, yet shall he live: and whosoever liveth and believeth in me shall never die."

And that they who believe in him shall be one with him in the resurrection is plainly told in John xvii., where he says, "And the glory which thou gavest me I have given them; that they may be one, even as we are one: I in them, and thou in me, that they may be made perfect in one;" and Paul, to whom such dazzling spiritual illumination had been granted that his material sense of being had never recovered its former erroneous belief of perfection, understood the resurrection and judgment aright when he declared that "there is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit. For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death." After nearly two thousand years, during which these words have rung like trumpet-calls to arouse bewildered and benumbed mankind to make an effort to reach the plane of understanding that will enable them to grasp the regenerating power of these declarations of Truth, God sent His servant, our beloved Leader, to make plain to the dulled mentality of the age the message of divine Love that the spiritually hungry had yearned for so long.

This inspired woman has given mankind the key to the seemingly hidden treasures of the sacred Scriptures, for men have searched the Scriptures for centuries, believing that in them they would find eternal life because they testify of him who declared himself the resurrection and the life, and through whom we attain to the resurrection which is life. In Science and Health (p. 593) we find a definition of resurrection that destroys all the old and fearsome beliefs concerning that dreaded experience; namely, "spiritualization of thought; a new and higher idea of immortality, or spiritual existence; material belief yielding to spiritual understanding."

This wonderful summary of the three great steps out of the grave of mortal beliefs, fears, and sufferings, into the heaven of spiritual understanding, the heaven of oneness with God, through the love which God bears to those who believe on Him, is the gate of the way of life; of that Life which is divine, made known to us in Christian Science as divine Principle, Mind, Spirit. We enter into the true consciousness of Life as we become one with Christ, Truth, that oneness which is the true at-one-ment and which Jesus continually sought to demonstrate as existing between himself and his Father, that mankind might know the way to life; that is, the realization of the life eternal.

When thought shall have been sufficiently spiritualized to enable mankind to understand that all forms of belief of life and intelligence in matter are judged and condemned (not man, who cannot be condemned, for he is of God, spiritual and perfect), that dreaded passage in Revelation xx. will have lost its terrors, and many who hitherto have feared death, the resurrection, and the last judgment, will waken to the truth that there is no death, no resurrection, no judgment to be feared. They will find, in the place of these beliefs, a way to life eternal, life purely spiritual; that the hourly judgment and casting off of erroneous beliefs, as they have faithfully followed Christ in their daily lives, has made them free from the law of sin and death, and that Life as God is the only reality.

This thought of constant purification from error; of hourly development into the freedom from fear (the consciousness of evil, of sin); that as sin is cognized and denied it is destroyed and has no more power,—this thought will bring mankind into the new heaven and the new earth, the realm of Mind, in which man shall find himself one with God.

IMMORTALITY VERSUS MORTALITY.

MARY JEAN MILLER.

MORTAL means "subject to death," while immortal signifies the "never fading, never failing, deathless, eternal." Could two words be more opposite, even antagonistic, in meaning and import! Yet the apostle Paul affirms "this mortal must put on immortality." In Science and Health (p. 164), Mrs. Eddy indicates that immortality is divine Science, the Word of God, in which we find that man was made in God's image, hence sinless and deathless.

St. Paul writes that the mortal sense must "put on" immortality, "the new man," and Christian Science interprets the "new man," immortality, by giving us a clearer sense of "the way, the truth, and the life" in Christ Jesus, who illustrated the passing or putting off of the mortal appearance and the attainment or putting on of the immortal reality. The "Word was made flesh, and dwelt among us." A word is the sign of an idea, and the Word which was made flesh was the manifestation of the spiritual idea, the eternal Christ, Truth, which "comes to the flesh to destroy incarnate error" (*Ibid.*, p. 583). The "former conversation" which Paul says is to be "put off" consists of *mortal* beliefs which never can become a part of anything, *for they* are illusions. He desires us to exchange these, as one would a worthless garment, for the immortal reality, the seamless robe of divine Science which he says we "put on" as we are "renewed in the spirit of [our] mind." Renewing the spirit of our mind means more than simply noticing again the spiritual fact of being: it requires a clear, continuous realization that man is now, always has been, and shall always be God's likeness in reflection, and expression of word and deed.

Christian Scientists have a glorious mission to perform in working out the greater works of their salvation. Jesus was human and "was in all points tempted like as we are, yet without sin." In form and appearance he seemed mortal, while at the same time he was demonstrating the Christ, eternal Truth. There is but a step, a turn of thinking to the right, between humanity facing the light, "symbol of Truth; revelation and progress" (*Ibid.*, p. 591), in Christian Science, and the mortal musing in the midst of the illusive shadow of its own false, fallen Adam-beliefs. It is inevitable that mortals must turn. The mortal claim of not needing to is its own destruction; while the turning away leads to wider vision, broader views and light.

We who through Christian Science have gained some understanding of the truth about God, man, and the universe, are to be in the world, but not of it. If the Christ be "lifted up" in us, our conversation and manner of life is so filled with spiritual good, and we so reflect and transmit Life, Truth, Love, that while mortals turn to us as to other mortals, they find instead of the shadow of death the health, harmony, and healing of the one Mind, even the eternal Principle.

The duty we perform perforce,
The graciousness and deed divorce;
But what Love quickens us to do,
Its grace suffuses through and through.

GERTRUDE RING HOMANS.

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SELECTED ARTICLES.

[Editorial in *Los Angeles* (Cal.) *Express.*]

Los Angeles is opposed to the system of medical tyranny over the public schools designed to be established by Senate bill No. 733 and Assembly bill No. 964. The fathers and mothers of this city will not deliver their children over to the doctors' trust which those measures would create. If the price of education at the public schools is to be the surrender of all attending scholars to the arbitrary authority of state physicians who will prescribe in bigoted obedience to the requirements of a would-be medical monopoly, Los Angeles will not pay that price. As the parents of southern California would resist to the uttermost the introduction into the schools of a group of sectarians who should exercise exclusive control over the religious teaching of their children, so will they resist the proposed surrender of their children to a medical trust. As the public schools, attended by children of all religious creeds, must be kept free from the dominating influence of any single creed, so must they be kept free from the dominating influence of any single school of medicine.

We are of the race that during these centuries has won liberty of conscience and freedom of belief. As no state would now dare direct how the children in its schools should worship God, so should no state dare attempt to compel such children to submission to the tenets of some particular school of medicine. If, in opposition to the beliefs and convictions of parents, their children are to be treated and prescribed for by state practitioners exercising arbitrary authority in aid of the establishment of a medical monopoly, it will not be long before state clergymen, representing some state creed, will be given exclusive control over their religious beliefs.

Let the Legislature make no mistake in its judgment of public sentiment as to this proposal. All else that it has done, important as its work has been, sinks into insignificance beside this act that is proposed. If the Legislature aids the doctors' trust to this attempted seizure of the public schools, it will become infamous. If it attempts to compel the boys and girls of California to submit themselves to the arbitrary control of monopolistic medical arrogance, it will become odious and hateful. No legislation of this character should receive an instant's consideration. It were suitable to the period in which men were burned at the stake because they chose to worship God in accordance with their consciences, but it has no place in this century of freedom and enlightenment.

The *Express* attacks no school of medicine, but no school of medicine shall attack the liberties of the people. California is free from medical tyranny. Let it remain so. It has no state religion. Let it not establish a state system of medicine. Should physicians of any school be given power to examine and prescribe for children because they are scholars, presently they would be given authority to examine and prescribe for men and women because they are citizens. The schools now are free and they must be kept free. Neither sectarianism nor medical slavery shall be allowed to overwhelm and destroy them.

[Frederick Dixon in *Cheltenham* (Eng.) *Examiner.*]

In the course of her explanation of the scientific teaching of Jesus, Mrs. Eddy had to deal with that storm-center of theology, the origin of evil. No one has ever yet discovered the origin of evil, and no one ever will succeed in doing so, for the simple reason that if the origin of evil could be discovered, evil would *ipso facto* be proved real, and the fruit of the tree of the knowledge of good and evil would be revealed as the truth. Mrs. Eddy, following the teaching of Jesus, declares that evil is an illusion.

The Christian religion maintains that God created all things that were created, and created them good. It is this most absolute statement of the unreality of evil which has been a thorn in the flesh of the orthodox churches for centuries, and which drove some of the early Christians into Gnosticism. This absolute statement is either true or it is not true. If it is true, then nothing which is not good was ever created by God, and if it was not created by God, what was it that created it, and where, if its creator was not created, did the creation come from? The Bible says that God created man in His own image and likeness. Now, God is Spirit, therefore the image and likeness of God is spiritual and not material. This is the exact statement which Mrs. Eddy has made, on page 468 of Science and Health, where she says that "all is infinite Mind and its infinite manifestation," and that, therefore, "man is not material; he is spiritual." Now, if evil is not God-created, it can only exist as an illusion, and the only way it is possible to fathom the nothingness of that illusion is by learning to understand the allness of God.

No man can prove a negative. The only way in which it is possible to comprehend a negative is by mastering the positive. In the exact proportion in which a man begins to understand the positive, he begins to learn the nothingness of the negation. The only way in which it is possible to realize the nothingness of the illusion of evil is by learning the allness of God. This knowledge of God is the knowledge of the truth which Jesus declared would free the world—from what but the belief in the reality and power of evil? "Ye shall know the truth," he said, "and the truth shall make you free." In similar language, the epistles speak, as has been shown, of the absolute or scientific knowledge of God, that is of Truth; and so, in the same way, according to one of the greatest of our bishop-scholars, the Greek text of the fourth gospel separates the absolute from relative truth by a particular use of the definite article, showing that Jesus sometimes spoke of the absolute truth, the fact of the allness of God, and sometimes of the relative, human sense of truth, which teaches a belief in sorrow and sickness and sin. "Sickness," Mrs. Eddy writes on page 460 of Science and Health, "is neither imaginary nor unreal,—that is, to the frightened, false sense of the patient. Sickness is more than fancy; it is solid conviction. It is therefore to be dealt with through right apprehension of the truth of being."

It was to show the world what the absolute truth of being is, that Science and Health was given to the public, and instead of trying to dismiss that teaching with a casual *obiter dictum*, without an attempt at substantiation, it would be wiser to remember that Jesus taught that the truth was absolute, and that because it was absolute, it could be demonstrated when understood. This demonstration is the real secret of the miracle. Jesus came preaching his gospel, or good news, to a people who were far from prepared to accept it, and when they doubted, he made use of the miracle, or object-lesson, to show that the truth he taught was, as the writers of the epistles declared later on, scientific and so demonstrable. "He that believeth in me," he said, he that understands my teaching, "the works that I do shall he do also;" that is, he will be able to demonstrate that teaching as I have demonstrated it. In this way Christ Jesus, and none other than he, made the healing of sorrow and sickness and sin the proof of the amount of knowledge his followers had acquired of the truth which was to make the world free.

[William J. Bonnin in *Birkenhead and Cheshire* (Eng.) *Advertiser.*]

Christian Science stands for knowledge of God, and it declares that such knowledge is the only true knowledge or science; and, further, that it is a demonstrable science. As soon as one lays hold of the hem of the raiment of this Christ-knowledge, an insight into the meaning of life is gained beyond all the biological research of the ages. And what was it but this knowledge that the Founder of Chris-

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tianity sought to instil into his followers? "This," he said, in perhaps the most sublime chapter in the whole Bible, "is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent." What was it but this knowledge of true life that enabled him to heal all manner of disease? What but this knowledge constituted the mind that was in Christ Jesus which Paul enjoined the Christians at Philippi to strive for? And what but this knowledge could have been referred to by Christ Jesus when he instituted once and forever the test of the true follower of his teaching, "He that believeth on me, the works that I do shall he do also"?

Christian Science declares that the only true or scientific healing is the healing that Jesus practised and commanded his followers to practise. It is the healing of sin and sickness and all that is unlike God by the knowledge of the truth that the omnipresent God is good; it is the fulfilling of the promise, "Ye shall know the truth, and the truth shall make you free." It is idle, almost childish, for any scoffing critic to ask a Christian Scientist to perform some wonder to order; such a person is in danger of being numbered of that generation which asks for a sign. And it is similarly idle to attempt to scare people by a lurid picturing of the peril awaiting mankind when deprived of iodides and bromides and amyl nitrites. These things were not yesterday, and will not be tomorrow. They represent merely the constantly shifting human attempt to find power and salvation in matter instead of in Spirit, and their only efficacy is derived from the supposed power that human belief can invest them with.

Christian Science has come to prove that evil has no power or real existence, since all is good. However hard this may be for the unsympathetic to accept, its reasonableness and certainty unfold themselves to the honest student of Christian Science in a joyous revelation, and he begins to prove for himself the truth of the teaching by a gradual or immediate release from the bondage of evil. The number of people in all parts of the world that have thus proved for themselves the truth of Christian Science is increasing day by day, and they are the people who can speak with authority on the subject, and who, week by week, testify in their thousands to its healing and uplifting power.

[William E. Brown in *Los Angeles* (Cal.) *Express.*]

Mrs. Eddy did not establish a new religion nor evolve a new sect. She simply called the world's attention to the vital fact that primitive Christianity had lost none of its efficacy to heal the sick and sinful, and that it is just as available today to meet the needs of mortals as it was in Jesus' time. In other words, Christian Science is practical Christianity—no more, no less. Consequently, to assume that Christian Science will wane is to conclude that Christianity will do likewise, for they are identical. This statement does not rest on mere assertion, but is substantiated by proof of the most practical kind, namely, the healing of all manner of diseases and the transforming of sinners into consecrated followers of Christ. This is the measure of proof established by the Master, who said, "He that believeth on me, the works that I do shall he do also."

Christian Science, or, as its name indicates, an exact knowledge of Christianity, is not dependent upon personality in this age any more than it has ever been. Prophets and disciples have passed away, but the prophecy of Jesus has been fulfilled: "Heaven and earth shall pass away; but my words shall not pass away."

The discovery, growth, and accomplishments of Christian Science seem almost impossible, but unmistakably prove its divine origin. In 1866 there was only one Christian Scientist on earth, a lone New England woman, who consecrated herself to the task of imparting to suffering humanity that which, if practised, would free the race from sin and sickness. Firm in her selfless toil and struggle against abuse, ridicule, and persecution, she persevered, sustained by the Mind of Christ, until today the Christian Science movement is without parallel in religious history.

This mighty work for the salvation of the race from all that is abnormal, mentally, morally, and physically, will go on until the prophecy of Isaiah be realized: "And the inhabitant shall not say I am sick: the people that dwell therein shall be forgiven their iniquity."

[Ezra W. Palmer in *Montrose* (Col.) *Press.*]

People become interested in Christian Science because they find in it health, strength, peace, and happiness, a right understanding of God and man which, despite their most earnest endeavors, they were unable to find elsewhere. They find through the study of Christian Science that God is a God at hand, and not afar off, and through this right relation to God the sick are healed, poverty is abolished, sin and evil destroyed. Because Christian Science does these things for those who earnestly seek its ministrations, they who have proved its beneficial effects rely on it confidently, to the exclusion of all other healing agencies.

Christian Science teaches, as does the Bible, that God is Spirit, and that the universe is spiritual,—"an house not made with hands, eternal in the heavens." St. John in Revelation saw this spiritual universe,—a new heaven and a new earth, in which there was no pain, sorrow, weeping, or death. Pain, sin, disease, evil are unreal in the sense that they are not a part of the spiritual universe, and will disappear as man comes to understand God aright. Jesus never let any one needlessly suffer who came meekly desiring to know God. He healed the sick of all manner of diseases, and nowhere does he teach that pain, sickness, or evil are needful in order to gain the kingdom of heaven. His ministry was to turn men to God and away from the carnal, mortal, and material, and in proportion as men make this separation between the false and the true do they gain the peace that Jesus promises as the rightful heritage of his followers, a peace in which pain is entirely eliminated.

[From a sermon by the Rev. Loomis O. Black, as reported in *Boone* (Ia.) *News-Republican.*]

The greatest woman of modern times, probably of all time, was Mary Baker Eddy. Her system of religion was different from Tolstoi's; but they had this similarity, they both believed absolutely in the teachings of Jesus and in God. They both understood the unhappiness of men and believed that God would have all of His children really glad. They both were dissatisfied with the results obtained by the other religious institutions and appealed to people to accept the teachings of Jesus.

Mary Baker Eddy was a comparatively unknown woman when she was fifty years of age. At the time when most women consider their real work finished, she began. And during the past thirty or forty years, when most churches have been losing ground, she gained a million followers. In that number will be found all kinds and conditions of people. The wise, the rich, the ignorant, and the poor have become acquainted with Christian Science and have been helped. In a generation when we have said that men were not religious, this sect, which bases all its claims on the relations which exist between God and men, has grown and become powerful. I believe the principal reasons for the remarkable growth of Christian Science are that it teaches that God is good and all-powerful, and that men, being made "in the image of God," are therefore good. When Mrs. Eddy began teaching, most of the churches were attempting to show that men were evil and that God was largely far removed from their needs and was full of hate and revenge. The churches were quarreling among themselves. Not having peace, they had none to give to individuals. People

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were starving spiritually while each denomination was attempting to prove its individual superiority. In the race for a "following" the churches forgot their real mission, to develop the relation existing between God and men.

Mrs. Eddy had been ill. Being naturally deeply religious, she thought long and often of God, and came to believe that God was really good, that He had created all things and that He had not made a mistake. She discovered that all the forces, outside those of men, were working together harmoniously and perfectly, and became certain that God intended that man should join with Him. She began to teach [illegible] and happy, that in the goodness of God and know that men were made in His image; let us obey the higher impulses and become more and more "in tune with the infinite."

The greatness of Mrs. Eddy rests not upon the fact that a million people gathered around her, but upon the real help she has given that people. It is truly a great work to show unhappy men that there is a good God and that He would have them happy and to make them understand and obey. Our lesser plans may be broken, but what matters that, when we understand that the divine plan is best and cannot be broken or changed? Let us be glad that this woman lived and made plainer the relationship between God and men.

[C. R. Munro in *Wiarton* (Ont.) *Canadian*.]

It is stated by a self-appointed critic that Christian Science contains much that is "neither true nor wholesome." Mrs. Eddy's teachings are based wholly upon the Scriptural declarations that God is Spirit, and God is All-in-all, and every statement in the Christian Science text-book is in full accord with these premises. Jesus said, "By their fruits ye shall know them." During the past forty years many thousands of persons have been healed of so-called incurable diseases, including many cases of organic disease, diagnosed by competent physicians as hopeless. Many others have been freed from the bondage of slavery to the worst forms of vice and sin, including drug and liquor habits of many years' standing. Homes have been happier, and men and women have been benefited physically and spiritually through the ministrations of this Science. These results are practical and convincing proof that Christian Science is one of the greatest blessings that have come to mankind since the days of our great Master.

[H. Coulson Fairchild in *Passaic* (N. J.) *News*.]

Archbishop Jenvey admits there is a wide difference between saying, "Thy sins be forgiven thee," and "Take up thy bed and walk." He remarks, "It is easy for God to say both, but it is hard for the ministry to say either." Jesus proved to the Pharisees that they might know that the Son of God hath power on earth to forgive sin. He said to the sick of the palsy, "Arise, take up thy bed, and go unto thine house." Christ Jesus instructed his followers, saying plainly, "The works that I do shall he do also; and greater works than these shall he do."

Christian Science claims the command of Jesus and the word of God to be just as effective today as it was in the time of Christ. We cannot conceive of any time limit being set upon the power of God to heal the sick. It is upon this basis that Christian Scientists claim the healing power is present today, and have proved this premise in the healing of thousands of so-called organic and functional diseases. It is not claimed that the healing power of Christian Science resides in or emanates from the practitioner. It is the action of Principle that heals.

All that Christian Science asks is to be judged by its fruits as a whole. There is plenty of evidence to show that Christian Science is doing a great deal of good in the world today, regardless of the false concepts which are sometimes entertained regarding this Science.

I pray that Love may guide my secret thoughts,
That though I speak no words, Truth yet shines clear.
Or, if they pass my lips, they may be fraught
With comfort, love, and peace to those who hear.
Thus shall I serve God well in differing ways,
My silence or my speech still yield Him praise!

CLARA A. COWLING.

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CHRISTIAN SCIENCE SENTINEL

EDITORIAL

"COME UNTO ME."

JESUS' saying, "Come unto me, all ye that labor and are heavy laden, and I will give you rest," has furnished the text for many a sermon, and its strong assurance that there is indeed a rest for the wearied ones whose daily burdens seem greater than they can bear, has brought comfort to thousands who had otherwise succumbed to discouragement and dismay in the face of what seemed to be both material and spiritual defeat. It will be noted, however, that like almost all of the other promises and exhortations of the Master, there is a condition prescribed, upon the fulfilment of which the reward to be enjoyed is dependent.

In this instance the condition, "Come unto me," is so simply stated that many would say it was not of great importance; that the words convey more of an invitation than they do of a condition; but this failure to sense the real import of Jesus' teaching in this saying is precisely where its value is minimized. If we understand these words to have any lesser meaning than that we are to give up all belief in materiality, then we have missed the full meaning of the lesson and the encouragement which it should convey to us. Mrs. Eddy has said, "Rest assured you can never lack God's outstretched arm so long as you are in His service" (Messages to The Mother Church, p. 37), and this assurance of the Father's loving care for His children, and the condition upon which we must be willing to receive it, is precisely what we find in Jesus' saying. "Come unto me" does not, however, mean that we shall have some ecstatic and emotional concept of the Saviour, but that we shall know and understand God, Spirit, as the Principle of all being, that we shall see Him as omnipotent, omniscient, and omnipresent; know that "he that keepeth Israel shall neither slumber nor sleep," that "the Lord's hand is not shortened, that it cannot save; neither his ear heavy, that it cannot hear."

There is another issue attaching to this condition that must not be lost sight of, namely, the action implied in the command "Come unto me," if the promised boon is to be received; not a passive acceptance, but a diligent seeking, a going after that which we so earnestly long for. The same sense of activity on the part of the recipient of the bounty is conveyed in the Master's precept: "Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you: for every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened." The note of assurance in this declaration rings true. There will be no failure on the part of the giver of "every good gift and every perfect gift;" the essential thing is that we shall do our part in the asking, seeking, or knocking.

The testimonies which are given in our churches on Wednesday evenings, and those which appear in the *Sentinel* and *Journal* each week and month, prove that the true understanding of God does give rest to those who diligently seek Him, and in this way the promise of the Master is being fulfilled in our midst, just as the reward which is to follow the observance of the other command, "Seek ye first the kingdom of God, and his righteousness," is bestowed upon, or in other words comes as a natural consequent to, those who place the seeking of the kingdom first and highest in their endeavors because it is the right thing to do,—that it is to such "all these things" are to be added, rather than to those who seek the kingdom because of the appertaining loaves and fishes.

The command which the disciples received to preach the gospel and to heal the sick pointed the way to the taking of the kingdom, not by violence, but by the righteousness of Christian service. Christian Science as discovered and taught by Mrs. Eddy means the salvation of humanity from all the mistaken beliefs of an anthropomorphic God, of mind in matter, soul in body. It posits God as Spirit and man as spiritual. When we have demonstrated the allness of God on this basis, we have "come unto" the Father and can claim that rest which He alone can give.

ARCHIBALD MCLELLAN.

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"The issues of pain or pleasure must come through mind, and like a watchman forsaking his post, we admit the intruding belief, forgetting that through divine help we can forbid this entrance." To this she adds, "Mind is the master of the corporeal senses, and can conquer sickness, sin, and death. Exercise this God-given authority"! This we can do if we remember at all times who it is that we should obey. Jesus said, "One is your Master, even Christ."

ANNIE M. KNOTT.

"THE MASTER OF THE HOUSE."

IT is simply astonishing to note the quickness with which the spiritual sense of the Scriptures comes to students of Christian Science. Here it should be said, however, that they never attempt to force upon others their changed views, though they are glad to share their discoveries along Scriptural lines with those who are seeking help in this way. There are many sayings of Christ Jesus which in the old thought were regarded as references to death, which in the light of Christian Science point unmistakably to the coming of a fuller sense of Life, with its high spiritual demands. Thus we find several passages in the gospels which tell of the coming of the Christ-idea to the individual consciousness, or to that of the race, as, for instance, in Mark xiii and Luke xiii, where "the master of the house" is mentioned; but at one time we were accustomed to think of these beautiful passages as gloomy warnings of the approach of death, even as we once thought of the prophet's call, "Prepare to meet thy God."

In Mark's gospel we have a comprehensive picture of the upheaval of mortal belief at the coming of Truth, and these words of Christ Jesus are wonderfully inspiring when understood in Christian Science: "Watch ye therefore: for ye know not when the master of the house cometh, at even, or at midnight, or at the cockcrowing, or in the morning: lest coming suddenly he find you sleeping." The one who is struggling with a belief in sickness or suffering of any kind certainly lacks the recognition of the divine rule in his mental abode, and he may be wondering why Truth tarries so long instead of coming at once to his rescue. The gathering shadows of evening may portend to him a long and dreary night, and even the dawn may be gray with forebodings, but to the one who keeps ever before him the command to watch and pray, the master of the house may come suddenly to "put down all [asserted] rule and all authority and power." Who would not keep awake to give loving and joyous welcome to the healing and saving Christ?

In Luke we have a reference to the master of the house which is somewhat different from the other, but it is no less cheering to the student of Christian Science. Here the divine idea is spoken of as within the house (or consciousness) and as the guardian of those who have a right to dwell therein, while he denies admittance to all intruders, which may mean beliefs of disease or of sin, or falsehoods masquerading as the ideas of Truth. Though these errors may knock persistently for entrance, Christ, Truth, as the master thought, bids them all depart and says, "I know you not." The all-important thing is for us to know our master and know what true service means. It will never do to parley with doubt and fear, which first question and then deny the authority of Truth and Love, even though to material sense the master of the house may seem to be far away, for to each faithful servant has been given his work and, what is more, he has been given "authority" to do it and to repel every invader with the master's own words, "I know you not."

Our revered Leader says (Science and Health, p. 392),

AMONG THE CHURCHES.

CINCINNATI, O.

Another link in the chain of Christian Science churches which have attracted attention by their simplicity and beauty, will be added tomorrow morning [April 23] when First Church of Christ, Scientist, holds initial services in its new edifice in Park avenue, near Francis lane, Walnut Hills. No special exercises will mark the opening of the structure. The only sign of the event will be the extra service at three o'clock in the afternoon, a duplication of the morning service.

The structure into which the Christian Science congregation moves from Rockdale avenue and Reading road, where it has worshiped for half a dozen years, is the first to be built in the vicinity of Cincinnati expressly for the denomination. The cost of the property has been about one hundred and fifteen thousand dollars, of which seventeen thousand dollars went into the lot.

Cincinnati Enquirer.

MALDEN, MASS.

In October, 1898, a few Christian Scientists began to hold services in Bailey's Hall, and on Nov. 25 organized as First Church of Christ, Scientist, of Malden, holding their first service Dec. 11, 1898, in U. V. U. Hall. About Feb. 1, Marcus Hall in the Browne Building was engaged, and in April, 1900, this church became the first occupant of Assembly Hall, Auditorium Building, which was engaged for the Sunday and Wednesday evening services. The church outgrew this hall, and moved to another in the same building in March, 1908, where it still holds services, with an attendance of between three and four hundred. In December, 1907, the church purchased as a site for an edifice the estate on the corner of Main and Spring streets, known as the Thomas Sargent estate, and has completed payment for the property.—*Daily News.*

EDITORIAL COMMENTS ON THE LIFE AND WORK OF MARY BAKER EDDY.

Following the world-wide publication of editorials and articles relative to the life and work of Mary Baker Eddy, and especially the excerpts from the editorials which appeared in the *Sentinel* from Dec. 17, 1910, to Feb. 18, 1911, requests came to the Publishing Society from all over the field that these articles might be preserved in a form that would be practicable for wide distribution, convenient for ready reference, and suitable for private and public libraries. The field will undoubtedly be gratified to learn, therefore, that a book (132 pages with index) containing the "Excerpts from Editorial Comments," also the special editorial tributes in our own publications, and the *Outlook* article by Frederick Dixon, is now on sale, published in two styles of binding.

Prices for paper covered edition: Single copy, prepaid, 15 cents; twelve copies to one address, $1.50; fifty copies, $5.75; one hundred copies, $10.00. Cloth binding: Single copy, 75 cents; by mail, 85 cents; six copies, prepaid, $4.00; twelve copies, prepaid, $7.50.

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THE LECTURES.

ZURICH, SWITZERLAND.

A lecture on Christian Science was delivered by Bicknell Young March 24 in Saal des Konservatoriums, about five hundred people being present. Mr. Young was introduced by Henry Siegler of Lucerne, who spoke as follows:—

We are assembled here this evening to listen to a discourse on Christian Science. It is forty years and more since Mrs. Eddy discovered this Science and brought it to the notice of the world. Those who have taken any interest in matters religious know of the enormous difficulties she had to conquer, owing to prejudice, ignorance, and hatred. Happily things have altered; this new-found, old religion has grown so wonderfully and rapidly all over the world that thinking people, this side of the Atlantic, have for fifteen years taken a great interest in the movement, and therefore an exposition on the subject, coming from an authorized and well-known speaker, may be welcomed by many and lay the foundation of future understanding for others.

It must be understood that Christian Scientists avoid proselyting, and that the main purpose of a lecture is to correct false opinions and statements, all of which can be done only by an authority. There are many people who believe, and I dare say they are right, that Mrs. Eddy's discovery and her courageous and unassailable defense of it has given the impulse to the increasing movement in religious matters for freedom from dogmas and fetters, in England, Germany, France, and even in this country; and it cannot be denied that she has worked to show to the world the way to perfect freedom.—*Correspondence.*

CARTHAGE, MO.

The High School Auditorium was well filled last night [March 27] for the lecture by Frank H. Leonard on the subject of "Christian Science." Attorney Allen McReynolds served as chairman of the evening and introduced the lecturer, saying in part,—

To you of the audience who come as I do with little knowledge of the subject, I would say this, that any religion which in fifty years can enlist under its banner more than a million souls, which can take credit for the healing of as many more, whose churches number more than a thousand and are to be found wherever God's sun shines, does not need any other justification for its existence. Anything which lightens the load which humanity has to carry, which softens the rigors of each day's duty, cures the ills of the flesh and sweetens each day's life, needs no praise from my lips and deserves only sympathy from yours. Of that religion many of us know but little. We have one with us, however, who comes from The Mother Church, who speaks with the voice of authority, and whose message, I am sure, is one of hope and cheer.—*Carthage Press.*

HOOPESTON, ILL.

A lecture on Christian Science was delivered by Bliss Knapp, at the church edifice, corner Third and Washington streets, last night [March 27]. He was introduced by A. B. Cooper, who said in part,—

Truth is the most attractive thing on the earth. Our great Teacher, Jesus the Christ, said, "Ye shall know the truth, and the truth shall make you free," proving his knowledge and demonstrating his teachings by walking on the water, feeding the multitude, healing the sick, raising the dead. He further said, "He that believeth on me, . . . greater works than these shall he do; because I go unto my Father."

[illegible] a lecture on Christian Science to a large audience at Liederkranz Hall on March 30. The speaker was introduced by O. P. Begole, who said in part,—

When Christian Science was brought to my attention, and before investigating and striving to understand, I was very much opposed to it because I misunderstood it. I venture to say that my position at that time, assumed by me without proper study and thought, is the position occupied by many others. It is to correct the error under which those who entertain wrong opinions of Christian Science may be laboring, that these lectures are given.

Humanity has had, and today has to a greater degree, a sincere desire for a practical, demonstrable, every-day religion. Christian Science fills these needs and fills them full to overflowing, for it is a religion based absolutely upon the teachings of Jesus. It supplies every need, it solves every problem. It is a possession worth striving for and winning. It removes the hunger for blessings by furnishing them, and teaches mankind its true relationship to God. I am sure we are all in heartiest sympathy with any work that will bring about the betterment of mankind, and this is the sole mission of Christian Science. It heals the sick, and brings to the suffering surcease of all wants and woes: it has come, in the words of Isaiah, "to give unto them beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness."

Correspondence.

GRANGEVILLE, IDAHO.

William D. McCrackan delivered a lecture on Christian Science March 30 to a large and appreciative audience. He was introduced by Attorney E. M. Griffith, whose remarks were in part as follows,—

The world has long since become weary and sick of imitations and shams. It is alike restive of pompous authority and a tinsel ecclesiasticism. It wants the truth, reality, as well as religion: but such a religion as will demonstrate the eternal Christ, Truth, and become a vital force in life to the extent that it will meet and cover every human need. Christian Science is not something new in the sense that it is a discovery of something that has never existed before, but it is the resurrection and reestablishment of early teachings or the Christ-idea as given to the world by Jesus over nineteen hundred years ago.

Christian Scientists contend that when Christ commanded his disciples to go forth and preach the gospel, heal the sick, etc., that it was not intended solely to demonstrate the divinity of his existence and power to heal, but to make it known to all mankind that they may do likewise; and the countless thousands who have been healed through Christian Science demonstrate the correctness of their position.

Correspondence.

NEW YORK, N. Y.

The large hall of the Masonic Temple at 1931 Washington avenue was crowded at 3:30 o'clock on Sunday afternoon [April 2], upon the occasion of an address on

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"Christian Science," by Prof. Hermann S. Hering. Eugene R. Cox, who, on behalf of the Christian Science society of the Bronx, welcomed all to the meeting, said:—

There are so many earnest inquiries as to what Christian Science really is, that it is the pleasure of this society, as well as of all Christian Science churches and societies throughout the world, to give a lecture by one who is competent to discuss the subject; and that it is very wide-spread and is extending throughout different fields of activity of the world is exemplified by the fact that a couple of weeks ago in Washington a United States senator from one of our western states was talking to the surgeon-general of the United States, and in their conversation declared himself a Christian Scientist.

After the talk was over, a gentleman sitting in the hotel lobby said to the senator: "I do not know who you are, but I heard what you said and I believe in medical freedom. I am a practising physician in New York city, and I want to say that Christian Science does more than any one gives it credit for, and we must recognize it. I have a brother physician who was unable to cure one of his family who was afterward cured by Christian Science. I know a minister who reads Science and Health and makes better sermons because of it."—*North Side News.*

CRIPPLE CREEK, COL.

William R. Rathvon lectured on Christian Science at the Lyric Theater, April 7, to a very good audience. He was introduced by Fred W. Crosby, who said:—

No force in modern times has done more to instil optimism in the minds of people and to make them happier and better than has Christian Science. If nothing more than this had been accomplished by Mrs. Eddy in giving to us this creed, we should be grateful indeed; but how much more should we be grateful to her when we learn that this is but a small part of the blessings which this one woman has been instrumental in giving to the world.

There is probably no subject more widely discussed today than is Christian Science, and unless one has made an especial study of this subject under the teachings of those who are qualified to teach it as Mrs. Eddy taught it, these discussions are apt to be widely at variance with the true concept of Christian Science. Although I am not a member of the Christian Science church, I have spent considerable time during the past year reading Christian Science literature, and many erroneous beliefs which I had, in common with other people not students of Christian Science, have been wholly disproven. It is for the purpose of giving to the people the true concept of Christian Science that Mrs. Eddy in her wisdom established a board of lectureship, composed of men and women educated under her teachings to spread this truth among the people. One of these is with us tonight.—*Correspondence.*

LECTURES TO BE DELIVERED.

Unless otherwise stated in the notice, it is assumed that the lecture will be given at 8 p.m.

Bethlehem, Pa.—Frank H. Leonard, Grand Opera House. Wyandotte street, South Bethlehem, 3 p.m., June 4.

Chicago, Ill. (Tenth Church).—Bliss Knapp, Rosalie Hall, 5704 Rosalie court, May 25 and 27.

Delavan, Ill.—Francis J. Fluno, M.D., Armory Hall, 3 p.m., June 4.

Ithaca, N. Y.—Prof. Hermann S. Hering, Unitarian Church, 3 p.m., June 4.

Mystic, Conn.—Clarence C. Eaton, Lyceum Theater, 3:30 p.m., June 4.

Rochester, N. Y.—Willis F. Gross, Lyceum Theater, 3 p.m., June 4.

Saginaw, Mich.—Bicknell Young, Masonic Temple, Washington and Johnson streets, 8:15 p.m, June 3.

TESTIMONIES OF HEALING.

[Translated from the German.]

In February, 1906, I was taken ill with severe inflammation of the throat and lungs, and had hardly recovered when three weeks later rheumatism set in. The physician told my wife that my condition was a very serious one, but though he was very kind and tried to relieve me, he was unable to do so, and I was suffering terribly day and night. Several years before this we had heard of Christian Science, but when my wife now asked me if I wished to try that mode of treatment, I replied that I would rather wait. Soon after, however, the action of the heart grew very weak, and the physician told my wife that stimulants were needed for the action of the heart. She then asked me again whether we should not rather try Christian Science. This time I said I would, and we applied to a Christian Scientist for treatment. That evening my wife lay down peacefully, and I too had a good night's rest, and was sound asleep during the forenoon of the following day. This was the first refreshing sleep in a long while, and I had longed for it. On the second day I was able to tell a relative who inquired as to my condition, that I felt better. On the fourth day the practitioner called, and the next day I got up in the forenoon. I improved so rapidly that at the end of eleven days I was able to drive to the practitioner's from our home in one of the suburbs of Berlin. After two months I made a trip into the mountains and joined others on some tours, even up to a mountain about five thousand feet high. Five weeks later I returned in order to resume my office work.

For this wonderful healing I thank God from the depths of my heart, and I also thank our revered Leader, Mrs. Eddy, for giving to us the truth which kept me from being separated from my wife and child. I read the *Herold* with a sense of gratitude and joy and attend the services and meetings, for which I am very grateful.

WILHELM ZINGLER, Berlin-Wilmersdorf, Germany.

I feel that the time has come for me to add my testimony, with the hope that it may help some other sufferer. I was taken ill, and my mother, who resides with me, feared the worst, as so many of our people had passed on with lung trouble: in fact, this thought had been held over me since childhood. We lived a long distance from a Christian Science practitioner, so I felt some fear on that account. I could not lie on either side, could not speak aloud, was unable to take any solid food, and to the material thought of those about me I was in a serious condition. I had, however, some of the household read to me from Science and Health, until my fear began to disappear. Then I managed to write to a practitioner, and after the letter reached her I began to feel easier. I soon got up and dressed myself and went to the table and had dinner with the family, eating the same as they did. That was over three years ago, and I have been well and happy ever since. I thank God daily for the many blessings that have come to me and mine through our dear Leader, and for the kindness which has always been shown to me.

MRS. R. H. SMALL, Kingsburg, Cal.

I wish to express my deep gratitude to God for all the blessings that have come to me through Christian Science,—the spiritual uplifting, joy, and happiness. When first I heard of it, I was in a state of despair; I had just realized that *materia medica* could do nothing for me: in fact, I seemed to be getting worse. I gave every method a good trial, as I believed then that medicine could heal me, and I had previously been through a hospital training.

For about three years I had been under doctors and specialists for heart trouble, sleeplessness, stomach and

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bowel disorders, and other ills. I had headaches which were very painful, and was told by an oculist these were caused by the condition of my eyes and that I should wear glasses continually. I could only walk very short distances, and often for days I had to keep in bed. A heart specialist put me into a nursing-home for treatment for seven weeks, but nothing seemed to help me, although I received the greatest kindness always from the medical profession.

When I was first told of Christian Science and what it could do, I knew it was going to help me, and I prayed that I might realize something of this great truth. I found a practitioner who was most kind, and after the first treatment I left off my glasses, walked miles without fatigue, and ate anything, though I had been doomed to the strictest diet till the end of my days. I felt so happy and well and experienced such peace in realizing God's allness! I have had perfect health ever since. I had been told never to ride my bicycle again, but now I think nothing of riding forty miles. I feel truly grateful to our Leader for all she has done in pointing out this great truth for us. I pray that I may show my gratitude to God for Christian Science, and to her, by trying each day to become a better Scientist, to be a purer channel for the truth which heals.

MISS MAY JOHNSON, Soham, Cambridgeshire, England.

I am indeed grateful for what Christian Science has done for me in the past two years. I was treated for one week, in August, 1909, by a Christian Science practitioner, and was completely healed of a severe pain in my left lung of three years' standing. I was never free from pain, and had been under the care of doctors for one year without any relief. I am also grateful for the spiritual quickening that has come to me through the study of "Science and Health with Key to the Scriptures" by our Leader.

MRS. WM. THOMPSON, Cumberland, Md.

I feel that I have not been doing right in withholding a public acknowledgment of what Christian Science has done for me and mine, although I cannot tell the half. The most of my life I have not been well. When a young girl my health gave way entirely; for fourteen years I was sick all the time, steadily growing worse, until I was taken to a hospital, there undergoing an operation. I was there for nine weeks, and for several years following I had fairly good health, but could not do heavy work. In the fall of 1905 I was taken sick again, suffering terribly from rheumatism and neuralgia; followed by extreme weakness and nervousness and with a very distressing heart weakness. I was in despair, for my physicians, two of the best in our country, who were very kind and did everything they could for me, said that if I could get my strength I might get well, but that I was too weak to expect this.

Those were indeed miserable, dark, despairing days. Although I had tried to live a Christian life, and had been a church-member since I was eight years old, I felt as though I had made a miserable failure of my life. A dear friend then brought me to Christian Science. I had always been afraid of being led into something wrong, and it did not sound as good to me as the old teaching. I hesitated a while, but was desperate, and having great confidence in my friend I accepted her help. In August, 1907, I took my last dose of medicine: the fifth day I put on my clothes, on the seventh I cleaned up my room, and have worked hard ever since. I do all kinds of housework and sewing, and have never been in bed a whole day at a time since then. I have had many things to overcome, but I have found that although some seem to yield slowly, I am glad even of this, for I had so much wrong thinking to do away with that I am glad of the clearing out of evil thoughts, and I want them all to go.

I am truly thankful to Mrs. Eddy for her brave, loving work in showing us what divine Love is and what it can do for us. My great desire is to be able to help others as I have been helped.

I wish to add that my mother and one sister depend entirely on Christian Science for help. Others of our family are interested, but still we have had a hard time in meeting the opposition of friends. My mother and I read the Lesson through every Sunday and study it through the week. We love to think that we are reading our Lessons about the time of the church services all over the country.

LUCY MIGHT, Wilkesville, Ohio.

[Translated from the German.]

In June, 1910, the occasion presented itself for me to prove the truth of our Leader's words on page 402 of Science and Health, that "Christian Science always is the most skilful surgeon." While driving home from church, a bolt connected with the shaft became loose, and the horses were startled so that the wagon was thrown with full force against a tree, and all the inmates were more or less injured. I sustained an injury over the right eye, so that the bone became visible, and my arm was badly hurt. Christian Science was resorted to at once, and in three weeks' time my arm had improved sufficiently for me to be able to do light housework and to attend church on the third Sunday. My daughter had arranged a bandage over my eye and put my arm in a sling. The bandage was removed on the following day, and the sling in three weeks' time. This was the more remarkable because I am in my sixty-eighth year. I have been completely restored, and that without any medical aid whatsoever. For this healing I am very grateful to God, and also to our beloved Leader, Mrs. Eddy.—SOPHIE BUSCH, Avoca, Neb.

I had been a member of an orthodox church and a faithful Bible student for ten years, seeking diligently for the full salvation our Master taught and demonstrated. During these years of "ups and downs," I managed to give up much of self and lean upon God—upon what I then supposed Him to be. As I looked more deeply into the doctrines taught, I began to see that there was something wrong in the views of the atonement, foreordination, etc., and when listening to our pastor's discourses on these subjects I used to say to myself that some time I should know the truth.

That time came, all unexpectedly and in a manner quite foreign to my anticipations. I was in the country, seeking hourly for a deeper religious experience, when it became very clear to me that I needed Christian Science. I did not know what that was or how obtained, but I had heard of a person who was said to be a Christian Scientist, so I wrote to her and asked what literature I needed. She sent me some pamphlets, also a *Sentinel* and a *Journal*, which I read and reread, and they were truly the most satisfying spiritual food I had ever had. In a few days I had a copy of Science and Health. I took it, unopened, in my hand, and there came to me a realization that there were in it things hard to accept, but I vowed then and there to receive its teachings, feeling assured that I would always study it, always love it. Then, with thought turned to God with all the yearning of a hungry soul, asking for divine guidance, I opened this book and began to read. As I read the spiritual uplift was wonderful, and I cannot describe the rapture I experienced as Truth touched the waiting thought and began to unfold to my benighted understanding; nor is this unfoldment of the new heaven and the new earth a thing of the past; it continues to grow brighter and brighter as I strive daily to put off the old and realize the new.

I have been reading less than three years and have had many beautiful demonstrations. I have been healed of liver and spinal troubles, loss of memory, and many other ailments, physical, mental, and moral, among which I might mention worry, despondency, and dark forebodings. I am

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thankful to our Leader, Mrs. Eddy, for her life of purity and labor of love, and to the faithful workers standing on the watch-towers of Zion, to whose vigilance and effective declarations of Truth I am greatly indebted.

MRS. EDITH MORRISON, Alma, Mich.

It is about nine years since I accepted Christian Science, and I am truly thankful to our heavenly Father for the wisdom and understanding contained in Science and Health. I am also deeply grateful to our dear Leader, Mrs. Eddy, who was found worthy to be a messenger of this truth that does heal all our diseases. I suffered for five years with heart trouble, also a malignant growth of the breast, headache, and rheumatism. I have been healed of all these ills, and Christian Science has been my refuge and my stay. My daily prayer is that I may so live as to be counted worthy of the name Christian Scientist.

MRS. ANGELINA DE FRIES, Ft. Worth, Tex.

It is with a grateful heart that I try to tell what Christian Science has done for me. In February, 1908, I became ill and consulted a physician, who informed me that I had a kidney disease and that I must submit to an operation. I went to a hospital in April and was operated upon, and after remaining there four weeks left in a greatly weakened condition. After I came home I gradually grew worse; and although I was treated by the leading physicians of the city, I did not seem to improve. I had two consultations of doctors, the last one in July, when they stated that my whole system was tubercular and that I had only a few days longer to live.

My parents were then advised to try Christian Science, although they knew nothing about it at that time. They called for a Christian Science practitioner, who came to the house one evening and gave me a treatment. As a result, sleep, which I had not known for many weeks, returned. I had many problems to meet, one of them being a stomach trouble, on account of which I was unable to retain nourishment of any kind, and was greatly wasted; but every mortal law was finally broken. My recovery was not rapid, as it took more than a year to restore fully my health, but I am glad that it was so, as I have thus gained a clearer understanding of the truth. I feel I have reason to be very grateful to God for the many blessings I have received in Christian Science, and I am thankful to our beloved Leader, Mrs. Eddy, for giving us this truth.

MISS BERNICE A. HOVEY, Pittsfield, Mass.

In the light of Christian Science the Bible is for me a wonderful treasure-house. I used to read it from a sense of duty and in the vain endeavor to find something satisfying and practical, but it seemed full of inexplicable contradictions. I now see why we are told to "search the Scriptures" and to seek until we find, and I thank God for the noble woman whose purity and spirituality enabled her to find again the treasure which Christ Jesus gave to the world so long ago and which seemed lost for a while. Christian Science has given me a satisfying and truly scientific explanation of our creator and of our relation to Him; it explains the seeming discords and mysteries of this life, and proves to me that a correct knowledge of God will overcome every difficulty.

In my own experience I have seen many problems solved through the application of the rules our dear Leader gives us in our text-book. I will tell of one of these experiences. My first baby, when but sixteen days old, died of what the doctors called an inherited disease; so when I was again to become a mother I was exceedingly anxious. I wrote to a practitioner in Buenos Aires, asking for treatment. She began at once, after which a painful ailment disappeared altogether, also all fear and worry, and I looked with happiness to the future. I went to Buenos Aires, and had a few present treatments; the birth was painless, and I experienced very little discomfort after it. My baby is a bright, healthy child, and she has never had any sort of medicine.

I owe a great debt of love and gratitude to Mrs. Eddy, our Leader. I am also grateful for the untiring patience with which I was helped along this road that leads to happiness and usefulness. It will be my endeavor so to think and act as to help the cause so dear to our Leader, the cause of Christ.—M. A. HUDSON, Rufino, Argentine Republic.

Words are inadequate to express the gratitude I feel toward God for giving to us through Mrs. Eddy an understanding whereby we may help to lift the burden of sin, sickness, and discord from our fellow-mortals, in the way Christ Jesus taught us. Many are the times that we can apply the divine Principle to our daily needs, and I wish to tell of one instance of the good that I have received through Christian Science. About two years ago I was stricken with what the doctor called erysipelas. My friends had gathered around me, looking for my death at any time, but one of them sent for a Christian Scientist, who came to my aid, and she sent for a practitioner to treat me. I was the only one in town who was interested in Christian Science, and the only one in my family, so there was much antagonism to meet; but I was healed, and am well today and can do any kind of work that belongs to a woman of my age, which is sixty-eight years. I give God through Christian Science the praise for the good I received.

MRS. JANE UMBARGER, Melvin, Ill.

I was the nurse in Mrs. Umbarger's case, and can scarcely find words to express the conditions, as they seemed to me. The patient's appearance was most alarming, the features being very badly swollen, and the swelling continued to spread until it had enveloped the whole body, passing down to the limbs. The disease, however, was met and overcome so quickly in Christian Science that it disappeared much faster than it had come. The first night the odor was so bad that it seemed I could not endure it, and there was a partial paralysis of the body which added greatly to the difficulty. I have often thought of how serious was the condition and how quickly it was overcome, for after my stay of only twelve days it was nearly all healed, and the patient was up and walking about.—MRS. M. Y. MCELWAIN.

[Translated from the German.]

The pleasant duty has devolved upon me of expressing publicly my gratitude for all the benefits which have come to me and mine through Christian Science. We have been in Science for the past three years, and it would take too much space to tell of all the instances in which it has brought us spiritual and physical help. I will therefore confine myself to a brief statement of our healing experience. My daughter was the first to experience help. She had been suffering for years with very severe headaches, but thanks be to God, they disappeared with three treatments in Christian Science and have never returned. Next came my wife, who for eight to ten years had been suffering with gout and rheumatism, and had had medical treatment for years without getting relief. Three years ago the pain grew so severe that she could not raise herself alone in bed, but with a few treatments in Christian Science she was free from all pain and she has never had a return of this trouble. My second daughter was so unfortunate as to fall, striking the back of her head on a hard floor, while taking gymnastic exercises, so that she became unconscious. As she complained of severe pain after regaining consciousness, I asked a Christian Scientist for help. With two treatments the pain left, and she was able to resume her occupation on the third day.

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In September, 1907, my third daughter was suddenly taken ill, and the physician for whom I had to send in order to comply with the law, pronounced it a case of fever. He thought it would be necessary to operate on the throat, but to this I would not consent. I did not give her any medicine, either, but committed her to the charge of a Christian Scientist, and in a week's time this illness was overcome. A few days later she was again taken ill, this time with rheumatism and severe pain in the knees and feet. The physician said we could not expect her to recover in less than three months; but with eight treatments in Christian Science she was free from pain. In three weeks' times she was completely healed of both troubles, and has been well and able to do all her work till this day. She was helped by absent treatment.

In April, 1907, I was taken with an illness which left me with severe pain in the chest and back. Although I stayed in bed, the condition grew steadily worse, and as the physician whom I again had to consult in order to get a certificate could not relieve me, I asked a Christian Scientist to help me, with the result that after the fifth treatment I was free from pain and able to sleep. I wish to say here that it always afforded me joy to go to see the Scientist, that I might hear more of the truth and of divine Love, and I would get into a quiet and joyful mood. I was always greeted with words of comfort and told not to be afraid, but to have faith in God. Through the explanations of the truth the sense of fear has also disappeared, and our hearts are filled with love and gratitude to God, and to our beloved Leader, who has given us Christian Science, which reveals God as omnipotence and Love and which shows us that man is created in His image and likeness.

G. BOLLE, Berlin, Germany.

I feel it is time that I expressed my gratitude for Christian Science. A little more than two years ago my dear husband passed most suddenly away. The shock at the time was very great; but the comforting, uplifting words of my daughter, of a kind practitioner, and other Scientists who came to see me, gave me such strength, hope, and inspiration that very soon I felt happy and well, being able to realize that death is no part of man's being and that life is continuous. The little understanding I have gained of this beautiful teaching has enabled me to overcome severe colds and bilious attacks to which I used to be subject. I feel very grateful to God, also to our dear Leader for her labor of love in bringing this truth to mankind.

FANNY A. BRICHTA, Edinburgh, Scotland.

What is it that inspires all these testimonies that appear in the Christian Science periodicals? Is it not the unerring Principle, divine Love, whose nature it is to pour out blessings? It is this which urges me to express my gratitude for the showers of blessings received through the Comforter, divine Science. I also feel deep gratitude toward Mrs. Eddy, who through her unselfed love has enabled us to understand Jesus' life and teachings. I was in utter despair over the problem of life, yet in a constant struggle for light. This resulted in a form of paralysis of my left arm and hand. Some faithful friends convinced me that I should abandon my plans and arrangements for an operation and try Christian Science. The healing was accomplished within six weeks. The rejoicing for this, and my gratitude, were at once noticeable in regeneration, and the joy was almost overwhelming. It seemed to land me on the top of the mountain, where I would fain make my abode. It however became necessary for me to descend very humbly into the valley, and I had to learn to take the steps patiently, one by one, and to retrace all those not taken rightly. While with the sudden effulgence of the dawning light of Truth there appeared a sense of freedom, now in the valley there came a sense of darkness, of utter unworthiness. Yet this latter state has proven to be the beginning of "the preparation of the heart" which Truth demands.—SOPHIE FERNOW, New York, N. Y.

[Translated from the German.]

I give this testimony from a heart filled with gratitude for the blessings which Christian Science has brought to me and mine. For twenty years my head caused me terrible suffering, and I consulted many physicians, but was not relieved. I also suffered from rheumatism and from a severe throat trouble on account of which the physicians said I should not smoke; but I was an inveterate smoker and could not leave off. I have been in Science for a year, and I was healed of all these troubles with a few treatments and within a short time. I no longer suffer from headaches or violent and acute pain, and do not smoke any more. My wife and our eleven-year-old daughter were completely healed through Christian Science treatment,—my wife of great nervousness and pain in the feet, and the child of a serious throat trouble.

For all these blessings, and for the help which we have experienced through Christian Science, I thank God with all my heart, and am deeply grateful to our beloved Leader, Mrs. Eddy.—PAUL BUCHWALD, Berlin, Germany.

I wish to add my testimony of thanks to God, out of a truly grateful heart, for what Christian Science has done and is daily doing for me. A little over two years ago I was very much of an invalid. I had a severe nervous trouble, and later an abdominal growth. This latter became so oppressive that it seemed necessary to have a surgical operation. I put the operation off as long as possible, fearing the result on account of other conditions.

Having always been of a religious nature, I *prayed* earnestly to God for healing, and at one time was anointed with oil, but found no permanent relief. At last I consented to the operation, but it was not a success, as the growth was said to be so attached to the organs that it could not be removed. My physician advised my trying to build up for a second operation, but the first had taxed me so severely that I felt I could not live through another. Very soon a second growth was discovered near my arm, which became inflamed and gave me considerable uneasiness. I was indeed in the depths of despair.

In this condition a Christian Science practitioner found me, and told me that I could soon be well. It seemed to me such a beautiful ray of hope, but how could I believe it? Nevertheless, I found myself holding to the thought of being well and happy. The first treatment relieved me of pain, and I was gently and patiently led into the truth, my erroneous views of God and man changed, and I was given a perfect Principle to depend upon. As my thoughts were turned from things material to things spiritual, I found myself growing stronger day by day. My healing was slow, but built on a firm foundation. I have gradually grown away from thoughts of sickness to thoughts of health, until from being only able to get about a little each day, and that with great pain, I am able to work all day, and do what my hands find to do.

Christian Science is truly a wonderful revelation of man's relation to his Maker, its truth proven many years ago by Jesus and given back to us in this age through Mrs. Eddy's book, "Science and Health with Key to the Scriptures." I pray God that I may prove my gratitude to Him, and to His messenger, by daily learning to know the truth for myself, and in some small way be of use to others.

MARGARET E. CHRISTIE, Roxbury, Mass.

During the winter of 1899 a lady gave my sister several copies of the *Journal*. She had curvature of the spine, and the lady hoped Christian Science would help her, as nothing else had brought her any hope of being better. It

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was the first time I had heard of Christian Science, and I was very much interested in it, so the lady lent me a copy of Science and Health. I found it to be pure and good teaching, regenerating and uplifting. I felt at once that it was the truth, and I was determined to look more into it. I did so, and became more and more convinced that I was seeking aright. Before I had studied the book a month I was healed of three ills, the fear of death, of poverty, and of disease. I had for many years been nursing in *materia medica,* and felt that the suffering which I saw would some day be mine. The following spring I joined First Church of Christ, Scientist, in London. I gave up the nursing under *materia medica* and for five years nursed cases for Christian Science practitioners who were giving treatment to patients, and many were the opportunities I had of proving the power of Truth as taught in Science and Health. I cannot express how thankful I used to be to see patients lifted out of sin, sorrow, and suffering!

My sister went to a spinal hospital in London, and they applied the X-rays and said there was both curvature and caries of the spine. She was, however, healed in Christian Science, and is now quite well and strong. That Christian Science is the religion taught by Christ Jesus I have not a shadow of doubt. It is in grateful acknowledgment of Truth that I write this testimony.

MISS MINNIE LADE, Tunbridge Wells, England.

I am glad to testify to my healing through Christian Science as taught in the Bible and in Science and Health, and these books are a constant comfort to me. I was healed almost instantly of pain caused by a badly injured ankle. Through treatment given by the same practitioner, my husband was also relieved at once of a serious condition of the bowels and of a sore limb of long standing. We thank God for these blessings, and also our beloved Leader, Mrs. Eddy, who through God has brought this healing power of Truth to suffering humanity.

MRS. MARTHA GIBSON, Chenoa, Ill.

Three years ago I was healed of a supposed enlargement of the heart through Christian Science. I am very grateful for this healing, as the disease was said to be inherited and the doctor had stated that I would probably have to take medicine for it the rest of my life. Now I am free from its torture, and my hope is that this testimony may lead some sufferer to try Christian Science, as I did.

MRS. A. N. TAYLOR, Dungeness, Wash.

I was healed through Christian Science of a severe attack of quinsy in October, 1908.

JUSTINE ENGLE, Dungeness, Wash.

[Written for the *Sentinel.*]

COMFORT.

BELLE A. MUNDY.

O FLEDGLING, on a cold world thrust,
Fly thou to God, since fly thou must!
For He shall cover thee with His wings,
And 'neath His feathers thou shalt trust.

O orphaned one, thy God is just!
Shed thou glad tears, if weep thou must!
His angels over thee have charge,
And 'neath His feathers thou shalt trust.

O widowed one, rise from the dust!
Love is thy mate, rejoice thou must!
For Truth shall be thy sure defense,
And 'neath His feathers thou shalt trust.

FROM OUR EXCHANGES.

[*Universalist Leader.*]

When the Christian world returns to reality in its theology, it will find that our spiritual liberty is guaranteed in the consciousness of its Prophet. It is only as we find him that we understand what he taught. His life is the true commentary on his words. The gospel is not an abstract formula. It is a living experience. It is incarnate truth. It is personality saturated with a consciousness of divine things. In him we live and move and have our being as Christians. When we say in the light of what he was that we will obey him and have no other Master, we have swept into the waste-basket of theology everything which sensible men desire to get rid of in their demand for spiritual liberty. The culture and the cosmopolitanism of the Christian world must humble themselves enough to understand that it is Christ's spirit that gives life to all his thoughts. It is the sweet fragrance of his character, the tender glow of his human sympathy, the divine pathos of his yearning love, the splendid joy of his great consecration, the perfect peace of his fellowship with God, which are the spiritual dynamic and propelling energy of his gospel. In him the life is the truth and the truth is life.

[*Standard.*]

There seems to be some ground for believing that in the much desired and altogether worthy effort made in recent years toward unification and better cooperation of the religious forces in the church, the church has suffered somewhat from an overplus of zeal to secure big things. This has been the characteristic of all denominational activities as well as the activities of all denominations. We are, unquestionably, in the current of a peculiar religious trend. Religion, like society, is affected by certain moods which set the fashion of the day. The church has always believed in the efficacy of organized life, but it has seldom given so much attention to getting its organization linked up to practical service as in the past few years. More recently its chief aim has been toward the coordination of its forces and a more harmonious adjustment of interdenominational relations. All of these things are highly desirable, but in their working out we seem to have allowed our organizing abilities to run largely into conventionalizing activities.

[*Continent.*]

Two lines from a letter written by a woman long out of reach of church association, who on a visit attended a church, tell a striking story: "Heard a semireligious address on Paul at Athens—mostly Athens—from the pulpit. Came home along the beach, and enjoyed the sermon preached by the surf."

Matter worth pondering there. Oh, no, not in the sermon, but in the comment. A woman with a hungry heart, after years of yearning for a crumb of the bread of life, finds herself in the great congregation on the Sabbath day, and lifts an eager face to catch the words that shall tell her of the life, love, and joy still gliding through God's holy city and watering His divine abode. She hears—what? That "the healing of the seamless dress is by our beds of pain"? No. That if "we touch him in life's throng and press" we shall be whole again? No. She hears that Paul was once at Athens—"mostly Athens." And the hungry heart cries out, "I sought bread and I have found a stone."

[*Outlook.*]

Forget your faults and failures. Or remember them only to learn the lesson they have to teach, the frailty or folly or wickedness of spirit which they should disclose to you—the vanity that weakens, the pride that hardens, the greed that corrupts. Let your past be not a ball and chain tied to your ankle to keep you back, but a journal to tell

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you what road you have traveled. Then, looking back only long enough to see where you are and what your course should be, forget the things that are behind and press forward.

[Rev. R. J. Campbell, M.A., in *Christian Commonwealth.*]

The Christ who came to the impotent man as he lay by the pool of Bethesda is coming still to the sinful, weary world, but not in a form external to your own. You need no ecclesiastical system to put you in touch with him, no waters of blessing you are too weak to reach unaided. "For as the Father hath life in himself; so hath he given to the Son to have life in himself." You need not go far to find the Son, no farther than your own spirit, for there is he. The Christ is that in you which bids you seek him, though the world may fail to see him.

[*Christian Work and Evangelist.*]

All our worship, our church-going, our sermons, our hymns, our religious literature, are based upon the assumption that the kingdom of heaven in the soul is the one great possession, the "pearl of great price." Outwardly organized Christianity is a testimony to this effect. And then we have this exceeding strange paradox presented to us, that the great mass of Christians, while confessing that the kingdom of heaven is the great possession, do not seek it with half the enthusiasm they seek the things of the world.

[E. J. Blekkink, D.D., in *Christian Work and Evangelist.*]

The sovereign remedy for the cure of religious doubt is the performance of known duty. Experience shatters unbelief. A touch of Christ so opens the spiritual eyes of a man that he knows that, whereas once he was blind, now he sees. The best advice that can be given the doubter is that of Philip to Nathanael when, in reply to questioning unbelief, "Can any good thing come out of Nazareth?" he said, "Come and see."

[Rev. Edward Niles in *Christian Intelligencer.*]

Sadly prevalent is the notion that to commune with Christ we must be in church, on our knees, reading the Bible or other pious book. This distorted perversion of truth prevents many from taking out their naturalization papers in the kingdom of God, encourages the blasphemy that the commands of Christ are only practicable for women, children, and gentlemen of leisure.

[*British Congregationalist.*]

Equally on every Christian rests a responsibility of judgment that cannot be abdicated. Intellectually we have to value the facts of our faith, and make it our own, a living conviction which makes the gospel for each one of us our gospel, a distinct and inalienable possession. Morally, we have to value the facts of life, and make our character and conduct intimate, convinced things with the stamp of personal decision upon them.

[*Zion's Herald.*]

The apostle James was not by any means a well-balanced and comprehensive theologian, but his chief credit lies in the fact that he was tremendously right and earnest in insisting that "faith without works is dead." That type of preaching is especially needed in these days of conventional and (so largely) fruitless Christianity.

[*Universalist Leader.*]

Our prosperous churches are those which are expressing themselves in service to and through others. Some are helping in the uplift of their own communities, others are helping to uplift other communities, but those which have any hope of increase of life must have some purpose outside of themselves.

SPECIAL ANNOUNCEMENTS.

FROM THE PUBLISHER OF MRS. EDDY'S WORKS.

THE CHRISTIAN SCIENCE TEXT-BOOK, "SCIENCE AND HEALTH WITH KEY TO THE SCRIPTURES."

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

The new volume, "Poems by Mary Baker Eddy," is now on sale. Specially bound; 79 pages.

In accordance with instructions given by Mrs. Eddy to her publisher on Sept. 13, 1910, an edition of "Rudimental Divine Science," printed in the New York point system of type for the blind, has been prepared and is now on sale. Price, prepaid, single copy 50 cents; six or more copies to one address, 40 cents each.

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

FROM THE EDITOR.

All manuscripts submitted for publication in the *Sentinel, Journal,* and *Herold,* whether articles, poems, or testimonies, and all correspondence relating thereto, should be addressed to the EDITOR, and not to individuals.

FROM THE SOCIETY.

The following reprints are published in Swedish: "Hvad Ar Bön?" "Lagens Välde," "Det Ondas Natur," "Helvete och Himmel," "Människans Gemenskap Med Gud," "Verklighet," "Det Ar En Ström," "Förklaring Af Kristligt Helande," "Den Yppersta Egenskapen I Christian Science," "Underverken," "Det Ondas Ofvervinnande," "Var Väktare," "Riklig Tillgang," "Kristendom Och Vetenskap." Ten copies to one address, prepaid, 10 cents; one hundred copies to one address, 75 cents; five hundred copies to one address, $3.00; one thousand copies to one address, $5.00.

Two of our Leader's poems, "Shepherd, show me how to go," and "Love," set to music by Frederic W. Root, are now on sale by the Society. For description and price see advertisement on inside back cover page of *Sentinel.*

A new photogravure reproduction of The Mother Church edifices and the Publishing House, with the new parkway in the foreground, has just been made, and is now on sale. The size of the new picture, nine by fourteen inches inside of mat, which is about half that of the larger one, specially adapts it to framing for the home. Price, single copy $1.00, six copies $5.00, twelve copies $9.50.

FROM THE CLERK OF THE MOTHER CHURCH.

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The Christian Science Journal

Published Monthly.

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This monthly magazine is the official organ of The First Church of Christ, Scientist, in Boston, Mass. In addition to articles, lectures, and testimonies not published elsewhere, it contains a complete list of Christian Science practitioners, and a directory of Christian Science Churches, Societies, and Reading Rooms.

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CHRISTIAN SCIENCE SENTINEL

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

Vol. XIII. No. 40.

BOSTON, JUNE 3, 1911

CONTENTS OF THIS NUMBER

ITEMS OF INTEREST. Brief Mention of Important Events. 782
DISCOURAGEMENT OVERCOME. M. G. Kaiser, M.S. 783
SUNDAY SCHOOL WORK. Frances Mack Mann. 783
SPEAK THE TRUTH. . . Col. W. E. Fell. 784
BALANCING THE ACCOUNT. Charlotte Paulsen. 785
ILLUMINATION. . . . John Ashcroft. 785
TO SING AND TO PRAISE. Charles A. Griffith. 786
LOOKING FOR GOOD. . . Aurel Beach. 786
SELECTED ARTICLES. 787
EDITORIAL.
A Memorial to Mrs. Eddy. 790
The Study of the Lesson-Sermon. 790
The Golden Rule. 790
The Sin of Unwisdom. 791
AMONG THE CHURCHES.
Providence, R. I. 791
Key West, Fla. 791
THE LECTURES.
Deadwood, S. D. 792
Denver, Col. 792
Evanston, Ill. 792
Norwich, Conn. 792
Bangor, Me. 792
Herkimer, N. Y. 793
TESTIMONIES OF HEALING. 793
FROM OUR EXCHANGES. 797



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



A NOBLE TYPE OF GOOD HEROIC WOMANHOOD

THE CHRISTIAN SCIENCE PUBLISHING SOCIETY
FALMOUTH AND ST PAUL STREETS — BOSTON MASS USA

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ITEMS OF INTEREST.

National.

At Lake Mohonk, N. Y., scholars, diplomatists, business men, and labor representatives met last week for the seventeenth annual conference on international arbitration inaugurated by Albert K. Smiley in 1895. The hundreds of guests who have accepted Mr. Smiley's hospitality meet this time under conditions which promise great things for the peace movement throughout the world. A comparison of the programs of 1895 and 1911 shows clearly that the arbitration movement has now enlisted the services of many who once felt disinclined to take the cause seriously. As education has advanced, as business has expanded at home and abroad, as American industrialism has risen to a height not dreamed of some years ago, financiers and workingmen realize more and more that wars must be made to cease if prosperity is to continue.

The new public library building, the cornerstone of which was laid nine years ago, was dedicated in New York May 23. The building is said to be without an equal in the world among those dedicated to the convenience and instruction of the public, for size and cost. It holds shelf room for 3,500,000 volumes: it has floor space of 375,000 feet, as against 326,000 feet in the Congressional Library at Washington, and it has cost for erection more than ten million dollars, a figure which, when all details have been attended to, may rise to twelve million dollars. The land on which it stands—fronting two blocks on Fifth Avenue, between Fortieth and Forty-second streets—was last valued at twenty million dollars.

The Wisconsin Legislature has passed a law having for its purpose the abolition of "log-rolling," or vote swapping, in the enactment of state laws. The law provides that any member who agrees to support the bill of another member on condition of receiving help for his own bill, will be guilty of a felony and subject to imprisonment or fine. A penalty is also provided for a member of the Legislature who agrees to support or oppose a bill on condition that the Governor approve or veto any particular measure, or that the Governor shall appoint or remove any person from public office.

The German government has been made aware by the United States that the same general arbitration proposition submitted to Great Britain and France is open to Germany if that country is interested. The tentative draft now in the hands of Great Britain and France constitutes a basis upon which this country is prepared to enter into negotiations with any power desiring to do so. There have been informal discussions between the United States and Japan on the new arbitration proposition, but Japan has not yet definitely made known her intentions in the matter.

The advance guard of a Yale expedition that expects to find the ruins of Vilcabanca, the last stronghold of the Incas of Peru, sailed for Colon last week. The other members of the party, which includes several Yale professors, will leave next week. The expedition will start from Cusco, terminus of the railroad in Peru, and spend five months in the mountains. About three hundred miles of untrodden territory will be explored.

The Massachusetts Institute of Technology has selected a site for a summer engineering camp on the east shore of Gardner lake, Me., near Machias, containing more than a square mile of land. It is the intention of the faculty of the institute to replace a portion of the surveying work, a large part of the out of door practice, that is now pursued in Boston only under disadvantages, by courses at the summer camp.

The interesting thing about the government's suit to dissolve the so-called lumber trust is that the persons charged with maintaining a trust are not the men "higher up," but men close to the people. In other words, if the government's contention is correct, it is not the owners of standing timber, the mill men, or the wholesalers that are offending against the Sherman antitrust law, but the retail dealers.

A resolution declaring that all the personal defendants in the Standard Oil case are subject to criminal prosecution under the decision of the supreme court of the United States has been adopted in the United States Senate. It instructs the attorney-general to report whether criminal proceedings "have been or will be started against them."

A concurrent resolution of the Senate and House of Hawaii, asking Congress to pass an enabling act for the constitutional convention and to admit the territory to statehood, was laid before the House of Representatives last week by Speaker Clark.

A sweeping and immediate investigation of the renewed charges that Senator Lorimer of Illinois is not entitled to his seat is provided for in two resolutions introduced by Senators Dillingham and La Follette.

Postmaster-General Hitchcock is so well pleased with the eagerness of communities to have postal savings banks opened at the local postoffices, that he has decided to raise the number of weekly openings from fifty to one hundred.

The battleship Idaho last week proceeded up the Mississippi river as far as Vicksburg. The five-hundred-mile river trip will end when she steams into the waters of the Gulf of Mexico, on June 6 or 7, *en route* to Pensacola.

If Congress does not order otherwise, all that remains of the battleship Maine after it has been raised from Havana harbor and stripped of parts of value, will be towed out to sea and sunk in deep water.

The topographic survey for levee work along the Brazos, Little, and Trinity rivers, Texas, contemplates the reclamation of one hundred and sixty-seven thousand acres of land.

The fifteen hundred thousand-dollar concrete and steel causeway to connect Galveston with the mainland is expected to be completed on contract time in October.

Since June 1, 1910, nearly twenty-two million dollars has been given or announced to be given to seven of the largest educational institutions of the country.

Only one fourth of the great task of excavation at the Panama canal remains to be done.

International.

Provisional figures returned by the census officers give the population of England and Wales this year as 36,075,269, compared with 32,527,843 in 1901. While most of the cities and counties show an increase, there are many cases, particularly in Wales, where there has been a decrease. Greater London's population has increased to 7,252,963 from 6,581,402 in 1901. This increase is entirely in what is known as the outer ring, showing that the people are moving from the more crowded centers. In fact many of the old metropolitan boroughs and the city of London proper have lost their population to the suburbs. The county of London, including the city of London and the boroughs immediately about it, shows a decrease.

"We believe that the day will come of an alliance of all lands springing from England's loins, insuring the peace of the world forever," declared Sir Wilfrid Laurier, Canadian premier, at the dinner of the Pilgrims Society in honor of the prime ministers of Greater Britain, who are assembled at London for the imperial conference. The premier aroused enthusiasm when he declared that Canada and the United States proposed to continue to show to the world two nations with the longest boundary extending from ocean to ocean, living in peace and mutual respect, without a fortress, a soldier, or a gun on either side of that boundary.

The Russian Douma has authorized the expenditure of one hundred and fifty million dollars for a reorganization of the fleet. The program includes four dreadnoughts and six submarines for the Black sea and four dreadnoughts for the Baltic, in addition to four battleships which will be launched in July. A small island at the mouth of the river Neva is to be transferred to the admiralty for a new dock yard.

On May 25 President Diaz of Mexico, after serving continuously for thirty years as President, offered his resignation in the Chamber of Deputies. His years of service have been marked by a wonderful commercial development of Mexico, the establishment of a stable government and of national credit at home and abroad.

By a big majority the Mexican Chamber of Deputies passed the bill providing amnesty to political prisoners. It became effective immediately.

Industrial and Commercial.

The feature of the opening session of the American Cotton Manufacturers Association at Richmond, Va., was a prolonged debate between President Marsh of the New York Cotton Exchange and Chairman Parker of the committee on relations with cotton exchanges. Mr. Parker's assertion that the New York Cotton Exchange caters to speculators rather than to the needs of legitimate business, and that the prices of cotton have been manipulated by members of the exchange, to the great detriment of both spinners and producers, was cheered to the echo by the convention.

Competition in the steel trade is on in earnest. The Carnegie Steel Company announces that it has met the cut made by the Republic Iron & Steel Company on steel bars and is accepting orders at $1.25 a hundred pounds, Pittsburg, a reduction of three dollars a ton. All of the other independent companies are expected to take similar action.

A remarkable record has been made this past winter by the revenue cutter Acushnet, whose range of action has been from Great Point, Nantucket, to Watch Hill, and which is credited with having saved seven vessels, seventy-one persons, and property valued at $328,900.

A bill for a state appropriation of nine million dollars for developing Boston harbor has been submitted to the Massachusetts committee on metropolitan affairs.

It is estimated that more than four thousand cars will be required to market this year's two million-dollar peach crop.

Cotton men of New Orleans are said to be planning to spend several million dollars on a gigantic warehouse project.

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CHRISTIAN SCIENCE SENTINEL

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

DISCOURAGEMENT OVERCOME.

M. G. KAINS, M.S.

Is any mental state more universally accepted by mortals as genuine than discouragement? Is there any human being who has not experienced it? Has any one ever benefited directly or indirectly by yielding to it? and what is discouragement, after all, that any one should yield to it if it is, as its derivation declares, lack of courage?

This negative condition of mind has gained such a hold that humanity never thinks of its opposite, positive state as couragement; at least the English language has no such word, if the Standard dictionary be taken as authority. Nevertheless, this word, if its coinage may be allowed, expresses a positive, more active, desirable state of mind than the legitimate word encouragement. Discouragement and encouragement too often imply the influence of outside forces, the one of depression, the other of elation; couragement on the other hand would imply standing and holding one's own ground through strength from within. Discouragement and encouragement suggest the influence of foes and friends respectively, an influence usually transitory and ephemeral; couragement suggests that condition of mind characterized by Paul's expression, "I can do all things through Christ which strengtheneth me."

If there is one thing more than another for which beneficiaries of Christian Science have to be thankful, it is the attitude of mind that this purposely coined word, couragement, defines. Whether it be the hopeless invalid, the disheartened business man, the physical wreck, or the hardened wretch, Christian Science reverses, eliminates the *dis* and gives the sufferer courage to take the necessary steps toward improvement. What is courage but implicit faith? What can faith not do when moved by love?

When one grasps the significance of the statements, God is Love, and "Love never faileth," he needs only the opportunity to prove them true. Opportunities flood us, however seldom we seize them. It is easy enough and perhaps natural enough to consider as proofs what we may perchance designate as benefits to ourselves; but it is not so easy to recognize those even more remarkable opportunities to prove that God never fails because He is Love, when apparent limitations, deprivations, and seeming losses characterize our self-steered human courses. If our vessel becomes entangled in a snag or grounded on a sand-bar, do we sit down with folded hands to bemoan our fate, or do we consult our chart and work ourselves clear and then steer more carefully? And when we strike a mental snag, what then? Does not this afford us an opportunity to prove that God is working in us "both to will and to do of his good pleasure," if only we will trust and dare? Perhaps the main difficulty is that we fail to perceive the fault as our own. We fail to see that we are loaded up with discouragement due solely to the acceptance of wrong thinking, originating apparently with others, but usually with ourselves through some mistake or series of mistakes. We lend power to discouragement, and thus bind ourselves with mental chains, forgetting that to whom we yield ourselves servants to obey, his servants we are; forgetting, too, the promise to those who obey God's law, namely, "Ye have your fruit unto holiness, and the end everlasting life."

What is to be done? The first thing is to eliminate one by one the fears that crowd one another for standing-room in the human mind. The next is mentally to establish the real basis of existence, regardless of the testimony thrust upon us by our physical senses. The third is to recognize and realize one's own rights, not as a citizen of the world, but as a citizen of heaven here and now. And lastly it is essential that we hold our ground in spite of the recurrence of false testimony. It is essential for us to know that "there is no power apart from God. Omnipotence has all-power, and to acknowledge any other power is to dishonor God" (Science and Health, p. 228). Mere assent to this statement counts for little. We must prove our faith by our works. With every little item of proof our faith will grow, and with each strengthening of faith our proofs will increase. At all stages of our progress we should fill our minds with rejoicing and gratitude. First we should be grateful for the blessings we already have, and count as the greatest the fact that instead of having to face our difficulties unarmed we have learned how to use the "whole armor of God" through that complete manual of arms, the Christian Science text-book, for which we are inestimably indebted to our Leader, Mrs. Eddy.

SUNDAY SCHOOL WORK.

FRANCES MACK MANN.

It is a sacred privilege to be appointed as a teacher in a Christian Science Sunday school, for the right education of our children in Science is an important factor toward the final establishment on earth of the truth revealed to us through our Leader. It becomes necessary, therefore, for the teacher to have an intelligent preparation in both the letter and the spirit before he can be used to the best advantage for this work. In the *Sentinel* of Nov. 19, 1904, Mrs. Eddy writes: "It is a joy to know that they who are faithful over foundational trusts such as the Christian education of the dear children,—reap the reward of rightness, rise in the scale of being, and realize at last their Master's promise, 'And they shall all be taught of God.'"

Though the teacher does not wait for class time to bring forth a special inspiration for the day, but carefully does his work each day of the week, parents should understand that the Sunday school in no manner supplants the home training. If the parents are in name Christian Scientists, but do not themselves live up to its rules, their child may not be as ready to listen to the truth as would one from a home where Science was unknown. Long ago Solomon said, "Train up a child in the way he should go: and when he is old, he will not depart from it." There is then a sure, all-inclusive, unchangeable way to teach the child, which he will never forsake, and it is our duty to search out this way. When Thomas asked Jesus, "How can we know the way?" Jesus answered, "I am the way, the truth, and the life: no man cometh unto the Father, but by me," and in

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Science and Health we read, "Jesus was 'the way;' that is, he marked the way for all men" (p. 46). Clearly, then, what Jesus taught respecting the truth underlying our manner of living is the "way" we should teach our children.

The substance of this teaching is stated in the Manual; namely, the Ten Commandments, the Lord's Prayer, and its spiritual interpretation as given in the Christian Science text-book, the sermon on the mount, and questions and answers from the *Quarterly* Lesson. These directions are explicit, and do not include anything foreign to the Principle and rule of Christian Science. Our time is limited in the Sunday school, and not one moment can be spared from systematic work if our pupils are to gain a clear concept of the truth of being which is to become the operative law for their life-work.

No teacher can expect more of his pupils than he is willing to practise. If there is inattention, the teacher may not be doing his work scientifically, and there should be more careful preparation of the lesson and the heart. Confusion of any kind is not scientific and produces discord instead of harmony in the children's thoughts. If Christian Science emphasizes anything, it is order, promptness, and propriety at all times. In "Unity of Good" (p. 6), Mrs. Eddy has said: "No wise mother, though a graduate of Wellesley College, will talk to her babe about the problems of Euclid." Also in the Scriptures it is recorded that on the day of resurrection Jesus drew near to two of his disciples as they walked to Emmaus, and went with them. In like manner we find it essential to draw near to the children, that is, to teach them in a manner that is adapted to their needs and present apprehension. The child thought is interested when the subject is linked to his everyday life. He may thus be taught how he can apply "the word" even in his play, by kindness to his playmates and thoughtfulness for others, by obedience to his parents, and by attention to his studies. In Proverbs we read, "Even a child is known by his doings," and inasmuch as Science is the Christ-love lived, there have been many instances where a child's words and doings have brought others to Christian Science.

Mrs. Eddy's writings constantly refer to the Bible for illustration and emphasis. It is instructive to learn how Jesus, in the synagogues and by the seaside, for several months after he commenced his public ministry, imparted the word to his hearers, only to find it received with scorn, unbelief, and hardness of heart. Later he began to preach in parables,—similitudes taken from natural things to instruct in things spiritual. In like manner the eastern sages, the learned men, and the prophets, had made use of the parable to make a stronger impression on the people. Thus Nathan reproved David under the parable of a rich man that had taken away and killed the lamb of a poor man. Bible stories, as they appear in the Lesson-Sermon, help to illustrate spiritual truth, even as the parables were used by the Master. Thus the children will gain the spiritual significance of the Scriptures.

The disciples were astonished when the Master changed his manner of teaching, for we read: "And the disciples came and said unto him, Why speakest thou unto them in parables?" Jesus explained to them that he had chosen this form of teaching because the people were spiritually blind and deaf. "Therefore speak I to them in parables: because they seeing see not; and hearing they hear not, neither do they understand." Indeed, if the disciples had themselves understood the spiritual meaning of the first parable, that of the sower, they would have known why he was forced to teach in this manner. But the question was just what the Master wanted, for this method of teaching brought forth questions. All children, whether little or big, when interested in the subject which is being taught, are likely to ask questions, and this shows that they have commenced to grasp the meaning of our words. In Christian Science the seeker after Truth is thus revealed. Sincere questions betray an absence of pride and self-righteousness, a desire to follow, not to lead. The children ask, and will not rest until the teacher explains understandingly the truth, and by these questions the teacher finds out how far the pupil has come in his understanding of Science.

By following carefully the directions given in our Manual the true concept of God and of our relationship to Him may be conveyed to the children and become a shaping factor of their thought. The child should be taught to know that as God's child he is pure, perfect, immortal. This knowledge of God uncovers to thought what he must overcome of mortal and material tendencies, and the understanding of Science gives him spiritual strength to accomplish this work. Realizing this perfect concept, he can see all men aright and God's spiritual universe as here and now.

SPEAK THE TRUTH.

COL. W. E. FELL.

BEFORE the writer of this article espoused Christian Science he consoled himself with the comforting reflection that whatever kind of a sinner he might be in other respects, he was at least a man of honor and truthful withal. Today he has a vivid recollection of the rude awakening he experienced on beginning the study of Christian Science, to find that he had been neither the one nor the other. Christian Science most effectually awakens mortal man from the mesmeric belief in an honesty which he does not possess, for day by day it is teaching its students to "speak every man truth with his neighbor."

At the time when the writer first heard of Christian Science, he was conversing with a lady whose position took her much into society. This person declared that it was impossible, as society is at present constituted, to go through a whole day without giving utterance to "white lies" as she called them, in self-defense. A Christian Scientist well knows that the utterance of error is no defense against error, but merely places us in the hands of the enemy. To pile Pelion upon Ossa is not the way to remove mountains. Only by living, acting, and speaking the truth can we enter the house of defense and be saved from error.

To depart from accurate statement is to draw the veil between ourselves and the healing Christ. The Saviour of mankind, according to his own declaration, is "the truth," and our Leader tells us that Truth is reflected "in truthfulness" (Science and Health, p. 516). All prevarication is the result of cowardice, and is only overcome through the understanding that we have nothing to fear so long as we adhere strictly to the truth. If we lower our guard over thought, in an instant error seems quick to seize the opportunity, and the little "white lie" slips out to poison and pervert. Let the voluble talker beware of that little unruly member the tongue, for it is obvious that the more we talk and gossip the more likelihood there is of something being said which is not strictly true. It may be urged that the whole of material existence is a condition of falsity. Precisely so, and therefore the only way we can win out of this condition is by living the truth. If Truth is reflected "in truthfulness," truthfulness can make no reservations, but thinks, speaks, and acts the truth. In what other way can mortality be swallowed up of Life?

It is very noticeable that the personal element is ever productive of falsehood. The mortal sense of personality would seem to require lies to support its false claims, and how could this be otherwise, since material personality in its essence and claim to being is the great lie. Truth comes to us when we lay off this false sense and cease to regard our own personality or that of others, steadfastly clinging to Principle as All-in-all. How grateful should we be to our revered Leader for so persistently pointing us away from her own personality to man in the image and likeness of God, Spirit. To those obedient to this teaching there

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has come no loss, no sense of separation, for no change comes where all is permanent, eternal, and immortal. That which fruitlessly claims to come and go is not man, but a mortal, material concept of man, a false sense of existence to be swallowed up of spiritual being.

He is the true Christian Scientist who at all times looks steadfastly beyond the veil of the flesh, who is not deceived by the shadows seen darkly through a glass, but who declares for the Christ-man and says with the apostle, "Henceforth know we no man after the flesh." In this view there is no coming, no going, therefore no disappointment, no loss, no separation, no untruth. Speaking in terms of the absolute, while knowing that thereby we may deceive our neighbor, is sin against Truth. Whatever we would attain of heaven must be reflected by us here and now, at all times and under all circumstances. "White lies"—there are none; all lies are blackness and darkness. We should never forget that Christ Jesus commanded, "Let your communication be Yea, yea; Nay, nay: for whatsoever is more than these cometh of evil."

BALANCING THE ACCOUNT.

CHARLOTTE PAULSEN.

UNDERLYING all activity there is a law of cause and effect. Students of biology trace all material phenomena to certain physical conditions or causes. A student of psychology explains that all physical activities result from varying mental conditions, while the student of Christian Science is learning more and more to recognize that one infallible law governs all things, whether it be apparent to human sense or not, and that this law proceeds from the one cause, God, and that it effects the boundless and unceasing activity of good. Mrs. Eddy has defined God to be divine Principle, and as such we know Him to be the only cause. Just as the basic law of mathematics when applied to a problem becomes related to its solution, so divine Principle is found to be causally related to the right solution of every human problem, and it brings things to pass, thereto, in a logical and orderly way. All this our Leader has explained to us so clearly in the chapter One Cause and Effect, in "Miscellaneous Writings," that any further statement would be mere repetition; but the following simple illustrations helped to illume, in one consciousness, the operation of this law of cause and effect.

A party of Christian Scientists were waiting their turn to purchase tickets for a concert. When the seats were reached it was found that owing to the crowd and confusion only two tickets had been received though four were paid for. The purchaser stepped back to the window, explained the mistake, and secured two more tickets, with the understanding that if at the close of the concert receipts showed a mistake to have been made, the money was to be refunded. Each friend realized clearly the operation of but one Mind and the impossibility of the existence of any error to claim power. After the concert the person who had purchased the tickets stepped to the window, and without a word the ticket-seller handed over the refund. In the discussion of this experience as an interesting evidence of the way in which Truth works, in contrast to past experiences under similar conditions, another experience was related which also showed that the nature of the cause always determines the nature of the effect. The lady who related her experience had for several mornings been overlooked by the conductor on her ride to school, and the temptation came to see just how often this might occur—the cheating of a corporation seeming to be a very harmless and impersonal act. In that week her accounts refused to balance, and the depleted purse started a search for cause. She looked into her own consciousness for the explanatory wrong thought, and determined to be entirely honest with the street-car company. As a result there was a return of normal financial conditions and she recognized the balance between doing right and having what is right.

This interesting narrative seemed obscure in logic to the writer, then young in Science, until some time later, when the opportunity came to test it for herself. A music bill had been presented which seemed unjust. Music had been mailed on approval by a publishing house and lost in the return mail, and indignation and self-righteous protest were the only response made to the bill. Peculiarly enough, at that time pupils were carelessly leaving statements unpaid, and the condition required some analysis. The friend's street-car story kept coming to her thought, until by the application of its lesson the cause was discovered in the withholding of payment for the overdue music bill, and results were readily seen in the condition created by remiss and negligent pupils. The error lay in returning music by mail against the caution to purchasers, and the fact that the publishing house violated its own rule had nothing to do with the problem, though it had tried to lead her to justify the indignant protest awakened by the bill. When the bill was paid and the fault acknowledged, her pupils began to make remittances, and the demonstration was complete.

An error in the premise is bound to beget an error in the conclusion. For every act and thought we have an account to keep with God. He gives us all, and we must render all to Him if we wish to balance our account. In this accounting the sum of all error will never appear other than as a cipher, for we know it to be what it is—nothing. Every lack is but the outward sign of some lack of love in our own thought. Where there is love there is sure to be confidence and good fellowship. The heart that knows these three need never lack for the friends who help or the opportunity to do, for in the measure that we mete it is measured unto us again. Observing the law which makes the cause (God) and the result (good), we can balance our account as worthy followers of Christ. As one of our hymns reads,—

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

ILLUMINATION.

JOHN ASHCROFT.

IN Science and Health (p. 454) we read: "Love inspires, illumines, designates, and leads the way;" and in no one thing is the truth of the above statement made more apparent than in our study of the Bible. While studying a Lesson-Sermon the thought presented itself that even if there were no healing of inharmonious physical conditions in Christian Science, its illumination of the Scriptures would still make it "worth while;" but a moment's reflection showed that one could not appreciate this illumination without experiencing something of the healing power of this truth.

The brief, graphic narrative of Jesus' walk to Emmaus with two of his disciples, culminating in his disappearance from their sight, formerly conveyed to me no more than the suggestion that the Master used some mysterious power which he possessed to remove himself from their view; as when at Nazareth we read that "he passing through the midst of them [his enemies] went his way." But, as we learn to discern spiritual things spiritually, we see that Jesus was exercising the dominion which God gave man in the beginning, and which He has never taken away, and we perceive, if but faintly, that the bread which he brake and gave unto them was the truth, opening their eyes that they might indeed know him and lose their finite sense of his personality.

In the Love-illumined thought which we bring to the study of the sacred records, we are enabled to realize in some measure that in the final scene near Bethany, when

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the great Teacher had opened their understanding "that they might understand the Scriptures,"—even as the loving thought of another has opened ours,—the blessing he gave was the illumined consciousness, from which their material sense of him vanished in their spiritualized perception of the Son of God.

TO SING AND TO PRAISE.

CHARLES A. GRIFFITH.

In both sacred and secular history we find almost innumerable accounts of people coming together to sing praises to God for benefits bestowed, for victories won; and this is well, for of all mortal shortcomings few are more unworthy than ingratitude. It is well to know and acknowledge that it is God "from whom all blessings flow," and to be grateful for those blessings.

It is not so frequently, however, that we find any record of people coming together to sing and to praise God for blessings not as yet made manifest, victories not yet won. Communities, states, and nations, in anticipation of impending calamity, sometimes seek the Lord in prayer, imploring Him, the unchangeable God, to change His plans and avert their doom; but at a time when complete annihilation seems inevitable, to sing and to praise would seem to many no doubt like the very height of folly. It is true, nevertheless, that such events have happened, and in them there was no semblance of folly.

During the reign of King Jehoshaphat the Moabites and the Ammonites and others joined in an effort to drive the Israelites out of the promised land. In numbers as well as military strength the heathen hordes had every advantage; apparently the Israelites were completely outclassed. To add to the seeming hopelessness of their case, the inhabitants of Mount Seir also appeared against them. The prayer of Jehoshaphat at this time, as recorded in the twentieth chapter of II Chronicles, when to human wisdom escape seemed impossible, is worthy the most careful study. We may well note its simplicity and observe the absolute dependence upon God, as indicated by the closing words: "For we have no might against this great company that cometh against us; neither know we what to do: but our eyes are upon thee."

Then upon Jahaziel, the son of Zechariah, "came the Spirit of the Lord" and he commanded what to do. He said: "Be not afraid nor dismayed by reason of this great multitude; for the battle is not yours, but God's. . . . Ye shall not need to fight in this battle: set yourselves, stand ye still, and see the salvation of the Lord." Then Jehoshaphat, after consultation with his people, "appointed singers unto the Lord, and that should praise the beauty of holiness." We then read that when they began to sing and to praise, the Moabites, the Ammonites, and the inhabitants of Mount Seir began to fight among themselves and with one another, until all were destroyed. The spiritual significance of this historic event is clear. In our effort to make our demonstration do we not sometimes overlook this part of our work and fail to "praise the beauty of holiness"? Mrs. Eddy says in Science and Health (p. 249): "Let us rejoice that we are subject to the divine 'powers that be.'" There is no suggestion here that we wait until our demonstration is made manifest before we rejoice. Jesus set us a most worthy example when at the grave of Lazarus he gave utterance to that wonderful prayer of thanksgiving, "Father, I thank thee that thou hast heard me."

Just here it may be well to add a word of caution as to what actually constitutes true praise. The perfect rendering of a beautiful anthem by a trained choir may be, as it is commonly called, praise; then again it may not. It may be simply an effort on the part of the individual members of the choir to do their part or to elicit the praise of the congregation for their own musical ability. The only real praise or worship is the endeavor to understand and to do the will of Truth. Such praise will manifest itself in countless ways of helpfulness and beauty. When fear and doubt are completely overcome, then praise is natural, spontaneous, and genuine, and we may with assurance leave the results in the keeping of divine Love, remembering that the battle is not ours, but God's; that we have but to stand still "and see the salvation of the Lord."

LOOKING FOR GOOD.

AUREL BEACH.

When living on our farm near town, children from different Sunday schools would come to our place for picnics, and gather hazelnuts and walnuts to carry home. One afternoon, when quite a large crowd was there, I went to the pasture, where much shouting and merrymaking were going on, but the first child I saw was a little fellow who was peering under the bushes and around the stumps, carrying a little empty basket. "Why, Donald," I said, "what are you looking for?" "My mama told me to look out for snakes," he replied. "Well, you can't find them if you do look for them," I said, "but look up and see these nice hazelnuts; aren't these what you came for?" Under this new inspiration he quickly forgot all about any possible snakes, and we soon had his basket full of nuts.

Now I knew the mother of this little boy to be a Christian woman who meant always to advise her child for his highest good, but her parting injunction as he left home that morning would have spoiled his whole day with fear, if that fear had not been destroyed. His search for enemies kept him away from those who were looking for good things, even though he like the rest desired to get good. This incident taught me many lessons in Christian Science.

Our dear Leader's constant injunction to all her students is to look for good, and she emphasizes this teaching by pointing out to us over and over again in her writings that good is the only reality which we can look for or expect to find. To follow her teaching brings out in sharp contrast the folly of "looking for snakes," in the guise of ill health, bad morals, financial troubles, and many other things that poor mortal mind thinks are realities, but which leave the seekers only empty baskets and unsatisfied lives.

Because of a mistaken sense I used to read God's word in the Bible with my thought so full of fear of Him that I could not apply His promises of present good here and now. This fear seemed so real, in the form of sickness and pain, that my basket had no good in it. Then Christian Science came into my life, and destroyed my fear, and consciousness was soon filled with health, joy, peace, happiness, and such a love to God as I had never known before. So, as I think of the contrast between then and now, I want my gratitude to God, and to our Leader, to find expression in ways that will bring the same blessings to others.

What if there are "snakes"? The first chapter in Genesis teaches that God made all that was made; that He saw everything He had made, and that it was very good. He also gave man dominion over every creeping thing that creepeth on the earth. This accords with Mrs. Eddy's statement in Science and Health (p. 514): "All of God's creatures, moving in the harmony of Science, are harmless, useful, indestructible." This teaching will eliminate fear, and give freedom from harm. It will also help us to see the good in human character to the exclusion of the false and untrue. We must all some time learn to stop looking for evil under any guise and look only for good.

The best portion of a good man's life,—
His little, nameless, unremembered acts
Of kindness and love.

WORDSWORTH.

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SELECTED ARTICLES.

[Frederick Dixon in *Egyptian Observer*, Cairo.]

The writer of the article on Christian Science, in a recent issue, has embarked on a criticism of Christian Science teaching which is dependent entirely on an understanding of the meaning to be applied to the word faith. Huxley once declared that it was probably impossible to agree to an acceptable definition of the word religion, on the ground that no two people hardly would agree to each other's definitions. It is not too much to say that the word faith is almost as elusive, when it comes to a definition, as the word religion. To one man faith means believing something of which there is no proof, while to another, faith is based on at least some degree of evidence. Among the former may be classed St. Gregory, with his famous declaration that there is no faith in accepting a conclusion of which satisfactory evidence has been given; among the latter, St. Paul, with his even more famous declaration that faith is the substance of things hoped for, the evidence of things not seen.

It is, however, this very absence of any scientific terminology that has made religion such a hopeless battleground of sects. Yet, religion, if it is anything at all, is the expression of man's belief in the absolute, and so religious controversy should be as capable of being conducted on scientific lines as any controversy over the deductions of natural science. It was this very point which was so evident to Mrs. Eddy, and it led to her use of the term, Christian Science, a term which can be easily justified out of the pages of the New Testament, since in those pages we have the phrase translated "knowledge of God" which should admittedly be translated "full, exact, or scientific knowledge" of God, and so of Truth.

The question, therefore, naturally arises as to whether the word faith has not a definite meaning in the Bible. It becomes important, consequently, to learn exactly what significance the word, as used by Jesus, would have had to the crowds to whom he preached, and it so happens that we have in the writings of Philo, himself a Jew of the first century, and a contemporary of Jesus, some means of forming an opinion. One of the ablest of modern commentators on the Johannine writings has pointed out the inadequacy of the Greek language to convey the moral significance of the Hebrew verb to trust, using as an example the well-known passage in Isaiah, "If ye will not believe, surely ye shall not be established," which more literally means, "If ye be not firm, ye shall not be made firm."

This is exactly what Mrs. Eddy has pointed out, on page 23 of Science and Health, where she says, "The Hebrew verb *to believe* means also *to be firm* or *to be constant*." That this firmness meant something much more to the Jews than the mere blind faith of St. Gregory is perfectly certain. That they made use of the characters and stories of the Old Testament as symbols for the conveyance of spiritual truths is undeniable, and so Philo works out the Jewish view of faith by just these means. "Abraham," says Philo, "saw the unfixedness and unsettledness of material being when he recognized the unfaltering stability that attends true being, to which stability he is said to have completely trusted;" and from this he goes on to explain that there is "nothing so difficult or so righteous as to anchor oneself firmly and unchangeably upon true being alone," which, in its essence, of course, is the grasp of spiritual causation. Further on he says that "the only good thing that is void of falsehood and stable is the faith toward God or the faith toward true being," and this faith he calls knowledge. "Wherefore," he continues, "Abraham is said to have been the first to have trusted God, since he was the first to have an unaltering and stable conception how that there exists one cause, the highest, providing for the world and all things therein."

On page 579 of Science and Health Mrs. Eddy defines Abraham as "fidelity; faith in the divine Life and in the eternal Principle of being. This patriarch illustrated the purpose of Love to create trust in good, and showed the life-preserving power of spiritual understanding." Faith, it follows from this, as understood by Philo and as explained by Mrs. Eddy, is the perception of spiritual causation, or, to return to the writer of the Hebrews, "the substance of things hoped for, the evidence of things not seen."

"Until belief becomes faith," Mrs. Eddy writes, on page 297 of Science and Health, "and faith becomes spiritual understanding, human thought has little relation to the actual or divine." It will be seen, therefore, that in Christian Science faith is the connecting link between belief and spiritual understanding. In the famous eighth chapter of John, the evangelist explains, though the distinction is unfortunately lost in the translation, the difference of merely believing his words (believing him), and having faith in his statements (believing on him). Discipleship, it is here shown, begins in belief, broadens into faith, and finally develops in spiritual understanding. Faith, then, is something more than mere belief, something verging on understanding.

When Jesus first called his disciples they believed him, but after the performance of the first miracle they believed on him, or had faith in his teaching. The mere act of believing had been deepened by his teaching, and by the performance of the miracles, which were themselves the object-lessons or demonstrations of the truth of his teaching, into a faith in his and their ability to work the greater miracles. The beginner in any study first accepts the theory as a reasonable working hypothesis. As he further develops his inquiries, and makes his first demonstrations, his belief changes into a faith in the possibilities of the study before him, until, as his understanding of the subject grows deeper and deeper, he includes in his demonstration more and more convincing proofs that what he once accepted as a theory is an actual fact. Then he knows. "Ye shall know the truth," Jesus said, "and the truth shall make you free."

[Edward W. Dickey in *Los Angeles* (Cal.) *Express*.]

It cannot be too emphatically stated that Christian Science is based upon the one infinite divine Principle, Love. It is in no sense founded upon human personality and in no wise contingent upon personality for its perpetuity. Jesus once said: "Heaven and earth shall pass away: but my words shall not pass away." The same may be said of Christian Science, as it is only a scientific statement of Christianity itself. Mrs. Eddy but discovered this infinite truth of being and formulated her discovery in "Science and Health with Key to the Scriptures" for all the world to learn and demonstrate.

Christian Science has already accomplished the healing of all known organic and functional disorders of mankind, including drug habits and various forms of sin. It is because of this good work that it has met the favorable expectancy of the world at large, and it is solely upon the basis of this work that it has spread to all parts of the world.

The continuing moral influence of Christian Science will add to its growth, and will make it a power for good throughout all ages. It has been criticized and examined from every possible human view-point, and still it continues to do its good work of healing the sick and reforming the sinner. Mrs. Eddy has organized one of the greatest religious movements of history. The direct results of her life labors is seen in the hundreds of thousands of men and women who are healthier than they were, who are better than they were, and who are active, consecrated students of the Scriptures. Everything Mrs. Eddy has written turns one instinctively to the Scriptures for the sweet and sacred sense of God's ever presence.

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Any one who has made but a cursory examination of her writings will understand that Christian Science will continue in its established activities for righteousness, despite the passing of its revered and beloved Leader. We all love Mrs. Eddy for her devotion to right, for her unswerving and loving example of the Christ-spirit, and as Christian Scientists we shall endeavor to show our love for her memory by striving for the highest and fullest sense of the sacred and pure teaching she has given to the world.

As it is stated in the sixth tenet of the church: "We solemnly promise to watch, and pray for that Mind to be in us which was also in Christ Jesus; to do unto others as we would have them do unto us; and to be merciful, just, and pure" (Science and Health, p. 497). Posterity will call the writer of these words blessed because of what she has done for this generation and the rich spiritual legacy she has left to succeeding generations.

[E. M. Ramsay in *Kilmacolm* (Scot.) *Advertiser*.]

There is no word which has been more misused than the word "love;" even honorable and religious-minded people have, generally speaking, little understanding of it, and are often taken in by a sentimental and emotional substitute. In order to be really the love of God, love must be active, intelligent, bright, for God is Mind; it must be pure, steady, serene, devoid of the taint of ecstasy or excitement, since God is Spirit, law; it must be natural, simple, bracing, strong, the reflection of Life, of the eternal, unchanging—"I am that I am;" it must be gentle, light-hearted, and gay, if it is to have the lamb nature, the child quality,—"for of such is the kingdom of God." Finally, since God is infinite, omnipotent, ever-present, love must express the nature of the infinite, omnipotent, ever-present.

The Christian Science student dwells on such thoughts as these till he feels the warm sense of heavenly love flooding his consciousness, revealing to him God and his own true nature as God's child, made in God's image and likeness. At such a moment as this what has become of the critical, unkind thoughts he once entertained? Whither have they gone? What is hatred? It is a belief in a vacuum, a belief that somewhere in ever-present and omnipotent, eternal love there is a spot where love is not. Hatred then must be regarded not as a thing, an entity, a reality, but as the supposed absence of love. Thus as love enters hatred goes out, even as with the coming of the dawn the shadows of night vanish.

This learning to love does not come easily to any one; indeed, it is only by degrees that through increasing watchfulness and constant prayer mankind parts sufficiently with sin to feel the active warmth of God's presence, but, once he has begun to feel it, he cannot help desiring it more than all else, and gradually this attraction becomes the motive power of his life. As one goes forth bearing with him this consciousness of the invincible power of active love, he finds the world wearing a new aspect; he perceives that sin is ignorance, and that the sinner must be healed of his love of sin. He also finds, to his surprise, how great a change is produced in those around him by his own change of thought. One unacquainted with Christian Science might think that this man was now exercising a good influence on his fellows, that the love and healthy-mindedness he now expressed were acting on their minds and bodies, as his former critical and unkind thoughts had done. The Christian Scientist knows that this is not the explanation. He is convinced that there is but one Mind, the infinite, divine intelligence, and he is daily striving to free himself from the belief in minds many, acting and reacting upon one another, and to let that Mind be in him "which was also in Christ Jesus." Thus, by ceasing to tyrannize, he himself escapes from tyranny, and so helps his brethren to become more conscious of God's government and of their freedom as the sons of God.

[George A. Law in *Waterbury* (Conn.) *Republican*.]

Christian Science does not teach that sin, sickness, and death are not a part of the experience of this mortal existence, and no one knows better than a Christian Scientist how real pain and suffering are to the one afflicted. As most Christian Scientists have been healed of such conditions and restored to health and usefulness, they know whereof they speak. The teaching of Christian Science is that sin, disease, and death do not emanate from God, are not in the divine order of things, and are therefore to be contended with and gotten rid of. Thus they are not permanent, immortal, as are the things of God—God's creation—but are fleeting, temporal, abnormal; and it is in this sense that in Christian Science they are regarded as unreal. Paul says, "Therefore seeing we have this ministry, as we have received mercy, we faint not; . . . while we look not at the things which are seen, but at the things which are not seen: for the things which are seen are temporal; but the things which are not seen are eternal."

If sin, sickness, and death are of God's creating, they would exist under the infinite spiritual law. Then it would be impossible to destroy or eliminate them, and man would face a condition impossible to cope with. Indeed, Jesus' own works of healing would not have been possible of accomplishment. But Jesus taught how to obtain freedom from these disturbers of the God-given peace and happiness of man. He declared death an enemy to be overcome, the "last enemy" to be overcome, as Paul puts it. And Jesus overcame death, thus proving man to be immortal, the "image and glory of God," with "dominion over all."

Mrs. Eddy has never claimed that this age would witness the demonstration over death. In referring to death in the work entitled "Unity of Good" Mrs. Eddy says (*p. 40*): "To say that you and I, as mortals, will not enter this dark shadow of material sense, called *death*, is to assert what we have not proved; but man in Science never dies. Material sense, or the belief of life in matter, must perish, in order to prove man deathless. . . . This generation seems too material for any strong demonstration over death, and hence cannot bring out the infinite reality of Life,—namely, that there is no death, but only Life. The present mortal sense of being is too finite for anchorage in infinite good, God, because mortals now believe in the possibility that Life can be evil. The achievement of this ultimatum of Science, complete triumph over death, requires time and immense spiritual growth."

In healing the sick and in teaching his followers this spiritual healing, Jesus took no account of material conditions. He never inquired the name of a disease, whether it was organic or not, and used no drugs; still we read that he "healed all manner of sickness." He said, "The works that I do shall he do also; and greater works." If God had intended that drugs were to be employed to heal, Jesus undoubtedly would have used them, for Jesus was the Way-shower who instructed man in the way of life and taught him how to obtain freedom from the ills of the flesh. He also taught that the knowledge of God and the knowledge of man, the truth about God and the truth regarding man, brought relief from all abnormal conditions. To show how material knowledge was regarded by Paul, I quote from the Twentieth Century New Testament version of the second chapter of I Corinthians, to wit: "For my own part, brothers, when I came to you, it was with no display of eloquence or philosophy that I came to tell the hidden purpose of God; for I had determined that, while with you, I would know nothing but Jesus Christ—and him crucified! Indeed, when I came among you, I was weak, and full of fears, and in great anxiety. My message and my proclamation were not delivered in the persuasive language of philosophy, but were accompanied by the manifestation of spiritual power, so that your faith should be based, not on

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the philosophy of man, but on the power of God." The reason for this may be found in the apostle's words, "That no flesh should glory in his presence."

That Jesus' healing works were not the result of will-power, suggestion, or the action of the human, mortal mind, is proven by his statement when he said, "The words that I speak unto you I speak not of myself: but the Father that dwelleth in me, he doeth the works;" also, "It is the spirit that quickeneth; the flesh profiteth nothing: the words that I speak unto you, they are spirit, and they are life." Jesus healed all diseases. He did not send the one suffering from an organic complaint to the doctor, saying that God could not heal him; but he healed all, irrespective of their complaints. However, he did find localities where "because of their unbelief" the "mighty works" were not accomplished, and there he tarried not.

In regard to the statement that there is some uncertainty as to whether or not Christian Science successfully treats organic disease, I would call attention to a book by B. O. Flower, which can be found in the public libraries, entitled, "Christian Science as a Religious Belief and Therapeutic Agency." This book contains the history of many cases of organic disease, giving the names of well-known physicians who had these cases, their diagnosis and treatment, the sworn statements of nurses, friends, and relatives as to the condition of the patient prior to receiving Christian Science treatment as well as after being restored to health through Christian Science.

[E. J. Simpson in *Ardmoreite*, Ardmore, Okla.]

In the "scientific statement of being," which will be found in Science and Health on page 468, we read as follows: "Spirit is immortal Truth; matter is mortal error. Spirit is the real and eternal; matter is the unreal and temporal." There is certainly no ambiguity in this declaration. On the contrary, the statement as made by Mrs. Eddy is so positively divorced from the complex verbiage commonly employed by philosophical writers, that no one should mistake the meaning. Paul in writing to the Corinthians was not more explicit in drawing a line of demarcation between the temporal (the material) and the eternal (the spiritual). We read: "For we know that if our earthly house of this tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the heavens." Again, we read: "While we look not at the things which are seen, but at the things which are not seen: for the things which are seen are temporal; but the things which are not seen are eternal." Now where could any more perfect correlative be found to Scripture reading than is found in the declaration made by Mrs. Eddy?

Our critic is mistaken when he thinks that Christian Science teaches that sin and transgression are not recognized as something to be overcome. On page 240 of Science and Health we read: "If at present satisfied with wrong-doing, we must learn to loathe it," and again, "Remember that mankind must sooner or later, either by suffering or by Science, be convinced of the error that is to be overcome." In the tenets of Christian Science, which may be found on page 497 of Science and Health, we find in section three these words: "We acknowledge God's forgiveness of sin in the destruction of sin and the spiritual understanding that casts out evil as unreal. But the belief in sin is punished so long as the belief lasts."

Christian Scientists do not believe in the reality of sin or of discords of any kind, because God did not make them and because they are not eternal. As God's children, His spiritual image and likeness, it is man's prerogative to manifest God-bestowed dominion and rise above the erring beliefs of sin, sickness, and death; his privilege to know that God is Love; his right to strive for that Mind "which was also in Christ Jesus," and by right living, right thinking, and right doing to manifest in gentleness and tenderness the Christ-spirit. Christian Science is a demonstrable religion, based on love; a religion which helps mankind to see there is something better than wrong-doing, something far more harmonious than the discords of human envy, malice, and unkindness.

[W. C. Williams in *Frederick* (Md.) *News*.]

The philosophy and theology of Christian Science are that man is, as the Bible states, the child of God, made in His image and likeness (and I think our critic would agree that this could not be possible of man's outward expression). God is Spirit, therefore His likeness, man, must be spiritual. Christian Scientists believe that disease and death are realities as the world sees them, but from the spiritual standpoint they believe what Jesus said, "If a man keep my saying, he shall never see death."

All cures in Christian Science are made through the understanding that God is the only power; therefore the healing is not accomplished with the aid of anything else, and the authentic cases of healing through Christian Science are too numerous and too well known to be lightly cast aside. Christian Science accomplishes even more in overcoming sin, but such cases are not given the publicity of those of the healing of disease. Contrary to the opinion of our critic, the marvelous spread of Christian Science is due to the fact that its investigators have proved its claims to be true, and its adherents include many very intelligent people.

[Henry Deutsch in *North Star*, Cambridge, Minn.]

I note in a recent issue of your paper the question as to how the followers of Mrs. Eddy explain the fact of her passing out, and beg to say that it requires no special explanation, any more than it is necessary to explain why, with all the churches, ministers, and denominations of the world, apparently sin still continues and men still require salvation. The explanation is that none of us have yet attained to the fulness of that realization of God and man's unity with Him that lifts us to that spiritual altitude in which we shall be able to redeem the promise that "the last enemy" shall be overcome.

Mrs. Eddy never claimed that she, herself, or that her followers in this or the next succeeding generation, would be able to make the ultimate demonstration, but she did claim, and has proven, that the first steps can be taken now; that, beginning here and now, we become possessed of better health, better morals, and of a better view and comprehension of the spiritual life and turn our steps in that direction; and that, as it goes on from these small beginnings, the human race will progress, until the goal is finally attained and we reach that sense which came in the view of St. John when he said, "I saw a new heaven and a new earth: for the first heaven and the first earth were passed away." Christian Scientists are not so much interested in asking why death is not overcome, as they are in healing the sick and saving the sinner, and from the lessons thus acquired obtain a sure sense that eventually the full attainment will be realized.

[Written for the *Sentinel*.]

THE PUBLICAN.

AGNES FLORIDA CHALMERS.

Is there some one who comes to you today
  Whom you have thought unworthy and untrue—
Some one the world has judged a castaway?—
  Remember he may come to waken you;
May come to bring you healing from the sin
  Of praying, "Lord, I thank Thee that my life
Is better than this man's." There is within
  Each troubled heart, a longing, calm and still,
To know no other than the Father's will.

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CHRISTIAN SCIENCE SENTINEL

EDITORIAL

A MEMORIAL TO MRS. EDDY.

It has been truly said of our beloved Leader, Mrs. Eddy, that "the works she has done will remain as her monument;" also that she is one of those "who need no monument, for their names are graven on many hearts." Nevertheless, it is the desire of Christian Scientists to erect in Mt. Auburn cemetery a memorial which shall be a fitting and dignified tribute to Mrs. Eddy, and through which they may evidence something of their love for her and of the gratitude they feel for the priceless blessings that have come into their lives through her Christian and self-sacrificing labors as the Discoverer and Founder of Christian Science.

Because of the many letters which have been received by the Board of Directors of The Mother Church, expressing a desire to contribute toward the erection of a suitable memorial, it seems fitting that an opportunity should be given to all who wish to be represented; therefore the Board has arranged to have the treasurer of The Mother Church also act as treasurer of a fund for this purpose, which has already begun to accumulate. Remittances may be made to Stephen A. Chase, P. O. Box 56, Fall River, Mass., and it should be definitely stated that they are intended for this special purpose.

THE CHRISTIAN SCIENCE BOARD OF DIRECTORS.

Boston, Mass., May 31, 1911.

THE STUDY OF THE LESSON-SERMON.

CHRISTIAN SCIENTISTS have found that regular and systematic study of the Bible and Science and Health is essential to the understanding and consequent demonstration of Christian Science, and as an aid to this study the Lesson-Sermons have proved to be of great value. A question which seems to puzzle many students, however, is just how much time should be given each day to this search for "the deep things of God." Some have felt that they got more out of the Lesson by the thorough study of one section each day, others are equally sure that a daily study of the entire Lesson is more profitable.

We have frequently been pressed to give an opinion of these views through the *Sentinel*, as to which is right, and we frankly say that to our thinking this is a question on which an arbitrary ruling cannot and in fact should not be made, as it is so clearly an individual problem. Perhaps the best solution that can be offered is to advise each student to decide for himself whether he will study one sixth or one half or all of the Lesson each day, assuming that he will soon learn from experience how much he can take in and assimilate in the time at his disposal.

We have only to look back to our schooldays to recall how some pupils learned their lessons quite easily, while others found the same lessons very difficult; and again that some seemed able substantially to understand a lesson at one reading, and others failed to grasp its intent until they had given it the most earnest study. Would it be reasonable, under such conditions, to lay down the rule that each of these scholars should study the lesson in exactly the same way and devote exactly the same time to it? Would it not be much more sensible to allow each one to pursue the method which he had found best adapted to his needs? The same line of reasoning may well be applied to the study of the Lesson-Sermon.

Mrs. Eddy writes in Science and Health (p. 147): "Although this volume contains the complete Science of Mind-healing, never believe that you can absorb the whole meaning of the Science by a simple *perusal* of this book. The book needs to be *studied*." These words of our Leader are our best possible guide in the endeavor to acquire an understanding of the text-book, and may we not construe them to mean that each of us is to give to the Lesson-Sermon such study as is necessary to obtain an understanding of it; also that the method of this study and the amount of time devoted to it are immaterial, provided the desired result is obtained.

Recalling the words of Paul to the church at Corinth, "The letter killeth, but the spirit giveth life," our problem resolves itself into a simple matter, after all, for we may safely assume that it is what we are able to gain in the way of spiritual uplift and help that makes our study profitable, and whether this shall be much or little each must determine for himself.

ARCHIBALD MCLELLAN.

THE GOLDEN RULE.

No one who has tried to practise the golden rule would deny that it is universal in its scope, and includes practically everything within the range of human experience. Christian Science, however, broadens and deepens our sense of its requirements, so that it is no longer confined to the duty of doing unto others as we would have them do unto us, but means that we should think and speak of others as we would have them think and speak of us.

It is however possible that very few take this rule into account in the giving of their testimonies at the Wednesday evening meetings; they do not stop to consider what would have been the effect of such statements as we occasionally hear upon themselves when they were beginning to investigate Christian Science. It might be well for Christian Scientists to ask themselves if they would not have been repelled and disappointed, instead of being attracted and encouraged, had they listened to statements of prolonged and uncertain struggles; of the cure of slight cuts, burns, or bruises, or relief from the unpleasant pressure of a pair of new shoes. It is true that all Christian Scientists are expected to take part in these meetings, but if they "live in the spirit," and "walk in the spirit," as St. Paul counseled, they will not lack for real inspiration when their opportunity comes, for the promise will be fulfilled, "It shall be given unto you in that same hour what ye shall speak;" and that which God gives cannot lack in strength, directness, clearness, or dignity of appeal.

People sometimes take too much thought as to the mere "form" of their sentences, while the real thing, the essence, the spiritual fact, is overlooked. It is our business to give bread to the hungry and living water to the thirsty, not idle words that are largely an outgoing of personal sense. One night a testimony was given in The Mother Church by a man who said he was a worker in a meat market, and that he had met with a serious injury from the slipping of a knife which he was using. He told of suggestions that he use material remedies, but these were not heeded because of his reliance upon the one and only power, that of Spirit, God. Then he told of a brief struggle, followed by sure and satisfying results, namely, perfect healing; but even this was forgotten in the greater result, the drawing near to God, taking the Father's hand and knowing, absolutely knowing, that divine Love is "never far from any one of us" and is ready to heal and bless, whatever be our need. Then there was the gratitude, the heartfelt thanks to God, and a tender remembrance of the one who in our day had brought Him so near to all "the suffering human race." When the simple fervent words were ended, one listener at least thanked God anew for Christian Science, and rejoiced that she had been present at that meeting.

In "Miscellaneous Writings" (p. 149) our revered Leader counsels Christian Scientists to bring to these weekly meet-

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ings "what they possess of love and light, and to discourse and distribute what God has given [each one] of experience, hope, faith, and understanding." No experience is inconsequential if its relation to the spiritual fact is felt and shown, and the giving of it be inspirational. If our desire really is to help and strengthen others, the sense of self will be subordinated to this true desire, the faltering tongue will grow eloquent in telling of the goodness of God and the power of Truth, and thus will the word "have free course, and be glorified," even as in apostolic times. The cause we love deserves of us the giving of our best at all times, and the seekers after Truth need our best, therefore we should give it in loving and intelligent obedience to the golden rule.

ANNIE M. KNOTT.

THE SIN OF UNWISDOM.

THOSE who have followed the plow in the "happy hunting-grounds" of the great West do not forget the days when their polished share brought to the surface many a relic of America's first citizens. Stone mallets, pestles, pony-hobbles, tomahawks, etc.,—each and all added something to the story of the life of that picturesque people. The most numerous reminders, however, of these children of the forest were the arrow-heads which in the chances of the chase were scattered far and wide, and he would have little imagination who could pick one up from the fragrant furrow and not find himself dreaming of the fleet bow-armed hunters of the long ago.

As one notes with what exactness and manifestly patient care the hardest of flints has been fashioned and finely balanced, he perceives that with all their native simplicity these red men had well learned the fact that an effective instrument must always have form and point, as well as impulsion. This is a truth which is of the greatest moment, for, other things being equal, the intelligence of one's adjustment of means to end has directly to do with his usefulness and success, and indifference to this fact is great unwisdom.

In describing the effectiveness of "the word of God," the writer of the epistle to the Hebrews speaks of it as "sharper than any twoedged sword, piercing even to the dividing asunder of soul and spirit;" and it is apparent that every least reflection of Truth must exhibit this incisive error-destroying power. Nevertheless Jesus said, "Be ye therefore wise," and this call for thoughtfulness, regard for just what is said, and for the mental maturity and receptivity of those to whom it is said, is imperative today in voicing the truths of Christian Science. The world will never be saved by the voluble expression of ill-digested thought, however saving the truths of which the speaker has but an indefinite apprehension: but he who has learned carefully to weigh his statements, to see that they are logical, clear, intelligible to those addressed, and wise, withal, will be sure to find that, though he talks far less than formerly, his words are effecting far more.

To make inadequate, untimely, or injudicious statements of truth is to commit an offense which is far more serious than a mere waste of time and effort, since it is likely to beget a false concept of the truth and thus stereotype ignorance or intensify prejudice. They who venture to answer the challenge of error should certainly look to it that they do not hinder the cause they are seeking to serve. Argument with those who are not truth-seekers, but who perchance are simply amusing themselves at our expense, is usually the occasion of intemperate and altogether unwise statements, and hence it will not be indulged in by Scientists who "note their steps lest they stumble."

It would be easy to find unnumbered illustrations of our Leader's exceeding care to point her arrows before she gave them flight. No student of Science and Health can have failed to be impressed with the far-seeing wisdom with which, in the chapter on Marriage and other portions of her writings, she has presented the Christ-ideal in a way which rebukes yet inspires, which reveals the requirements of absolute Science without discouraging those who are capable as yet of taking only the first step of an improved belief. In this she has displayed that discretion, that sanity of judgment which made such a large contribution to her equipment for the leadership of a great world movement, and has set her followers an example which they do well to emulate.

JOHN B. WILLIS.

RESIGNATION OF MRS. MIMS.

IT is with sincere regret that the Board of Directors has accepted the resignation of Mrs. Sue Harper Mims from the board of lectureship of The Mother Church, after many years of faithful and effective work for the cause in this direction. That her talents, long since consecrated to the service of the Master, will find other fields of usefulness we cannot doubt, for our beloved Leader has taught us that "there is no limit to infinitude or to its reflections" (Science and Health, p. 517).

AMONG THE CHURCHES.

PROVIDENCE, R. I.

On April 24, the Rhode Island branch of the Federation of Churches held a convention in the Union Congregational Church of this city, to which First Church of Christ, Scientist, had been invited to send delegates. Nearly every denomination in the state was represented in the convention. The object of the federation is to find a common ground for united effort in seeking to bring to realization the kingdom of God on earth: to form a "clearing-house" for religious activities. It was the sentiment of the convention that a federation of churches was not the union for which Jesus prayed, but simply a step in the right direction; that the basis of united action must not be compromise of belief, but a union of effort along lines of agreement. It follows, therefore, that perfect agreement will only come with that perfect understanding of Truth which is the foundation of unity. It is a joy to see the walls of separation melting away; to see the churches devoting their powers to building up the kingdom of God rather than contending for distinctive creeds and doctrines: for each to look for the good in the other, which is the only real, rather than the evil which is unreal, and thus find that we are all one in our love of good.

As we take our place in conference with the various denominations for the first time in this state, we are reminded of the days not so long ago when some of the largest denominations of today, such as the Methodist and Baptist, were refused fellowship; when a Methodist minister could not find a public hall in Boston where he would be allowed to hold a public service; when Roger Williams fled to the wilderness and providentially found a home among the Indians and there founded a city which he named Providence. We rejoice that the Providence Plantations have recognized that we have part in the kingdom of God and His Christ and have given us fellowship on these lines.

Correspondence.

KEY WEST, FLA.

At half past five on the morning of April 24, First Church of Christ, Scientist, in Key West, Fla., laid the corner-stone of their new church. The style is colonial, the material reinforced concrete. The seating capacity is two hundred. The location, on Division and Georgia streets, is in the best residential section of the city. It is expected that the building will be so far completed by the end of August that it can be used for regular services.

Correspondence.

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THE LECTURES.

DEADWOOD, S. D.

The event of the present year in the religious circles of Deadwood was a lecture at the Deadwood Theater Sunday afternoon [April 2] on "Christian Science" by Bliss Knapp. The lecturer was introduced by Judge W. S. Elder, who said:—

The close of the nineteenth century and the beginning of this one will be memorable in the annals of American history for certain great political, social, and religious movements which took place during this period.

Among the religious teachers who voiced one phase at least of the demand for a return to the gospel of the apostolic age was the Founder of Christian Science. Her gospel of healing through Christian Science came like a warm and fragrant breath of spring into the cold and arid heart of humanity, and immediately the desert bloomed and blossomed with fresh hope. No one, I think, can justly deny that Mrs. Eddy was a great teacher. To deny it is to deny the facts of history. Her leadership is evidenced by the number of her followers among thinking men and women all over the world, by the churches and institutions which have been built in her name, and by the literature which is spreading broadcast over the whole earth the fundamentals of her faith. It is possible, I suppose, that a movement of such world-wide significance as that of Christian Science could have been built upon "fraud and delusion," but I do not believe it.

A tree is known by its fruits. The strongest and clearest proofs of a fact are often those which are the most difficult to explain. The blind man, in the New Testament, who had received his sight, when asked to tell about it, could only say, "One thing I know, that, whereas I was blind, now I see." Men do not gather grapes of thorns, nor figs of thistles. If the sick are made well and the lame to walk and evil is banished through the virtues of this gospel of Christian Science, what more proof do we need of its divine character? I am not speaking as a Christian Scientist, for I confess with regret that I have not given that careful study and earnest consideration to the subject which a matter of such vital importance deserves, but I speak as one who welcomes and believes in, theoretically at least, any movement which has for its mission the healing of the sick, whether of body or soul, and which brings comfort and peace to the weary and heavy laden.

Deadwood Pioneer-Times.

DENVER, COL.

Willis F. Gross lectured on the subject of Christian Science at First Church of Christ, Scientist, April 4. The introduction by I. I. Boak was in part as follows,—

All the discoveries of the past, whether by Franklin, Whitney, Fulton, Edison, Newton, Marconi or others, are of little value to humanity as compared with the rediscovery or rather uncovering of that religion, old, yet to us new, which came into the world with Jesus of Nazareth and was taught and so successfully practised and demonstrated by him nearly two thousand years ago; a religion that is rapidly becoming the dominant power for good in this and every civilized country in the world, of which the entire creed is covered in the one word Love, and which its Discoverer and Founder, Mrs. Eddy, has designated as Christian Science. This is a practical, every-day religion; not a mere doctrine or belief, but the manifestation of an actual, living, working, demonstrable Principle. It is an honest, common-sense admission and application of the natural laws of life and living, as given to us by the creator of the universe, but which, until quite recently, have been so poorly understood. I feel that we are indeed fortunate in having with us tonight one who by teaching, investigation, and personal knowledge is in a position to make clear to us the beauty, the value, and the adaptability of this practical religion which finds every-day expression in the hearts and homes of its devotees, that lives in deeds, not in words; in practice, not in creed.—*Correspondence.*

EVANSTON, ILL.

Clarence C. Eaton addressed a good-sized audience at First Church of Christ, Scientist, Tuesday evening [April 4]. He was introduced by Frank H. Edwards, first reader, who said:—

Christian Science, when viewed rightly, arouses the noblest thought and expectancy in man. It is not only beautiful in its simplicity, but it is scientific in its practice and quite encouraging in its results. Naturally, this Science must be approached at the right angle; it must be weighed carefully, and by the standard of its truth. Criticism by vague opinions is like judging a picture from the wrong point of view.

Christian Science is not only attracting the attention of the sick but also the interest of the well. Because of this interest, lectures are given from time to time which are enlightening and that serve to rid us of false impressions. It is, therefore, not difficult for me to welcome you all on behalf of this church. It is no task to congratulate you that you are to hear a lecture on this important subject, because one may congratulate you and be sincere at the same time. This, I am informed, is both scientific and Christian. What a world this would be if all our protestations were sincere!—*Evanston Press.*

NORWICH, CONN.

A lecture on Christian Science was delivered by Prof. Hermann S. Hering at the Y. M. C. A. Hall Monday evening [April 3], and was attentively listened to by a large audience. The speaker was introduced by Herbert M. George, who said in part,—

Christian Scientists are proving by actual demonstration that "Science and Health with Key to the Scriptures" by Mrs. Eddy is the most helpful commentary upon the Bible that has ever been written, since by its teachings it has made possible the same healing works in this the twentieth century that were practised by Christ Jesus in the first century and by his followers for three hundred years after the crucifixion. Every Wednesday evening, hundreds of thousands of people assemble to voice their gratitude for the many blessings which they have received through Christian Science and to offer a chance to others to learn how to gain the health and happiness which they enjoy.

Norwich Record.

BANGOR, ME.

The lecture on Christian Science, given in City Hall Thursday evening [April 6] by the Rev. Arthur R. Vosburgh of Rochester, N. Y., was heard by a large and interested audience. Gorham H. Wood, first reader of the local church, introducing the speaker, said in part,—

We all recognize that Christ Jesus had a clear understanding of the kingdom of heaven. We have read many, many times what he had to say about the kingdom and the way into it. Where then is the kingdom of heaven and how shall we find it? Jesus said, "The kingdom of God is within you." Then it must be here and now and it must be mental, just as Mrs. Eddy, the Discoverer and Founder of Christian Science, has clearly set forth in the Christian Science text-book, "Science and Health with Key to the Scriptures," and just as men, women, and children, in countless numbers, following the teachings of this text-book, are proving all around us day by day. The understanding has been opened, as in the days of the first disciples.

Bangor Commercial.

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HERKIMER, N. Y.

The lecture on Christian Science delivered at the Grand Opera House last Sunday [April 9] by Frank H. Leonard was of a quality which merits more extended notice than was possible in our immediately following issue. We are accordingly presenting herewith a summary both of Mr. Leonard's able address and of the introductory words of the Rev. Mr. Ledyard, of the Newport Universalist church. The latter gentleman gives splendid expression to the open attitude of mind which he and many others endeavor to maintain toward every expression of truth, and the seeking spirit in which they approach the later theories of theology to determine what degree of truth they may contain. Mr. Ledyard, after declaring his pleasure in being present, his appreciation of the honor done him, said:—

In the strict sense of the term I could hardly be called a Christian Scientist, for as yet I am unable to understand many of its teachings; but any movement which is able to do the unquestioned good which this body of truth-seekers has accomplished and is doing should receive the genuine support of all who look out with hope to the time when the brotherhood of man shall be a reality and the fatherhood of God shall be understood. Too long have we been seeking to make God in our image, when as a fact God made man in His image. The teachings of the church in the past would make God manlike; Christian Science makes man Godlike. And because of this fact I am glad, as a minister of the goodness of Jesus Christ, for this opportunity to voice my hearty approval of this great movement and my confidence in its truth, for the starting-point of Christian Science is "that God, Spirit, is All-in-all, and that there is no other might nor Mind" (Science and Health, p. 275); and this God is Love, therefore Love is the divine Principle.

Because of our blinded vision we have mistaken shadows for realities and by this delusion of the imagination have conjured up to our mortal mind many harmful and disgusting things which after all do not exist. We see but through a glass darkly, but the time is coming,—we are now standing upon its very threshold,—when we shall see face to face and become like the great ideal, the man Jesus, for we shall be able to see him as he is. Then shall we understand for ourselves that truth which Paul proclaimed, that "God is all and in all;" and because we know that God is good, so ought we to know that all is good.—*Telegram.*

LECTURES TO BE DELIVERED.

Unless otherwise stated in the notice, it is assumed that the lecture will be given at 8 p.m.

Bucyrus, Ohio.—Prof. Hermann S. Hering, Opera House, June 16.

Charlotte, Mich.—Bliss Knapp, Church Edifice, Lovett and Washington streets, June 16.

Chicago, Ill. (Fourth Church).—Bicknell Young, Church Edifice, Harvard avenue and 67th street, June 15 and 16.

Dover, N. J.—Prof. Hermann S. Hering, Assembly Hall, 24 East Blackwell street, June 5.

Excelsior, Minn.—Frank H. Leonard, Opera House, June 16.

Fennville, Mich.—Francis J. Fluno, M.D., Dickenson's Opera House, 3 p.m., June 11.

Louisville, Ky.—Frank H. Leonard, Macauley's Theater, June 11.

Milan, Tenn.—Frank H. Leonard, Opera House, June 12.

Owensboro, Ky.—Frank H. Leonard, Grand Opera House, June 13.

Painesville, Ohio.—William R. Rathvon, High School Auditorium, 3 p.m., June 4.

Tiffin, Ohio.—Bicknell Young, Grand Opera House, 8:15 p.m., June 13.

Toledo, Ohio (Second Church).—Bicknell Young, Valentine Theater, 8:15 p.m., June 12.

White Plains, N. Y.—Bicknell Young, Newell Theater, 3:30 p.m., June 11.

TESTIMONIES OF HEALING.

Seven years ago I stood in the consulting-room of a noted physician, listening to the following verdict: "I cannot pass you for mission work in Madagascar as you desire. You could not stand the journey, or the climate; under the most favorable conditions your life cannot be prolonged beyond seven years, and it may end suddenly at any moment." I went in silence out into the street, feeling that of all the weary ones who trod its pavement there surely was none more lonely than I. Of those I loved some had lately passed on, and others I had lost by that which sunders more completely than death itself. That I was among the unwanted, I realized most keenly; that I did not yield to the temptation of self-destruction, which often assailed me, was I think through fear of physical suffering. I had no love of life, but so long as life went on I determined to make the best of it. "Glad would I live, and glad would die," but how glad to die none can know but those who bear the weariness of the flesh with no hope of relief. Pain I always hated, and I strove against it with all my might; but beyond this I never looked, and took each day as it came, loving intensely the sunshine and clouds, the trees and flowers. I made new friends, and dwelt more and more in my own thoughts. My greatest trial was my failing sight, with terrible headaches. Knowing them to be a feature of my case I bore them badly and hopelessly enough, but I strove to make no moan. My cottage home and lovely garden had grown very dear to me, and I had a fuller measure of earthly love in the life which I now lived than is granted to most women, but each spring I thought would surely be the last.

At last a copy of the *Christian Science Sentinel* was sent to me, and the truth it taught seemed to be mine at once. I was a great reader and thinker, and the spiritual world was so real to me that most religious teachers of all faiths had long seemed to me to be but simply repeating old truths which I had known since childhood, and for some time I had read and reread the life of Christ as my one unfailing guide. It may perhaps seem strange that one of a deeply religious turn of thought should ever be tempted to self-destruction, but it was my intense desire "to depart and be with Christ," as well as the weariness of mortal existence that made me look in at the gate of death with longing eyes. As I read the *Sentinel* I saw a woman who was before me on the road, who stood in the light of life while I stood in the twilight shadows of approaching death. I read and reread "Science and Health with Key to the Scriptures," for it was a spiritual revelation to me. To me it was not death but life, and life was the gift of God through Christ Jesus; not a patient preparation for death, but a joyous living here and now. I saw that this life could be ours only by a conscious withdrawal from all fear of evil or its power, and a conscious dwelling with God now. Then sin, sickness, and death were nothing either to fear or dwell upon. I put forth my hand and took the gift, and thanked God for the woman who showed me the way.

For months I have had no headache, although until Christian Science came to me I had hardly known for many years what it was to wake in the morning without a sense of pain in my head, which became more acute as time went on. I can read now without weariness, which is a great joy, and I am stronger than for years past. Recently I went to the dentist and had teeth out with no fear and hardly any pain, though I had suffered tortures on previous visits, as I could take no anesthetic. Some time ago a great and unexpected blow fell on me suddenly, without a moment's warning. It was not only a serious loss, but it revealed such an environment of hatred and cruelty as I had never deemed possible. In the first moment of shock I found myself trembling so that I could not stand, but I quickly realized that nothing could hurt me except my own anger.

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I sat down quietly, and while all around me was in a tumult I took up a *Sentinel* which was lying on the table and tried to read. At first my sight was blurred; but I read on, and soon the trembling ceased and I was able to calm and strengthen those around me. For a few days my heart troubled me, but I held fast to the thought that though to outward sense evil had triumphed, yet I could by God's grace rise above the dark clouds which had gathered round me, into the sunshine of the divine presence,—above all that treachery and injustice could do to me. I was able to sleep peacefully and with quiet confidence trust my future plans to Love's guidance, knowing that all would work for good if I but loved God. Had I not known the truth of Christian Science I believe the blow would have killed me, but I was unscathed, and feared no evil.

I have read Mrs. Eddy's life by Miss Wilbur and have followed each step of the way with the deepest sympathy and comprehension. All that the poets have sung and the philosophers taught,—the young men's visions and the old men's dreams,—are possible of fulfilment when the world awakes to the great truth which this brave woman has given to mankind. We see the light of a glorious dawn, in which "the eyes of the blind shall be opened, the ears of the deaf unstopped, then shall the lame man leap as a hart, and the tongue of the dumb shall sing;" not in some unknown sphere beyond the gates of death, but here on the earth which is ours, not by force of arms, but by the uplifting of the thought of the world to its divine heritage of the sons of God. The nobler thought demands "the outward and visible sign" of "the putting away the filth of the flesh," and then sin and misery would be impossible. It seems a long road from the city of destruction to the city of God, but Christian Science bids us lay down the burden of sickness, sin, and death, and go joyfully forward even "through the valley of the shadow of death," where we need "fear no evil" for none exists.

I have a loving, grateful thought for the woman whose eyes have seen "the king in his beauty," and who has revealed Him unto men; who has taught us to love "the man Christ Jesus" with the only perfect love, the love that strives to follow in the Master's steps by doing his works, and who has shown us by "signs following" that our weak efforts are crowned with success above all that we could ask or think. Thousands are now uplifted from darkness by the radiant shaft of light which falls from our "Key to the Scriptures," and with resistless power it spreads until we see afar the golden age when "the earth shall be full of the knowledge of the glory of the Lord, as the waters cover the sea."

HESTER I. TURNER, The Garden Colony, Horsington, Lincoln, England.

Christian Science came to me as the light that shineth in darkness, when after experiencing repeated failures in business ventures my mental condition had become one of great despondency. There would be weeks at a time when no cheerful thought would be mine. I became an agnostic, and even to hear the name of God mentioned caused me to become enraged.

My sister first presented Christian Science to my notice some years ago, but finding that it dealt with the subject of God, I rejected it and continued in darkness until my despair became so great that I longed for something better than the illusive pleasures of matter, which always ended in disappointment and pain, and my involuntary prayer was answered! One day, when I was suffering from a severe cold, I asked my sister to give me a treatment in Christian Science. To be frank, I must say that I do not know why I asked for the help, as I expected no result from it, and in fact was rather amused at the idea that a prayer could help any one either mentally or physically. I was on my way to business, and the trip from my home to the office consumed about a half hour's time. My surprise was intense when I found that the cold had entirely disappeared before I reached the office. I had been so hoarse that I could not speak aloud, while my lungs and throat were very sore and inflamed; but now I was well. In the evening I told my sister that the cold was gone, but that no doubt it would have gone any way, as it had probably run its course. She very patiently refrained from arguing the matter with me, and for the time nothing further was said.

Some days later I had an attack of illness, and as I dreaded the long siege of intermittent pain which always came with these attacks, I again applied for help. This time my sister told me she would give me treatment if I would take a copy of Science and Health to the office and read at least one paragraph at some time during the day. I was again healed within a very few hours, and then I was interested. I took the book, and read not only one paragraph, but page after page! Gradually, as I read, it began to dawn on my benighted consciousness that there really is a God, an infinite Principle, who is Love, Life, and Truth, who not only is not and could not be the author of the evil I had seen and experienced, but at whose coming sin, disease, and death disappear. Of course this glimpse of Truth was very slight, but it is unfolding gradually and assuming grander proportions in the ratio of my ardor in seeking the truth.

I have never had another attack of pleurisy, and have since been healed of the tobacco habit, to which I had been a slave for many years; the social drink habit and the need of wearing glasses have also gone. At one of the recent testimony meetings some one testified to having been healed of despondency, and it was then that I realized I had not been despondent or discouraged for a long time. *Christian* Science does meet every need of man. *I trust that this* testimony may be of benefit to some one in need.

SIDNEY H. DAVIS, Boston, Mass

I desire to acknowledge the many wonderful blessings which have come to me through the understanding of Christian Science, and with a thankful heart I give my testimony to the unlimited power of infinite Love. For several years my work has led me among foreign people, and much of the time I had near me no one of my own countrymen, but God has never failed me yet, nor left me alone in my need. I have seen so many manifestations of the power of Love in annihilating hate, discord, anger, resentment, prejudice, dishonesty, limitation, incapacity, and physical inharmony, that I really feel I should never doubt an instant, no matter what or how great is the seeming.

Not the least of my joys have been the beautiful results of impersonal work. Many times, in the associations in which I have been placed, I have seen the quick change from chaos to harmony, and from impending ruin and failure to success, for persons who came within the radius of the thought of Truth. The Science of Mind has opened up to me the wonderful beauties of my art, and through the realization of divine intelligence I have been enabled to manifest some of them. I know God's law is the law of progress, and each day brings me new opportunities to prove it. I wish all girls who come over here to study or work might have the knowledge of the truth of being, for I am convinced that it is the only power that can solve their problems for them. In my own experience conditions which seemed insurmountable have disappeared, and things which in my old way of thinking would have been impossible have been accomplished, and others are daily being worked out not only in outside conditions, but in ourselves, where of course our greatest work has to be done. With God everything good is possible, and all I am or ever will be I owe to Christian Science, for I have learned that of myself I can do nothing.

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I now can realize faintly the wonderful work of our beloved Leader, and words cannot express my deep love and reverence for her; but I am indeed grateful for her steadfastness, which has brought to me, as it will to all who are willing to accept it, this beautiful, practical knowledge of God.—FANNY LOTT, Milan, Italy.

I am most grateful for the knowledge of the power of divine Love gained through the study of "Science and Health with Key to the Scriptures" by Mrs. Eddy, in connection with the Bible. I have been with my daughter the past year and a half and can verify the statements given in her testimony. We have had many proofs of the ever-present help of divine Love.

MRS. ETTA E. LOTT, Milan, Italy.

Mrs. Eddy says: "A just acknowledgment of Truth and of what it has done for us is an effectual help" (Science and Health, p. 372). Therefore, with the realization that I ought to acknowledge and herald upon the housetops what Truth has done for me, I will speak briefly of some experiences that I have had, and which may be of some help to others.

In the winter of 1893 about one hundred and fifty Armenians were imprisoned in Cesarea, Asia Minor, as revolutionary suspects. After an absence of eleven years from my home I had just returned from Jerusalem to visit my parents, and being an entire stranger to the Turkish government officers, I was naturally considered a suspicious person, and was the first to be put in prison. After two months or so all the prisoners were sent to Angora, the capital city of the state by that name, which is the ancient Galatia to the church of which St. Paul wrote his epistle to the Galatians. While in the Angora prison, there came a rumor, through friends in the city, that as the result of an appeal by the Armenian Patriarch at Constantinople, the Sultan, Abdul Hamid II, had promised to release the Armenian prisoners at Angora on the Mohammedan or Turkish holiday called Ramazan Bayrame.

After a few days, when this subject was once more being discussed among the prisoners, realizing that we were then in the Lenten season, after proving through the Armenian church calendar that the Armenian Easter, the day of our Master's triumphant resurrection, was due fully a week ahead of the Turkish holiday, I said with deepest reverence: "I thank God that I was born and brought up a Christian, and during my stay in Jerusalem for seven years I have as archdeacon of the church served in the holy places where Jesus Christ, our Lord and Master, was born and buried; also where he trod, and in the garden of Gethsemane where he watched and prayed for all mankind. I did all this, for I believed him to be the Son of God." Although we were more than once plainly told by the prison officers that we would be sent to Constantinople to be thrown into the sea at the Bosphorus, yet I always believed that the Almighty would in His own time release us from this prison. Therefore I said, "I now know that Christ Jesus will come and release us on his blessed Easter day, and not let Mohammed come and free us on his holiday."

The following Sunday was Palm Sunday, and early in the morning all the prisoners were preparing for the morning prayer, as we always had morning and evening prayer services, when we were told by two officers that the governor had just received a special despatch order from the Sultan to release immediately the Armenian prisoners and give them every necessary aid possible that they might be at their respective homes on or before the Armenian Easter day (we had about a week's journey in carriages, there being no railroads), that they might celebrate Easter with their families. I at once called the attention of my fellow-prisoners to the omnipotence and ever-presence of God, and there was not a dry eye when we all knelt down and with one accord offered thanks to our heavenly Father for His mercy and loving-kindness.

Twelve years went by, and I had been in the United States for about eight years, the greater part of this time conducting services as a priest of the Armenian church in different cities of New England, when in the winter of 1906 Christian Science was first brought to my attention. I was only a beginner in Christian Science when I had a severe attack of rheumatism, complicated with acute lung and heart trouble. My wife, who was a trained nurse, asked me if I would like to have a doctor or a Christian Science practitioner. Although we both had but very little knowledge of Christian Science, I told her that my father in Armenia, who had no knowledge of Christian Science, did not believe in doctors or medicine; that he had been healed on more than one occasion through faith in God; and that I, his son, would certainly rather have a Christian Science practitioner. A practitioner was sent for, and although, according to *materia medica*, my condition was considered very serious, and those of my wife's family who were not Scientists had already given up every hope of my recovery, yet through an unfailing faith and trust in the omnipotence and omnipresence of God and through the study of "Science and Health with Key to the Scriptures" by Mrs. Eddy, within four months or so I was able to go to work.

St. Paul says in one of his epistles: "When I was a child, I spake as a child, I understood as a child, I thought as a child; but when I became a man, I put away childish things." It is my intention, in relating these two important demonstrations, to show that when I was a child in faith or belief in God, I spake as a child, for I understood as a child, yet I was enabled to demonstrate the truth sufficiently to find release from behind the bars of the prison and from the power of the Turkish Sultan; but when I became a man, and through the teachings of Christian Science my faith in God's power grew into knowledge and understanding, so that I commenced to realize the true and exact meaning of the following words of Mrs. Eddy: "There is no power apart from God. Omnipotence has all-power, and to acknowledge any other power is to dishonor God" (Science and Health, p. 228),—it was then that divine Life, Truth, and Love enabled me to overcome the asserted power of sickness and death. Therefore I can truly say with Job: "I have heard of thee by the hearing of the ear; but now mine eye seeth thee."

My heart has since been overflowing with gratitude to our heavenly Father for all the blessings He has bestowed upon me and mine, and especially for the spiritual inspiration and for the blissful harmony that I have enjoyed and am enjoying in my every-day life. I am also grateful to our Leader, Mrs. Eddy, who through her inspired life has been the channel for the transmission of this healing and saving truth to mankind.

HOVHANNESS G. MARCARIAN, Boston, Mass.

We wish to express in this way our gratitude to God for benefits received in Christian Science. In June, 1909, my husband came home about five o'clock one afternoon, saying he had fallen and hurt his shoulder. I went for a Christian Science practitioner, and was told she was out of town; so I returned home and began to treat him myself. This was on Thursday, and I sent word for the Scientist to come to me as soon as she returned. When I assisted my husband to prepare for bed, the appearance of the shoulder indicated that a bone was out of place. This was about nine o'clock, and he had eaten his supper and was quite comfortable, but we felt that it would be better to call a doctor. I asked a neighbor to telephone for a doctor, as we were strangers in the town. The man said he would attend to everything, and I went home. We waited for two hours,

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but no one came, so as my husband was not suffering any pain he went to bed and slept all night.

In the morning the neighbor came in very early to see how we were, and was much surprised that the doctor had not been there, as they had left the message for him to come when he returned home. He was again called and came in a little while. He said that he would have to get another doctor to help him. This was done, and after the shoulder was set my husband was dressed and about the house the rest of the day. One of the doctors remarked while they were setting the bone that it was strange there was no discoloration, and the other one said, "Wait till tomorrow and it will be black." There was, however, no pain, soreness, or discoloration. We had to do our work in Christian Science alone till Sunday, when our friends came to us. My husband went back to his work in six weeks after the accident, and although he had very heavy lifting to do, he did not suffer in any way.

Some months after this, my husband came home in the forenoon suffering from a sudden attack of illness. He was unable to speak plainly and he could not understand what I was saying to him. I put him to bed, and I had to leave him alone when I went to summon a practitioner. In less than an hour she was with us, and when we went into his room he recognized the lady and I saw he looked better. At noon he got up, dressed, and ate dinner. He went to the reading-room in the evening and continued to improve steadily. He went to work the Monday following the Wednesday on which he had the shock. I will not speak of the alarming appearance he had when he came home, but will say that the action of the bowels which had stopped became normal in a few hours, and he has remained well.

We cannot find words to express our gratitude for even our slight knowledge of the truth that made us free.

FLORENCE J. M. FANEUF, E. L. FANEUF, Lebanon, N. H.

The peace and joy which has come to me through the study of Christian Science is far beyond any word I can say of it, but let my word carry what degree of blessing it can,—it may help some one, even as I have been helped by the word of others. When I come to bear witness, a hundred instances flash at once into my memory, any one of which would prove the Principle of Christian Science. With my four children various disorders have from time to time been overcome without material means. An ear trouble of many years' standing, and which came to be a daily annoyance to me, has entirely disappeared, and for the encouragement of those whose troubles may seem to cling a long time, let me say a word. For this ailment I went for help to experienced practitioners, and after weeks of treatment the trouble still appeared to be the same, and they both gave me the same answer, namely, the work would have to be my own. After the first had finished her treatment and given me this advice, with a faint hope I tried the second; but it proved to be as they said.

The fear of lack of employment and limited income has been overcome with the realization of an infinite source of supply ever ready and at hand to meet our needs. In my daily work in the home, I find that I can "run, and not be weary," for it is all, including the laundry work, done by my own hands. At the end of the heaviest of busy days, to be able to prepare the dinner for the family and enjoy with cheer the guests who come to join us there, and at midnight still be not aweary, is indeed a boon. If busy mothers and all workers would study the secret things of God, the hospitals and rest resorts would not be so full of nervous wrecks. For having found the secret, I am grateful, first of all to God, then to Mrs. Eddy, who has made so clear to us our true being—what we really are as children of God; then to our splendid band of workers in the Christian Science publishing house, who find the best there is and send it out to us for our daily help; and then the good workers in the field whose tidings bring inspiration and encouragement through our periodicals.

I keep the *Sentinel* ever at hand, whether in the kitchen or laundry, and I study diligently some portion of our weekly Lesson, making it my own and trying to keep in mind the suggestions for the daily discipline of our thoughts and acts as prepared in our Manual by Mrs. Eddy. My work is being done somehow, and my heart is joyous meantime, the thoughts not pinned to the work but often flying to the ends of the earth in the knowledge of the good being done, and the uplifting sense of peace within is restful. Thus we can make our work our footstool. This is a new sense of life to me. I have passed through the old, the time when the salvation of the family was vested in the family physician and all kinds of material props; now we have the one "great Physician" ever at hand, and oh, the joy of this knowledge!

KATHARINE M. TUCKERMAN, Framingham, Mass.

I feel impelled to give my testimony to the healing power of Truth, from a heart filled with gratitude and love. I wish to acknowledge a few of the blessings which have come into my life through the study of Christian Science, in the hope that others may be helped along the way. Three years ago I was suffering from rheumatism, vertigo, and a stomach disorder, and had been ill more or less for the last ten years. Through a friend I was advised to attend a Wednesday night meeting. I did so, I saw the truth, and was healed. I was healed of rheumatism in three treatments, also of a severe case of blood-poisoning, affecting both legs. I was also healed of the tobacco habit, and the truth destroyed the liquor habit also. I can surely say that the eternal God is my refuge, and "underneath are the everlasting arms." I can also say that "divine Love always has met and always will meet every human need" (Science and Health, p. 494).

For all the physical healing I am very grateful, but I am even more grateful for the spiritual quickening which I gained through the study of the Bible and the text-book, "Science and Health with Key to the Scriptures." It has lifted me out of mental despair, and has given me "a God at hand," to whom I can go at all times,—the never-failing Principle. Our dear Leader reminds us that "we must seek the undivided garment, the whole Christ, as our first proof of Christianity, for Christ, Truth, alone can furnish us with absolute evidence" (*Ibid.*, p. 142). Both my wife and myself have been lifted out of the sense of materiality to a spiritual plane never before attained, and we give the glory to God. I also desire to express my gratitude to Mrs. Eddy for bringing us this new-old truth. My daily prayer is for wisdom to recognize the divine leading, and to be able to demonstrate my faith by my works.

VALENTINE PETZOLD, Chicago, Ill.

I wish to corroborate the testimony of my husband given above, and to add my thanks for the many blessings which we have both received through Christian Science, as I have been healed of numerous ills through the application of the truth. I had suffered for many years from an abnormal growth, which was overcome in a very short time; also my eyesight is greatly improved; headaches have been met; also an attack of acute lung trouble, which was overcome in a day and a half.

For the physical healing I am truly grateful, but more so for the spiritual betterment. I have learned to look to God for my supply, and I find that in Him is abundance. The Bible and Science and Health have become our daily companions, though before coming into Christian Science we had not a Bible in the house. My heart goes out in praise and deep thankfulness to God. I am also grateful to our beloved Leader, Mrs. Eddy, for placing before us this great truth.—MRS. ANNA PETZOLD, Chicago, Ill.

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[Translated from the German.]

It is one of the beneficent activities of divine Mind that changes take place from time to time in our environment, whereby our thought is turned toward things more serious. Whoever is desirous of making progress along spiritual lines must become acquainted with these things, for which, however, time and patience are required.

I wish to tell how I was healed of a wound on the leg of years' standing, through all-encompassing divine Love, which is made manifest under all circumstances through Christian Science. Last spring, on getting up one morning, I found myself unable to stand or walk. I immediately decided to telephone for Christian Science treatment. During this time I read the Bible, Science and Health, *Der Herold*, and the daily paper, the *Monitor*, and thereby began to see that it was not a physical trouble which needed to be healed, but my thought; thus the healing, thanks be to God, soon followed.

A. RUGGLE, SR., Floradale, Ontario, Canada.

I am glad to express my gratitude for the help Christian Science has been to me. Over a year ago I was suffering from an eye trouble and sleeplessness. I was under the care of a London specialist, who prescribed a course of treatment which I faithfully followed for more than a month, at the end of which time I was in a very bad way owing to lack of sleep and mental depression. For quite two months I had been unable to sleep, and was very nervous and run down in consequence. This was my condition when some one suggested that Christian Science might benefit me. Only too glad to try anything that might possibly afford me any relief, I obtained an introduction to a Christian Science practitioner and asked for help. With the first treatment I slept soundly the whole night through, and have never been troubled in that way since. The treatment was continued for a fortnight, by which time the eye trouble was overcome, the only physical manifestation remaining being a slight appearance of redness, which cleared up a few days later, leaving the eyes quite normal. A growth on the eyelid which the surgeon advised me to have removed by an operation has also disappeared, and I can truly say that I am brighter and happier and in better general health than I have been for years. The mental gloom has also vanished, together with the accompanying sense of nervousness and fear.

Christian Science has revealed to me the healing power of Truth, and is teaching me to understand life in an entirely different way. For this I am deeply grateful to God; also to Mrs. Eddy, who by her beautiful example has shown us the way which helped me in my hour of need.

EDWARD W. PARSONS, London, England.

EDITORIAL COMMENTS ON THE LIFE AND WORK OF MARY BAKER EDDY.

Following the world-wide publication of editorials and articles relative to the life and work of Mary Baker Eddy, and especially the excerpts from the editorials which appeared in the *Sentinel* from Dec. 17, 1910, to Feb. 18, 1911, requests came to the Publishing Society from all over the field that these articles might be preserved in a form that would be practicable for wide distribution, convenient for ready reference, and suitable for private and public libraries. The field will undoubtedly be gratified to learn, therefore, that a book (132 pages with index) containing the "Excerpts from Editorial Comments," also the special editorial tributes in our own publications, and the *Outlook* article by Frederick Dixon, is now on sale, published in two styles of binding.

Prices for paper covered edition: Single copy, prepaid, 15 cents; twelve copies to one address, $1.50; fifty copies, $5.75; one hundred copies, $10.00. Cloth binding: Single copy, 75 cents; by mail, 85 cents; six copies, prepaid, $4.00; twelve copies, prepaid, $7.50.

FROM OUR EXCHANGES.

[Rev. Anson Phelps Stokes, Jr., in *Outlook*.]

No theologian of high standing claims that the historical person Jesus of Nazareth was himself the second "person" of the Trinity. That would mean at least two Gods, which is unthinkable. He is rather the perfect embodiment in place and time of the active principle, the *Logos* of God. That eternal Word is striving today to embody himself in your life and in mine as he did completely in the life of Jesus, but our selfishness prevents the completion of the process.

And so it is with the doctrine of the divinity. This is not necessarily bound up with any theory of Jesus' birth, or with any inherited dogma regarding his person. When I speak of the divinity, I mean that Jesus completely revealed the Father's spirit; that he perfectly showed the world the truth of man's kinship with God. In a word, that he is the incarnation. Athanasius was right in insisting that Jesus Christ is of one substance with the Father, but there is no adequate New Testament reason for doubting that this is also true of the spirit of man. We have not so much thought of our Master in too exalted terms as we have thought of humanity as too limited in its possibilities. The difference between the "man of Galilee" of the first century and the men of England and America in the nineteenth century, if I understand my gospels aright, is not in inherent capacity to draw near God, but in the relative degree of realization of a latent power common to humanity. It is this that has created the uniqueness of Jesus.

[Rev. William Adams Brown, D.D., in *New York Observer*.]

Theology, like philosophy, cannot create, it can only interpret; and the material with which it deals is religion. It is one of the unfortunate effects of the period through which we have been passing that this fact has so often been forgotten. Criticism has been exalted from a means to an end, and the great convictions by which the soul of man lives have been treated simply as curious historical phenomena, the unraveling of whose rise and fall constitutes a fascinating problem for the mind. This unsympathetic attitude is, I believe, one of the chief reasons for the widespread suspicion of the new theology, but it is a phase which is sure to pass. Indeed, I believe that it is rapidly passing. As the new view of the world becomes more familiar, and the results of criticism more assured, men will gradually come to see more clearly how impotent is thought apart from faith. They will value theology, whether new or old, in the measure in which it deepens, enriches, and purifies experience.

[Rev. W. W. Curry in *Universalist Leader*.]

As a matter of fact the equal rights of all men are not yet recognized or respected. Looking out on the world as it is, we are tempted to say that injustice and inhumanity are the rule, and justice and mercy the exception. But on a review of the history of the race we can discover that some progress has been made toward the good which the Lord has shown us. The world is growing better, not worse. Race hostilities still exist, and "man's inhumanity to man" still makes "countless thousands mourn." But Christian nations are becoming more civilized and just. Equality before the law is more generally conceded. There is "a good time coming," when justice and mercy will prevail. "The morning light is breaking; the darkness disappears." The time will come when all men will walk humbly with God, and in peace and fellowship with each other; when "the knowledge of the Lord shall cover the earth, as the waters cover the sea."

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[*Christian World.*]

The twentieth century will prove, as previous centuries have done, that the seemingly passive periods are those where unseen forces, working far down beneath the surface, are shaping new manifestations; manifestations which, in all that concerns the real interests of the soul, will far surpass the old. The pause in the music is to give emphasis to the something higher that is coming. The new religious synthesis will have its own forms. There will be vast readjustments, revaluations in spiritual things, where much that is now up will go down, and much that is down will go up. Away with our fears for the religious future! The movement is always upward.

[William W. Guth in *Christian Advocate.*]

Every right act accomplished puts us in accord with the system of righteousness by which this world and humanity are moved. In this system the dictates of a quickened conscience perfectly fit, and ever more are we closely associated with a "spiritual order, larger, higher, worthier" than ourselves. This spiritual world becomes real to us and our faith therein unshakable. There are voices without and within prompting to a better life. We begin to understand these voices, we hear the divine presence breathing in our souls. For "he who does the right comes to see the good; and he who sees the good finds God and blessedness."

[R. S. H. in *Continent.*]

We are ourselves filled with unrest. We are not satisfied with what we are, or have, or know. We would be stronger, truer, nobler. We know we cannot realize any such ambition by adherence to a creed, or by attacking any one who does not hold to the creed that we do. The only cure for unrest is ceaseless activity, and the one activity that can satisfy a soul is that which makes one strive to realize the noblest things in Christian living. We will never cry to any Christian man, seeking honestly in his own way to satisfy the unrest of his soul, though in a way different from ours, "Thou art a sinner."

[*Congregationalist and Christian World.*]

To find God in the midst of the city's din and hurry, to find Him at the post of duty in the isolation of the farm, the household, the country parish—this is our daily problem, and our success in so doing is the test of the reality of our spiritual life. But our ability to find God in the midst of the day's busy activities will depend upon our taking Him with us there from the quiet moments spent alone with Him in our closets at the day's beginning. It is out of the life of secret habitual prayer that the power of spiritual discernment grows.

[Rev. R. J. Campbell, M.A., in *Christian Commonwealth.*]

There are times when we all get glimpses of that greater self, that self beneath the self, that life within our life that struggles for expression like a bird behind the bars of a cage, that soul within the soul which, as a fourteenth-century mystic puts it, "hath never consented to sin, nor ever shall." That is the real you, the real me, the real man in every man, and—praise God!—some day when our long probation is over we shall gloriously know it in the eternal kingdom of light and love.

[*Christian Commonwealth.*]

The most important truth concerning man still is that he is a son of God. If the churches could but see the bearings of this truth and work steadily at a social evolution of society that would be worthy of it, there is no doubt that the world would recognize them as indispensable to true progress. The failure of the church is the failure to realize deeply its own truth, and to lead society in the path of its actualization. We have got grand beliefs if only we lived in their power.

SPECIAL ANNOUNCEMENTS.

FROM THE PUBLISHER OF MRS. EDDY'S WORKS.

THE CHRISTIAN SCIENCE TEXT-BOOK, "SCIENCE AND HEALTH WITH KEY TO THE SCRIPTURES."

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

The new volume, "Poems by Mary Baker Eddy," is now on sale. Specially bound; 79 pages.

In accordance with instructions given by Mrs. Eddy to her publisher on Sept. 13, 1910, an edition of "Rudimental Divine Science," printed in the New York point system of type for the blind, has been prepared and is now on sale. Price, prepaid, single copy 50 cents; six or more copies to one address, 40 cents each.

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

FROM THE EDITOR.

All manuscripts submitted for publication in the *Sentinel, Journal,* and *Herold,* whether articles, poems, or testimonies, and all correspondence relating thereto, should be addressed to the EDITOR, and not to individuals.

FROM THE SOCIETY.

The following reprints are published in Swedish: "Hvad Ar Bön?" "Lagens Välde," "Det Ondas Natur," "Helvete och Himmel," "Människans Gemenskap Med Gud," "Verklighet," "Det Ar En Ström," "Förklaring Af Kristligt Helande," "Den Yppersta Egenskapen I Christian Science," "Underverken," "Det Ondas Ofvervinnande," "Var Väktare," "Riklig Tillgang," "Kristendom Och Vetenskap." Ten copies to one address, prepaid, 10 cents; one hundred copies to one address, 75 cents; five hundred copies to one address, $3.00; one thousand copies to one address, $5.00.

Two of our Leader's poems, "Shepherd, show me how to go," and "Love," set to music by Frederic W. Root, are now on sale by the Society. For description and price see advertisement on inside back cover page of *Sentinel.*

A new photogravure reproduction of The Mother Church edifices and the Publishing House, with the new parkway in the foreground, has just been made, and is now on sale. The size of the new picture, nine by fourteen inches inside of mat, which is about half that of the larger one, specially adapts it to framing for the home. Price, single copy $1.00, six copies $5.00, twelve copies $9.50.

FROM THE CLERK OF THE MOTHER CHURCH.

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

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

FROM THE CHURCH TREASURER.

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

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THE CHRISTIAN SCIENCE PUBLISHING SOCIETY

The Christian Science Journal

Published Monthly.

Founded April, 1883, by Mary Baker Eddy, Discoverer and Founder of Christian Science, and author of the Christian Science Text-book, "Science and Health with Key to the Scriptures."

This monthly magazine is the official organ of The First Church of Christ, Scientist, in Boston, Mass. In addition to articles, lectures, and testimonies not published elsewhere, it contains a complete list of Christian Science practitioners, and a directory of Christian Science Churches, Societies, and Reading Rooms.

SUBSCRIPTION PRICE, PAYABLE IN ADVANCE, POSTPAID: For the United States, Canada, Mexico, and Cuba, single copy, one year, $2; six months, $1.20. SALE PRICE: Single copy, 20 cents. In all other countries add 40 cents postage for each annual subscription. SALE PRICE: Single copy, 25 cents.

BOUND VOLUMES: Current and past year, cloth, $2.50; half calf or half morocco, $3. On earlier volumes write for prices.

The Christian Science Monitor

Published every afternoon, except Sunday.

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

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The Christian Science Quarterly

Published January, April, July, and October.

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

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Der Herold der Christian Science

Published Monthly.

A magazine printed in German. It contains original and translated articles bearing upon Christian Science, testimonies of healing, also the Lesson-Sermons which are read at the Sunday services in all the Christian Science Churches. Improved and enlarged in 1910.

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PAMPHLETS AND REPRINTS

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CAUSATION: VIEWED IN THE LIGHT OF CHRISTIAN SCIENCE. By FREDERICK DIXON.

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

CHRISTIAN SCIENCE: THE RELIGION OF THE BIBLE. By JUDGE SEPTIMUS J. HANNA.

CHRISTIAN SCIENCE: HUMANITY'S HELPER. By PROF. HERMANN S. HERING. Also printed in Dutch.

ANSWERS TO QUESTIONS CONCERNING CHRISTIAN SCIENCE. By EDWARD A. KIMBALL. Also printed in German.

CHRISTIAN SCIENCE: ITS ADVANTAGE TO MANKIND. By EDWARD A. KIMBALL. A London lecture. Also printed in French.

CHRISTIAN SCIENCE: MAN'S DOMINION OVER EVIL. By EDWARD A. KIMBALL. A Harvard University lecture.

CHRISTIAN SCIENCE: ITS DIVINE AUTHORITY. By BLISS KNAPP.

CHRISTIAN SCIENCE: DEMONSTRABLE RELIGION. By FRANK H. LEONARD.

CHRISTIAN SCIENCE: A RELIGION OF PROGRESS. By WILLIAM D. MCCRACKAN. Also printed in German and in Swedish.

CHRISTIAN SCIENCE: OR, DELIVERANCE FROM EVIL. By REV. WILLIAM P. MCKENZIE. Also printed in French and in Dutch.

CHRISTIAN SCIENCE: THE CHRISTIANITY OF JESUS. By MRS. SUE HARPER MIMS. Also printed in Swedish.

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CHRISTIAN SCIENCE SENTINEL

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

Vol. XIII. No. 41.

BOSTON, JUNE 10, 1911

CONTENTS OF THIS NUMBER

ITEMS OF INTEREST. Brief Mention of Important Events. 802

PROGRESS, NOT REGRESS. Hon. Clarence A. Buskirk. 803

THE WORKS OF GOD MADE MANIFEST. Dorothy Grafin von Moltke. 803

CHRISTIAN SCIENCE AND CITIZENSHIP. W. W. Totheroh, LL.D. 804

"FORBID THEM NOT." . Laura Gerahty. 804

VISIBLE AND INVISIBLE. . Helen R. Platt. 805

SOLVING OUR PROBLEMS. Frank B. Homans. 806

TRUE CHRISTIANS. (Poem.) Claribel Schofield. 806

SELECTED ARTICLES. 807

EDITORIAL.

- Annual Meeting of The Mother Church. . 810
- The Readers of The Mother Church. . . 810
- Being and Doing. 810
- Keeping and Holding. 811

AMONG THE CHURCHES.

- London, England. 811
- Rochester, N. Y. 811

THE LECTURES.

- The Lecturers. 812
- Santa Ana, Cal. 812
- Reading, Mass. 812

TESTIMONIES OF HEALING. 813

FROM OUR EXCHANGES. 817



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



A NOBLE TYPE OF GOOD HEROIC WOMANHOOD
LONGFELLOW

THE CHRISTIAN SCIENCE PUBLISHING SOCIETY
FALMOUTH AND ST PAUL STREETS — BOSTON MASS U.S.A

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ITEMS OF INTEREST.

National.

Experiments by the postoffice department for the last ten weeks show that the government can effect an immense saving by shipping a large part of its second-class mail matter by freight cars rather than in mail cars, as heretofore. The class of mail in which the change will first be tried is the semimonthly and monthly publications of the East, which it is planned to bring to six distributing points in freight cars. These six points are St. Louis, Cincinnati, Chicago, Kansas City, St. Paul, and Omaha. Bids from the railroads for the freight car service have been asked, to begin July 1. The saving effected at St. Louis alone, where the trial has been made, will mean an annual saving of eight hundred thousand dollars to the government.

As a result of geologic field examinations the administration has withdrawn 62,140,548 acres of probable coal land and has restored to agricultural entry 18,777,756 acres of non-coal land, which had been withdrawn from entry pending the geological survey's determination of its character. A single Montana withdrawal, made last July, included 20,208,865 acres. The amount of coal contained in this area is almost incredibly great. A single forty-acre tract, for example, contains over two million five hundred thousand tons of coal. The present outstanding withdrawals awaiting geologic classification aggregate 80,007,688 acres.

Extension of the time to arrange general arbitration treaties will be necessitated by Germany's expressed willingness to enter nenegotiations. It is assumed that each of the four powers engaged, France, Great Britain, Germany, and the United States, will insist upon knowing what the others are doing at every step, in order to make sure that no one power secures any undue advantage, and this will complicate the work.

Coincident with the closing of the term of the supreme court of the United States and the departure of the justices for their summer vacations, has been the planning of an immense amount of work for the court when it meets again next October. Thirty-five cases, some of them of far-reaching importance, have been advanced for hearing on the first day of the next term, "or as soon thereafter as practicable."

The board of estimate of New York city has authorized Commissioner Edwards of the department of street cleaning to rent a sufficient number of patent vacuum machines, which collect the street dirt without raising any dust, to clean one hundred and fifty thousand squares of one thousand square feet each. The expense will be about seventy-five thousand dollars, and the machines will be in use before Dec. 31.

The initiative and referendum have been adopted by eight states—Oregon, Oklahoma, Nevada, Missouri, Montana, South Dakota, Arkansas, Maine, and the territory of Arizona. In addition to this, there are seven states whose Legislatures voted last winter to submit initiative and referendum to the voters at the 1912 election—Colorado, California, Washington, Wyoming, North Dakota, Nebraska, and Florida.

The constitutionality of the law passed by the Massachusetts Legislature in 1907, directing that deposits in savings banks and trust companies, unclaimed for more than thirty years after the date of the last deposit and whose claimant was unknown, be turned over to the state, is upheld by the supreme court of the United States.

The supreme court by a unanimous decision has pronounced the American Tobacco Company and all the elements composing it, both corporate and individual, to be a corporation in restraint of trade within the prohibition of the Sherman antitrust law, and ordered its disintegration.

The recent decision of the supreme court in the Standard Oil and American Tobacco Company cases will result in a sweeping attempt to secure criminal conviction of violators of the antitrust law, according to Attorney-General Wickersham.

A committee of the House of Representatives is investigating the United States Steel Corporation.

International.

An irrigation scheme which it is hoped will make famine in the Deccan, the peninsular portion of India, a practical impossibility, is at present being carried out. The water that falls on the Ghats is being impounded in vast reservoirs, from which it is being led by long canals to the Deccan, and it is hoped by this means to make the area affected richly productive in ordinary years and at any rate productive in the driest possible years. This vast project has resulted, so far, in three different schemes. One of these, the Darna river project, should be brought into partial operation soon; the second, the Pravara project, is making good progress, and the third and greatest, the Nira right bank canal, project, has gone up to the government of India for sanction.

One of the first acts of President de la Barra, on assuming the duties of his office as provisional President of the Republic of Mexico, following the acceptance of the resignation of Porfirio Diaz, was to send notes to the representatives of aggrieved nations, telling them that a court of claims would be established immediately for the consideration of demands against Mexico for damages. It is said that the court will be in session within a month and claims will be considered according to diplomatic precedence.

The Chinese government has complied with the demands of the constitutionalists and the Grand Council has been converted into a ministry responsible to the National Assembly. Prince Ching, who has been president of the Grand Council, assumes the positions of premier and minister of foreign affairs. Six viceroys of important provinces will constitute an advisory board for the ministry. A Privy Council and a committee to draft a constitution have also been appointed.

The Persian National Council has adopted a proposal of the minister of finance, investing W. Morgan Shuster, the American financier, who recently was appointed treasurer general of Persia, with the most extensive powers for the control of the finances of the country. These will include the proceeds of the recent loans.

The total population of India on March 10 last, as given by the returns was 315,001,099, an increase of 20,640,043 on the figures of the census of 1901. The division of the population was 244,172,371 in British territory and 70,828,728 in the native states.

The British foreign secretary has informed the Portuguese representative in London that the British government is ready definitely to recognize the Portuguese republic as soon as the constitution is voted.

The acting premier of the commonwealth of Australia declares that Australia will never agree to admit Japanese immigrants.

Scotland has a population of 4,759,445, according to the provisional figures of the census just made public.

Industrial and Commercial.

More than seventeen million five hundred thousand dollars will be expended on municipal and railroad work and building operations in Spokane, Wash., this year, and of this amount the city's share is approximately six million dollars. The Chicago, Milwaukee & Puget Sound, the Northern Pacific, and the third division of the Oregon-Washington Railroad & Navigation companies have plans for work costing six million five hundred thousand dollars, and architects and contractors estimate that fully five million dollars will be invested in new buildings before the close of the year.

A plan to reclaim eighty million acres of swamp land east of the Rockies has been formulated by the Chicago council of the national irrigation congress. The value of the land to be developed will be increased a billion and a half of dollars. Reclamation of swamp lands by national drainage will be one of the important subjects on the program of the irrigation congress, which will hold its nineteenth annual session in Chicago next fall.

The production of cement in the United States has increased from 760,000,000 pounds in 1880 to 24,827,000,000 in 1909. This increased production has been accompanied by decreasing imports of that article from foreign countries. Thus imports in 1910 were but one tenth as much as in 1895, while exports of domestic cement in 1910 were thirty times as much as in 1895.

The custom of many American manufacturers and exporters of sending letters and packages by mail with insufficient postage is said by consuls to be the cause of much annoyance to foreign correspondents and frequently is responsible for failure to establish profitable relations with foreign commercial houses.

May 24 advertisements were authorized by the war department calling for bids within two months for three hundred and fifty thousand yards of carded woolens; and if this trial proves satisfactory, woolen instead of worsted will be the standard cloth for uniforms.

J. J. Hill, chairman of the board of directors of the Great Northern Railway Company, in a statement announces the execution of a first and refunding mortgage securing a total authorized issue of six hundred million dollars on the Great Northern and Chicago, Burlington & Quincy railroads.

The Pittsburg Coal Company has sold its coking coal lands to the United States Steel Corporation. This includes seven thousand acres in the Connellsville field and a lot of beehive ovens. The price was between fourteen and fifteen million dollars.

The White Star Line's great steamer Titanic has just been launched at Belfast, Ireland. The Titanic and the Olympic are each forty-five thousand tons register, 882½ feet long (one sixth of a mile) and 92½ feet broad, the largest steamers sailing the seas.

A cave has been discovered in the Big Horn mountains near Story, Wyo., which is said to rival the Mammoth cave in Kentucky.

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CHRISTIAN SCIENCE SENTINEL

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

PROGRESS, NOT REGRESS.

HON. CLARENCE A. BUSKIRK.

CERTAIN metaphysical thinkers are employing the phrase, "the eternal regress," to designate the supposed futility of pursuing a class of metaphysical questionings. The thinker who tries to solve certain primary problems, for example, the origin of sin, the origin of falsehood, the origin of what Paul calls the carnal mind, the origin of what Mrs. Eddy calls mortal mind, is told that such questions involve a process which always merely regresses but never gets forward. One metaphysician likens this to the futile efforts of an animal trying to jump out of too deep a hole, and always falling back to the place from which it seeks to escape.

However welcome such a summary disposal of difficult problems may be to those who think they have neither the time nor the patience to linger upon them, it may be useful to consider, nevertheless, whether it does not involve an unsuspected species of agnosticism. And it ought never to be forgotten that agnosticism has its origin and its end in mental discouragement. Besides, agnosticism is essentially illogical; for it involves the contradiction that in affirming that certain things are unknowable, it thereby affirms that they are knowable in at least one respect, namely, their unknowableness. If there is one thing, however, upon which more emphasis is laid in the Bible than any other, it is the fact that God may be known and His law demonstrated.

We have the right certainly to declare that we do not know, or may even venture to declare that no one now pretends to know, the answers to some questions; but all this is quite far from justifying the assertion that at some future time no others can know such answers. It is the indefensible "begging the question" which is so frequently encountered; as, for example, in the classification of certain physical sicknesses as "incurable." Materialistic physicians have the plain right to say that according to their discouraging experiences there seem to be certain incurable diseases, but this does not excuse their pronouncement that these diseases can never be cured by some method distinct from their own, especially since we have the unequivocal statement that Christ Jesus healed "all manner of sickness and all manner of disease" and even overcame death.

The truth is all that is knowable. The truth is the only thing that is not unknowable. The truth is manifesting its activities constantly, everywhere and in everything; it never shows any disguise or guile, but works in the open. If we fail to understand, the fault is with us. The origin and nature of sin has been regarded by metaphysicians as one of their most unknowable problems. They have never been able, nor have any others been able, to reconcile the existence of sin with the existence of God. When sin is understood, as Christian Science teaches, to be neither truth nor reality nor affirmative fact, the irreconcilable conflict in human thought between God's existence and sin's existence begins to disappear. Many of us have rested at this point. We have tried to be content with the thought that the explanation of sin as an illusory phenomenon settles the question, yet it is useful to meditate upon all that relates to the truth of man's being, and to seek to be able to distinguish between falsehood and truth.

The notion conveyed by the phrase "the eternal regress," however specious or alluring, ought not to be harbored. If we fail to find satisfying answers to some of our questionings, let us hold such questionings in patient abeyance, instead of impatiently declaring that their answers are unknowable.

We all recall the familiar childhood myth of the crock of gold that awaited the one who could find the precise spot on which the end of the rainbow rested, and there have doubtless been many who entered upon the quest of its discovery, persisting despite repeated disappointments. One thing, however, was an assured fact to the uplifted gaze of youth, namely, the promise of eternal hope, hence eternal progress, which was symbolized by "the bow in the cloud" that ofttimes spans the deluge of doubt and fear. In Christian Science we have not alone the hope which denies the possibility of regress, but the truth which declares for eternal progress, rising as it does above the floods of mere belief, and resting upon the mountain-top of scientific demonstration.

THE WORKS OF GOD MADE MANIFEST.

DOROTHY GRAFIN VON MOLTKE.

JESUS' disciples, seeing a man who had been born blind, immediately (like most of us today) looked to heredity for the explanation of his affliction. The Master, however, knew, as Mrs. Eddy has since so clearly pointed out to us, that "divine Mind is the only cause or Principle of existence. Cause does not exist in matter, in mortal mind, or in physical forms" (Science and Health, p. 262); and his answer therefore was that neither the blind man nor his parents had sinned, but "that the works of God should be made manifest." On another occasion, when speaking of Lazarus, he said, "This sickness is . . . for the glory of God, that the Son of God might be glorified thereby."

For a long while it was not clear to me what Jesus meant by these sayings, for I felt it was not possible to imagine that God had purposely created the man blind, in order that, after many years of suffering, he might be healed, and thus be the occasion, as it were, for the great Teacher to exhibit some of God's mighty works. This is an explanation which most thinking people have long since rejected. While puzzling over this problem, a sentence in Science and Health came to mind, bringing with it light and clarity, as each sentence in this "Key to the Scriptures" does when even partially understood. It was the following: "The very circumstance, which your suffering sense deems wrathful and afflictive, Love can make an angel entertained unawares" (*Ibid.*, p. 574).

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From this we learn that it is by realizing the unreality of our suffering and overcoming our sense of disharmony (not by passively being victimized by it, or believing it to be God-sent), that we are able to understand a little more of what the true spiritual creation is. Therefore, every time that we see the utter nothingness of evil and the allness of good, the works of God are being made manifest to our consciousness, and then follows their externalized manifestation. Moreover, it is the Son of God, Christ, Truth, who is being glorified when we overcome seeming discord. Living in the generally held belief that matter can give us both pain and pleasure, God's works are not being made manifest in us, although this manifestation really should be the one object and only lasting joy in our lives. A suffering sense, however, more frequently induces us to look for Truth and glorify the Son of God, than does a belief in the pleasures of material sense; so that it more often happens that we find the truth which makes us free when the circumstances are deemed "wrathful and afflictive."

In Christian Science great emphasis is laid upon the fact that in reality God is the only cause, and hence that all causation must be spiritual. This Jesus knew, and he was able to make it so clear to the afflicted man that he understood his true relationship to his creator and saw, not only physically but spiritually as well! Thus it was that the blind man, having a suffering sense, was able more quickly to realize the truth and manifest "the works of God" in so doing, than many of the rich and comfortable Pharisees who looked on at this demonstration of God's power, but who having eyes yet saw not.

Job, too, exclaimed in a moment of great spiritual insight, "In my flesh shall I see God;" that is, as Mrs. Eddy spiritually interprets this declaration, "Now and here shall I behold God, divine Love" (Unity of Good, p. 55), and this fact is being experienced by hundreds all the world over, thanks to the light and understanding which Christian Science gives us. Every time sin is destroyed or sickness overcome through the knowledge of the allness of God, good, in that moment do we see God, and this manifestation of "the works of God." This treading on holy ground is one of our most wonderful experiences in our journey from sense to Soul.

CHRISTIAN SCIENCE AND CITIZENSHIP.

W. W. TOTHEROH, LL.D.

CHRISTIAN SCIENTISTS who are readers of the periodicals which the wise forethought of our Leader prompted her to provide for their instruction and guidance, certainly have not lacked plain and forceful reminders of the demands, opportunities, possibilities, and duties that are brought to them in these times. From a variety of view-points watchful, alert, and capable students have been directing the attention of their fellow Christian Scientists to the needs of the present. History is fast being made, but what the story will be depends upon the fidelity with which the various obligations are being fulfilled by each one in his or her place. With the Bible and the Christian Science text-book, "Science and Health with Key to the Scriptures," Christian Scientists are equipped to meet every responsibility wisely and efficiently, and often in so doing to afford to those about them practical and impressive demonstrations of the scientific basis of their religion.

Recently, due to peculiar circumstances, there has been "precept upon precept; line upon line, line upon line; here a little, and there a little," touching the obligations of Christian Scientists to themselves, to their fellows, and to The Mother Church and its government. But only inferentially has there been anything set forth that could be made applicable along the lines of the duties of Christian Scientists in the highly important matter of citizenship. It may seem strange and incomprehensible, nevertheless it is a fact, that there are some who hold the thought that because they are Christian Scientists they should eschew politics and everything kindred thereto; and if they persist in this attitude, they can but become apathetic, uninformed as to the methods of government, political issues, and public men, neglectful of their suffrage right, and therefore fail to have influence with those who are in authority.

According to the logic usually employed in such cases, it might be held that Christian Scientists should withdraw from business and from social relations with those who are not of their religious belief; but there is nothing, either in the Bible or in Science and Health or in any of the authorized literature of Christian Science, that fosters such a disregard of the responsibilities of citizenship. On the other hand, the teachings of Christian Science make for the best citizenship in every respect. Besides this, Mrs. Eddy repeatedly disclosed an active interest in matters of government, commended faithful servants of the people, and contributed liberally to public undertakings. Such was the spirit evinced by her in civic affairs that exceptional recognition has been accorded her in formal action by public officials.

Christian Scientists certainly owe it to themselves, to their fellow-citizens, and to their cherished cause, to be awake, intelligent, and active in meeting and discharging their political duties. They are in the world to be doers, but they need not necessarily be of the world. Here are applicable the words of Jesus: "Ye are the light of the world." "Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven." In these days when the public conscience gives evidence of sensitiveness, and when there are demands for reform in the interest of a clean, wholesome, safe, and beneficent administration of government in cities, states, and the nation, Christian Scientists with their high ideals, their understanding of divine Principle, and their Christ-consciousness, qualities that ensure power and efficiency, certainly ought to be found where duty calls, and especially where the need is so great that the healing power of Truth and Love be exercised. It is not for them, therefore, to sit with hands folded and complacently declare that all will be well. They should stand in the open, know and be known to those entrusted with political affairs, carefully use the ballot, and where qualified and adapted to serve in public station, if their services are wanted, they should if possible be ready to act for the common weal. Where conduct is governed by Principle, politics will not detract from spirituality, but on the other hand politics will be characterized by what is right and good and beautiful.

Of all citizens Christian Scientists ought to be the last to concede the power or the reality of evil in any place. They know that God reigns and that He is good, and that good will inevitably supplant evil, which has being only as mortal man admits of it. Patriotism is not religion, but pure religion with all its other blessings makes for a genuine and active patriotism.

"FORBID THEM NOT."

LAURA GERAHTY.

To mothers, and to teachers in our Sunday schools, there comes frequently a very intense longing to be better able to express to the little ones the means by which they themselves are enabled to quiet the uprisings of mortal mind and to quell the disturbances of human desire and temperament. The sorrows and disappointments of maturity are no greater than the sorrows and disappointments of childhood; the destruction of the humble violet crushed under a passing footstep is the same in degree as the destruction of the forest tree by the force of disturbed elements. Both are seemingly destroyed by the aggressive and unauthorized power of material forces, and each one is as real or unreal as the other. The torrential tears of passionate childhood carry with them exactly the same appeal as the quieter and more hidden grief of manhood and

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womanhood, and likewise the simple desire to understand, the seemingly intenser desire to be able to impart.

Humanly speaking, the one requires no greater remedy than the other, for will not a tender word of Truth effectually cure them both? Scientifically handled, the subject is robbed of all its difficulty, for in God, infinite intelligence, we live, move, and have our being, and in that state of existence there can be no imperfection or incompleteness. Just as the swift passing ray of winter sunshine is part of the glorious and ever shining sun, so each one of us, according to his understanding, manifests something of the Mind which was in Christ Jesus, when we scientifically allay another's doubt, fear, sorrow, passion, or pain; and as we supply, however imperfectly, a child's simple spiritual need, so does he experience something of the result which is expressed in the sermon on the mount,—the divine assurance that those who hunger and thirst after righteousness "shall be filled."

"Jesus loved little children," Mrs. Eddy tells us, "because of their freedom from wrong and their receptiveness of right" (Science and Health, p. 236); and he said, "Suffer little children to come unto me, . . . for of such is the kingdom of heaven." Jesus suffered them—took them in his arms and blessed them—made the purity and simplicity of their little hearts the atmosphere of the kingdom of heaven. Is there any fear, then, that the children of today will fare less liberally than the children of Jesus' time? Surely it is only our own belief in the superiority of manhood that gives any semblance of truth to the belief that the needs of the children cannot be met by spiritual means today as they were in Jesus' time. Just as the small forget-me-not at the side of the stream drinks in exactly enough for its need, and the tall willow by the great river a sufficiency to refresh it to the top of its highest green leaf, so we know that each one of God's little ones can reflect enough of the divine intelligence to satisfy his spiritual longings, enough of the ever-present and inexhaustible truth to counteract any seemingly present error of belief in stupidity or ignorance; and instead of lying low ourselves in the belief of our own incompetence to impart the truth of being to these little ones, let us "rise in the strength of Spirit to resist all that is unlike good" (*Ibid.*, p. 393), all these temptations to be bound down by any fears or doubts of our own ability to preach the gospel and to heal the sick.

God is no respecter of persons, and Isaiah says, "Ho, every one that thirsteth, come ye to the waters." Out of five barley loaves and two small fishes Jesus fed a large and hungry multitude; fed them liberally, satisfied them completely, so that there were baskets full to spare. Why was he able to accomplish this task which seems so impossible for us to repeat today? Was it because he knew the divine supply to be infinite, and knew that this supply upon which he always implicitly relied was equal to any demand he chose to make upon it, capable of filling every one who hungered?

There have been times when our five barley loaves have seemed quite inadequate for the needs of the hungry ones, and there have been times also when the weary multitude have seemed quite incapable of stretching out their hands to the disciple to take their share of the "living bread." One moment's prayer (Jesus blessed the loaf and brake it), one moment's silent contemplation of the oneness of God and His ideas, the impartiality of divine intelligence, and we no longer hear the disciples' fearsome murmur, "What are they among so many?" In the satisfying presence of omnipotent Love there is always enough for all; the disciples' faces relax from an expression of fear to that of contentment as they hear again the invitation, "Make the men sit down." In some of the gospels we read that not only were the men fed on this occasion, but also the women and the children; and so it must be today.

Jesus knew, when he boldly broke the little loaf, that Love was the source of supply, else there would have been little more than cruel mockery in that hospitable command. Jesus knew also that though a thousand more demands were made upon his apparently inadequate supply, divine Love was there to meet the need; and no fear of defeat ever characterized the Master's proceedings, else his demonstrations could not have been so continuous and complete.

As we close our ears to the voices of doubt and gaze only upon the outstretched hands of Love, we are again invited to sit down and partake, and all fear of our own incompetence and all sense of limitation in either child or teacher will pass away and be absolutely lost in the nothingness of mortal beliefs, and there will be instant realization of plenty and to spare. Then our little ones will no longer seem perplexed or indifferent. They will gaze into the eyes of the willing and obedient disciple, whoever it may be, and stretch out eager little hands to take all they need from Love's abundant supply. And thus shall we obey that tender yet urgent appeal to "suffer little children," and effectually close the door on our own fears, that we "forbid them not."

VISIBLE AND INVISIBLE.

HELEN R. PLATT.

In Romans, St. Paul says, "For the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made." We learn in demonstration that every effect has a mental origin or causation, and that things visible to this mortal vision may symbolize things that are invisible to this human sight. We get a chain of beautiful thoughts from David in the Nineteenth Psalm: "The heavens declare the glory of God; and the firmament sheweth his handywork." Whoever has traced the stars in their courses, noted the phases of the moon, studied the rising and setting of the sun, or trusted the seasons to come and go in their regular order, finds with proper study that each and all of this points to that invisible intelligence, the creator of the one creation. As we expand in thought and become more and more receptive, we discover new beauties and interests, thus receiving all we are ready to receive or have prepared ourselves to be capable of receiving, the world unfolding to us a grandeur and glory out of what was to us formerly emptiness or chaos.

In "Miscellaneous Writings" (p. 331) Mrs. Eddy very beautifully expresses her thought in these words: "As mortals awake from their dream of material sensation, this adorable, all-inclusive God, and all earth's hieroglyphics of Love, are understood; and infinite Mind is seen kindling the stars, rolling the worlds, reflecting all space and Life,—but not life in matter." We certainly get glimpses of the promise by seeing the beauty of human existence, in the same way that if we know and love our brother whom we have seen, we become more capable of knowing and loving God whom we have not seen. The world is only to us what we are conscious of, and often becomes one vast whispering gallery, though but a vacuum to the inattentive and heedless.

The artist must first feel and see mentally all that he would give to the public gaze upon his canvas, must absorb and study both consciously and unconsciously, voluntarily and involuntarily, all phases and conditions of his subject, until his whole being is filled to overflowing. Before he takes up pencil and brush his conception is matured, his work is done, and now his hands obey his will, the invisible is understood by that which is made. Likewise the sculptor masters first in thought every statue or monument by an indwelling communion with all the invisible beauties of his ideal, before he can or does eventually make the visible manifestation with tools that do his bidding, giving to the world the carved marble that glows with the inspiration of his genius. In "Miscellaneous Writings" (p. 86) Mrs.

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Eddy tells us that "even the human conception of beauty, grandeur, and utility is something that defies a sneer. It is more than imagination. It is next to divine beauty and the grandeur of Spirit. It lives with our earth-life, and is the subjective state of high thoughts."

The poesy as well as the religion of the Bible shows forth grand lessons, teaching us that God's love, might, and majesty are made manifest, visible, in inexpressible loveliness of form and color; that the rainbow of promise outvies the painter's palette; that the lily of the field outrivals Solomon's glory and grandeur; that God the divine artist forms and colors His own ideas in all the beauty of His holiness, giving to man His glory as a model, His righteousness as the light, His truth as the teacher. The mentality of our daily life and living is our strength, yet we grasp the meaning of this very slowly. Correct views, or facts rightly and firmly held, bring to our thought or conscious vision what were before invisible, because our spiritual sight was dormant, not awakened. It has been said by an able writer that to see clearly is poetry, prophecy, and religion, all in one, and that right living is a fine art not mastered or controlled by the five senses.

A proof of the mentality of all our senses is made evident in the many cases of deaf, dumb, and blind receiving such wonderful enlightenment. Helen Keller, the noted deaf, dumb, and blind girl, says in an article written by her, that the Bible gave her a deep sense that things seen are temporal and things unseen are eternal. The experience of this wonderful girl certainly adds strong proof of the mentality of all senses. Her innate thirst and eagerness for knowledge, without any physical aid but touch to receive impressions, have given her grand opportunities to demonstrate the visible and invisible things of the universe. It has been told of Laura Bridgman that toward the close of her life she expressed this thought to one who had tried often to give her some evidence of her immortality: "Yes, I now see that I shall live forever." She finally beheld this truth which had seemed so difficult for her to grasp. No physical sense aided her, for she possessed none of sight or hearing; yet she now beheld the fact of man's eternal existence. From the outward world she had been an exile the greatest part of her life, but she at last heard the voice of God and beheld herself as a child of God with her full inheritance.

In the same line of reasoning Jesus was the visible manifestation of the invisible Christ, Immanuel or "God with us." Throughout the Old Testament, especially in the eleventh and fifty-third chapters of Isaiah, are promises and prophecies concerning a visible priest and king, one in fleshly form that should satisfy the prayers and demands of the Israelitish nation. The chronicles of the New Testament testify to the general lack of any understanding as to the Christ-appearing. The desire and expectancy for a temporal king, robed in "purple and fine linen," caused the people to overlook the spiritual, glorified Christ; also Jesus, the visible manifestation, became nothing to them in their blindness. They crucified him in thought and finally in deed; or, as Mrs. Eddy expresses it, "After . . . the crucifixion of the corporeal man, the incorporeal Saviour—the Christ or spiritual idea which leadeth into all Truth—must needs come in Christian Science, demonstrating the spiritual healing of body and mind" (Miscellaneous Writings, p. 163). Thus is spiritual being understood through the inspired writings of our revered Leader.

SOLVING OUR PROBLEMS.

FRANK B. HOMANS.

We learn in Christian Science that "Love is reflected in love," and again that "Love is the liberator" (Science and Health, pp. 17, 225), in perfect keeping with John's declaration that "perfect love casteth out fear." In these statements we have ample justification for saying that love is a most important factor in all human affairs.

Every mortal has his problem in life to meet. The banker counting his wealth or the farmer striving to make a living on his little patch of land, the mistress or the maid, the merchant or the porter, the teacher or the pupil,—each and all have their problems, and to each one Christian Science offers a method of solution which if followed will produce more satisfactory results than can be obtained in any other way. It is this: meet it with love! Whether the problem is wealth or poverty, loss or gain, buying or selling, collecting or trying to pay, hiring or serving, teaching or being taught, sorrow, sickness, or danger—whatever the case may be, we are to face it bravely; not with doubt, fear, hate, or with stubborn resistance against supposed fate, but we are to meet it with love!

We are also to treat it with love,—know that because God is good, because He is Love, and that as His children we have a lawful right to partake of His bounty, that we cannot be held in bondage by evil. It is ours to feed upon the First Commandment, also the Twenty-third and Ninety-first Psalms, and then to leave our problem with divine Love, knowing (not believing), trusting (not doubting), realizing (not fearing), that God doeth all things well. If we hold to this thought with a steadfast determination, in sincerity and truth, all mortal fears will vanish and the results will be beyond our expectations.

It is not wise to outline from a mortal standpoint the exact nature of results, as our ideas are frequently warped by error, and we may thus pray amiss that we may consume it upon our lusts; but we may hold firmly to this thought, that we do not wish anything, physical, financial, or social, be it health, wealth, honor, place, or power, save as it comes through and by divine Love. With this desire honestly held, we shall prove true the words of our beloved Leader: "No loss can occur from trusting God with our desires" (Science and Health, p. 1).

[Written for the *Sentinel.*]

TRUE CHRISTIANS.

CLARIBEL SCHOFIELD.

THE workers in His vineyard—blessed band!
Their lamps are ever trimmed, and brightly glow,
Shedding the light of Truth o'er every land;
Illuming all the paths where mortals go.

They find the sinner on the lonely road
That weary, wandering feet have ever trod,—
They gently help him cast aside his load,
And place him in the way that leads to God.

Beneath their hand the stony ground awakes
And yields a harvest bountiful and sweet.
The withered stalk breaks into bloom, then shakes
Its fragrance, as a tribute, at their feet.

Their hand it is that soothes the brow of pain,
Their voice that stills the troubled thoughts within;
They tell of God as Love, of life as gain;
The nothingness of sorrow, sickness, sin.

They lift the thought above its sordid dreams
Of life in matter, and they teach it how to rise
On strongest wings of faith where softly gleams
The morning star of hope through clouded skies.

And thus they shed a light where'er they go
That, striking through the mists of misspent years,
Reveals a radiant realm on earth below,
Wherein our God has wiped away all tears.

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SELECTED ARTICLES.

[From an editorial in *Kansas City* (Mo.) *Journal*.]

The claim that there is no curative virtue in any but the "recognized" medical schools is contrary to the belief of large numbers of people who have rights in the premises that must be respected. Persons who have arrived at an age when they may, presumably at least, decide for themselves, have the right to invoke the methods of those who may not use drugs or other approved medical and surgical methods; and to brand as felons practitioners who do not subscribe to the doctrines of the "schools" is unfair.

Probably a large majority of people believe in sending for the doctor when they are sick and in taking the medicine he prescribes or submitting to the operations he performs; but this does not alter the fact that there is a growing belief in the efficacy of other means of curing some forms of disease or functional derangements. There may be nothing valuable in Christian Science, faith-curing, mental healing, and other so-called heterodox practices; then again, there may be a great deal. Legislation aimed at the belief of people of discretionary age is ill-advised, and the lawmakers have performed their full duty when they protect the people against quacks whose imperfect knowledge of drugs may result in imperiling human life.

[Alfred Farlow in *Indianapolis* (Ind.) *Star*.]

In an issue of recent date, D. H. Talbert expresses agreement with the statement that if the medical fraternity fails to save certain persons "in the incipiency of their troubles, they cannot reasonably complain because Christian Science fails to rescue them in the more advanced and formidable stages of their disease." He adds that "only good would result under such circumstances," and that "any case healed under these circumstances points to the fact that such a person had been overdosing in medicine, or had been applying material help in a manner out of harmony with natural law, in which case Christian Science does help, because it changes the patient's thought and indirectly nature is given a chance."

In the light of such an admission one might well conclude that thousands of persons die every day from "overdosing in medicine," or the "applying of material help in a manner out of harmony with natural law," who might be saved if they would turn to Christian Science. Under such circumstances, it seems to us that the critic would better spend his time urging those who are failing to recover under medical practice to turn to Christian Science rather than to spend his time in the condemnation of Christian Science. The gentleman declares that the danger of Christian Science lies in "applying it without reserve to innocent children." Are not children quite as frequently "overdosed" as adults, and are they not quite as liable to the "application of material help in a manner out of harmony with natural law" as adults, since the same physician makes the application to the child that makes the application to the adult? The "innocency" of children is respected quite as much in Christian Science treatment as in medical treatment. Moreover, Christian Science has proved itself quite as effectual in the treatment of children as in the treatment of adults. The children of Christian Scientists are quite as healthy as those of non-Christian Scientists.

It is reasonable to assume that almost the entire population of the globe, especially those of recent generations, have been trained to depend upon material remedies of some sort, that is, some means less than God, as a remedy for sickness, and yet all material remedies have eventually failed utterly. Most of the world's population has passed away while struggling to recover health by the use of material remedies. Thus it is shown that in a sense the failure of medical practice has been universal, and surely such practice ought not to claim the sole guardianship of the public health and insist upon it that the public shall not experiment with new methods. It cannot be shown that the world is any the worse for the experiment with Christian Science, either in the treatment of adults or of children. There are historical points which would indicate that Christian Science has increased longevity. It has been stated repeatedly, in the medical records and in the public press, that during the past forty years longevity has increased perceptibly, and this time covers the period of Christian Science practice. Certainly this situation does not indicate that there is any cause for alarm as the result of Christian Science in the world, but on the contrary that its teaching has been a benefit.

Wholly apart from the direct beneficiaries of Christian Science, it is safe to assume that millions have been indirectly benefited because of the moral effect of Christian Scientists, who are learning to depend more upon Spirit and less upon matter as a means of health. Christian Science has emphasized the importance of spiritual life and the insignificance of mortal existence, and has inculcated a love for the spiritual and a willingness to sacrifice unnecessary fleshly indulgences, and thus it may be noted, as we have said, that the benefits of this healing truth have extended far beyond the Christian Science church.

Our critic declares that one of the dangers of the movement is "the effort of overzealous persons to live up to the extremely false parts of its teachings when they are once thoroughly converted to the theory." Then he offers as an example Mrs. Eddy's teaching that fatigue is not bodily, but mental. We think that a large percentage of those who are outside the Christian Science movement are prepared by experience to endorse this conclusion. It is quite generally understood that the mental has much to do with the physical. Non-Christian Scientists are not able to disprove the facts of Christian Science, but are themselves proving the truthfulness of its teaching every day in a great or less degree. Christian Scientists are not more liable to "overdo" because they understand fatigue to be a mental condition, than they were when they believed it to be a bodily creation, for the new teaching does not inspire the ignoring of human ills, but simply offers a mental instead of a physical diagnosis of them. Christian Scientists recognize that evils exist in erring human experience and must therefore be intelligently dealt with.

Our critic did not need to wait for the advent of Christian Science to offer his criticism. He might have found quite as ample grounds for it in the Scriptural teaching. Jesus said: "Take no thought for your life, what ye shall eat, or what ye shall drink; nor yet for your body, what ye shall put on." "But seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you." Our critic might have said that there is extreme danger in undertaking to carry out literally the teaching of the Master to take no thought for the material, but any sensible person knows that every one is obliged to take some thought, and the text manifestly means that we are to take as little thought as possible today, and less tomorrow, still less when we have advanced to a higher degree of spirituality, and when the full stage of manhood in Christ is attained, then it will be possible to "take no thought" whatever from a material point of view, for one will have attained to that spiritual height wherein Spirit, God, and His manifestation, becomes to him the only reality.

Christianity has been in vogue nearly two thousand years, and no harm has yet come from the radical teaching which we have just named. Christian Science has been practised for about forty years and no harm has come from its teaching. If meanwhile there are fanatics who have misunderstood the demands of Christianity, or the demands of Christian Science, these cannot justly be held responsible therefor. Foolish folk will be foolish until through progress they cease to be foolish, but their mistakes should be

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charged to their foolishness and not to the teaching of Christian Science which they fail to understand. Christian Science does not undertake to establish the spiritual law by ignoring the "natural law." It not only has regard for the spiritual estate to be attained, but also a wise consideration of the material and imperfect which is to be abandoned.

[Frederick Dixon in *Aberdeen* (Scot.) *Gazette*.]

Christian Science is indeed Science as taught and demonstrated by Jesus the Christ. "Jesus of Nazareth," Mrs. Eddy has explained, on page 313 of Science and Health, "was the most scientific man that ever trod the globe." He understood more of the Christ, of Truth, than any other man who has ever lived, and, understanding this, he understood spiritual law also more clearly than any one else, and this enabled him to demonstrate the truth of the law of that Science more fully than any other person. His teaching, therefore, was the Science of Christianity, for that teaching was summed up in his knowledge of God, his knowledge of absolute Truth. The writers of the New Testament realized this when they made use of a Greek expression commonly translated knowledge of God, but which should, of course, be translated full, exact, that is to say, scientific knowledge of God, and so of Truth. The writer of the fourth gospel recognized this, when, by a particular use of the Greek definite article, he separated absolute truth from a mere human relative sense of truth. The greatest of the medieval schoolmen perceived this when he spoke of theology, the word of God, as the only absolute Science, and declared that all others were purely relative in comparison. It is clear, therefore, that the knowledge of God is the most absolute truth that any man can attain, and something of this nature was undoubtedly in the mind of Wyclif when he translated the well-known passage in Luke, "to give knowledge of salvation unto his people," in the words, "to show science and health to his people into remission of their sins."

The natural scientist of today has a way of confining science to what he terms secondary causes or physical facts, and declaring that primary causes or spiritual facts are in the realm of the unknowable. Of course, such a definition is hopelessly unscientific, as it begins and ends by begging the question. Any one who determines that nothing can be known about primary causes is never likely to know anything, and has put himself completely outside the methods by which even all human knowledge has been acquired. If Newton had decided that nothing was to be known about gravitation, or Watt that nothing was to be learned about steam, or Darwin that evolution was an impenetrable mystery, these things would have remained so, to them at any rate. It happens, however, that there is a definition of science by Huxley which, though it is not one a Christian Scientist would endorse, our critic would not care to dispute. Science, Huxley declared, is the answer a man makes to the question, What do I know? Accepting this definition and applying it to what are termed the miracles of Jesus, we arrive, on Huxley's authority, at the admission that the miracles of Jesus were the answer to what he knew. Now Jesus' knowledge was spiritual. In the words of Mrs. Eddy, in the passage already quoted from, "He plunged beneath the material surface of things, and found the spiritual cause." He came preaching to the world the gospel of the Christ, and when the natural scientists of his day shrank back to their narrow definition of science as something confined to material things, he met them on their own basis, declaring that if they could not believe for the words' sake, that is to say, if they could not understand the spiritual teaching he was giving them, they must believe for the very works' sake, they must believe for the argument of the miracles which he was working in their midst. And so he healed the sick and fed the multitude, and walked upon the water, making the miracle the object-lesson, or demonstration, of the spiritual law he was endeavoring to explain to them, and which he summed up in the words, "Ye shall know the truth,"—"the" truth, the absolute and not the relative truth, and the knowledge of the truth shall make you free,—free from your own beliefs in sin, disease, and death. This is the Science of Christianity, and, like all sciences, the truth of it can be demonstrated.

[E. M. Ramsay in *Aberdeen* (Scot.) *Gazette*.]

Sixteen years ago Mrs. Eddy wrote the following words: "If the lives of Christian Scientists attest their fidelity to Truth, I predict that in the twentieth century every Christian church in our land, and a few in far-off lands, will approximate the understanding of Christian Science sufficiently to heal the sick in his name" (Pulpit and Press, p. 22).

In your article "The Meaning of Christian Science," you draw attention to the increasing interest in mental healing, and to the efforts being made in some of the churches to keep people from going in for Christian Science by offering them something as a substitute. It will be a cause of rejoicing to every Christian Scientist to see the members of other Christian churches healing the sick in Christ's name, but so far we see few, if any, looking in the right direction. As people in general have little knowledge of what Christian Science teaches, your readers may be interested to hear a little of its methods, and will thereafter be in a better position to contrast them with those of other systems.

Christian Science starts with the statements that God is infinite, that He is Spirit, Love, lawgiver, the ruler of the universe. If He is the lawgiver and ruler of the universe, He must be intelligence, Mind; and if He is also infinite, then He must be infinite Mind, infinite intelligence. *This is* but another way of saying that God is omniscient, since it is plain that omniscience must be limitless, boundless, infinite intelligence. Considering this point a little more closely, we find that if we are really to accept this statement as true, then God must also be the only Mind, since there cannot be more than one Mind if this one is infinite. Christian Science, therefore, maintains that there is but one Mind, God, and that all true intelligence, wherever manifested, must be the reflection of this one and only Mind. The confusion which hides this great truth from the ages arises from the false belief that intelligence can be separated from truth, purity, and goodness.

The only one who saw this fact in its fulness was our Saviour, and he always disclaimed the suggestion that he had a mind or will separate from the Father, and constantly urged on his followers the purification of thought, that they too might be enabled to see God and to feel His abiding presence, protection, and guidance. "Let this mind be in you, which was also in Christ Jesus," said St. Paul.

Returning once more to the nature of God, we find that all Christians accept the Bible statement that God made all that was made, and is, therefore, the only creator, or First Cause. The only creator must be the source of life, and this view conforms with our Lord's teachings and practice concerning ill health and death. He always spoke of them as evils, and he destroyed them by recognizing that they were contrary to the will of God, unsupported, unsanctioned by His power. The Christian Science treatment of disease is founded on this understanding, and Mrs. Eddy again and again in her writings emphasizes the fact that it is not the personality of the healer, but the truth which he knows, loves, and practises that heals. "The battle is not yours, but the Lord's." God is on the side of the sufferer. Love is on his side, the supreme law of the universe is on his side.

All mental systems of healing which reject the Christian Science position that the only Mind is God, work through the supposed action of one human mind, so called, on another. Christian Science shows that all treatment by sug-

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gestion is unscientific, and in reality harmful, even though the patient may appear to be helped, since it necessarily impresses him with belief in the control of one mortal by another, and thus leaves him more susceptible to evil suggestions than he was before. It will thus be seen that while such methods of cure may appear at first sight to have much in common with Christian Science, in reality they are farther from it than are the methods of *materia medica.*

[Charles K. Skinner in *Belding* (Mich.) *Banner.*]

In connection with a lecture recently delivered in your city against Christian Science, I desire to commend to the careful attention of the speaker and his hearers the seventh chapter of Matthew, where we read, "For with what judgment ye judge, ye shall be judged." It certainly will give food for thought. Some one has said that if every one would stop sinning in thought, word, and deed for one day, the millennium would be here. It is very certain that if all persons who felt it necessary to criticize the religious beliefs of others would investigate the subject carefully before publicly attacking them, there would be fewer foolish and unkind sermons preached.

The critic claimed to have read Science and Health, and quoted freely from it during the lecture. This, however, was no proof of an understanding of the subject. One might read the words of a book on mathematics from cover to cover, and yet be unable to demonstrate a single problem. An illustration of this came to my observation some years ago. A very intelligent gentleman and a good reader opposed what he believed Christian Science to be, and finding an intimate friend receiving treatment, ridiculed him severely; but, learning that he had been benefited, the gentleman concluded to investigate for himself. He secured a copy of Science and Health and read it to criticize every point possible. On returning it he said, "I have read the book; and, just as I thought, there is no sense in it." His friend replied, "Why, Mr. ———, I have always understood that you were a careful reader and a deep thinker. Is it possible that what so many people of all classes have discovered in that book has escaped you? Now go back and read the book." Although a skeptic and irritated at the rebuke, he was honest in his search, and he not only had his health restored but gained a clear understanding of Christian Science.

The critic said that Christian Science was "a foe to Christianity." Is anything a foe that reforms the drunkard, regenerates the sinner, heals the sick, and uplifts the heartbroken and sorrowing? We are told that Christian Science is contrary to the Bible. Christian Science is founded on the Scriptures and upon nothing else. When understood, it is found to be in entire conformity with the spiritual teaching of the Bible from Genesis to Revelation. Jesus proved his understanding of the prophecies by doing the works which they foretold. He said, "I came not to destroy, but to fulfil." He said to those about him, "Search the Scriptures, for in them ye think ye have eternal life, and they are they which testify of me." He commanded them to do the works which he did, and the only distinguishing mark he gave those who would be known as his followers was that they should do these works. Christian Science does this all over the world. Is this contrary to the Bible?

The absurdity of the assertion that Christian Science repudiates the teachings of Jesus must be apparent to every sincere reader. Jesus constantly reminded the people that it is "the spirit that quickeneth; the flesh profiteth nothing." He also said, "I can of mine own self do nothing;" "The Father that dwelleth in me, he doeth the works." This is the exact teaching of Christian Science. The speaker said that all the works which Christian Scientists claimed to do he would do any Monday morning. We are certainly glad to hear this assertion, and if it proves true the city of Belding is to be congratulated in having such a helper for the sick and suffering. Certainly his church will be filled if he keeps his promise. It is quite true that there have been occasional instances of healing by prayer all down the ages, but no system of healing since the third century, until the advent of Christian Science, has healed the sick through an understanding of the Christ-teaching. Christian Science claims no monopoly of the healing work. The field is open to all who will apply the rules, and rely upon God, divine Principle.

[Olcott Haskell in *Pacific Presbyterian.*]

Christian Science is not a new religion; it is Christianity reduced to practice. It does not teach that one can be comfortable under sin or error, and it has nothing in common with the shallow optimism which says, "Look pleasant, even if you have a toothache." It heals the toothache, and then there is a reason for looking pleasant. Christian Science deals with causes, not appearances. It purifies the stream by purifying the fountain. Those who are freed from disease by Christian Science testify that the physical healing is as nothing when compared with the moral and spiritual benefits received, which proves this healing to be in no way similar to work performed by "Pharaoh's magicians" or by "false prophets."

The question, "Do Christian Scientists recognize Jesus Christ as the only begotten Son of God?" is answered in the words of the Christian Science text-book (Science and Health, p. 497): "We acknowledge His Son, one Christ; the Holy Ghost or divine Comforter; and man in God's image and likeness."

[Ezra W. Palmer in *Denver* (Col.) *News.*]

In an account of the formation of a religious society recently, reference was made by one of its members to Christian Science, in which it was assumed that a Christian Science practitioner was essential to effect a cure of physical ills in Christian Science. Such an assumption is erroneous and misleading. It is true that a majority of cases of Christian Science healing are accomplished through the uplifting prayers of practitioners, but it is also equally true that many persons are healed through reading Science and Health, or through their own prayers after they have gained spiritual understanding through the study of the Bible and Science and Health. A practitioner is not necessarily essential to healing in Christian Science.

The further assumption of one of the statements in the article, that a Christian Science practitioner must be present with his patient to produce a cure, is equally erroneous. God is not bounded by human limitations of space, and the sincere prayer of the Christian Science practitioner is heard of God, and may be just as effectual when the practitioner is absent from the patient as when present.

[Written for the *Sentinel.*]

LOVE'S SUNSHINE.

CHARLES C. SANDELIN.

THE tender flower throughout the hours of day
Uplifts its face before the sun's warm light
With grateful joy; but with the fall of night
Its petals close till comes the dawn's glad ray.
So through the hours when Truth's great light doth play
Upon the waiting heart, thought, blossoming bright,
Love's beaming joys with gladness doth invite,
That vanish swift when error seems to sway.
Love, in Thy bosom, through the night of fears
When error's phantoms threaten, may we rest!
Amid the storm Thy voice in silence cheers,
And hope doth gleam within the troubled breast,
Till darkness ceases, and as morn appears
Thy gentle sunbeams all our thought invest.

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CHRISTIAN SCIENCE SENTINEL

EDITORIAL

ANNUAL MEETING OF THE MOTHER CHURCH.

THE annual business meeting of The Mother Church was held on Monday, June 5. Following the opening exercises, the election of officers was announced by the clerk:

President, Judge Clifford P. Smith of Boston; first reader, John C. Lathrop of New York; second reader, Miss Grace E. Collins of Boston; treasurer, Stephen A. Chase of Fall River; clerk, John V. Dittemore of Boston.

The retiring president, William D. Baldwin of New York, introduced the new president, who thereupon took charge of the meeting. In his opening remarks Judge Smith laid special emphasis on the need of watchfulness on the part of all Christian Scientists, that they fail not in the hour of need. The treasurer's report showed the church finances to be in a satisfactory condition. In the clerk's report items of special interest to the field were as follows:

"The past year has recorded the greatest growth in the history of our church. The year 1906, which marked the dedication of the extension, witnessed the greatest increase in membership we had up to that time experienced. The year following, the number of new members dropped back to a fair increase over the year preceding the dedication. Each succeeding year has shown a generous increase, but never until now has the record of dedication year been equaled. The growth in membership during the year just closed has, however, exceeded the records of all previous years.

"The prosperity of the Christian Science movement being dependent upon the healing of the sick and upon what Mrs. Eddy has described in "Rudimental Divine Science" as its more "emphatic purpose,"—the healing of sin,—no better indication of our progress can be given than to note the increase in the number of persons devoting themselves solely to the practice of Christian Science.

"Our board of lectureship is carrying the gospel of scientific Christianity into all parts of the world. Our records show that approximately seven hundred thousand persons will have attended Christian Science lectures during the present lecture year.

"It is well for us to remember that the Christian Science movement is not local, but a world-wide movement. As we have perceived this and intelligently followed its progress, we have broken our limited sense and been enabled to fulfil better our duty to our church and to our fellowmen.

"Christian Scientists have more to be grateful for than any other people, but their heritage will only be secure by their untiring vigilance. Let us remember that our Church Manual represents the inspired demonstration of Mrs. Eddy; that its by-laws are adequate to cover every need in the progress of our movement; and let us strive, whether we be church officers, practitioners, or lay-members, to obey its provisions in spirit as well as in the letter, and maintain its integrity inviolate for the benefit of the ages to come."

Bliss Knapp, secretary of the board of lectureship, then read a sheaf of telegrams and letters from branch churches in the United States and foreign countries, including England, Australia, and South Africa, and verbal reports were given by William D. McCrackan, M.A., of Washington; Frederick Dixon and Bicknell Young of London, England; Miss Sue Ella Bradshaw, San Francisco, Cal.; Eugene R. Cox, New York; Allen H. Armstrong, Seattle, Wash.; Mrs. Clara D. Lyman, Cedar Rapids, Ia., and Frank H. Leonard of Brooklyn. Both the written and verbal reports showed marked progress in the growth of Christian Science during the year, and all were characterized by confidence and encouragement.

THE READERS OF THE MOTHER CHURCH.

As announced at the annual meeting of The Mother Church, the readers elected for the ensuing term of three years are:—

First reader, John C. Lathrop, C.S.B.
Second reader, Miss Grace E. Collins, C.S.B.

Mr. Lathrop comes to his work as first reader of The Mother Church thoroughly equipped for its duties. Born in Michigan in 1871, the son of Orvis C. and Laura Lathrop, he became a student of Christian Science in 1885, and was enrolled as a member of The Mother Church in 1895. He was a member of the last class taught by Mrs. Eddy, in 1898, and was twice called to be a member of her household for several months. Mr. Lathrop was in business from 1886 to 1896, when he began the practice of Christian Science in New York city, which has been his home for many years. In 1897 he was elected second reader of Second Church, New York, serving until 1902. In 1906 he was elected to the office of first reader in the same church, and served three years in that capacity.

Miss Collins is a native of Minnesota, and became interested in Christian Science while living in Duluth. She came to Boston about seven years ago to enter upon her work as practitioner and teacher. She is a graduate of the Massachusetts Metaphysical College and has been a member of The Mother Church since 1897.

BEING AND DOING.

"How much I wish I could be a practitioner!" "Well, why not?" said a listener. "Oh, I don't know enough, and then I have so much else to do."

The speaker was a very intelligent young lady, and most earnest in her devotion to Christian Science, nevertheless she seemed to have quite missed the all-important fact that the ability to heal pertains as certainly and as naturally to a knowledge of divine Truth as the ability to dispel darkness pertains to light. A ray, whether of light or of Truth, does not lose its identity or its power in reflection, provided the reflector is true, hence the legitimacy of Mrs. Eddy's statement, "It is the duty and privilege of every child, man, and woman,—to follow in some degree the example of the Master by the demonstration of Truth and Life, of health and holiness" (Science and Health, p. 37).

If one really apprehends the truth, the asserted limitations of its efficiency at his hands is but a suggestion of that false sense which would not only handicap growth and usefulness, but which dishonors God. Respecting this, Christ Jesus spoke very definitely. "He that honoreth not the Son," said he, "honoreth not the Father." We cannot be loyal to Truth, honestly yield ourselves to its government, without becoming an integral part of the divine order and instrumentality for the saving of men, and this teaching gives substance and definiteness to our thought of the cooperative relationship between God and man, and creates an altogether new interest in every divine enterprise. The possibilities of being begin to compass a larger and holier achievement in our forecast.

An asserted lack of time or opportunity to heal the sick may be simply a temptation by which error would have us yield ourselves to lethargy and spiritual retrogression. So far as it is an expression of honest conviction, it indicates a forgetfulness of the fact that the social intercourse which is incidental to every-day life is constantly presenting occa-

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sions for the mental declaration (and outward expression in temper, bearing, and deeds, if not in words) of the healing truth, so that no would-be doer of the word can possibly pass a day without being privileged to contribute to the world's redemption.

While the realization of all this must enlarge and intensify one's sense of responsibility, whatever his surroundings or lot, it also awakens a sense of privilege which becomes an abiding inspiration. Christian Science brings immediately to the front the tremendous truth that all worthy believers are "kings and priests unto God," rulers over the claims of error and ministers of Christ to all men, and it thus gives a new meaning to the words addressed to Saul on his way to Damascus, "I have appeared unto thee . . . to make thee a minister." The mistake of the Christian church when it committed the healing work to a special class cannot be made unwittingly by Christian Scientists, and yet those who are putting forth no earnest and persistent effort to work out their own problems, at least, are practically affirming either that they do not "know the truth," or that the truth when realized and declared by them does not make free, *i.e.*, is not the truth of God. If it be true that Christ is born in us, and that every divine idea is sovereign over error, then it is true that every genuine Christian is called to heal every kind of sickness and sin, and he will address himself to this work with the courage which is begotten of a realization of the allness and omnipotence of Truth, and a sincere aspiration for at-one-ment therewith.

JOHN B. WILLIS.

KEEPING AND HOLDING.

THROUGHOUT the Scriptures we find many references which show the necessity of holding fast the truth once gained, these words of Christ Jesus being peculiarly impressive: "Blessed are they that hear the word of God, and keep it." In explaining to his students his parable of the sower, he emphasizes the same truth when he likens the seed sown on good ground to the truth dropped into the soil of "an honest and good heart;" and he says that such persons, "having heard the word, keep it, and bring forth fruit with patience." In what are called the pastoral epistles of St. Paul, we also find numerous injunctions to "hold fast" the word of Truth; but most impressive of all these admonitions is the Master's declaration, "If a man keep my saying, he shall never see death." Is it not of the utmost importance, then, that each one should diligently "examine himself," in order to discover to what extent he is daily heeding this demand.

We are all familiar with the legal phrase "to have and to hold" as applied to property rights, but do we always remember that the gifts of God "are without repentance,"—that what He gives is never recalled, but that we may temporarily miss our blessings by our own heedlessness? The writer to the Hebrews probably had this in mind when he counseled us to give earnest heed to the truths which we hear, "lest at any time we should let them slip." The great Teacher also warned his listeners that unless they guarded carefully the good seed which had been sown, "the wicked one" might come and take it away. This wicked one Mrs. Eddy characterizes as "the one evil, which declares that man begins in dust or as a material embryo" (Science and Health, p. 476). It thus happens, sometimes, that the false belief which holds to man's material origin begins to argue for material conditions, disease manifestations, even after healing has been realized in Christian Science through the understanding of spiritual law. This false belief would ignore man's divine rights as the child of God, and insist upon a material origin, possibly upon the asserted law of heredity, and then is the time for the one who has experienced Truth-healing to "keep it," to hold it fast as he would a priceless treasure, for this it truly is.

Here it is important to note just what the Master taught on this point in the thirteenth chapter of Matthew. He said: "When any one heareth the word of the kingdom, and understandeth it not, then cometh the wicked one, and catcheth away that which was sown." There are some who imagine that they want nothing of Christian Science but the physical healing: that is, they think so before they learn how much more than this Truth has to offer. Then when they come to see that God has spoken to this age, a great change takes place in their thought, and who would not desire to know all that he may about the message which is to be found in its majesty and power in the inspired pages of "Science and Health with Key to the Scriptures"? As of old (and forever), divine Love bids the thirsty to come to the living waters and find health, holiness, happiness; find, too, an understanding of the Mind whose thoughts are higher than all mortal thoughts, "as the heavens are higher than the earth." With this understanding they know how to guard the treasures laid up for them in heaven. In Christian Science we have an opportunity to "prove all things," and it rests with us to "hold fast that which is good."

ANNIE M. KNOTT.

THE LADIES' HOME JOURNAL.

The June number of *The Ladies' Home Journal* contains an article, "Mrs. Eddy's Unpublished Poems," which gives a new and interesting glimpse of our revered Leader's earlier years. The poems, also a number of letters, were found in a trunk which once belonged to Mrs. Eddy's brother, Col. George Sullivan Baker. The article is illustrated with a hitherto unpublished photograph of Mrs. Eddy, as she was about 1864.

AMONG THE CHURCHES.

LONDON, ENGLAND.

Second Church of Christ, Scientist, London, held the first service in its new church home on Sunday, April 23. The trustees of the church purchased in February last a plot of land in Palace Gardens Terrace, Notting Hill Gate, W., comprising an area of about ten thousand square feet. At present there are on this site three residential houses and a commodious church building capable of seating nine hundred and fifty people, with a large Sunday school room, readers' room, etc., attached. The whole is very well adapted for holding our services until such time as our new church building is erected on the site. The situation is in a quiet residential neighborhood in one of the best parts of London, close to the parks and within a few minutes of all the principal means of communication with the various parts of London. We are deeply grateful for the way in which our need of a church building has been met, and for the many wonderful ways in which the purpose of Mind in human as well as in spiritual affairs is being daily revealed to us.—*Correspondence.*

ROCHESTER, N. Y.

Although the breaking of the ground for the new Christian Science church has been delayed considerably, it is expected that the work will be started within a short time. The property at East avenue and Prince street was purchased several months ago, pursuant to a plan to erect an edifice that will compare favorably with the best churches in the city. For several years there were two Christian Science churches in this city, but in December, 1908, the congregation of the church in South Fitzhugh street decided to combine with the church at Alexander and Cobb streets. The latter has a seating capacity of six hundred, and it is expected that it will suffice for the needs of the congregation until the new church is finished.—*Democrat Chronicle.*

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THE LECTURES.

THE LECTURERS.

APPOINTED FOR THE YEAR, JULY 1, 1911, TO JUNE 30, 1912.

Hon. Clarence A. Buskirk, C.S., 5548 Page boulevard, St. Louis, Mo.

Clarence C. Eaton, C.S.B., 719 Union avenue South, Tacoma, Wash.

Francis J. Fluno, M.D., C.S.D., 1368 Franklin street, Oakland, Cal.

Willis F. Gross, C.S.B., 505 Berkeley Building, Boston, Mass.

Judge Septimus J. Hanna, C.S.D., 1532 North Nevada avenue, Colorado Springs, Col.

Prof. Hermann S. Hering, C.S.B., Post Office Box 385, Concord, N. H.

Bliss Knapp, C.S.B., 4 Batavia street, Boston, Mass.

Frank H. Leonard, C.S.B., 81 E. Madison street, suite 707, Chicago, Ill.

William D. McCrackan, M.A., C.S.B., 406 Metropolitan Bank Building, Washington, D. C.

Rev. William P. McKenzie, C.S.B., Post Office Box 81, Cambridge, Mass.

William R. Rathvon, C.S.B., 1756 Grant street, Denver, Col.

Judge Clifford P. Smith, C.S.B., 16 Corey road, Brookline, Mass.

Virgil O. Strickler, C.S., 44 W. 96th street, New York, N. Y.

Bicknell Young, C.S.B., Whitehall court, London S. W., England.

Letters and telegrams sent to the addresses given above will be duly forwarded. Use these addresses, unless for a special occasion a specific address is given.

SANTA ANA, CAL.

An audience that taxed the seating capacity of the Christian Science Church auditorium and overflowed into the reading-room adjoining, greeted Willis F. Gross last night [April 7]. He was introduced by Miss Margaret C. Von Essen, first reader of the local organization, who said:—

Your presence here this evening indicates in a measure the interest taken in Christian Science in this city. It may be asked, Why this wonderful interest in Christian Science? The answer is, Because tens of thousands of reputable men and women from every walk in life and from nearly every country in the world testify that through the ministry of Christian Science they have been brought out of sickness into health, out of sorrow into joy, out of misery into happiness, out of bondage into freedom.

I take this opportunity to speak briefly of my own healing through Christian Science, which occurred nearly seven years ago. Prior to my healing, I had been faithful to *materia medica* for a number of years, but without cure. At the second attack of appendicitis I was told that my only relief would be a surgical operation. To this I was unwilling to submit; yet life was a burden, as I was constantly filled with fear and suffering. At this time a friend suggested that I take Christian Science treatment. I was then a member of a Protestant church and entirely ignorant of the subject of Christian Science; in fact, all I had ever heard of it was in criticism. A dear sister urged me to try Christian Science, but I said to her that I would first investigate to learn if the healing came from God. I called on a Christian Science practitioner and asked him if Christian Scientists believed in God. He said, "Yes, we believe that God is Love and all-powerful." Next, I asked, "Do you believe in the Ten Commandments?" He said, "Yes; we believe that when we keep the First Commandment we keep all of them." This convinced me that Christian Science healing was based on the Bible, so I asked for treatment, and I am glad to say that I was completely healed. Words are inadequate to express my gratitude to God for my healing. I am also grateful to our dear Leader, Mrs. Eddy, for this healing truth, as taught in Christian Science, that does make us free.—*Santa Ana Blade.*

READING, MASS.

Tuesday evening [April 4] Prof. Hermann S. Hering lectured in Reading on "Christian Science: The Science of Salvation." First Reader Ernest W. Reynolds introduced the speaker in the following words:—

In introducing the one who will address you this evening, the thought comes, in relation to the subject, that no word in the world's history in its application to human affairs has been the basis of more contention, more strife, more opinion and belief, than the word God; and yet, divorced from material sense and considered impartially and impersonally, none in its true premise is more simple of explanation. Not, however, since Jesus' time, until Mrs. Eddy gave to the world its scientific interpretation, has it been recognized truly as divine, demonstrable, all-inclusive Principle. This scientific interpretation, however, has revealed God as the source of being and synonymous with Truth, as incorporeal substance; the revelation referred to by Jesus when he said, "Ye shall know the truth, and the truth shall make you free." It is the mission of the Christian Science lecture to explain how the application of this Principle to human affairs delivers mankind from the discords, the diseases of the flesh.—*Reading Chronicle.*

THE HAGUE, HOLLAND.

Under the auspices of First Church of Christ, Scientist, The Hague, Bicknell Young lectured on Tuesday, April 11, to a very large and attentive audience in the Diligentia Zaal, on Christian Science. In introducing the speaker Baron A. E. Mackay made the following remarks:—

The lecture committee has requested me to introduce the speaker to you this evening. I gladly respond thereto, and in the first place welcome you here. As Christian Science becomes more and more known in this town, it finds more supporters and opponents. A few of the latter have spoken in public on Christian Science, and in so doing have spoken against what they consider Christian Science to be. Such discourses may afford satisfaction to some, who therein realize the defense of their own religious views; to all who are in search of the truth, also of the truth regarding Christian Science, these discourses prove a disappointment.

What they desire to know is not alone whether a Christian Scientist thinks differently about God and man to what they do, but more especially how he regards God and man. What is the truth respecting God? What is the truth respecting myself? These are and remain the great problems. As to how a Christian Scientist thinks about such matters, one may perhaps learn from a non-Christian Scientist, but there is every possibility—experience has shown it to be so—that the information is incorrect. Remarks and criticisms are expressed in all good faith as to what is thought to be Christian Science, but in fact as to what by far it is not. Now we are visited by a gentleman who is a Christian Scientist. His words may of course be misunderstood, but we can accept his explanation of the teaching called Christian Science as correct. For the interpretation put upon it, for the reproduction of his explanation, however, not he is responsible, but every individual who gives his own rendering thereof.

It must indeed be a painful thing for a Christian Sci-

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entist that from the orthodox Christian not only opposition is met with, but so much unreasonable misapprehension; all the more painful still, because the Bible is the book of God's revelation to both of them. No Christian honors the Bible more or lives nearer to the Bible than a Christian Scientist. He does not entertain a single doubt as to its containing the perfect "way of salvation." That God is the creator of all things, the only creator, is his supreme idea. That all power is God and from God alone, he has proved better than any one else. That Jesus of Nazareth is the Messiah, the manifested Christ, the Word in the flesh, he steadfastly maintains. The Word was in the beginning. The Christ is from everlasting to everlasting. Before Abraham was, the Christ was. He, the Christ, is with us today. These are all truths, living truths to the Christian Scientist, of inestimable signification; fundamental truths, and I know they are the same to the orthodox Christian.

How strange that there are so many points in common, essential points, and yet so much distrust, so much fear from that very direction. I acknowledge there are points of difference, and in my opinion they are not even brought out strongly enough by the opponents themselves. Resignation, in numerous instances, to what is called the will of God, the Christian Scientist does not preach. Salvation is the essence of the teaching of Jesus to the Christian Scientist. Redemption from sin, nothing more, nothing less; redemption by reconciliation of man with God.

Correspondence.

LECTURES TO BE DELIVERED.

Unless otherwise stated in the notice, it is assumed that the lecture will be given at 8 p.m.

Ashland, Ore.—Francis J. Fluno, M.D., Opera House, June 19.

Brooklyn, N. Y. (Second Church).—Prof. Hermann S. Hering, June 25.

Chester, Pa.—Prof. Hermann S. Hering, Washburn's Theater, June 15.

Duluth, Minn. (Second Church).—Frank H. Leonard, June 18.

Highland Park, Evanston, and Wilmette, Ill. Joint lecture).—Bliss Knapp, Ravinia Theater, Ravinia Park, 3:30 p.m., June 18.

Huntington, W. Va.—Prof. Hermann S. Hering, Carnegie Hall, 3:30 p.m., June 18.

Kenosha, Wis.—Bliss Knapp, Carpenter's Hall, June 19.

Oregon City, Ore.—Francis J. Fluno, M.D., Shiveley's Opera House, 2:30 p.m., June 18.

Pittsburg, Pa. (First and Second Churches).—Bicknell Young, Exposition Hall, 3 p.m., June 18.

EDITORIAL COMMENTS ON THE LIFE AND WORK OF MARY BAKER EDDY.

Following the world-wide publication of editorials and articles relative to the life and work of Mary Baker Eddy, and especially the excerpts from the editorials which appeared in the *Sentinel* from Dec. 17, 1910, to Feb. 18, 1911, requests came to the Publishing Society from all over the field that these articles might be preserved in a form that would be practicable for wide distribution, convenient for ready reference, and suitable for private and public libraries. The field will undoubtedly be gratified to learn, therefore, that a book (132 pages with index) containing the "Excerpts from Editorial Comments," also the special editorial tributes in our own publications, and the *Outlook* article by Frederick Dixon, is now on sale, published in two styles of binding.

Prices for paper covered edition: Single copy, prepaid, 15 cents; twelve copies to one address, $1.50; fifty copies, $5.75; one hundred copies, $10.00. Cloth binding: Single copy, 75 cents; by mail, 85 cents; six copies, prepaid, $4.00; twelve copies, prepaid, $7.50.

TESTIMONIES OF HEALING.

It gives me great joy to tell what Christian Science has done for me. Before I understood its teaching my life was full of trouble and difficulty. Before I got over one trouble I seemed to have another, and sometimes it seemed altogether too much for me to bear, mentally and physically. I had studied religion all my life, and I knew very well that there was a state of heart and mind where all was joy and peace for the children of God, even in this world, but I could not get at it, although I sometimes had a glimpse of it which I enjoyed and realized for a short time. I had an inkling of it, but I could not get anything to meet permanently my difficulties.

When I first heard of the term Christian Science, I said to myself, "Science is all right, but what has science to do with Christianity?" Then, when a friend persisted in advising me to study it, I decided that as science is demonstrable, when I understood it I could prove it for myself; so I determined to find out what it meant. With that in view I began to read "Science and Health with Key to the Scriptures" by Mrs. Eddy. I did not confer with flesh and blood at all, I simply read to learn, as a little child might do. Before I had read many pages I began to find that there was some kind of life-giving power in the book. I felt I was becoming a new man; my understanding was quickened and enlightened, and I did not get so tired after a hard day's walking as I used to before I began to study the book. I also overcame a poor memory, and as my work was full of little details, forgetting had caused me a great deal of trouble. Now I very seldom forget anything, and if I do I remind myself that I ought not to forget, for I have the omnipotent Mind with me and around me to help me in my work; then the thought generally comes back instantly, proving that there is an overruling power to govern all things.

As the study of Christian Science cured my bad memory, and also dealt effectively with other troubles of a domestic nature, I then began to wonder if God could make my shoulders straight; I knew that of course He could. I was very round-shouldered, as I had hurt my shoulders when I was ten years old carrying pieces of wood that were too heavy for me. The bones and muscles were not fully developed when this happened, and consequently were displaced. When I trusted God to heal my shoulders I was lying in bed, and as I almost involuntarily stretched myself out I heard little clicks in the bones, and this kept on for three days until all the bones had gotten perfectly in place. I remember some years ago a doctor examined me in the Radcliffe infirmary, and he asked me if I had ever hurt my back. I told him that I had when ten years old. It got worse as I became older, and I always suffered from it more or less. Now, the bones are perfectly in place; and they were put right by almighty power, through the understanding of Christian Science, or what St. Paul calls "the law of the Spirit of life."

A lady whom I met the other day said to me, "You know I hear a lot about Christian Science, but I can't believe in it." I said to her, "My good lady, you need not believe; you can prove it, for the truth is demonstrable. If you get 'Science and Health with Key to the Scriptures' and study it as I did, and it heals you as it did me, then you will know that Christian Science is divine." I am not afraid to say that I have proved it divine, and I am also sure that if any study it with an honest desire to learn it will cure them of anything that troubles them, whether it is a mental or a physical ailment. If we get to understand spiritual law and "live in the spirit," then all ills will flee, as dew flees before the sun.

FREDERICK STANDINGFORD, Oxford, England.

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While my understanding of Christian Science is yet in its infancy, the blessings which my family as well as myself have received cannot be expressed by words. It is a little over three years since we opened our doors to this blessed truth, and during this time we have had less sickness than at any previous period of the same duration, and what we have had has been met in less time than the same was ever met by *materia medica*, with little suffering and without fear of results. In one week's treatment I was healed of stomach trouble of ten years' standing. Previous to accepting Christian Science, I had tried almost every known material remedy with but temporary relief.

While we cannot but admit that it affords us great joy to know there is freedom from physical ills, far greater is the joy to know there is freedom from mental ills. Since we began the study of Christian Science, fear, nervousness, and worry have been overcome; we have greater powers of endurance; our home is more harmonious; what were once great waves in the sea of mortal mind are now but ripples, and we know that with a better understanding even the ripples will fade away. But the real, lasting, and only joy is the understanding of God as ever-present infinite Love, as revealed through the study of the Christian Science text-book, "Science and Health with Key to the Scriptures," for which words are inadequate to express our gratitude to our beloved Leader.

MRS. LULU C. J. REIGHTER, Chicago, Ill.

It is with a sense of deep gratitude and unspeakable love that I add my testimony to those of the many who are daily thanking God through our periodicals. Nearly fifteen years ago I was healed, after having had two convulsions, and when I was very near the shadow of death. A dear friend who was an earnest Scientist came to see me, and she said to my sister that she would treat me. I had been unconscious for some time and could not choose for myself, so she gave me the treatment and in twenty minutes I was relieved and conscious. I shall never forget my awakening to spiritual consciousness, for I knew I was healed! Although it was some time before the manifestation of health was perfect, yet I never had any fear. I knew that God was my life; in fact, I had been born again, and the fear manifested by the rest of the family never touched me. Old things had truly passed away, and all things had become new.

Since that time we have used no material remedies in the family. Our little girl, thirteen years old, has never taken any medicine in her life. She has had many ailments overcome for her in Christian Science, and now she is well and happy all the time. My husband has had many beautiful demonstrations made for him also, and one was so wonderful that I would like to tell of it. He had an illness, and had recovered, as we thought, when one night he grew suddenly worse. I was awakened by his suffering about four o'clock and I treated him; but he grew worse, and I became more fearful, as he suffered with every breath. In the morning I called a practitioner and asked her to treat at once, as the pain had increased. In an hour I called the practitioner again and told her that he was worse. I was weeping, but she said to me lovingly, "What you need is God." If ever I tried to make the demonstration over fear I did that morning, and in one hour after I called the practitioner the second time my husband got up and called her himself, telling her he was healed. His first words were, "Praise God from whom all blessings flow." And he was healed! All the pain was gone, and he did not lie down again that day. We were told afterward by one who understands *materia medica* that the attack was of a most serious nature and usually considered fatal; but my husband was healed in two hours' time and we proved that God is indeed a very present help in trouble. This was over six years ago, and there have been no bad results from this illness.

We certainly are grateful to Mrs. Eddy for having shown us the way, and we thank God daily for all our blessings, which are more than we could ask or think. We are trying each day to count our blessings. While we appreciate the physical healing, the real blessing that has come to us is the spiritual, and the giving out of some of this truth that has meant so much to us.

MRS. DELLA A. MITCHELL, St. Joseph, Mo.

[Translated from the German.]

About two years ago I was unable to sit up even for fifteen minutes without suffering great pain. I was extremely nervous, had severe stomach and heart trouble, to which sleeplessness was added. My speech became unintelligible, the action of the heart weaker, and my memory seemed to fade away. The physician had told my wife that a serious attack might be expected at any time, and I myself felt that my days were numbered. For thirteen years I had been a strong adherent of a dietetic method of cure, until I found in my own case that this method, as well as those of all the sanitariums I had gone to, brought no relief. Finally I applied to a Christian Science practitioner; and how glad I am that I did! Whereas my health was rapidly failing, I recovered, despite the fact that I had hard service at the time. Since then I have been able to attend to my duties without interruption through illness.

My wife suffered a severe and deep burn on her arm, but through Christian Science treatment the wound healed up completely within two weeks, without suppuration. My daughter fell while playing in the schoolyard, and sustained severe injuries. We had the physician stitch the cut, and Christian Science treatment was then given, with the result that the wound healed within six days without any inflammation, much to the surprise of the physician, who for quite a while after feared it might set in. Last winter my daughter was taken ill with a severe throat trouble which according to prevalent beliefs can be healed only by having an operation performed, but thanks to Christian Science this trouble was overcome in a comparatively short time.

Besides the healing which we have experienced in a physical way, inward peace and a sense of security has been ours since that time. We no longer fear God, but we love and worship Him, and are more and more conscious of His sure and ever-present help. We certainly have every reason to be thankful to God, our shield and protection, also to Mrs. Eddy, our revered Leader, for the many blessings which we have received through Christian Science.

GEORG REINGARDT, Einbeck, Germany.

Many times have I thought of sending a testimony to the *Sentinel*, and at last my gratitude has found expression. Eight years ago Christian Science found my husband and myself slaves to *materia medica*, which afforded us scant relief from various ailments, such as chronic headaches, bowel, stomach, and kidney troubles; but these have entirely disappeared,—vanished into their native nothingness through Christian Science. Words cannot express the happiness, joy, and peace which have come into our home since we have found that God is not the creator of discord, but that He is Love, always kind and ever present. I had been taught from childhood that God punished us by sending sickness and sorrow for our good, and when I asked why it was so, I was told that some day (after death, I presume) I would understand. The day of understanding has come, and with it the knowing that God sends naught but good, and that sin, disease, and death are un-Godlike; therefore, unreal.

At present I am enjoying the blessed privilege of serving as reader in our society, and what it means to do this sacred work only those who have had the blessing can tell. My prayer daily is for that Mind to be in me "which was also

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in Christ Jesus," and to do my work lovingly, meekly, prayerfully, for only by so doing can I show my gratitude to God, and to our dear Leader for the message of salvation which she has given us.

MRS. FLORENCE PEARSON KOONTZ, San Pedro, Cal.

I feel it my duty to tell of the help received through Christian Science in the eleven years since it came to me. I had what medical men called Bright's disease, one symptom which the doctors did not understand being severe pain in my back. It would take me so suddenly at times that I was helpless. I have been kept under opiates, administered hypodermically, for two and a half days. I had these attacks occasionally for about three years, but after the first treatment in Christian Science I had no further trouble with them. I had become a slave to the opiate taken for distress in the bladder, so that I depended upon it for strength to do my work. I had two young children at the time and my husband was getting only a small salary, so I was obliged to do all that I could.

My healing was slow; it was five years before the last symptom disappeared. I am now trying to show my gratitude by living the life of a true Christian Scientist as I grasp the understanding through study of the Bible and the Christian Science text-book. I am very thankful to God, and also to our Leader for the wonderful help I have received in Christian Science.

MINERVA DRAPER, Mankato, Minn.

[Translated from the German.]

In gratitude for what Christian Science has done for me, I herewith gladly testify to the following: For seventeen years I was a great sufferer with hemorrhoids, and during all these years was scarcely one day entirely free from pain; in fact, my suffering became almost unbearable. I tried various physicians and all sorts of remedies, and in the course of eleven years submitted to an operation twice. I had two good physicians at the time of the last operation in 1901, and I asked to be given chloroform, in order that a thorough operation might be performed which would really benefit me; but I was not helped permanently, and remained a sufferer, though I continued to try other physicians and took all kinds of medicine. At times I would experience some relief, but in July, 1904, my condition again became so serious that I was unable to leave my bed.

At that time I was somewhat acquainted with the teachings of Christian Science, and sent word to a practitioner who lived in our little town, asking for help. She lovingly took up treatment, with the result that I was relieved of the awful pain immediately, and felt very much better within an hour. I need not say that both the practitioner and I praised God with a loud voice. I slept somewhat during the following night, although I had not been able to do so for two days and two nights. After treatment had been given for eleven days I felt that I could take up my daily work, to which I have attended ever since. I have learned enough of Christian Science during this time to be able to overcome with the truth any attacks of error which have presented themselves. I have employed neither physician nor medicine on any occasion since I found help in Christian Science, as divine help is sufficient unto all needs. God is good, and Christian Science leads us to God; and he who approaches God with the right understanding receives what his heart desireth.

AUGUST BUCHHOLZ, Ripon, Wis.

I have had many striking proofs of the healing power of the word of God, and am very grateful for the understanding, the true knowledge of God which has come to me through the earnest study of our text-book, "Science and Health with Key to the Scriptures" by Mrs. Eddy, and our other authorized Christian Science literature. I am also grateful for the spiritual interpretation of the Scriptures thus gained. I had drifted to that stage where I doubted all creeds and did not believe in God, but by reading the chapter on Prayer in Science and Health, I was healed of a bowel disorder from which I had suffered for over ten years; and from that time, now over four years, I have never used medicine in any form or felt the need of it. My healing from one of the so-called incurable physical ills came slowly, for which I am now truly grateful, as it awakened me from my apathy and necessitated much prayerful thought and study, bringing me to a better understanding of the Bible and God's wonderful promises.

A little over two years ago I accidentally drank a glass of acid supposed to be deadly poison. The words of the Master, however, came to me, "If they drink any deadly thing, it shall not hurt them;" also the words of our Leader (Science and Health, p. 473), "God is everywhere, and nothing apart from Him is present or has power." In thus trying to realize that God is ever present and has all power, the poison was proved to me to be harmless. I have seen all manner of diseases disappear into their native nothingness when the light of Truth was brought to them, but most of all I am grateful for finding a God who is Love and an ever-present help. I am grateful for being able to love all of God's ideas and for knowing that I have no enemies, and for the privilege of abiding in that perfect peace which passes all human understanding. Words cannot express the gratitude and love I feel to God, the giver of every good and perfect gift, to Christ Jesus the Wayshower, and to our beloved Leader, Mrs. Eddy.

ANNA LAURA CARTER, St. Louis, Mo.

In sending this testimony it is with a sense of gratitude and love for this saving truth which is being made so clear to me through "Science and Health with Key to the Scriptures" by our beloved Leader, Mrs. Eddy. I also hope that my testimony will be read by dear friends in other states who knew me as a constant user of stimulants. I can now say that I have been absolutely cured of this habit and also of the use of tobacco, though both had been my constant companions for the past thirty years. I was also healed of a skin disease and an eruption on my ankle. Three of my children were healed of an attack of fever, but one of them being confined to bed, and that only for a few days. Their healing was accomplished in three treatments.

I will add that the physical healing is a small matter in comparison with the wonderful spiritual uplift which has come into my life, making me feel and know that I am a man among men, and that God does sustain me always.

R. A. GILBERT, Atlanta, Ga.

I feel I have delayed too long about writing to express in the *Sentinel* my loving gratitude to God for the health and happiness that have come to me through our dear Leader's wonderful book, "Science and Health with Key to the Scriptures." I heard of it first in March, 1898, through the healing of a friend. At that time I was very delicate, and I seemed to have lost all faith in the existence of God and the spiritual world; but as I read, the long-lost happy faith of childhood returned to me, I seemed to rise and go to the Father, and like the son in the parable, love and joy came to meet me.

I had been troubled for some time by rheumatism in my right arm, and one morning I awoke to find the arm quite well. Several other physical troubles disappeared as I read, and in 1902 I was healed of measles almost instantaneously through the help of a practitioner whom I had at that time never seen. This lady was telegraphed to for help by a relative who had become alarmed, as my illness seemed very serious. The help was quick in coming, as that evening

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the fever left me, and the next day I was up and dressed, practically well, although still a little weak. I can never express in words my sense of the great debt I owe to dear Mrs. Eddy for showing me the way to escape from sorrow and suffering, for making me see the reality and power of the Master's words, "Ye shall know the truth, and the truth shall make you free."

MRS. LAURA C. ALLEN, Oxford, England.

As my niece, Mrs. Allen, has lived with me for thirty years, since she was a young girl, I can certify that every word she has written is true. Christian Science has been our help and comfort for twelve years, and I join in gratitude to our dear Leader for the wonderful truth she has taught us and which she has shown in her self-sacrificing life.—ANNA CUNNINGHAME GRAHAM, Oxford, England.

My heart is full of gratitude for the many blessings I have received through Christian Science. I seemed always to have known about it, as my grandmother was one of its earliest students and I received help through her understanding at different times, but was never brought to think seriously of it for myself until about six years ago. I was told by three different physicians that I could never be well without an operation,—what they termed a major operation,—and that it would mean a more or less lengthy hospital experience. My mother suggested to me that here was an occasion to try Christian Science again; and this I told my physician I was going to do. He said that it would be all right, because I would not be in condition to go to the hospital for a month anyway, and that during this time I might try it, but he would recommend that I continue to take a certain diet to get "built up."

I was confined to my bed when the Christian Science treatment was commenced, but the next day I was dressed and walked four blocks to the practitioner's house. From that time on I suffered no more pain or discomfort of any kind, so the healing must have been done at once. I continued treatment for about ten days, however, hardly believing that I could really be well again. After this I wanted to study for myself in earnest, and I can never cease to be thankful for my instruction. My babies have had so-called contagious diseases in appearance only, being covered with a rash but suffering no discomfort, and these ailments have not had to run the usual course allotted to them. The Bible is a new book to me. With Science and Health it is my dearest possession, and my hours for study are my greatest pleasure. I am deeply thankful to God, and grateful to Mrs. Eddy for Science and Health, and for all our Science publications. I am also thankful for our healing and uplifting church services.

JANE GRAVES MONSARRAT, Cleveland, Ohio.

About six years ago I took my first treatment in Christian Science for headaches, with which I had been troubled for several years. I had often been advised by my brother to give Christian Science a trial, but did not until the headache became so bad that I had it every morning, and every two weeks or so it would last for a day and a night. Much of the time I was obliged to sit up in bed, as I could not lie down. I took the first treatment one day when I felt the approach of a severe attack. The treatment was given me about eleven o'clock in the forenoon, and at two o'clock the suffering was entirely gone. I worked all the afternoon and woke the next morning free and happy. I bought a copy of Science and Health, and had not been reading it long before the liquor habit was destroyed, for which I am most grateful.

I want to tell of another demonstration of divine power, through my own understanding of the truth. One of my ears began to trouble me, and in about two weeks' time I could not hear in it at all. I did not tell anybody about it, not even my wife, but went earnestly to work in Science, declaring the truth as best I could. One day in harvest time, when I was cutting grain, I heard two loud reports as if some one had shot off a gun close by. I stopped my horses to see what it was, only to find that my ear was unstopped then and there. I know that there are yet some obstacles to be overcome, but as I grow in the understanding of this truth I am demonstrating it constantly and seeing them disappear one by one. I am a farmer and dairyman and live about eight miles from Minneapolis, but we drive three miles to the street car to reach our church; having some thirty cows, we are obliged to get up at five o'clock in the morning to be there in time, but we have not been late once in the six years we have attended. I would also like to tell about one of my horses that had a bad attack last spring, when we were busy with our work. This was in the morning, and as he seemed to have much pain I thought it best to call for help; so we called up a Christian Science practitioner by telephone, and in less than half an hour after she got the message the horse was quiet and I worked him in the afternoon. This showed me that every creature is under God's care.

To express in words my gratitude to God, and also to our beloved Leader, Mrs. Eddy, is impossible, but I strive to manifest it by living in accordance with the tenets of Christian Science as given on page 497 of Science and Health,—to "pray for that Mind to be in us which was also in Christ Jesus; to do unto others as we would have them do unto us; and to be merciful, just, and pure."

H. S. SCHACK, Edina, Minn.

I desire to express my gratitude for what Christian Science has done for me. I had been troubled with a bowel disorder for over twenty years, and had relied on material means for relief in the past twelve years. When Christian Science was brought to us in the summer of 1909 by a friend, I decided to try it, and through the understanding of a practitioner I was healed of this condition in two treatments. I have also been healed of sleeplessness and nervousness. I will also state that through Christian Science peace and harmony were brought where discord existed in the settlement of an estate in which I was an interested party. This condition had existed for over four years, but it has been settled without strife or ill feeling of any kind, and all concerned are satisfied and happy.

For this, my healing, and many other blessings brought to us through the understanding of Truth, I am thankful to God, and to all who have helped us.

MRS. F. SUTTON, Chicago, Ill.

In November, 1906, I fell, striking heavily upon my right arm, which soon began to swell and become painful. I called upon a physician, who said the ligaments were severely injured. During the treatment which he recommended, the arm became much worse and the physician thought it doubtful if I would ever have the use of it again. Another physician suggested that I go to a hospital and have an operation performed. A surgeon suggested that I have the arm broken at the elbow; but none of them could assure me that either method would effect a cure.

I was very much disheartened, but my thought turned toward a gentleman who had spoken to me of Christian Science, and as I was wondering where I could find him I saw him coming down the street. I stopped him and asked if he thought Christian Science could do anything for my arm, and he said he thought that it could and advised my seeing a practitioner. I did so, and after the first treatment I had the most restful sleep I had known since my fall, some two months previously. Up to this time my arm had continued to grow more crooked and stiff, and had to be carried in a certain position in a sling. After treatment in Christian Science began the arm ceased to cause me pain,

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but it continued in about the same condition of stiffness; so that I became very much discouraged, because I was not immediately healed. I happened to mention this fact to a Christian Science friend, who advised me to see the practitioner at once and tell her my condition of thought. I did so, and from that time the arm commenced to heal, the ligaments to relax, and in a few weeks it had become perfectly normal. Today, after a lapse of nearly three years, this arm is even stronger than the other.

About two years ago, while out walking, I was struck with what was nearly total blindness in my right eye. This condition continued for about three weeks, during which time I was unable to distinguish an object with it; but, having been so wonderfully healed in Christian Science of my former trouble, I asked for help from the same source. Again I was under treatment about two weeks, during which time my sight was gradually restored to me, and I can now see almost as clearly with this eye as with the other. I have also been healed of bronchitis, and have had a demonstration for myself over acute lung trouble and lesser ills.

I am grateful for the triumph over nervousness and worry that even a slight understanding of this truth has brought to me, and I have in a small way been able to help others. I am grateful to God for Christian Science, and also to Mrs. Eddy, who has made this Science demonstrable. My wish is to learn more each day.

MRS. A. E. BASSETT, Hornell, N. Y.

We wish to express our gratitude for what Christian Science has done for us, and especially for the healing of our little girl from as severe a case of brain and spinal trouble as I ever saw during the time I used to be a nurse. The child was taken ill on a Sunday, and our own treatment proving unavailing, we called in a Christian Science practitioner that night, whose help seemed to relieve the child somewhat. She took no nourishment, however, and had very little sleep up to Wednesday, when she suddenly took a turn for the worse and seemed to be failing fast. We had to call in another practitioner, as the first had gone out of town. When he arrived at three o'clock the child was in great pain. It had taken two of us to lift her from one bed to another during these three days and she could not bear to be touched. In exactly half an hour from the time that treatment began she was resting on her hands and knees in bed; and the next day she was up and dressed, entirely well!

Such a manifestation of God's power and presence makes us very humble, and very thankful for the lessons our Lord gave us during his ministry on the earth. It is no wonder all Christian Scientists express their gratitude to Mrs. Eddy for this wonderful truth she has made so plain to us that we can use it in our daily need, whatever problem presents itself.—MRS. ERNEST H. CARLMARK, West Orange, N. J.

I have reason to be grateful to God for Christian Science. Unlimited blessings and benefits are my share; a regeneration from misery, sorrow, and woe to peace and happiness. Physically I have been healed of a rectal trouble which five operations and the best of medical skill had failed to cure. I have also been healed of rupture, chronic bowel disorder, rheumatism, and some minor ailments. I have been greatly helped in financial matters so that losses were averted. The desire for tobacco and liquor disappeared entirely after two days' treatment. The physical healings were accomplished with one to three weeks' treatment. The Bible, a book which I had not opened for years, is now a cherished daily companion, together with the Lesson-Sermons. I am indeed grateful to God, also to Mrs. Eddy, and all the dear workers through whom I have learned of this glorious truth.—W. H. KRELL, Chicago, Ill.

FROM OUR EXCHANGES.

[*Continent.*]

"What insures the integrity of the church?" "The life of Christ in the lives of Christians." O excellent and comfortable sentiment—for times of quietude and concord! But when suspicion is abroad—when jealous churchmen think they see defection, disintegration, and apostasy threatening—is it enough to tie to then? In a real crisis will a merely spiritual defense prove sufficient defense for a visible church in a palpable world? With vital factors of religion at stake, does not loyalty call for something more humanly strenuous and militant? It is very natural, certainly, when concrete dangers seem to loom over the church, that men should want to resort to safeguards that are concrete too—to the creed, the appointed ceremonial, the denominational organization, the ecclesiastical court.

Nevertheless, this disposition, however natural, is a snare and temptation. If hazards of false teaching and mistaken ideals multiply, the church's need is not to rear higher its external defenses, but most solemnly to renew its reliance on the invincible and infallible spiritual leadership of the Master who dwells within it. When the presence of Christ in the church seems less potent for its protectic measures of ecclesiastical authority, the mood cries to for a livelier realization of Jesus Christ.

[*New York Observer.*]

Orthodoxy, which means simply right thinking and by implication teaching, is the desideratum in theology, just as much as it is in chemistry, biology, geology, or psychology. In any science there are always certain positions that are sound and others that are unsound, and to discover and support the former rather than the latter is to be orthodox in that science. In the interpretation of the Bible and the explication and application of the moral law there is a right way and a wrong way, and to hold or teach that in this matter any man's opinion is as good as any other's, is perfect nonsense, just as much as it would be to say that the opinions of a tyro in chemistry or a novitiate in philosophy are as good as those of a Helmholtz or a Bowne. We can all learn somewhat from one another, but in theology as in everything else we can best learn from those who know most about it, not in a merely technical or rationalistic way, but as having their learning wrought out under the influence of the Holy Spirit, and tested by a consistent and spiritual view of the whole tenor of revelation.

[Rev. Matt S. Hughes, D.D., in *Zion's Herald.*]

Jesus Christ in his world-ministry not only gave us a new moral ideal, and embodied that ideal in his own person, but beyond that he again parts company with all other religious teachers in providing for man's most desperate need. In actual experience it is discovered that a knowledge of duty is not the greatest provision for the necessities of human nature. It is not enough that we see the good and know the right, for there may be mental receptivity to the loftiest teaching coupled with moral inability as to the performance. He who "spake as never man spake" was not limited to the task of telling the blind they ought to see, the deaf they ought to hear, the degraded they ought to rise, and the sinners they ought to do good. He did not tantalize human weakness with impossible visions of excellence: but of all teachers, he alone promised power to willing souls, that they might make the splendid ideals of his teaching and example shining realities in their lives. His was the promise to disciples: "Ye shall receive power."

[Rev. A. W. Grose, D.D., in *Universalist Leader.*]

When we cease to claim for our Bible a monopoly of revelation, and put it, like all other books, squarely on its own merits, testing it by its proved value to the race, we

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see how groundless have been the fears of those who dared not use their intelligence for fear that they might lose their faith. The Bible is no talisman to be framed in boards and gilt and placed on the parlor center-table as a substitute for Christian worship or Christian living,—it is the simple yet inexpressibly eloquent record of how some of the greatest souls of the ages found God and were found of Him. Through temptation and struggle, through discouragement and sorrow, in repentance and aspiration, in the winning of character and the overcoming of selfishness, doubt, and sin, we see the life of God coming into the hearts of His children, and our own hearts burn within us as we find there a message to our need.

[Rev. Anson Phelps Stokes, Jr., in *Outlook*.]

Our metaphysical relationship to God and the metaphysical relationship of Jesus to God may well be the same—we are both sons; but one has completely realized his sonship, the other has only begun to grasp its full meaning. The one has been completely filled by the life of the eternal Spirit, and the result is the divine Jesus, the incarnation; the others, you and I, have given God and the things of the Spirit a meager welcome to our hearts. The result is inefficiency and selfishness. This is the great human travesty and tragedy. If the experience of Jesus is a repeatable experience, then he means more to me than he ever could if I believed that he must be forever in a different category.

[Prof. A. Duff, M.A., D.D., LL.D., in *Christian Commonwealth*.]

The religious situation today is remarkable. On one hand the abandonment, within the churches, of old fancies, fancied duties, and fancied doctrines is going on by leaps and bounds. In thirty years the "Christian" attitude toward, say, church attendance or Scripture has changed enormously; yet those changes are nothing to what is at present being accomplished. But while that goes on within, there is without a marvelous eagerness to learn what Jesus was, what the Bible is; what God, life, man, goodness, society, righteousness are.

[*Christian Work and Evangelist.*]

Memorial day should, with the Fourth of July, become more and more a day for dwelling upon the subject of Christian citizenship. We say Christian citizenship, for that is the only kind that will save the nation. The fundamental distinction between Christianity and the world is that the world conceives everything from the point of view of what it can get, while Christianity approaches every relationship of life, asking what it can give or render.

[Rev. David Utter in *Christian Register*.]

"Awake thou that sleepest and arise from the dead," is a Scriptural exhortation attributed to Paul. But the death from which he would have those to whom he wrote rise, is indifference to life's greatness and worth. Rise up and be a man, find your work and do it gladly and well. Be alive to your responsibilities, your privileges, your duties, and your opportunities of vision and joy,—this I take to be his meaning.

[*Christian Register.*]

Modern salvation lies in doing rather than in believing something. A thousand old creeds are like the mummies: they are admirable to illustrate the path of humanity forward, but they are no longer rallying standards. What we want is to discover the basic principles of a right life. Jesus summed up the Old Testament law in the golden rule, and perhaps the real strength of Christianity is that it can be modernized.

[*Universalist Leader.*]

We do not surrender our wills to the self-centered and isolated will of Jesus Christ. We follow him, we surrender to him, we seek to obey him, because in him and through him we verily believe we get a glimpse of the eternal truth about the world beyond him, and about the heart of God.

SPECIAL ANNOUNCEMENTS.

FROM THE PUBLISHER OF MRS. EDDY'S WORKS.

THE CHRISTIAN SCIENCE TEXT-BOOK, "SCIENCE AND HEALTH WITH KEY TO THE SCRIPTURES."

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

The new volume, "Poems by Mary Baker Eddy," is now on sale. Specially bound; 79 pages.

In accordance with instructions given by Mrs. Eddy to her publisher on Sept. 13, 1910, an edition of "Rudimental Divine Science," printed in the New York point system of type for the blind, has been prepared and is now on sale. Price, prepaid, single copy 50 cents; six or more copies to one address, 40 cents each.

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

FROM THE EDITOR.

All manuscripts submitted for publication in the *Sentinel*, *Journal*, and *Herold*, whether articles, poems, or testimonies, and all correspondence relating thereto, should be addressed to the EDITOR, and not to individuals.

FROM THE SOCIETY.

The following reprints are published in Swedish: "Hvad Ar Bön?" "Lagens Välde," "Det Ondas Natur," "Helvete och Himmel," "Människans Gemenskap Med Gud," "Verklighet," "Det Ar En Ström," "Förklaring Af Kristligt Helande," "Den Yppersta Egenskapen I Christian Science," "Underverken," "Det Ondas Ofvervinnande," "Var Väktare," "Riklig Tillgang," "Kristendom Och Vetenskap." Ten copies to one address, prepaid, 10 cents; one hundred copies to one address, 75 cents; five hundred copies to one address, $3.00; one thousand copies to one address, $5.00.

Two of our Leader's poems, "Shepherd, show me how to go," and "Love," set to music by Frederic W. Root, are now on sale by the Society. For description and price see advertisement on inside back cover page of *Sentinel*.

A new photogravure reproduction of The Mother Church edifices and the Publishing House, with the new parkway in the foreground, has just been made, and is now on sale. The size of the new picture, nine by fourteen inches inside of mat, which is about half that of the larger one, specially adapts it to framing for the home. Price, single copy $1.00, six copies $5.00, twelve copies $9.50.

FROM THE CLERK OF THE MOTHER CHURCH.

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

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

FROM THE CHURCH TREASURER.

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

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THE CHRISTIAN SCIENCE PUBLISHING SOCIETY

The Christian Science Journal

Published Monthly.

Founded April, 1883, by Mary Baker Eddy, Discoverer and Founder of Christian Science, and author of the Christian Science Text-book, "Science and Health with Key to the Scriptures."

This monthly magazine is the official organ of The First Church of Christ, Scientist, in Boston, Mass. In addition to articles, lectures, and testimonies not published elsewhere, it contains a complete list of Christian Science practitioners, and a directory of Christian Science Churches, Societies, and Reading Rooms.

SUBSCRIPTION PRICE, PAYABLE IN ADVANCE, POSTPAID: For the United States, Canada, Mexico, and Cuba, single copy, one year, $2; six months, $1.20. SALE PRICE: Single copy, 20 cents. In all other countries add 40 cents postage for each annual subscription. SALE PRICE: Single copy, 25 cents.

BOUND VOLUMES: Current and past year, cloth, $2.50; half calf or half morocco, $3. On earlier volumes write for prices.

The Christian Science Monitor

Published every afternoon, except Sunday.

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

SUBSCRIPTION PRICE, PAYABLE IN ADVANCE, POSTPAID: For the United States (except in the Boston Postal District), Canada, Mexico, and Cuba, $5 a year, $3 for six months. In all other countries additional postage at the rate of $3 yearly is required. When delivered by carrier through a local news-dealer, 12 cents a week, payable to the news-dealer. In the Boston Postal District, by mail, $7.25 a year. One hundred copies, $1.25; foreign postage additional.

The Christian Science Quarterly

Published January, April, July, and October.

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

TERMS OF SUBSCRIPTION AND SALE: In the United States, Canada, Mexico, and Cuba, 50 cents annually; single copy, 15 cents; 50 copies or more to one address, 12½ cents, each. In all other countries, 60 cents annually; single copy, 18 cents; 50 copies or more, 15 cents, each.

Subscriptions not accepted for less than one year. Subscriptions begin with current quarter unless otherwise designated, and terminate with the last of the month named on wrapper.

Der Herold der Christian Science

Published Monthly.

A magazine printed in German. It contains original and translated articles bearing upon Christian Science, testimonies of healing, also the Lesson-Sermons which are read at the Sunday services in all the Christian Science Churches. Improved and enlarged in 1910.

SUBSCRIPTION PRICE, PAYABLE IN ADVANCE, POSTPAID: For the United States, Canada, Mexico, and Cuba, $1 a year, 60 cents for six months. In all other countries, $1.25 a year, 75 cents for six months.

SALE PRICE, POSTPAID: Single copy, 10 cents; 12 copies, ONE ADDRESS, $1. Foreign rate, single copy, 12 cents; 12 copies, ONE ADDRESS, $1.25.

PAMPHLETS AND REPRINTS

CHRISTIAN SCIENCE: ITS RELIGIOUS PHILOSOPHY. By HON. CLARENCE A. BUSKIRK.

CAUSATION: VIEWED IN THE LIGHT OF CHRISTIAN SCIENCE. By FREDERICK DIXON.

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

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

CHRISTIAN SCIENCE: THE RELIGION OF THE BIBLE. By JUDGE SEPTIMUS J. HANNA.

CHRISTIAN SCIENCE: HUMANITY'S HELPER. By PROF. HERMANN S. HERING. Also printed in Dutch.

ANSWERS TO QUESTIONS CONCERNING CHRISTIAN SCIENCE. By EDWARD A. KIMBALL. Also printed in German.

CHRISTIAN SCIENCE: ITS ADVANTAGE TO MANKIND. By EDWARD A. KIMBALL. A London lecture. Also printed in French.

CHRISTIAN SCIENCE: MAN'S DOMINION OVER EVIL. By EDWARD A. KIMBALL. A Harvard University lecture.

CHRISTIAN SCIENCE: ITS DIVINE AUTHORITY. By BLISS KNAPP.

CHRISTIAN SCIENCE: DEMONSTRABLE RELIGION. By FRANK H. LEONARD.

CHRISTIAN SCIENCE: A RELIGION OF PROGRESS. By WILLIAM D. MCCRACKAN. Also printed in German and in Swedish.

CHRISTIAN SCIENCE: OR, DELIVERANCE FROM EVIL. By REV. WILLIAM P. MCKENZIE. Also printed in French and in Dutch.

CHRISTIAN SCIENCE: THE CHRISTIANITY OF JESUS. By MRS. SUE HARPER MIMS. Also printed in Swedish.

CHRISTIAN SCIENCE IS SCIENTIFIC CHRISTIANITY. By REV. ARTHUR R. VOSBURGH.

CHRISTIAN SCIENCE: ITS PRINCIPLE AND METHOD. By BICKNELL YOUNG. Also printed in German.

THE LOS ANGELES CASE. Testimonials given in Court as to the healing efficacy of Christian Science.

THE CHRISTIAN SCIENCE CHURCH. Its organization and polity. By CAROL NORTON.

FULFILLING THE LAW.
PRAYER AND HEALING.
THE DIVINE NATURE.
THE PROVIDENCE OF GOOD.
UPWARD FOOTSTEPS.

CHRISTIAN SCIENCE: ITS NATURE AND PURPOSE. By BLISS KNAPP. Printed in French only.

SEEKING AND FINDING. Also printed in Swedish.

PRICE, POSTPAID: Single copy, 5 cents; 12 copies, ONE ADDRESS, 55 cents; 50 copies, $2; 100 copies, $3.50. Orders for above pamphlets may be assorted as desired.

REPRINTS

The following reprints are published in French, German, and Swedish:—

CHRISTIAN HEALING EXPLAINED.
CHRISTIANITY AND SCIENCE.
HELL AND HEAVEN.
MAN'S UNITY WITH GOD.
OUR WATCHMAN.
OVERCOMING OF EVIL.
REALITY.
SUPPLY.
THE GENIUS OF CHRISTIAN SCIENCE.
THE GOVERNMENT OF LAW.
THE MIRACLES.
THE NATURE OF EVIL.
"THERE IS A RIVER."
WHAT IS PRAYER?

The following are published in German only:—

CHURCH BUILDING IN CHRISTIAN SCIENCE.
LOVE IS LIFE.
PRACTICAL RELIGION.
THE IMPERSONAL NATURE OF EVIL.
"THE LAST ENEMY THAT SHALL BE DESTROYED."

PRICE, POSTPAID: Ten copies, 10 cents; 100 copies, 75 cents; 500 copies, $3; 1000 copies, $5.

MISCELLANEOUS

BIBLES. Clarendon Brevier (01483 x), heavy faced, very distinct type. Turkey morocco, size, 6 1-2 x 4 5-8 inches, corresponding in size and binding to pocket edition of Science and Health. Price, $3.75.

Morocco cases, to hold pocket edition of Science and Health, *Quarterly*, and above Bible, may be had at $1.25.

Text Bible. (01561 x), pica square type. Alaska seal, size, 7 1-2 x 6 1-4 inches, 1 1-2 inches thick. Specially adapted for use of Second Readers. Price, $7.25.

"PERSONAL CONTAGION" AND "WHAT OUR LEADER SAYS." By Mary Baker Eddy. Single copy, 10 cents; 12 copies, $1; 100 copies, $7.50.

EDITORIAL COMMENTS ON THE LIFE AND WORK OF MARY BAKER EDDY. Containing "Excerpts from Editorial Comments," also the special editorial tributes in our own publications, and the *Outlook* article by FREDERICK DIXON. 132 pages with index. Published in two styles of binding. Prices for paper covered editions: Single copy, prepaid, 15 cents; 12 copies to one address, $1.50; 50 copies, $5.75; 100 copies, $10. Cloth binding: Single copy, 75 cents; by mail, 85 cents; six copies, prepaid, $4; 12 copies, prepaid, $7.50.

CHRISTIAN SCIENCE AND LEGISLATION. Consisting of articles by EDWARD A. KIMBALL, JUDGE CLIFFORD P. SMITH, and JUDGE SEPTIMUS J. HANNA, together with testimonies of healing, editorial comments, etc. 128 pages. Single copy, 10 cents; 12 copies, ONE ADDRESS, $1; 25 copies, $1.85; 50 copies, $3.50.

THE MOTHER CHURCH. By JOSEPH ARMSTRONG. New Edition. A History of the Building of The Mother Church, The First Church of Christ, Scientist, in Boston, Mass. Illustrated; 107 pages. Single copy, $1.50; one dozen, $12; half dozen, $7.

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CHRISTIAN SCIENCE SENTINEL

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

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CONTENTS OF THIS NUMBER

ITEMS OF INTEREST. Brief Mention of Important Events. 822
HEALTH PERMANENT. Clarence W. Chadwick. 823
THOUGHTS FOR THE BEGINNER. Jennie Irene Blatchley. 824
THE CONCORDANCES. Wilton H. McKerral. 824
THE EDUCATION OF HUMAN SENSE. Louise K. Fleming, A.M. 825
THE TIME OF FIGS. J. M. Tutt, M.D. 825
PRACTICAL RELIGION. Henry James Derbyshire. 826
"THE CARNAL MIND." Ruth Ingraham. 826
LOVE'S FLOCK. (Poem.) Belle A. Mundy. 826
SELECTED ARTICLES. 827
EDITORIAL.
The Lecture Service. 830
Cooperative Work. 830
The Source of Happiness. 830
Service and Satisfaction. 831
AMONG THE CHURCHES.
St. Louis, Mo. 831
Ontario, Cal. 831
THE LECTURES.
Seattle, Wash. 832
Akron, Ohio. 832
Punxsutawney, Pa. 832
St. Paul, Minn. 832
TESTIMONIES OF HEALING. 833
FROM OUR EXCHANGES. 837



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



A NOBLE TYPE OF GOOD HEROIC WOMANHOOD

THE CHRISTIAN SCIENCE PUBLISHING SOCIETY
FALMOUTH AND ST PAUL STREETS — BOSTON MASS USA

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ITEMS OF INTEREST.

National.

The rule of a railroad limiting its liability to a certain stated sum where a passenger loses baggage carried on his ticket, has been upset by the appellate division of the New York supreme court. A complainant brought suit against a railroad for five hundred and fifty dollars, alleging that was the value of the contents of a trunk which he lost on one of the defendant's trains. The railroad set up a defense that it filed with the public service commission a tariff wherein it was stated that the railroad was responsible for one hundred and fifty dollars only on baggage carried without charge. On demurrer to the contention the complainant got judgment, the supreme court holding that a railroad company cannot limit its liability.

A public utilities commission bill was passed, 20 to 9, by the Connecticut Senate last week, after six hours' debate. Its passage in the House is also predicted. It provides for a commission of three members at salaries of five thousand dollars each, to have supervision over the transportation, telephone, and telegraph lines and express, gas, electric lighting and water companies in the state. The bill passed was a minority report of the judiciary committee, the bill of the majority having called for two commissions, one of which would have been the present railroad commission, with broadened powers, and a separate commission to supervise other public service corporations.

The postoffice department, for the first time in nearly thirty years, is self-supporting, and Postmaster-General Hitchcock has accordingly returned to the secretary of the treasury the three million dollars which was set aside from the public funds to defray the expenses of the postal service in the current fiscal year. There is at present a postal surplus of more than one million dollars. When he assumed the cabinet position under President Taft there was a deficit of more than seventeen million five hundred thousand dollars, the largest in the history of the postal service.

Judge Gary, chairman of the board of directors of the United States Steel Corporation, last week told the House investigating committee that he favored government control of all great corporations engaged in interstate commerce. He expressed his willingness to submit the intimate and intricate business affairs of his corporations to a duly accredited branch of the government, and would be satisfied to permit such a government agency to fix the price at which the corporation's products could be sold.

A thorough investigation of Indian bureau affairs will be made by the House committee on interior department expenditures, through sub-committees, which will continue to work during the recess of Congress. The charge that the American Indian on the reservation is under the arbitrary and unlimited power of the Indian agent and powerless to complain, for fear of punishment, has been taken up by the committee.

Announcement is made that work will begin shortly on the new union passenger station which is to be erected by the Illinois Central Railroad Company at Main street and Calhoun avenue, Memphis, Tenn., on the site of the structure now used for the same purpose. The station will be modeled after the Pennsylvania one in New York, and will cost about three million dollars.

To safeguard the United States from the results of private ownership of land along the Panama canal in time of war, Colonel Goethals, chief engineer of the canal and the chairman of the isthmian canal commission, before the House committee on interstate and foreign commerce last week, advised that the government purchase every acre of land within the isthmian canal zone.

The new union station at Worcester, Mass., costing about a million dollars, was opened to service last week. The station is used, as was the old, jointly by the New York, New Haven & Hartford, the Boston & Albany, and the Boston & Maine railroads.

The national treasury made a much better showing for May than it did for April and its condition, as compared with a month ago, is materially strengthened. It began the new month's business on the basis of a small surplus, one million dollars.

The gift of one million dollars by Morton P. Plant of New London, Conn., to the Woman's College to be located there, was without restrictions, save that the income be used to pay the running expenses of the college.

Fifty postoffices, principally in western states, have just been designated as postal savings depositories to open July 3, making the total of such offices five hundred.

Twenty new national banks began business during May.

International.

A magnificent monument to King Victor Emmanuel II was dedicated in Rome, Sunday, June 4, in the presence of nearly a million people from all over Italy. The granting of the constitution by King Charles Albert in 1848 was also celebrated. The monument is the most colossal structure of the kind in the world and will have cost when completed about twenty million dollars. The plans were selected in June, 1884, yet it will not have been fully completed for some years. It occupies the left section of the Capitoline hill and opens into the very heart of Rome on the plaza where the palace of Venice stands. In front is the Corso, the leading thoroughfare of the city.

In order suitably to welcome their majesties, the King and Queen, on their visit to Calcutta in December next, the Hindu community is making preparations to celebrate the event in a proper way. This they propose to do by the ceremony of "tuladan" (weighing their majesties in gold), and also by the distribution of presents among the pundits, the feeding of the needy and the distribution among them of warm clothes, a musical procession, and the establishment of a permanent memorial. It is estimated that these celebrations will necessitate an expenditure of five hundred thousand rupees.

The coronation ceremonies in London have had little effect on the travel of American tourists. From Jan. 1 to June 1, 1911, as compared with 1910, 3,861 less first-class passengers left the United States ports for European ports. Second-class eastbound movement increased by 3,335 and the third-class by 44,439. From Jan. 1 to June 1, 39,824 first, 40,387 second, and 148,017 third-class passengers left American ports for European ports.

It is estimated by the United States consul-general that there are about seven thousand American residents in London. They are found in every walk of life in London, and a great many Americans are in business there. An element adding greatly to the American population of London is the large number of young men employed as managers or experts in British business houses and factories. This is particularly true of electrical concerns.

The volcano Colima in the state of Jalisco on the Pacific coast west of the City of Mexico, is in active eruption. This activity was preceded by a disastrous and violent earthquake that wrote seismographic records on instruments five and six thousand miles away.

Industrial and Commercial.

An amicable adjustment has been reached between the representatives of the carmen, boilermakers, blacksmiths, and sheet metal workers of the Southern railway and other lines. The machinists are to receive from one and one half to three cents per hour advance. The carmen are to receive a two-cent an hour advance flat. The boilermakers, blacksmiths, and sheet metal workers are to receive approximately the same increase. This settlement affects about eight thousand men and it is said the advance scale will apply, as it has done heretofore, to the Seaboard Air Line, Atlantic Coast Line, Norfolk & Western, and Chesapeake & Ohio, with nine thousand additional men. The approximate advance in wages is over one million dollars per year.

An English colliery proprietor has offered a sum of one thousand pourds as a prize for the best electric lamp suitable for the use of miners. The sum has been placed at the disposal of the home secretary. It must be so constructed as to render impossible the ignition of inflammable gas, either inside or outside the lamp, and the battery should be so constructed that any liquid it may contain cannot be spilled while the lamp is in use. The lamp must be capable of giving a light of not less than two candle-power continuously for at least ten hours and should be so locked that it cannot be opened without detection.

A "smoke dissipator" is a patented German invention for abating the smoke and gas nuisance of chimneys. It consists of a chimney carried to a proper height to insure a good draft. Above that point the chimney is built with small, funnel-shaped orifices, which allow air to enter from any direction the wind may be blowing. The diluted smoke escapes from the openings on the leeward side of the chimney and, becoming more and more diluted with air as it rises, finally passes out so mixed as to appear only as a darkened veil.

Over thirty million feet of logs, released by recent rains, have come into the booms in the vicinity of Fredericton, N. B., and hundreds of others are on their way down the rivers and streams. In many instances lumbermen had almost given up hope of being able to get the logs out this season because of the low condition of the rivers. More than forty-seven million feet are now stored there waiting to be taken to the sawmills.

The Canadian Pacific railroad transported from Quebec to Montreal, Toronto and the West during May twenty-nine thousand adult immigrants.

General.

In a ton of water from the Caspian sea there are eleven pounds of salt, in the Baltic eighteen pounds, in the Black sea twenty-six pounds, in the Atlantic thirty-one pounds, in the English channel seventy-two pounds, in the Mediterranean eighty-five pounds, in the Red sea ninety-three pounds, and in the Dead sea one hundred and eighty-seven pounds.

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CHRISTIAN SCIENCE SENTINEL

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

HEALTH PERMANENT.

CLARENCE W. CHADWICK.

WITHOUT explaining the meaning of the word health, *materia medica* has a great deal to say about how to keep well. It looks upon health as a condition of matter which is subject to change without notice from so-called natural causes. Not knowing the scientific explanation of health, the human mind has invented a thousand and one theories and opinions which are supposed to affect it.

Today, as never before, these theories and opinions are not only multiplying, but they are being thrust upon people as the only rational means for preserving the health of mankind. "The-doctor-knows-best" thought is so apprehensive of its future welfare in the hands of a progressive people that it is seeking national legislation in its effort to hold the health of the nation within the jurisdiction of matter. Fortunately, however, for the human race, a mighty wave of righteous protest against unjust legislation is sweeping over our country, so that the voice of the people is bound to be heard and felt. The inevitable outcome will again prove that the human mind cannot usurp the divine sovereignty. It can never solve the problem of health for the human race until it knows and can demonstrate what health is. This demonstration cannot take place until Christ, Truth, enters human consciousness and points the way to the spiritual kingdom on earth.

For centuries the wisdom of this world has sought in vain to find health and happiness in matter. What has been the outcome? A veritable tower of Babel, or confusion, has been reared upon the quicksands of human reason, from whose height not even a glimpse of the promised land has been obtainable. Through Christian Science the healing Christ-idea has again appeared in the world, and humanity is being shown the way out of the darkness of materiality into the light of spiritual existence, teeming with health, holiness, purity, strength, and happiness. The Science of real being eliminates matter and reveals and demonstrates the spirituality of health and happiness. Because of this demonstration unnumbered thousands are turning voluntarily from the god of medicine to the living God "who healeth all thy diseases" and "who forgiveth all thine iniquities." In holy and enlightened thought they are turning to omnipotent Love for guidance, and their prayers are being answered in improved moral and physical conditions. The practical availability of divine power to correct the wrong thinking that accompanies both sin and sickness has been so thoroughly tested that the onward march of Truth is an assured reality. The crisis has passed, and all mankind are bidden to step forth into the mental arena where cause and effect are seen to be spiritual and not material.

The wideawake physician must admit that material remedies are but tentative and that they fail to satisfy. He should therefore be the first to speak in favor of a higher order of healing. And he will be the last to compel his fellow-man to return to positions outgrown. The twentieth-century thinker is advancing Mindward. He has cut loose from the moorings of material sense and is steering straight for the haven of Soul. In an honest and conscientious effort to rely upon the power of divine Mind, he has found an unfailing remedy for all ills. "The germ theory" he finds to be only a theory of the mortal or human mind, and as such, destitute of intelligence, Principle, or law. He is more concerned with the mental germs of malice, envy, lust, and hatred, and he is working intelligently and unceasingly to eradicate these from consciousness.

In doing this work he is laying a sure foundation for health, happiness, and true success. His advice to young and old alike is, Beware of the mental microbes of sin in its myriad forms; keep thought pure and strong, dwelling only upon those things which make for righteousness and harmony; refrain from reading and discussing detailed descriptions of disease and of sin, and you will continue to advance toward the goal of perfect health and happiness. If we rob consciousness of its belief in and fear of disease germs, there can be no possible entrance through which disease can reach the body, for all trouble, whether it be called physical, moral, or mental, originates in and operates through thought; hence the necessity of reckoning primarily with thought in order to reach the seat of all trouble. Dealing with the effects of wrong thought while ignoring their cause, will never lead to the understanding of mental and moral health nor to the overcoming of evil with good.

The ability to keep well cannot be appropriated by the mortal or carnal mind which "is enmity against God" and "not subject to the law of God." Only through Christ, only through knowing man's relationship to God, can one gain the understanding of health and how to maintain it. How to keep well is a problem that demands the Christianization of thought and conduct, the overcoming of the last vestige of belief in the germ theory of supposititious life in matter. Too much cannot be said against the wholesale distribution of literature dealing with the subject of disease, filling the minds of people with uncanny and unholy mental images, which must necessarily be erased from the canvas of mortal mind if one would protect himself from the ravages of fear and disease.

The great need of the human race is to learn more about health and less about disease and sin. To study disease from the standpoint of its reality and fatality only tends to intensify belief in disease, and is prolific of untold suffering on the part of those who are ignorant of spiritual law and its operations. The world is fast awakening to the importance of spreading the gospel of good and of discarding evil,—everything that is unlike God. Could any one hope to establish the kingdom of Christ, Truth, on earth through a knowledge of sin, disease, and death? Did not Christ come, as the apostle tells us, "that he might destroy the works of the devil"—these very things?

The call of the hour to him who is looking into matter for both the cause and cure of disease is, "Awake thou that sleepest, and arise from the dead." Health was never in nor of matter, and can never be found there. Self-denial in the light of Christian Science will deprive so-called dis-

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ease beliefs of their imaginary power and reveal the sanity of Christian faith and understanding in dealing with every known disease and sin of mankind. Health is experienced only through right living, and right living is the outcome of a correct knowledge or understanding of God. In order to keep well one must live above the physical senses, so called, and gain an impersonal or spiritual sense of both good and evil.

THOUGHTS FOR THE BEGINNER.

JENNIE IRENE BLATCHLEY.

It is frequently the case that the beginner in the study of Christian Science, having not yet risen to that spiritual understanding which will later prove to him that "the only real senses of man are spiritual, emanating from divine Mind" (Science and Health, p. 284), is likely to ask in the early days of earnest seeking questions similar to the following: If the structural life of material man is not the manifestation of God, if the physical senses afford no proof of God, then how am I to know God? What proof have I of God's immanence? These questions are quite legitimate in view of the fact that the material concept of God which this student formerly held has to his growing spiritual consciousness been found of little value, and that his, as yet, brief awakening to things spiritual has given him little basis from which to form new concepts. These questions are asked with sincerity, and the seeker should be pointed to the satisfying answers which are to be found in the teachings of Christian Science.

Should you ask this "seeker of the light," "Do the beauties of nature come by chance?" although young in spiritual understanding, he will at once reply, "By no means. There must be intelligence as the cause of all that is beautiful in nature." He is quite right, and it is this intelligence or cause which in Christian Science is called Mind, God, good. Should you again ask, "How long, do you think, will this intelligence or Mind exist?" he will at once reply, "Forever." But all this outdoor life which is a delight to his material senses will soon perish. Then the sense evidence cannot be of God's creating, for God's creation, made in His image and likeness, is eternal, undying, the same always. It is the intelligence or Mind which the varied beauties of nature manifest or reflect, that is the real, the eternal. God is not in the thrush's song, but the song reflects the divine attribute of harmony. So is it with all nature. The symmetry and grace of the elm tree, the stateliness of the pine, the endurance of the solid rock beneath the soil, the silence manifested in nature's growth, the constancy of the upward-playing fountain,—all these, being attributes of the creator of all that is eternal, are themselves the unchanging and eternal ideas of Mind. The objects of nature which are presented to us by the material senses are temporal, fleeting, but the things of God which they may symbolize to awakening thought, are eternal.

As the beginner in the study of the spiritual comes to see how it is that Mind, God, creates the beauties of nature, he will admit that God is good. As he progresses in the study of the Christian Science text-book and of the Bible, he will see that the term good as here used means vastly more than a mere quality; that it conveys an abstract idea quite apart from any material object. Gradually the thought, God is good, will mean to him, God is all goodness; and he will awake to the great fact that in proportion as he lives goodness, as he manifests goodness in his daily thoughts and their resulting actions, in that proportion is he living close to God, in that degree is he having his part in the great whole, the unity or oneness of God.

Mrs. Eddy tells us that "God is not separate from the wisdom He bestows" (*Ibid.*, p. 6). As with wisdom, so it must be with all God's attributes; God is not separate from meekness, love, patience, mercy, kindness, humility, unselfishness, forbearance, compassion, purity. He is not separate from any of those attributes which make up the divine character. The sum of these attributes constitutes the individuality of the divine nature. It is because God is not separate from these attributes that he who reflects them in his daily living is walking hand in hand with Him; is seeing God face to face. In the degree that he expresses these attributes in his daily contact with his fellow-men, in that degree does he take restful pleasure in the Scriptural truth expressed by the apostle, "In him we live, and move, and have our being."

The earnest beginner in the grand work of spiritual growth will be patient if he gains a little each day in the understanding of nearness to God. If today he has so adjusted his thinking that he has seen in one who may have spoken ill of him only the image of God; if he has looked upon this error of criticism as being separate from the true individuality, as forming no part of God's idea, then he is having his part in the Love which is God; for God is not separate from the love He bestows. If today he has manifested more patience than he manifested yesterday in dealing with some physical discord that he has not yet learned to know as an unreality, he is reflecting the divine character in greater measure than yesterday. If in his desire to know more of the spiritual life, he has today been led to put aside or deny self that Spirit may be glorified, there will come to him the peace which is proof of God's immanence.

The beginner who prayerfully seeks to know more of God and His spiritual creation will patiently follow our Leader's instruction to "hold thought steadfastly to the enduring, the good, and the true" (*Ibid.*, p. 261), even though he may not at first receive the rewards of such obedience; and she goes on to tell us what these rewards will be. She says, "You will bring these"—the enduring, the good, and the true—"into your experience proportionably to their occupancy of your thoughts." The Master, who knew better than any other the vast importance of right spiritual thinking, urged the same obedience and gave promise of the same rewards when he said, "Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you."

THE CONCORDANCES.

WILTON H. MC KERRAL.

In the Manual, Art. XIV, Sect. 1, Mrs. Eddy ordains the Bible and its commentary, "Science and Health with Key to the Scriptures," to be the pastor of The Church of Christ, Scientist, since these books furnish a full exposition of Christian Science. It was our Leader's appreciation of this fact that determined the form of Sunday services used in the Christian Science churches. A book becomes its own commentary when its various passages relating to the same topic are compared. These passages will be found mutually explanatory; and by their study in association the student may more nearly approximate the author's view-point and gain a more comprehensive perspective of the whole subject presented. To promote this method of study, our Leader early published a concordance to Science and Health. Satisfactory Bible concordances were already in existence.

The references supplied by the *Christian Science Quarterly* are designed to give direction to our search of the Scriptures and Science and Health, but not to fix limitations to this study. They should rather be a stimulus to such further investigation and study along these lines as may be prompted by the student's individual needs and interests. The desirable equipment for such study includes not only the Bible, the Christian Science text-book, the *Quarterly*, and a serviceable dictionary of the English language, which are essential, but also an unabridged Bible concordance, such as Young's or Cruden's, and the concordance to Science and Health. These greatly facilitate topical study by giving certainty and thoroughness to the search for related matter.

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The Christian Science reading-rooms are much used for purposes of study by business men and women, who are thus able to spend most profitably the few leisure moments of the midday, and by traveling people and others who find here the best substitute for home conveniences. To these, and to those students who have not the advantage of such helps in their homes, the presence of the concordances upon the tables of our reading-rooms would be very welcome. Even where there seems to be no active demand for these works, their very availability will be found to be an incentive to their use.

THE EDUCATION OF HUMAN SENSE.

LOUISE K. FLEMING, A.M.

NOTHING, perhaps, furnishes a closer analogy to the activity of Christian Science practice than mathematics. To one whose work has accustomed him to the leading of young students over the rough places in mathematics, solving problems, correcting errors, replacing mistaken beliefs with the proper rule, pointing out an unvarying order, and basing all operations upon a changeless law, this comparison is full of meaning and helpfulness. In the case of the student of mathematics, erroneous results follow the ignorance or misapprehension of the rule involved, and no less surely, in the case of the student of life's activities, do discordant results follow a mistaken sense of law. In one case, if the student fails to see his mistake, the teacher supplies the correct rule; in the other the practitioner shows the right application of law; and in both cases harmony is the result.

How often a boy goes to his teacher, discouraged and defeated, with the statement, "I can't get the right answer," displaying a manifestly incorrect result, or perhaps merely a jumble of figures. Following out his work, the teacher soon discovers the mistake. "What is eight times seven?" is asked; "you thought it was fifty-four." The uncovering of the error may be enough to give him the start he requires; but the problem is not yet solved; right thinking is necessary from that point on in order to gain the final answer. Perhaps the difficulty is not so easily overcome; the mistake may involve some law not clearly understood and the boy may not see at once that he has been in error. Then there must follow a careful explanation of the law, its basic requirement, and the results, before he can apply it to the example in question. Then, as before, right thinking must bring the right result.

In like manner, the disheartened man, unable to work out his problem in life, goes to the practitioner of Christian Science. He may be sick; or perhaps his business affairs are discordant, or he may have suffered loss or bereavement,—whatever his difficulty it is due in some way to wrong thinking, just as was the boy's mistake in mathematics, for right thinking always produces harmony. Following out his thought, the practitioner soon detects the error. It may be only a slight slip, and then, like the boy's mistake in the multiplication table, it is at once recognized and corrected, and the problem harmoniously solved. But oftener there is a misapprehension of basic laws. Then must the divine Principle of the universe be pointed out, and an explanation of the unvarying law in its application to the problem in hand must follow, for on the basis of divine Principle and its idea, "perfect God and perfect man" (Science and Health, p. 259), all human difficulties are solved.

Admitting that wrong thinking is the immediate cause of all human discord, let us look a little deeper and see what is the basic error involved. A mistaken sense of things, in whatever activity, is the direct outgrowth of a belief in more than one mind,—in a human or mortal mind that is changeable, fallible, and even ignorant. The mistakes of the student in mathematics are the consequence of believing that he has such a mind as this. The disease, failures, and troubles of the student of life are all due to this same fallible mind,—or rather to his acceptance of the lie that man, the expression of divine Mind, can be the channel for a mistaken sense. This so-called mind thoroughly believes in itself as limited, fearful, and ignorant; and until it can be instructed out of itself and its false sense of life, into the understanding that Mind is God, infinite, omniscient, and forever reflected by man, it will continue to suffer from its beliefs.

The practitioner of Christian Science is, then, an instructor of human sense. No matter what the phase of thought, no matter what form it may take, he recognizes ever the same pupil. And he knows that his patience and vigilance must never cease until this pupil is thoroughly educated, led up and out of the darkness into a realization of his rightful heritage and true selfhood, "the glorious liberty of the children of God."

THE TIME OF FIGS.

J. M. TUTT, M.D.

ON the way from Bethany to Jerusalem, his objective point being the temple, Jesus found himself hungry. And seeing a fig tree in full leaf, he drew near, hoping to find fruit. Instead of figs wherewith to satisfy his hunger, however, he found nothing but leaves. Whereupon Jesus condemned the tree; and, its useless and barren life exposed, it presently withered, as Mark says, even from the roots. The apostle, in seeming attempt to justify the fig tree in its failure to meet the requirement of the Master, comments that "the time of figs was not yet." Now a study of the fig tree discloses the fact that it puts forth its fruit invariably before its leaves. In fact, the fig itself, having first made its appearance, is followed by the leaves, and when the fruit has quite fully grown, it is found to contain in its center a great number of minute white flowers, thus giving rise to the common belief that the fig tree does not really blossom at all. Jesus, therefore, seeing the tree in leaf, without regard to the season, reasonably expected to find fruit also.

The measure of success of any Christian or any church is based upon spiritual activity. If the individual or the church in any field be seen to put forth leaves, reaching out in splendor of seeming growth, and be found lacking in the fruit of the healing ministry, there can for such be no escape from the condemnation of divine justice in the plea: For the time of figs is not yet. The fruit of the Spirit, as enumerated by Paul, must be brought forth and first. Nor can success follow the attempted reversal of this divine order. The time of figs is now. Our Leader says in Science and Health (p. 55): "The time for the reappearing of the divine healing is throughout all time."

How beautifully does the fruitful fig tree typify the church active in Truth! Fruitage before foliage; works of love,—healing the sick, casting out evil, raising the dead in trespasses and sins to newness of life in Christ, such glorious fruitage, always preceding the outward manifestation of luxurious foliage, as expressed in beautiful edifices, large congregations, and services that are in truth benedictions, under whose shade the weary and sick and sin-laden rest!

When the disciples wondered at the destruction of the fig tree, Jesus said: "Have faith in God." He who has the spirit of the good Samaritan, whose daily doing is good and true, is not found wanting when the call to service comes from the Master; and he said, "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me." Mrs. Eddy has written these immortal lines: "To live and let live, without clamor for distinction or recognition; to wait on divine Love; to write truth first on the tablet of one's own heart,—this is the sanity and per-

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fection of living, and my human ideal" (Messages to The Mother Church, p. 76). To be found in simple faith, trustful and trustworthy, bearing the fruit of love and good works, is to have earned the "Well done, thou good and faithful servant;" then, from the blessings of all these things added, arises the perfume of the fragrant blossoming of a heart of peace.

PRACTICAL RELIGION.

HENRY JAMES DERBYSHIRE.

NOT long ago, as time is measured in mortal years, two American missionaries were sitting on a wayside rest in Japan. As they tarried they were approached by a woman bearing a very heavy burden. The woman was one of that class of people known to sociologists as the submerged tenth. Laying down her burden and addressing one of the missionaries she said, "Are you the woman that talks about the foreign God?" "I am the woman that talks about the foreign God," the missionary replied. The woman then asked, "Will your God make my burden lighter?" Had the missionary been a Christian Scientist she could have answered emphatically, "Yes! my God will make your burden lighter;" for divine Truth does make lighter our burdens. It matters not whether it be a burden of firewood such as this woman bore, a burden of sorrow, a burden of sin, or a burden of disease.

There is an old proverb which says: "The only road that leads to the house of forgiveness is the road of understanding." Christian Science is the highway to God, Truth—to "an house not made with hands, eternal in the heavens." In proportion as we understand God are our sins forgiven, destroyed. In proportion as we become conscious of God, good, do we become unconscious of matter and evil; but he who sets out in search of Truth must leave the valleys of human superstition forever; there is no turning back. We can no more return to a belief in God as a tyrant, and heaven and hell as localities, than we can return to a belief in a disease which we have outgrown.

It is frequently a long and toilsome journey from sense to Soul. The mountains of sensuality, suffering, and what seem to be material facts are high and hard to climb. When we have passed over them by the path of self-abnegation and self-denial, we may in a manner and for a time feel lonely, but Mrs. Eddy tells us that "this seeming vacuum is already filled with divine Love;" and again she says that "divine Love always has met and always will meet every human need" (Science and Health, pp. 266, 494).

Here we pause, and wait, before stepping across the barriers of time into eternity. When one uninstructed in Christian Science looks into immensity, he sees a seeming void. When a Christian Scientist looks out into this seeming void, it is teeming with intelligence—Life, God. When we reach this point of understanding, we become conscious of the God who heals all our diseases, lightens our burdens, and forgives our sins. Every time we overcome a burden of sin, disease, or death through our understanding of God, Christ, Truth, is speaking, and saying to us as surely as Jesus said to Peter: "Blessed art thou, Simon Bar-jona: for flesh and blood hath not revealed it unto thee, but my Father which is in heaven."

"THE CARNAL MIND."

RUTH INGRAHAM.

ONE afternoon, in trying to amuse a small and very wilful child who had been left in my care, I devised a plan which I felt sure would appeal to her little heart, and broached it to her, only to be met by a cold and stubborn refusal to cooperate. Quickly I felt a sense of resentment and a desire to conquer the child by force; but this feeling was instantly followed by one of shame to think I was capable of holding such a sentiment toward a child, and I simply left her to her own devices so far as was practicable, respecting a certain right of choice within her. At that moment it was clear to me that the same element in her which had resisted me, was present in me to resent that resistance—that the one evil, or mortal mind, had used each of us as a channel. In a further endeavor to disassociate evil from personality, and to realize all error as being one and the same lie, though seemingly manifested in a bewildering number of forms, I sought for an allegory or analogy which should illustrate the point more clearly.

It then came to me that all mythology and folklore furnishes again and again the very illustration I was seeking. How many stories center upon some huge dragon or giant which holds a community or perhaps a whole nation in a thraldom of fear. Through the mandates of this monster the people are forced to perform cruel tasks, and his insatiable greed drives them to greater and greater endeavors to please and propitiate him. With all their efforts they never win his commendation, but are frequently forced to the extremity of sacrificing in vain their dearest and best loved. Then there comes one without fear, a brave spirit under the protection of good in some allegorical form, who slays the dragon, and gives to its victims freedom and joy.

Has not this been the half-conscious attempt of the poets and story-writers in all ages to depict the workings of the mortal or carnal mind?—a seeming power which acts through persons, while being in no sense a part of any one's true character; making unreasonable, even atrocious demands upon them, causing them to suffer an anguish of fear, to labor frenziedly in attempting to appease its senseless, ceaseless, exorbitant appetite, to wreak acts of cruelty upon others, all in the vain hope of escaping mortal-mind penalties or winning its lasting praise. But in this age, the deliverer, usually prefigured in these allegories as a knight, has come in the form of a brave, heavenly-visioned woman, who has seen the powerlessness of the monstrous unreality of evil, and struck a fatal blow at its very heart with the two-edged sword of Truth. In its death throes, this carnal mind may still seem to be an enthralling and a destructive force, but we who bear witness to the power of Truth realize that the reign of terror is at an end, and that all must soon awake from their lethargy of fear to know this.

In Science and Health (p. 571) we read: "Clad in the panoply of Love, human hatred cannot reach you." Well did she who wrote these inspired words know their truth, for she proved them in the mighty endeavor which has again brought salvation to the world.

[Written for the *Sentinel.*]

LOVE'S FLOCK.

BELLE A. MUNDY.

SHEPHERD our thoughts, O loving One!
That they may follow Thee—
A white flock, treading in the steps
Of Christ's own purity.

The least of these, our little thoughts,
Shall raise a plaintive cry,
That haply wanderers may hear,
And find a brother nigh.

The tiny lamb upon Thy breast,
Too young to walk alone,
A symbol is of human thought
Till it hath stronger grown.

The lost sheep on the hillside bare,
Thou shalt seek out and find,
Folded again our thoughts shall be,
In the eternal Mind.

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SELECTED ARTICLES.

[Frederick Dixon in *London* (Eng.) *Sunday Times.*]

The repentance which overtakes a man and replaces his physical sense of material creation with the spiritual sense of true creation is a mental one, and was expressed by Paul in the advice to "let that mind be in you, which was also in Christ Jesus," for exactly in the proportion in which a man acquires the Mind of Christ, he comes to understand that creation is spiritual and not material, and then, in the words of Mrs. Eddy, on page 312 of Science and Health, to which exception has been taken, he learns that "that which material sense calls intangible, is found to be substance. What to material sense seems substance, becomes nothingness, as the sense-dream vanishes and reality appears."

Now, because it is a scientific fact that causation is spiritual, this scientific fact can be demonstrated in practice. This practice was explained in the miracles of Jesus, miracles which were nothing but demonstrations of the truth of his theology, or his explanation of the word of God. He came preaching to humanity the message, "Repent ye: for the kingdom of heaven is at hand," and when the material sense of his listeners, fixed on the reality of the so-called matter around them, revolted from this, he performed the miracles, telling them if they could not believe for the words' sake, they must believe for the very works' sake. In this way he constituted the miracle not a supernatural occurrence, but a divinely natural one, for he constituted it the test of a man's understanding of the truth which was to make the world free, and so of his Christianity: "He that believeth on me, the works that I do shall he do also; and greater works than these shall he do; because I go unto my Father."

[William J. Bonnin in *Birkenhead and Cheshire* (Eng.) *Advertiser.*]

Extraordinary as it is, it is nevertheless a matter of experience that the attempt to persuade the race to shake off the self-imposed shackles of evil invariably meets with suspicion and some degree of resentment. And so it is not surprising that human belief should rise in opposition to the declaration of absolute truth which Christian Science makes when it affirms that the one well-nigh universal superstition or false belief is that evil is some real entity or actual power. And it is quite in accord with precedent that the argument for the reality and power of evil should proceed along the exact lines that your correspondent adopted in his letter in your columns. For his letter amounts to nothing more than a defense of evil for that God has ordained it. "Both God the Father and the Son," says this critic, "have declared the existence of evil."

Now the truth is that neither ever did so. Of course one has to come to some understanding of the meaning of "existence" before this can be seen. No one dreams of denying that as a matter of human experience evil seems to exist, that according to material sense sin, disease, and death are stern realities. But, as one becomes able to differentiate between absolute truth and the mere human concept of truth, the claim to set up human experience or the human senses as an adequate standard, test, or criterion of reality or true existence, is seen to be nothing but mortal fatuity and presumption. So far from declaring that evil had any truth in it, Jesus said that the devil (*i.e.*, evil) was a liar, and that there was no truth in him. Now, a liar is one who pretends that something is or exists which in fact does not exist, and so in that statement Jesus relegated evil to the realm of false belief and declared its existence to depend, like that of a lie, on the measure of belief accorded to it.

This may all appear a mere drawing of philosophical distinctions and abstractions.. And the charge would hold if Christian Science stopped there. But it by no means does so. It declares that, just as darkness vanishes and is seen to be nothing before the light, the understanding of absolute truth, of the omnipresence and omnipotence of good, causes the evil of human experience to vanish and its nothingness to be exposed. It announces that when Jesus promised that the knowledge of the truth should set men free, he meant it. And if we but consider the point, there is only one thing for the knowledge of truth to set one free from. It could only set one free from the false, the lie, and as a lie cannot be known but only believed, it is from the bondage of our own false beliefs that we are to be saved. And this is now the experience of thousands who have given up the unprofitable practice of continually giving glory to the devil, or, in other words, of continually declaring the power and presence of evil, and have turned in Christian Science to obey the Bible injunction to give all power and glory to God, good, for these are finding that the false beliefs of sin and sickness are fading out of their experience, and that after all Christian salvation is salvation here and now from the woes that oppress mankind, and not a mere vague and conjectured salvation that one has first of all to die to attain to.

It is quite impossible to attempt to set this critic straight all along the line. Many of his statements totter of their own weakness. For instance, to allege that the existence of evil is necessary for us to recognize good by contrast, demands from one a merciful silence. And to aver that the Bible teaches that death is a necessary and indispensable antecedent to salvation seems strangely opposed to Jesus' words, "If a man keep my saying, he shall never see death." If life is knowledge of God, and Jesus declared it to be so, it cannot be that God wishes His children not to know Him or to cease to know Him; "I have no pleasure in the death of him that dieth, saith the Lord God; wherefore turn yourselves and live ye." Thus Ezekiel; and Paul defined death as "to be carnally minded"—to be spiritually minded, he said, is life and peace. These, taken with a passage this critic commends to my consideration and its subsequent elaboration, "Whatsoever a man soweth, that shall he also reap; for he that soweth to his flesh shall also of the flesh reap corruption; but he that soweth to the Spirit shall of the Spirit reap life everlasting," bear out most emphatically the Christian Science teaching that life is the real and positive, the true and spiritual, and that death is simply the negation of life, the lie of material sense about the truth of spiritual sense. The man who sows to the flesh, who is carnally minded, is the man who accepts the evidence of his material sense as absolute truth and looks ever to matter for intelligence, power, pleasure, and hope of salvation. To such a one, reaping corruption from such sowing, Christian Science offers its message of hope and assurance that a sowing to the Spirit will infallibly enable him to reap the fruit of the Spirit, love, joy, peace.

[James D. Sherwood in *Temple* (Tex.) *Telegram.*]

It is being daily proven by practical demonstrations of the healing of physical and moral diseases, that Christian Science is both scientific and Christian. Science is defined as exact knowledge; and if knowledge of things material is commonly denominated science, how much more should the knowledge of heavenly things be entitled to that distinction. Christian Science is the demonstrable knowledge of God and man and the Science of being, and proof of this is seen in the restoration of the sick and sinful through spiritual means alone. That Christian Science is Christian is recognized in its effects upon the lives of those whom it reaches and benefits. The sinner is reformed, the sorrowing comforted, and the thoughts of men are exalted to the apprehension of God.

It is difficult to understand how a professed teacher of Christianity can take pleasure in belittling the healing work of Christian Science when he remembers how the gospel records of the works of Christ Jesus teem with accounts

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of his wonderful work of healing. When John the Baptist sent two of his disciples to Jesus inquiring of him, "Art thou he that should come, or do we look for another? Jesus answered and said unto them, Go and shew John again those things which ye do hear and see: The blind receive their sight, and the lame walk, the lepers are cleansed, and the deaf hear, the dead are raised up, and the poor have the gospel preached to them. And blessed is he, whosoever shall not be offended in me." That was sufficient for John the Baptist, and it is being found sufficient for many others at this time. At a great church congress a few months ago, one of the clergymen present said the jewel which had been thrown away by the church was picked up by a woman; and, after much discussion, a resolution was passed and a committee appointed to investigate and report upon the phenomena of mental healing that is so much in evidence today. The church is beginning to recognize the fact that "the stone which the builders rejected, the same is become the head of the corner."

In Christian Science, new birth is the regeneration that is mentioned by St. Paul, in Ephesians (iv, 22-24), where he admonishes: "That ye put off concerning the former conversation the old man, which is corrupt according to the deceitful lusts; and be renewed in the spirit of your mind; and that ye put on the new man, which after God is created in righteousness and true holiness." It is the process of transformation that is accomplished by what the apostle calls a "renewing of your mind, that ye may prove what is that good, and acceptable, and perfect, will of God."

Christian Science does not deny the existence of the claim of sin as a human experience. On the contrary, Christian Scientists understand that they must avoid even the appearance of evil. They are taught not to fear sin, and not to love sin, and never to indulge in the practice of sin. God made all that was made, and all that God made He pronounced "very good." Sin is not mentioned among the good works of God. There is no good in sin, and there is no abiding sense of pleasure in the practice of sin. Sin is a belief in evil, and as such it is an evil belief, and it can and it should be resisted and overcome, made void.

The charge that mercenary motives govern the acts of Christian Scientists is not borne out by the facts. No class of individuals is doing so much good for the world, and it is well known that many of the Christian Scientists have given up lucrative business pursuits and professions in order to be able to devote all their time and talents to the betterment of humanity in the way pointed out by Christ Jesus, and that today is known as Christian Science practice. This practice is not "the influence of one mind over another." Such a mental control is mesmerism, and mesmerism is no part of Christian Science practice. Mortal mind has no healing capacity in itself. It cannot heal itself nor can it benefit others. St. Paul said, "Let this mind be in you, which was also in Christ Jesus," and he also said, speaking of mortal mind, "The carnal mind is enmity against God: for it is not subject to the law of God, neither indeed can be." In Christian Science practice, healing is accomplished by the demonstration of Truth, proving that God is the natural healer of the sick.

[E. M. Ramsay in *Edinburgh* (Scot.) *Dispatch.*]

Christian Scientists accept the statement of Christ Jesus that the kingdom of heaven is within, and they understand this to mean that heaven is not a locality, but a condition of thought. Further, they understand our Lord's teachings to be that heaven is to be attained not by ceremonies and acts of worship, but by a process of improved thought, by turning constantly away from sin and toward Spirit. In order to test this process of thinking, the Master said: "These signs shall follow them that believe. . . . they shall lay hands on the sick, and they shall recover." Christian Scientists find that this saying is being verified in their experience, that their improved thoughts are manifested in improved health, and that they are able to heal others also. In this way a Christian Science student finds his health depends upon his right thinking.

If all in this town of Edinburgh thought thus, would there be more or less disorder, drunkenness, and crime? Would there be more or less civilization? It is universally admitted that drink and impurity are responsible for a great part of the disease in the country. The Christian Scientist, then, only goes a step farther when he maintains that all illness is the outcome of mistaken, inaccurate thought. Christian Scientists are most careful to observe the laws of the land and the regulations of the town in which they live, as regards infection, as in all other matters. Indeed we often do what we personally dislike and consider unnecessary, in order to be good citizens and good neighbors. If we keep our houses airy and clean from love of purity rather than from fear of microbes, need any one complain?

[Willis D. McKinstry in *Independence* (Kan.) *Evening Star.*]

Christian Science and mental suggestion are as opposite as the poles—one is human, the other is divine; therefore they can in no way be classified as one and the same. As commonly understood, mental suggestion is the exertion of the human will; it is the control of one human mind by another, and can be used for evil purposes; it is the operation of the "carnal mind," which "is enmity against God."

Christian Science recognizes the spiritual facts of being as did Paul when he said, "The law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death." Christian Science accepts as true the Scriptural record of man as created in the image and likeness of God, also that "God is Spirit." Therefore the demonstrations of Christian Science are upon a spiritual basis; they rest upon the unchanging fact that God is the only Mind. The Christian Science prayer which heals the sick is the spiritual realization of man's unity with God—God is, and man is His image and likeness. Cause and effect being inseparable, God and the real man coexist. Jesus understood this truth, for he said, "I and my Father are one." "All things that the Father hath are mine." As the Father is perfect, the Son must remain perfect; thus because of spiritual law the real man lives, has perfect health, and is happy, and not by reason of suggestion.

[George Shaw Cook in *Streator* (Ill.) *Free Press.*]

The critic's statement that Mrs. Eddy has substituted for the worship of Christ the worship of health is beside the mark. Christian Science as taught by Mrs. Eddy includes salvation from sickness as well as from sin, but any one at all familiar with the subject knows that the healing of disease is the smallest part of Christian Science work. Christian Scientists, while thankful for the added sense of health and strength which their understanding of Christian Science gives them, are most grateful for the spiritual enlightenment and knowledge of God which they gain through the study of the Bible in the light of the Christian Science text-book, "Science and Health with Key to the Scriptures" by Mrs. Eddy. Through this understanding they are able successfully to resist and overcome evil in themselves and others, and are daily proving the truth of Jesus' promises. Mrs. Eddy's practical explanation of Scriptural teachings has brought help and comfort to a vast number of people and has contributed to the world's good.

[Louise Satterthwaite in *Philadelphia* (Pa.) *Telegraph.*]

The use of the word healing in connection with Christian Science is sometimes objected to, the criticism being made that a somewhat overreligious shading is thereby given. But when one looks into the work done by Christian Science for those who appeal to it for help, fault can no longer be found with the use of the word healing in that connection.

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In the dictionary we find that to "heal" means to "make whole or sound; to restore to wholesome conditions; remove something evil or noxious from; purify; cleanse; strengthen," and here we have a very good definition of that which Christian Science does to those who come to it for aid. Or perhaps it would be more correct to say that its teachings lead them to that knowledge of divine Love which does this work; for Christian Science is but a name given to that system of thought based upon the work done by Jesus of Galilee. It is a religion in the highest and best sense of the word; a religion losing none of those beautiful and good things embraced by all true religions, but elucidating them so that their meaning becomes understandable and of a most wholesome and lovely service.

The sick person who takes a drug may or may not get rid of his physical disability thereby; the diseased one who submits to the knife may or may not recover. The question is, if he does so recover, is he permanently benefited in body and mind by these expedients? To this question, unfortunately, the answer cannot always be given in the affirmative. We know that drugs do not always leave a wholesome effect; nor do we see those newly risen from the operating-table buoyantly happy. Sometimes physically they may be shorn of that which offended, but in many cases there is depression of spirits; and most certainly they have not been brought to any better understanding of God by the ordeal. Sometimes, indeed, these agonizing experiences breed rebellion against the idea of Deity; and we not infrequently find the chronic sufferer, or the one lately passed through extreme pain, bitter in his thought against the idea of a God who can permit or make possible such dire extremity.

To the unaccustomed ear, the testimonies given at the Wednesday night meetings in Christian Science churches are astonishing, since they touch every phase of life. One hears of tuberculosis vanquished, as well as of the restoration of eyesight; then, perhaps, the next speaker will describe improved business conditions, evidently regarding unsuccessful financial efforts as a sort of ailment; the one who was beset by melancholy relates with a glowing face how happiness has been found; the atheist speaks of finding a demonstrable Principle; still another of the healing of a bad temper or perhaps a chronic grouchiness of disposition; then an account of how all desire for liquor fell away is told, and next a graphic story is related telling of the safe deliverance of a party lost in a forest fire, because of reliance upon that Mind which is omnipresent, on that Love which never faileth.

Here is healing work, indeed; and, as I have said, to note the gradual coming out, as it were, from the shadow into the light of those who apply to Christian Science for physical help is an enheartening spectacle; for there is a steadily growing happiness day by day. This person is being indeed "healed," he is being strengthened, cleansed, and made whole; he is commencing to get a grip of the realities of his existence and the reason therefor; and since he can prove the thing every day and step by step, for himself, his ever growing content is not without foundation. Such is, indeed, the perfect "healing," and those who see such healing long to taste it, for there is nothing more contagious than goodness, than the whole-souled cheer resulting therefrom, than health and prosperity. We all want these things; and those who are finding them are never averse to sharing the same. For, after all, the human heart longs, always and all the time, to help the brother traveling the same road.

[George A. Law in *Bridgeport* (Conn.) *Telegram*.]

As an article from *Leslies* which appeared in your issue of Dec. 20 may produce some misapprehension as to Mrs. Eddy's teachings, I would like to state that Christian Science does not teach a "denial of the physical experiences of life." It, however, teaches that God does not afflict man, for He created only good; hence, sin, sickness, pain, discord, or that which may interfere or disturb the harmony, peace, or happiness of man, does not emanate from Him, is not the result of the operation of spiritual law, has no part in the divine order of things; therefore it must be abnormal, and should be contended with and eliminated. Inasmuch, then, as these abnormalities are not of God, Spirit, but are temporal and fleeting, not being permanent, immortal, eternal, and enduring as are the things of His creating, they are not real; and it is in this sense that in Christian Science they are regarded as unreal.

The basic teaching of Christian Science is that God, Spirit, is the sole creator of the universe, including man, and that man is made in His image and likeness, with dominion over all the earth. It then becomes apparent that it is God's spiritual law which operates and governs all. Thus man governed by spiritual law enjoys the fruits of Spirit, health, happiness, peace, and contentment. Jesus the Wayshower (who showed man how to live in accord with the divine law), being willing to allow spiritual law to govern him in all his conduct, healed all manner of disease. He used no drugs, followed no medicinal or so-called scientific lines, but repudiating all material means he accomplished his "mighty works" solely by the natural operation of the divine law.

Spiritual law is absolute, unchanging, it operates for all time; therefore it is as available for healing the sick today as it was two thousand years ago; and many thousands are testifying to this fact, having been restored to health after every other means for obtaining relief had failed. It then becomes apparent that this spiritual healing, as taught and practised by Jesus, is not supernatural, not in opposition to law, but results from the activity of divine law and therefore is absolutely scientific, making Jesus, as Mrs. Eddy has written, "the most scientific man that ever trod the globe" (Science and Health, p. 313); thus healing through spiritual law is strictly scientific.

[Frank Bell in *Pittsburg* (Pa.) *Post*.]

With regard to recent despatches from Boston, in which the future of Christian Science is discussed with considerable freedom, permit me to say that much of the speculation indulged in on this subject fails to take into account several phases of the Christian Science movement which render extremely improbable the fulfilment of any of the unfavorable prophecies that have been coined out of the passing away of Mrs. Eddy.

In the first place, all questions as to the maintenance of the "organization" must take into account that Christian Science is essentially individual in its application and operation. Organization has ever been at a minimum in the Christian Science movement, a means rather than an end. The degree of the progress of Christian Science has always been dependent on the degree of the progress of Christian Scientists individually in the apprehension and demonstration of the Principle set forth in their text-book, and in the very nature of the case it must ever so continue.

If Christian Science were established upon nothing more substantial than personal leadership or a compact "business machine," as some appear to think, there would be small prospect of its escaping the fate which history shows to have been that of virtually all movements so founded. As a matter of fact, however, Christian Science is asserted to be what its name implies, an accurate setting forth of the law of the infinite Mind, or Truth. If it were not such, it could not succeed, though backed by the most perfect "business machinery" of which human ingenuity is capable. On the other hand, if it be what it claims to be, human "organization" must be impotent greatly to help or seriously to hinder its advancing demands on the intelligent consideration and acceptance of thinking men and women.

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CHRISTIAN SCIENCE SENTINEL

EDITORIAL

THE LECTURE SERVICE.

SUPPLEMENTARY to the publication of the appointments to the board of lectureship for the official lecture year, from July 1, 1911, to June 30, 1912, in last week's issue of the *Sentinel,* it is fitting to call attention to Section 4, Article XXXII of the Manual of The Mother Church, which requires that each branch church shall annually provide for one or more lectures, and in this connection to note some of the details which make for satisfactory service.

Letters are frequently received from churches and societies asking for information as to the proper mode of procedure to be followed in securing a lecturer. The board of lectureship has prepared a printed circular designed to answer all questions that may arise with those entrusted with the responsibility of arranging for lectures, and the importance of these instructions requires that each church officer should be thoroughly familiar with them. Copies of this circular are therefore being mailed by the board of lectureship, simultaneously with this issue of the *Sentinel,* to the clerks of all churches and societies advertised in the *Journal.* A sufficient number will be found in each package to supply each officer of the church with a separate copy, and it is desired that the clerk, in whose care they are sent, shall distribute them to these officers for their information. Attention is especially directed to the following points:

Applications for lectures should be made by each church or society, through its clerk, to that member of the board of lectureship whose services are desired, at his address as given in this circular. The board itself should not be asked to designate any particular lecturer, and the board does not keep a record of the whereabouts of its members except as it appears in the *Sentinel* in the weekly list of "Lectures to be Delivered."

Provision for lectures should be made as a part of the regular business of the churches. Whenever preliminary action is customary, it should be taken early, as it is of great advantage to all concerned to have the applications for the coming year sent in as soon after July 1 as possible. Clerks should correspond with only one lecturer at a time.

Lecturers should not be consulted regarding the treatment of disease, nor be expected to give advice in the business of a local church or in the affairs of its members. Neither is the board of lectureship a judicial body, and it is therefore an impropriety to bring to the attention of a lecturer any local problems.

In order that the public may be able to distinguish between the authorized lectures and such as may be improperly given sometimes in the name of Christian Science, it is important in all advertisements, notices, and introductions to designate the lecturer as a *member of the Board of Lectureship of The Mother Church, The First Church of Christ, Scientist, in Boston, Massachusetts,* and capitalization should be observed as here given.

COOPERATIVE WORK.

IN last week's issue of the *Sentinel* we published a list of the members of the board of lectureship of The Mother Church, The First Church of Christ, Scientist, in Boston, together with their addresses, and attention is called above to certain instructions which have been sent out by the board for the information of the branch church officers who have in charge the arrangements for the lectures to be given by their respective churches.

Attention is specially directed to these instructions, because their purpose is to secure the hearty and intelligent cooperation of all the churches in making the lecture work a success, so that even greater results shall be obtained than in the past. The interest shown by the public in these lectures has been very great, and during the lecture year just closing about seven hundred thousand persons have heard the message of Christian Science delivered in this way. When we consider, however, that even this great number who have listened to the word of Truth represents only about one in every hundred and thirty-five of the population of the United States, to say nothing of Canada, Mexico, Great Britain, and the other countries in which lectures have been delivered, it is easily seen that there remains much more to be done before the work of this board will have accomplished what our Leader in establishing it intended it should do, in correcting the misconceptions and absolute ignorance of Christian Science which yet largely prevail.

The importance of the work of the lecturers lies in the fact that they are telling the truth about Christian Science to those who wish to know the truth, without undue regard to whether or not these people shall become Christian Scientists; and it is because of this unselfish attitude that their labors have done so much for our cause and for humanity. With the efforts of the lecturers intelligently and vigorously supported by the churches along the lines recommended in the instructions sent out, we have no doubt that considerably more than a million people will listen to the lectures during the coming year. The practice of the churches in the larger cities, of giving a greater number of lectures each year than the minimum prescribed by the Manual, is greatly to be commended, and when to this is added a liberal free distribution of our literature, the total good which results from the lecture work can scarcely be estimated. It is a field of endeavor wherein cooperation finds its most effective use in bringing to public attention the "good news" of Christian Science.

ARCHIBALD MCLELLAN

THE SOURCE OF HAPPINESS.

THERE is little doubt that the pursuit of happiness engages the attention of mankind more than aught else, at least until many disappointments make the quest seem hopeless to the majority of those who follow it, yet it is both natural and right to seek happiness. The very fact that so many find only a counterfeit does not disprove the existence of the genuine; rather does it show that they do not know the real nor where it should be sought. Christian Science, however, teaches us to find in every disappointment an incentive to greater activity and intelligence in our search for the real, all the while remembering the Master's unequivocal promise, "Every one that asketh receiveth; and he that seeketh findeth." In seeking happiness we must look for it from the only source of all that is enduring or true. Mrs. Eddy says, "Happiness is spiritual, born of Truth and Love" (Science and Health, p. 57).

In the Thirty-seventh Psalm we have a remarkable picture of human conditions, where the wicked plot against the just and watch for an opportunity to destroy the righteous. The psalmist says: "I have seen the wicked in great power, and spreading himself like a green bay tree;" but he adds that the end of this manifestation of error was close at hand: even its complete annihilation. The most important teaching is, however, as to the mental attitude to be maintained by the faithful during the period of apparent storm and stress. The instructions are remarkable for their definiteness as well as their tone of certainty. We are first of all bidden to "fret not," but to trust and wait, and to "rest in the Lord." This is not all, however, for it might at a casual glance imply long-deferred happiness, which

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cannot be the divine purpose; so we read, "Delight thyself also in the Lord; and he shall give thee the desires of thine heart."

Here it is well to pause and remember that no phase of mortal belief has power to hinder us from delighting ourselves in God; indeed we are very apt to pursue the merest phantoms of mortal sense until we are rudely awakened from its dream and forced to seek safety in divine Love, and thus to find joy as well. Of old, when the Israelites were rebuilding Jerusalem, they wrought with a sword in one hand and a trowel in the other; but Nehemiah said to them, "Mourn not, nor weep. . . . neither be ye sorry: for the joy of the Lord is your strength." The record goes on to say that the people rose to the occasion and began "to make great mirth, because they had understood the words that were declared unto them." At a later day the great Teacher had much to say about happiness and how it may be attained. He spoke of it as an abiding possession, the full flowering of that peace which the world can neither give nor take away. At the very hour when he knew he must face the supreme ordeal of mortal existence, also the belief held by all around him in a life separate from God, he declared not alone for peace but for joy, the joy that is full and overflowing, the joy that no person, place, or thing can take from us.

Christian Science is proving every day and hour that the understanding of Truth not only heals the sick and reforms the sinful, but that it brings true happiness, that which comes from the source of all good,—from divine Love. It is therefore our privilege to offer this evidence to all whom we meet on the round of daily duty, and the greater the pressure the more should we "delight" ourselves in communion with our Father-Mother God, and go forth to meet the world with faces aglow, like that of Moses when he came down from the holy mount.

ANNIE M. KNOTT.

SERVICE AND SATISFACTION.

WHATEVER the field of human interest, in the last analysis that which begets envy and jealousy, strife and division, with all their attendant ills, is a false estimate of values, the failure to see that real achievement and real merit are determined not by the specific work one has performed, but by the spirit and efficiency with which he has performed it. To be considerate for always doing the part that has fallen to us, in an ideal way, is to deserve and ultimately receive that recognition for serviceability and worth which duly settles all questions as to our place and reward.

All this is so obvious as to be beyond dispute, and yet it is true that sensitiveness to so trivial a thing, perchance, as a question of rank may not only defeat a great army but imperil a great cause. The seductions of selfish interests, as they are conventionally catalogued, are very subtle, and they can be escaped from only as one finds his satisfying portion in conscious devotion to a service which yields its own reward.

In the presence of some great disaster, perchance, which has imperiled the lives of many operatives, it is not an uncommon thing for a large body of men to realize such an identification with the plan for rescue as immediately eliminates all consideration for self-interest whatever. Without hesitation or reserve they will offer to render any service which may be assigned them, however difficult or mean it may be to human sense, and that even though it involve the hazard of their own lives, in the interest of the valiant undertaking. In such a moment the spirit of an ideal brotherhood is disclosed, and men rise spontaneously not only above all pettiness, but above all fear, in their willingness to assume risks in order to save human life. Not long ago a disaster in a French mine near the German boundary presented an occasion for the immediate forgetting of all past feuds, all racial antagonism, and the near-by German miners rose to it and faced danger for their brother workmen in a way which thrilled the heart of the world and instantly begat a new confidence in the inherent manliness and worth of men.

And how surely does a kindred spirit of devotion to the effort to "glorify God," not only in our service but in the mood and manner of rendering it, remove all selfishness and jealousy as to preferments, and supply the true basis of communal harmony, namely, absorption in the larger and nobler enterprise, indifference to what we do, provided we are fitted to do it worthily and well. Our continuous question then becomes, "Whom am I serving?" and if the answer is ever, "The Christ," our contenting portion is with us, we have realized the true at-one-ment of service and satisfaction. Though one have an honest desire to labor in Truth's vineyard, if the hope and expectation of return identifies it with the gratification of any unspiritual sense or desire, any love of worldly privilege or power, he has missed the mark and cannot enter into the joy of his Lord. This is so true that the Master commanded his disciples that they were not to rejoice even in the phenomena of their efficiency, but only in the consciousness of their service, the assurance that their names were written in heaven.

Practical Christian Science insures perpetual peace for the reason that in its demonstration it supplies the unquestionable proof of that alignment with Truth which for the spiritually minded is the summit of satisfaction. Their successful doing of the King's business is witnessed to of heaven, in their every healing of sickness and sin, and hence their joy cannot be taken from them. Nothing so surely saves one from the distractions of pride and pettiness as grateful content in Christlike service.

JOHN B. WILLIS.

AMONG THE CHURCHES.

ST. LOUIS, MO.

Rapid progress is being made in the erection of the new edifice of Third Church of Christ, Scientist, on Russell avenue, just east of Grand avenue. The church is being built upon a handsome lot with one hundred feet frontage by a depth of two hundred and twenty-five feet. The church proper will seat seven hundred and fifty, and the Sunday school room will seat four hundred and twenty-five more. The building will cost eighty thousand dollars, and will be a beautiful piece of architecture. Third Church was organized in June, 1906, and has been meeting at the B'Nai El Church, at Spring and Flad avenues. It is the fourth one to erect its own building. Those already built are the edifices of First Church of Christ, Scientist, at Kingshighway and McPherson avenue; Second Church of Christ, Scientist, on Washington avenue, between Pendleton avenue and Whittier streets, and Fourth Church of Christ, Scientist, on Page boulevard and Montclair place.

St. Louis Star.

ONTARIO, CAL.

The local Christian Science society will open its new chapel on West B street and Palm avenue tomorrow [May 7]. The services will not be dedicatory, as it is not customary for Christian Scientists to dedicate their churches until entirely free from debt. The chapel is of frame construction, bungalow type, and cost about two thousand two hundred dollars. The auditorium is thirty-six by thirty-six. One hundred and sixteen chairs are being installed at present, but about one hundred more can be added if required.

The local Christian Scientists have held services for several years at the I. O. O. F. Hall, but have long desired a church edifice of their own, and persistent effort has achieved the end desired.—*Ontario Republican.*

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THE LECTURES.

SEATTLE, WASH.

The subject of Christian Science was presented under the auspices of First Church of Christ, Scientist, at the Moore Theater, April 9, by Bliss Knapp. He was introduced by Oliver C. McGilvra, who said:—

The presence of this large audience is the best evidence we could have of the interest that is being taken in the search after truth. I have often marveled at the magnitude of the question propounded by Pilate to Jesus, namely, "What is truth?" Ever since then the thoughtful people of the world have been trying to answer that question. Naturally, for their answer, they have searched the inspired word of the Bible. While these searchers were wandering through a maze of darkness, with only here and there a ray of light, and while a waiting people marked time to the grand music of falling chains, struck from the limbs of helpless slaves, there stepped forth an American woman, holding in her hand a declaration for truth and against the bondage of sin, sickness, and death. This declaration we now know as "Science and Health with Key to the Scriptures," and the woman who presented it was the Discoverer and Founder of Christian Science, Mary Baker Eddy. I believe the world is growing better day by day, and that it will continue to grow better until at last we shall realize the omnipotence of an ever-present God.—*Correspondence.*

AKRON, OHIO.

A lecture on Christian Science was delivered at the Colonial Theater on Sunday afternoon, April 16, by Clarence C. Eaton. The lecturer was introduced by J. Edward Good, who spoke as follows:—

It is unwise to endorse or recommend any person or thing unless we know it is good. It is unfair to condemn or even ignore any person or thing unless we know it is not good. After years of silence, of timid approval or open antagonism, the daily papers, the magazines and periodicals, are today almost a unit in placing Mrs. Eddy in a class by herself for her remarkable executive ability and for the good she has done. Whether we agree with her wholly or not, if we have carefully observed, we know that her book, "Science and Health with Key to the Scriptures," has brought comfort to many.

Her followers, those who are interested in the church organization and the Publishing Society which she founded, are now numbered not by the thousand nor by the hundred thousand, but by the million. Take the wings of the morning and go to the uttermost parts of the earth: behold, they are there! They actually encircle the globe! They are doing a mighty work. They are a mighty force, a force to be considered. Among them are to be found the most humble, the most prosperous, the most enlightened, intellectual, fair-minded people of the earth; and whether we believe as they do or not, if we would keep in touch with research and investigation, if we would be in line with thinking people, it is our simple duty and ought to be our pleasure to take advantage of every opportunity to learn what we can of their methods and their progress. Today we have one of those opportunities.—*Correspondence.*

PUNXSUTAWNEY, PA.

A representative audience listened attentively to a most able lecture on Christian Science by Frank H. Leonard of Brooklyn, delivered in Jefferson Theater, Thursday evening, April 13. The speaker was introduced by Attorney Lex N. Mitchell, who said in part,—

Christian Scientists do not have a new Bible. The King James version of the Bible is the Christian Scientists' Bible. The same Bible which you and I were taught by our parents to be the inspired Word of God, is our Bible. And thus one of the tenets of our church reads: "We take the inspired Word of the Bible as our sufficient guide to eternal Life." It is true that Christian Scientists have a text-book called "Science and Health with Key to the Scriptures," written by Mrs. Eddy; but all that has ever been claimed for this book is just what its title indicates, viz., a key to the Scriptures, an explanation of the Bible, and this explanation has brought peace and health and happiness to thousands who were burdened with sickness and sorrow and sin.

Punxsutawney News.

ST. PAUL, MINN.

Prof. Hermann S. Hering presented the subject of Christian Science for First Church of Christ, Scientist, at the St. Paul Auditorium, Easter Sunday, April 16. He was introduced by Col. James H. Davidson, who said in part,—

Today, in the dim aisles of vast old-world cathedrals, in new-world churches, humble or grand, in all places of worship around the globe, ring grand anthems of praise to a risen Saviour. "On earth peace, good will toward men," is the sentiment and theme of every tongue. He who wrought miracles, healed the sick, opened blind eyes, unstopped deaf ears, made the lame to leap for joy, and raised the dead, expressly taught that even greater things than these might be accomplished by faith, which is now strongly maintained by Christian Science. The attitude of Christian churches toward these far-reaching and marvelous claims, which was at first bitterly hostile, is now becoming more tolerant; other church organizations are looking toward the healing, and encouraging a present faith in curing *disease*. A spirit of careful investigation seems to be taking the place of hostile persecution, or sarcastic ridicule and intolerance. Old superstitions are giving way more and more to a spirit of inquiry.

Christian Science bases its claim, if I correctly understand it, on the right interpretation of the Holy Scriptures and the teachings and the works of Christ Jesus; on evidence, on the testimony of living witnesses. It alleges that each man or woman may determine and know for himself or herself the truth or falsity of the claims made by Christian Science. You can listen if you please to witness after witness, who will testify to marvelous experiences in their own lives and things which they have seen in the lives of others; but in the end they say, "Put it to the test in your own life; demonstrate the truth, and it will make you (not some one else) free from pain, free from suffering in all its forms, and will transform your life into a life of love, joy, happiness; not tomorrow, but today; not in a world to come, but in the present world." It is a challenge that attracts attention. The whole human race covets these good things,—love, contentment, peace, joy, and happiness; we all agree as to our needs. These smiling faces, hopeful, happy hearts before me, create, or tend to create, an atmosphere of love, and these much desired mental states,—I can feel it in the air, as tangible as heat or cold!

In every community there are many witnesses, reputable men and women, who claim to have received the healing benefits of Science, physically and mentally, and all offer their own experiences as exhibits to prove their claims. There are more than enough such witnesses everywhere to challenge the most careful and searching investigation by those who sincerely desire to know the truth. The presence of this great audience today, many of whom are in this faith, and some of whom like myself are investigating these claims, bears evidence of a desire to know the truth, and the whole truth. The believer and the skeptic, if honest, desire to understand the basis of these claims made by Christian Science. We want to be shown!—*Correspondence.*

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SAN JOSE, CAL.

The Victory Theater was filled last evening [April 14] to its capacity by an audience that had assembled to listen to a lecture on the subject of Christian Science by William D. McCrackan, M.A. He was introduced by R. C. Sheppard, first reader of the local Christian Science church, in the following words:—

Probably few will question the assertion that practically all mankind are looking for salvation, or freedom from some form of limitation. Discussing this subject with the Pharisees, Christ Jesus said to those who believed on him: "Ye shall know the truth, and the truth shall make you free." Manifestly, then, this question of salvation, or freedom, resolves itself into the old query put by Pilate, "What is truth?" In her great work, "Science and Health with Key to the Scriptures," on page viii of the Preface, Mrs. Eddy makes this statement: "The question, What is Truth, is answered by demonstration.—by healing both disease and sin; and this demonstration shows that Christian healing confers the most health and makes the best men. On this basis Christian Science will have a fair fight."

Christian Science is a reinstatement of primitive Christianity, preaching good tidings to all who have an ear to hear; binding up the broken-hearted; setting at liberty those who were in bondage to sin and disease, and who in many cases had tried and found wanting every other system devised for the relief of humanity's ills. It is bringing to mankind a practical knowledge of God and His laws applicable to every phase of material existence, and demonstrable to the extent that this Science is understood. Christian Science is proving itself by the test Jesus himself gave, namely, by its fruits.—*San Jose Mercury.*

KEOKUK, IOWA.

Francis J. Fluno, M.D., lectured in Keokuk last night [April 6] at the Grand. He was introduced by W. J. Roberts, who spoke in part as follows:—

There are many things about Christian Science that I like and highly admire. In the first place, while it is a faith, it is a practice as well. It touches life in its every-day phases. It makes for better men and women and better conditions of things here and now. In it the Ten Commandments are not a mere code of morals to be repeated on fixed occasions, but they are a vital code of right living. "To the pure all things are pure." And Christian Science certainly not only stands for pure thought, but it teaches it as a means to pure bodies and lives.—*Constitution-Democrat.*

LECTURES TO BE DELIVERED.

Unless otherwise stated in the notice, it is assumed that the lecture will be given in the evening.

Arcata, Cal.—Francis J. Fluno, M.D., June 26.
Brooklyn, N. Y. (Second Church).—Prof. Hermann S. Hering, Avon Beach Hall, Bay 22nd street and Cropsey avenue, 3:30 p.m., June 25.
Chicago, Ill. (Third Church).—William R. Rathvon, Church Edifice, Washington boulevard and Leavitt street, June 26 and 27.
Chicago, Ill. (Sixth Church).—Frank H. Leonard, Pullman Theater, Pullman, 3 p.m., June 25.
Clinton, Ill.—Bliss Knapp, Court House, June 20.
Eureka, Cal.—Francis J. Fluno, M.D., Ingomar Theater, June 24.
Fortuna, Cal.—Francis J. Fluno, M.D., Christian Church, 2 p.m., June 25.
Hornsea, Eng.—Bicknell Young, Public Rooms, July 7.
Monmouth, Ill.—Frank H. Leonard, Opera House, June 20.
Warsaw, Ind.—William R. Rathvon, Warsaw Opera House, 3 p.m., June 25.
Wichita, Kan.—William R. Rathvon, Auditorium, June 30.

TESTIMONIES OF HEALING.

It is with the deepest thankfulness that I acknowledge the many blessings which Christian Science has brought into my life. I therefore add my testimony, with the sincere hope that it may encourage others to take up the study of this glorious truth which brings us out of all bondage. I began to look into Christian Science about six years ago. I had heard of it some time before this, but did not inquire about it, as I did not think it could help me, being hopeless about everything. My health was getting worse and worse, and was causing great anxiety to every one. I was so wretched that I often prayed I might die. All the doctors to whom I went were most kind, and I am sure did their utmost to try to relieve my sufferings. I tried the German "mud baths" for two years, and went to the best doctors there. I used to suffer terribly with my spine on and off for over eighteen years. I had tried many different remedies, but none had any lasting benefit. For three years I had a bad attack of pleurisy each winter, besides frequent and severe colds; then I was told that my lungs were in a bad state and my heart very weak; that I ought to be very careful, and winter in some warm climate. All my life I had been a sufferer from very severe headaches, and for many years from sleeplessness.

When I first began to study Mrs. Eddy's book, "Science and Health with Key to the Scriptures," seriously, I found it hard to understand; but I went steadily on reading it, although at times it annoyed me, when I was suffering, to come across some passage which would say that disease was only a belief. Often I have put the book down, and not looked at it for days; then after a few more days of suffering, I would feel I must try to read it again, as I knew of others who had been healed. After attending one or two of the testimony meetings, and seeing so many happy contented faces and hearing some of the simple and beautiful testimonies, it gave me courage to go on, and I found, as our dear Leader has said, that "to those leaning on the sustaining infinite today is big with blessings" (Science and Health, Preface, p. vii). For the last five years I have not taken any medicine or been to a doctor, and I am better and stronger than I have ever been. I am learning more and more every-day that all God's promises are true, and the greatest joy in Science is when we get to recognize and know that God is omnipotent and ever present, as this enables us to overcome the fears and doubts that used to come up and force us to believe otherwise.

Christian Science is lifting suffering humanity above itself into a purer atmosphere of thought. We realize that there is a divine Principle "which is equal to every emergency" (*Ibid.*, p. 406), and that the law of divine Love controls the universe. However feeble our efforts may seem to us at first, if they are honest they do most surely bring us peace and happiness, and we find it is useless to try to solve life's problems in a day. The Bible and Science and Health are my daily study. They have taught me to know God aright, and that He is our guide and helper in every hour of need. My greatest desire now is to put into practice the knowledge I have gained; then I shall be able to prove to myself as well as others that all things are possible to God today, if we are willing to do our part and follow our Master's teachings. I desire to be a channel which God will use in whatever way He may deem best for my growth; that I may learn to work with a fervent desire (God working with me) in this field of labor, where we shall all grow into the likeness of our Maker, and enter into that peace which passes understanding.

MRS. MARY E. DOBSON, Palmyra, Surbiton, England.

[Translated from the German.]

For the past seven years I have enjoyed in my home the blessed peace which comes through Christ, Truth. Jesus

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said that if we would abide in him, we should dwell in peace. It was in my search for health that I found the truth as taught by our revered Leader, Mrs. Eddy. Christian Scientists believe implicitly in the declaration of Christ Jesus, that they who believe in him are able to do the healing works which he did. My healing of lung and heart trouble, as well as of gall-stones, was slow, as I was not able to read English; but I knew I had found the true way. I was hungry and thirsty after righteousness, and I learned to read the book "Science and Health with Key to the Scriptures."

I am especially grateful for the healing of my arms, which were burned while doing some cleansing with benzine. The benzine caught fire, and both my arms were severely burned, especially the left one. The right arm was healed on the following day, and the other with two weeks' treatment. I can say with a grateful heart that I did not lose half an hour's sleep, had no pain, and went out on the same day, as I had an appointment in town; neither was I kept from my work. I am grateful to God with all my heart for the many proofs of the power of Love and Truth. May Christian Science be to all as rich a source of blessing as it has been to me.

MRS. HELENE BUEHN, Pittsburg, Pa.

Some years ago, before knowing of Christian Science, I had what the doctors called a very severe attack of lung trouble. My father and mother were very much alarmed, as it was said that I could not survive a similar attack. In the spring of 1910 the same conditions appeared, but were overcome through Christian Science. I have had many other proofs of God's power to heal. My little girls of one and seven years of age have been healed of various ailments, such as measles and whooping-cough, without the use of any medicine. I am truly thankful to God, and to our dear Leader, Mrs. Eddy, for this truth which heals all diseases.—MRS. DELLA E. LINCICOME, Urbana, Ill.

[Translated from the German.]

After two years' earnest study of Christian Science, and having through the daily reading of "Science and Health with Key to the Scriptures" assimilated in some measure the spirit of the truth which maketh free, having furthermore experienced many blessings and also witnessed their coming to others, I feel that the time has arrived for me to express my deep gratitude to God, and also to our beloved Leader, Mrs. Eddy, by testifying to some of the experiences above alluded to.

I came to this life-giving source some ten years ago, after my sister had been healed through Christian Science treatment of a long-standing trouble. Although I fully trusted the truth as revealed in the Christian Science textbook, I was slow to grasp the spirit. Under the pressure of domestic difficulties and conditions which at that time seemed to me cruel and insurmountable realities, my thought was filled with fear, doubt, and gloomy images for the future. Various experiences in daily life brought up problems which seemingly could not be solved. Human relations upon closer examination proved to be unreliable. I could see neither aim nor purpose in material existence, with all its seeming sorrow, pain, and toil, and I was more than anxious to know what life really meant. Through occasional loving help from the Christian Science practitioner here, and the study of the Christian Science textbook, I have gradually found an answer to all my questions. The discouraging thought that material existence and the various duties therewith connected is without purpose has entirely left me, and I have since been a happier and more contented woman. I now greet every coming day with the joyful thought that there is plenty of useful work to be done in God's vineyard, and that no good thought which we think, no kind word which we speak to our fellow-beings, nor any good deed done, can be lost or be in vain, but that through all these minor and greater expressions of love we may help bring about the kingdom of God on earth.

I am truly grateful to Mrs. Eddy that, through revealing the truth as taught and lived by Jesus, she has shown us the way whereby we may lead a holy life, acceptable unto God. It is my most sincere desire to devote my time and strength to the cause of Christian Science.

SOPHIE ARGELANDER, Moscow, Russia.

I have felt for some time that I should send an expression of my gratitude for many blessings received through Christian Science. I have been studying it for over eleven years, and the farther I go the pathway brightens more and more; as I get hold of the truth, I am enabled to overcome self, which I find is a hard problem for many. I am especially grateful for the knowledge that enables me to help others. I find that the understanding of Truth is of constant benefit in helping me to overcome every inharmony, but I am truly thankful for the healing of a badly injured ankle, a bowel trouble, scrofula, and for the ability to rise above the various disorders that present themselves from day to day.

I feel, however, that my greatest blessing is in having been taught how to forgive. I am deeply grateful to our beloved Leader for the Glossary to Science and Health, as I find that the memorizing of the metaphysical definitions has been of great help to me when reading the Scriptures, and is of especial value in Sunday school work. I also wish to express my deep gratitude for the grand work of our Publishing Society. I thank God continually for the feast of good things which it supplies.

S. B. HOWES, West Pullman, Chicago, Ill.

It is with a thankful heart that I tell of the many blessings which have come to me through Christian Science. I was told with much patience and love of this beautiful religion, but at that time I felt too weak to read Science and Health by myself. I had suffered for twenty years from extreme weakness of the heart, which seemingly undermined my whole constitution, especially during the last years. It also began to oppress me mentally to a marked degree. I suffered continually with the heart trouble and had to take many different kinds of medicine, but with no result; everything I tried was in vain. In the last part of 1908 I was told by a specialist and a doctor that I was too weak to walk more than five minutes at a time, so I was obliged to sit the whole day long in my chair. Often I felt so ill that I had to keep my bed. We are told that "man's extremity is God's opportunity," and these words were again proved true. While in this serious state of health, a niece told me about the healing work done in Christian Science; I decided to try it, and began to take treatment the same week. After two weeks I began to feel a change, I could walk for longer distances, felt less tired, and my heart got stronger. I could go myself to see the practitioner, who lived in another town, and even this did not tire me much.

The improvement continued, and I became strong enough to study "Science and Health with Key to the Scriptures" by Mrs. Eddy, desiring to get a clearer understanding of God as Spirit and the only power. After three months I felt so well that I no longer needed treatment. Two attacks of influenza, an illness from which I used to suffer very much, were overcome in a few days, although under medical treatment these attacks lasted several weeks and left me very weak afterward. Every one who sees me now as a happy and healthy woman (after having known me as an invalid for so many years), asks me the reason; and it is a great privilege to me to tell them of my healing by the power of Truth alone.

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For all these blessings of physical and spiritual healing, I give all glory to God, who again proved to be the healer of all our diseases; and thankfulness to our dear Leader, who gave back to mankind the pure religion as taught by Christ Jesus.

MRS. M. DES TOMBE DE YONGE VAN ZWYNSBERGEN, Utrecht, Holland.

When I turned to Christian Science for healing I had had a long experience with doctors and medicine, but had only become weak, thin, and discouraged, being told after going through an operation for appendicitis that I was left with almost hopeless conditions. In this discouraged state I turned to Christian Science, and with the help of a faithful practitioner and the understanding of man's God-given inheritance of health, strength, and all things needful, as gained through the study of the Christian Science text-book, "Science and Health with Key to the Scriptures" by Mrs. Eddy, sickness has vanished and I am now a healthy, happy woman. I have not only gained health and contentment, but have learned how to overcome sickness and discord, and am learning how to love my neighbor as myself. I am very grateful for the many blessings which have come to me through the study of Christian Science.

MRS. ANNA M. THOMAS, Cincinnati, Ohio.

As the *Sentinel* comes into our home week after week, and I read the helpful and beautiful thoughts of some of the earnest workers in the field of Christian Science, who have given of their store that in turn others may be blessed, I realize that I too must express my gratitude to God for what Christian Science has done and is doing for me. Over five years ago I was healed in one treatment of an organic disease of several years' standing, and in a few weeks several functional disorders disappeared. From a miserable existence of semiinvalidism I have been restored to a happy, robust womanhood.

Since the physical healing I have been trying to prove my gratitude by daily study of the Christian Science text-book, "Science and Health with Key to the Scriptures," and as I realize "that Truth is demonstrable when understood" (Science and Health, p. 323), new opportunities for progress open up before me and my joyousness can find expression only in demonstration of the truth. My constant desire is to eliminate from my thought all that is unlike God, good, and to become a more effectual instrument in the hands of divine Love to bring peace and gladness to hungering hearts. Thus can I best follow our beloved Leader, Mrs. Eddy, as she follows Christ, and in this way be a witness to my gratitude for Christian Science.

MRS. GRACE R. AHLBORN, Anaheim, Cal.

When I first heard of Christian Science I was suffering intensely from stricture of the throat and extreme nervousness, being obliged to have the throat dilated twice a week by a noted specialist. I had taken such quantities of medicine in past years that I had not only lost my faith in it, but was even afraid it would poison me. To say I was miserable does not begin to tell what a hopeless state I was in.

One day a Christian Scientist told me that God did not make me sick, that it was His will I should be well. This new idea was like a strong rope thrown out to a drowning man. I clung to it, commenced to read Science and Health, and took treatment immediately. In about three months I was entirely healed, and this was over ten years ago. A tendency to take cold frequently was also overcome. I was seldom free from a cold or sore throat, but I was healed in one night of a very severe attack of throat trouble.

One other instance of healing is so wonderful and beautiful to me that no words can ever half express my gratitude for it. A bladder and kidney affection had caused me much pain and inconvenience for a number of years, at times being almost more than I could endure. I had had much treatment from several practitioners, each giving me some relief. One day, when all the symptoms of this trouble were very much aggravated, I was sitting in my bedroom reading *The Christian Science Journal*, when like a flash of light the thought came to me that I was healed! Jumping up, I ran across the room. It was true! I was truly healed, and the healing was permanent. The joy of this sudden relief and uplifting was so overwhelming that words fail me when I try to speak of my unbounded gratitude.

I thank God for Christian Science, and I am grateful to our beloved Leader, through whom the truth came to us. My earnest desire and prayer is to be absolutely obedient to God's law, to love my neighbor as myself, that I may grow in the spiritual understanding of God, whom to know aright is life eternal. We have had many other proofs of the power of Christian Science to heal in our family.

VIRGINIA REED FARR, Atlanta, Ga.

Christian Science found me a physical wreck, having been a sufferer for over three years from heart trouble. I had consulted several specialists and taken a great many drugs, but no improvement was realized. At last I was obliged to go to a rest-cure, the doctor saying this was the only thing that could possibly do me any good. About this time a friend told us of Christian Science. I knew nothing about it, but I was tired of *materia medica* and hygiene, from which I had obtained no benefit. We called a Christian Science practitioner, and in less than a week I was able to get up and dress. As I continued to study the Bible, and our text-book, "Science and Health with Key to the Scriptures" by Mrs. Eddy, all fear of disease left me, and my consciousness was filled with a peace which words cannot describe. In about three months I was entirely healed and was able to return to business.

I have also been healed through Christian Science treatment of weak eyesight. For some years I was obliged to wear glasses, and was told I must never go without them. I am now able, however, to do all I wish and have no trouble. I am indeed grateful to God, and to our dear Leader, Mrs. Eddy, for this physical healing; but I am far more grateful for the spiritual uplifting. The Bible, which I had formerly found uninteresting, is now a new book to me. My constant prayer is that I may strive for more purity and humility.—D. LUMGAIR, Selkirk, Scotland.

Having been wonderfully blessed through the ministrations of Christian Science, I wish to acknowledge my gratitude. My mother had been helped, and she advised me to try it. I was at this time sick in bed, expecting in a few weeks to pass through what had previously been the tortures of childbirth, with only the thought of death before me, as on a previous occasion the attending physician had said I never could live to give birth to another child. I had been under medical treatment for nearly two years, with only temporary relief; but as soon as the Christian Scientist began to treat me my fear and suffering abated and I was filled with peace and hope. I was soon able to be up, and at the end of two weeks the birth took place with but slight pain, the conditions being every way normal. I was not weak and felt able to go about as usual.

Several other demonstrations have been made,—a severe headache healed in a few minutes, and my daughter was healed of eye trouble in one day. We are greatly rejoiced to know that Truth heals and that all blessings are ours as soon as we are ready to receive them. Later, our baby was taken sick on a Sunday, and grew worse so fast during the night that we used material remedies, but the child

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continued to grow worse. It seemed to be acute lung trouble, and as soon as it was daylight my husband went for the practitioner who had helped me. About the time they returned the little one seemed very low, indeed the breathing had apparently stopped. The practitioner began to treat her, in the understanding prayer of Christian Science, and in a few minutes the child began to revive like a wilted flower when placed in water. The Scientist removed the medicated flannel, and though for some time we could not tell whether the little one was alive or not, she gradually improved. Her recovery was the means of leading us away from dependence on the material and unreal, to the spiritual and real. The Bible is now illumined by the Christian Science text-book, "Science and Health with Key to the Scriptures" by Mrs. Eddy; the *Quarterly; Sentinel*, and daily *Monitor*, and thus we have a continual feast of good things. Previously I could not understand the Bible and had sometimes questioned if there was any God, but with my new understanding the Bible has become very precious to me. For all of these great blessings and with a hopeful outlook for the future we are very grateful.—MRS. F. A. LIBBY, Corinna, Me.

I wish to express my gratitude to God for what Christian Science has done and is doing for me. It is now over three years since my eyes were healed in Christian Science, through the faithful reading of the *Sentinel*, as I could not at that time afford a copy of Science and Health. I read all the testimonies, and saw clearly that as God had healed others, He would heal me, for He is no respecter of persons; and it was with me even as with the centurion to whom Christ Jesus said, "Go thy way; and as thou hast believed, so be it done unto thee." I accordingly laid aside my glasses in February, 1907, and have not needed them since. The oculist who had prescribed my glasses (one of the best in Chicago) told me that I had needed glasses since I was eight years old, and must wear them constantly, as mine was a bad case of defective vision.

Shortly after my healing, I wrote my testimony for the *Sentinel*, but was informed that it could not be published as it had not been properly indorsed. I was glad of this, for I saw how much care is taken in sending out these testimonies; that the aim is to "prove all things." The two years and a half that I wore glasses seem only a dream to me, now that I know the blessed reality of sight as spiritual. The above is just one of many ills of which Truth has healed me, and for all these blessings I am very grateful to our dear Leader for having shown us the real man and illuminating the Bible for us.

MRS. MARY BELLE WILLS, Homer, Ill.

I feel it my duty to tell others what Christian Science has done and is doing for me. Six years ago I became interested in it, and from time to time would read articles on the subject, each time yearning more and more to become acquainted with this truth which makes us free. Now, the Bible and "Science and Health with Key to the Scriptures" by Mrs. Eddy are the daily helps in our home. This truth has worked out every problem which has come to me and mine. Since childhood I was at intervals a sufferer from rheumatism, the attacks becoming more alarming each time until, thank God, Christian Science brought me perfect freedom. My healing was slow, for which I am now thankful, because the effort required has given me a spiritual quickening which I would not have gained otherwise than by obeying the words of our Master: "Whosoever shall not receive the kingdom of God as a little child, he shall not enter therein." During my struggle for health I sought the aid of a practitioner, with the result that frequent thoughts of discouragement and all other troubles were overcome.

My father has been freed from a so-called incurable malady. These and many other beautiful demonstrations are sufficient to prove to me the omnipresent power of Christ, Truth, as revealed to us in Christian Science. I am indeed thankful to God, also to Mrs. Eddy, for showing us that "divine Love always has met and always will meet every human need" (Science and Health, p. 494).

MRS. LUELLA CARPENTER, Los Angeles, Cal.

It gives me great pleasure to testify to the healing power of Truth. I came into Christian Science some ten years ago, through the healing of my mother of various nervous troubles, but it was not until August, 1909, that I had anything very serious to contend with, physically. I had evidently made a mistake in working out my problem, the result of which was a fever. I enlisted the services of a practitioner, as I was in business where the largest asset is time, and I did not want to waste any more of it than was necessary. At the end of three weeks I was well enough to go away to the country, where I remained for two weeks before going back to business. I went to business for a short time each day at first, but at no time during my illness did I spend the whole day in bed. To please my wife, who was not then a Scientist, I submitted to a medical examination, which confirmed the opinions of all my family, but which they did not wish to voice. When the examination reached the point where a sample of my blood was to be taken, I revolted and dismissed the doctor.

I suffered none of the after effects which are always claimed for this fever and fully regained my strength within a very short time. For this and for many demonstrations in business matters I am deeply grateful.

MONTAIGN MORGAN STERLING, Brooklyn, N. Y.

As I realize the many blessings which Christian Science has brought to my home, I feel that I would be neglecting a sacred duty if I should fail to acknowledge them. I did not come into Science for my personal healing, but was led by "a little child." Five years ago I stood by what seemed to be the death-bed of my month-old babe. The physician had given me very little hope of raising her, and she had been under his constant care, as well as that of a trained nurse, since her birth. When she was three weeks old she was taken very ill, the troubles being complicated. Everything that *materia medica* could do was done, but our babe grew rapidly worse. For thirty-six hours she was unable to swallow any nourishment, or even the medicine prescribed by the physician. The appearances were all very alarming, but not until I realized that mortal man could do nothing more for my child, did I turn to our heavenly Father for help. One morning, when it seemed that the child could not last more than a few hours, we telegraphed a Christian Science practitioner to treat her. An hour after the message had been received, the worst symptoms ceased, and the little form which an hour before seemed so racked with pain now lay quiet; the babe was peacefully sleeping. Surely "the word of God is quick, and powerful, and sharper than any twoedged sword." When the physician returned he was much surprised to see the wonderful change, and asked me to remove the child's clothing that he might examine her thoroughly. After his examination he laid the little one in my arms with the remark that she was normal. One week from that day we took the child on a journey of over five hundred miles with no ill effects. She is now a strong healthy child of five years, the very picture of health.

Another beautiful demonstration was in the case of our little boy. At the age of sixteen months he had whooping-cough, and when it was (according to *materia medica*) at its worst stage he swallowed a penny. For a while he seemed very ill, but I am thankful that I felt no fear. The following verse from Isaiah was such a comfort to me

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at this time: "Fear thou not; for I am with thee: be not dismayed; for I am thy God: I will strengthen thee; yea, I will help thee; yea, I will uphold thee with the right hand of my righteousness." I seemed to realize that the verse was for me, and all I had to do was to know that the promises are fulfilled. With the help of a faithful practitioner the demonstration was made. The child was well, and gaining flesh rapidly, when he threw up the copper, which had been in his stomach for six weeks.

Surely no one has more cause to be grateful to Christian Science than I, for I feel that I owe the lives of both my children to this blessed truth. My heart is filled with gratitude to the one who spent so many years in untiring toil for the benefit of humanity. My daily prayer is that I may so live as to be worthy to be called a Christian Scientist.—MRS. ANNIE LEE KENNER, Anniston, Ala.

Words fail me when I attempt to express my gratitude to God for what Christian Science has done for me and my family. It was about nine years ago that it was brought to us by a dear friend who was a practitioner. My wife had been a great sufferer from a bowel disorder, and had tried some of the best doctors to be found, but with only temporary relief. I was at that time away from home, working at the mines, and when my wife told me that she had taken up Christian Science I ridiculed it, having no faith in it at the time, and told her that if I thought she needed a doctor I would surely bring one in; but she took no notice of what I said.

This went on for some five years. I could see a great improvement in my wife, but thought I did not need Christian Science myself. One day I was brought home with a very bad foot, the result of an accident that I had sustained some years before and which had given me a lot of trouble. The foot finally got so bad that I had to leave my work and come home. My wife and daughter wanted me to try Christian Science, but at first I would not listen to them. I finally gave in, however, and a practitioner was sent for. The results were marvelous. She came on Saturday, and on Wednesday I went up town: the following Monday I went to work, and felt no bad effects from it. It was then that the light of Truth was shown to me; I saw that I had something to live for, and I took up the study of Christian Science. I had always been a heavy user of tobacco and liquor, but these habits have been overcome with this healing truth, and innumerable blessings have come to us.

Christian Science has brought happiness in my home, and what seemed a gloomy outlook has changed to a brighter atmosphere. I am very thankful to God, and also to Mrs. Eddy for this wonderful understanding of Truth, and I shall strive to live more of the truth which she has so lovingly taught us.—A. E. PIPE, Salt Lake City, Utah.

Who drives the horses of the sun
  Shall lord it but a day;
Better the lowly deed were done,
  And kept the humble way.

The rust will find the sword of fame,
  The dust will hide the crown;
Ay, none shall nail so high his name
  Time will not tear it down.

The happiest heart that ever beat
  Was in some quiet breast
That found the common daylight sweet,
  And left to heaven the rest.

JOHN VANCE CHENEY in *Cincinnati Times Star.*

FROM OUR EXCHANGES.

[*Christian Register.*]

Some individuals and some churches see more than others, and the only excuse for being which any church can offer is that it holds as a sacred deposit some truth which the world needs which is not so well stated and so well applied by any other form of religious organization. The ages have been marked by the rise and acceptance of specific forms of truth, and by the birth and activity of men and women of great spiritual endowments who have been able to make these successive revelations acceptable to their fellow-men. Some of the revelations have been more important than others. Some of the revelators have been more highly gifted than others, both in native ability and in the perception and application of truth; but these all saw in part and prophesied in part, and the truths they uttered were only half truths, good only until more light was received and better statements were made.

This statement may sound shocking to some person, who will immediately apply it to Jesus of Nazareth, and will ask if here we have not that which is final, conclusive, and to be received by all men everywhere. But while we may with great confidence assert that some of the truths affirmed by him were of the kind which may be explained, expounded, added to, and confirmed by later revelations, but that will never be repealed, we must also remember that no word of Jesus comes to us directly from him; that we have this treasure in earthen vessels, that it is evident enough today that those who claimed to stand nearest to him and to represent him most accurately did not fully understand him; indeed, that there are many living today who stand closer in sympathy to the real Jesus and his thought than did they of his own family and the circle of discipleship.

[Principal A. E. Garvie, D.D., in *British Congregationalist.*]

When men dispute about verbal or plenary inspiration, they seem to be contending about irrelevancies. This inspiration is first of all personal. God enlightened, quickened, renewed seer, sage, or saint through whom any part of His message came. God inspired men and not books. Their writings are inspired in so far as the men received in themselves and expressed in their utterances the Spirit of God. But these organs of God's self-revelation stood in a succession; and so in the Old Testament at least inspiration is progressive. God reveals Himself more and more to men, and writings are to us inspired as they reveal God to us. Hence the inspiration is perfect in Christ alone, for he as Son had the Spirit without measure. And the New Testament writers are for us inspired as they stand nearer to or farther off from Christ. He who gives us most of Christ in his soul is for us most inspired. The Bible is for us inspired as it inspires us—that is, as it brings Christ to us, and so fills us with the Spirit of God.

[*Zion's Herald.*]

It is the penalty of leadership to be judged by the foibles of one's followers, just as it is the glory of the masterly to be measured by the achievements of their pupils. Jesus Christ, we might almost say, has staked his reputation in the world on what men who call themselves Christian do and say regarding him. As he is, so are we in the world. Our cause is bound up in his cause, and his with ours. Jesus may not baptize, but if we do, he is called a Baptist; Jesus may not falter, even before the cross, but if Peter swears off allegiance to him the kitchen maids of Jerusalem begin to gossip about the "failure of Galileanism." It cannot be helped—Christ rises or falls with us, with the fluctuations of our spiritual barometer, so far at least as the world knows about any Christ. The disciple ought to be as his Master; but if he is not, then, conversely, for the purposes of worldly appraisement, the Master is as the disciple.

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[*New York Observer.*]

There is nothing so preposterous as to suppose that religion can be maintained without God, and morality without religion. The great "*prius*," the indispensable power, in all moral and religious strivings and strugglings, is the Jehovah whose revelation was given directly to the Hebrews, and of whose might and wisdom some of the nobler-minded of the Gentiles seem, under the impress of His Spirit, to have had glimpses. There is no truth worth more to the theories of philosophy, to the methods of science, to the esthetic sensibilities of the race, and to the salvation of sinners, than this splendid affirmation of the primacy of God in the life of man, thus securing to the finite creature an enduring connection with the true, the beautiful, and the good.

[*Continent.*]

Violent insistence that the creed must be upheld will neither restore harmony of believers nor renew supremacy of truth. The one thing needful in an hour of such unrest is not more creed nor more church discipline, but more life from the Lord. If, then, one fears that false doctrine is undermining the church, wisdom begs him not to summon courts to enforce the creed, but devotions to revive the fellowship of the church with its Master. And this holds as true of aberrations in the ministry as in the laity. Of course the church inquires more diligently into the qualifications of one who would teach in the kingdom than of one who desires only to be a disciple. But after all, the larger inquiry, like the lesser, remains in essence a search for outer tokens of an inner divine sanction.

[*Universalist Leader.*]

Religion is only a name for any experience wherein we report to ourselves or to the world what we have seen or heard or felt on those high levels of consciousness where the soul ranges free with the Spirit. Life is a mystery. The Spirit is a mystery. But deep calleth unto deep. That we know. In the most unexpected, out-of-the-way places we run upon signs of God's presence. There will be, there can be, no unity or agreement in the reports we bring back from such rare hours. Outside of the absolute knowledge which each soul has that God is there, we can make no classification of what is or what is not religion.

[Rev. R. J. Campbell, M.A., in *Christian Commonwealth.*]

You see how it is; you draw to yourself by your prayers the influences most closely akin to your desires. The higher the aspiration the greater the uplift of the soul. God does indeed hearken to the voice of a man; we are, in a sense, creators of our own destiny by the thoughts we think and the deeds we do. We are all different—so different that no man's life can be a rule for another's, but our goal is the same. "For every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened."

[*Christian Work and Evangelist.*]

War, except in defense of home, is nothing more or less than international mass murder. For shame that any follower of Christ could have anything but abhorrence for it! The very theory of it, let alone its practice, controverts every fundamental truth of Christ's teaching, which was that all his followers were one, in a kingdom which knew no more of national restrictions than did he himself.

[*Congregationalist and Christian World.*]

The level of moral and spiritual life is rising. The type of life which Jesus represents never commanded more admiration. Never were there so many persons eager to substitute his standard of ethics for the world's code. Never were so many finding in him the way to God, and through him peace, pardon, and hope.

SPECIAL ANNOUNCEMENTS.

FROM THE PUBLISHER OF MRS. EDDY'S WORKS.

THE CHRISTIAN SCIENCE TEXT-BOOK, "SCIENCE AND HEALTH WITH KEY TO THE SCRIPTURES."

SOME OF MRS. EDDY'S WRITINGS originally issued in pamphlet form are now to be had in pocket and library editions. Description and prices will be found on the outside cover page of the *Sentinel*.

The volume, "Poems by Mary Baker Eddy" is specially bound; 79 pages.

In accordance with instructions given by Mrs. Eddy to her publisher on Sept. 13, 1910, an edition of "Rudimental Divine Science," printed in the New York point system of type for the blind, has been prepared and is now on sale. Price, prepaid, single copy 50 cents; six or more copies to one address, 40 cents each.

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

FROM THE EDITOR.

All manuscripts submitted for publication in the *Sentinel*, *Journal*, and *Herold*, whether articles, poems, or testimonies, and all correspondence relating thereto, should be addressed to the EDITOR, and not to individuals.

FROM THE SOCIETY.

The field will undoubtedly be gratified to learn that a book (132 pages with index) containing the "Excerpts from Editorial Comments" which appeared in the *Sentinel* from Dec. 17, 1910, to Feb. 18, 1911, also the special editorial tributes in our own publications, and the *Outlook* article by Frederick Dixon, is now on sale, published in two styles of binding. For prices see opposite page.

Two of our Leader's poems, "Shepherd, show me how to go," and "Love," set to music by Frederic W. Root, are on sale by the Society. For description and price see opposite page.

A photogravure reproduction of The Mother Church edifices and the Publishing House, with the parkway in the foreground, on sale by the Society, is specially adapted to framing for the home, as it measures but nine by fourteen inches inside of mat. Price, single copy, $1.00, six copies $5.00, twelve copies $9.50.

FROM THE CLERK OF THE MOTHER CHURCH.

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

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

FROM THE CHURCH TREASURER.

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

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THE CHRISTIAN SCIENCE PUBLISHING SOCIETY

The Christian Science Journal

Published Monthly.

Founded April, 1883, by Mary Baker Eddy, Discoverer and Founder of Christian Science, and author of the Christian Science Text-book, "Science and Health with Key to the Scriptures."

This monthly magazine is the official organ of The First Church of Christ, Scientist, in Boston, Mass. In addition to articles, lectures, and testimonies not published elsewhere, it contains a complete list of Christian Science practitioners, and a directory of Christian Science Churches, Societies, and Reading Rooms.

SUBSCRIPTION PRICE, PAYABLE IN ADVANCE, POSTPAID: For the United States, Canada, Mexico, and Cuba, single copy, one year, $2; six months, $1.20. SALE PRICE: Single copy, 20 cents. In all other countries add 40 cents postage for each annual subscription. SALE PRICE: Single copy, 25 cents.

BOUND VOLUMES: Current and past year, cloth, $2.50; half calf or half morocco, $3. On earlier volumes write for prices.

The Christian Science Monitor

Published every afternoon, except Sunday.

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

SUBSCRIPTION PRICE, PAYABLE IN ADVANCE, POSTPAID: For the United States (except in the Boston Postal District), Canada, Mexico, and Cuba, $5 a year, $3 for six months. In all other countries additional postage at the rate of $3 yearly is required. When delivered by carrier through a local news-dealer, 12 cents a week, payable to the news-dealer. In the Boston Postal District, by mail, $7.25 a year. One hundred copies, $1.25; foreign postage additional.

The Christian Science Quarterly

Published January, April, July, and October.

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

TERMS OF SUBSCRIPTION AND SALE: In the United States, Canada, Mexico, and Cuba, 50 cents annually; single copy, 15 cents; 50 copies or more to one address, 12½ cents, each. In all other countries, 60 cents annually; single copy, 18 cents; 50 copies or more, 15 cents, each.

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Der Herold der Christian Science

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A magazine printed in German. It contains original and translated articles bearing upon Christian Science, testimonies of healing, also the Lesson-Sermons which are read at the Sunday services in all the Christian Science Churches. Improved and enlarged in 1910.

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CHRISTIAN SCIENCE: THE RELIGION OF THE BIBLE. By JUDGE SEPTIMUS J. HANNA.

CHRISTIAN SCIENCE: HUMANITY'S HELPER. By PROF. HERMANN S. HERING. Also printed in Dutch.

ANSWERS TO QUESTIONS CONCERNING CHRISTIAN SCIENCE. By EDWARD A. KIMBALL. Also printed in German.

CHRISTIAN SCIENCE: ITS ADVANTAGE TO MANKIND. By EDWARD A. KIMBALL. A London lecture. Also printed in French.

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CHRISTIAN SCIENCE: A RELIGION OF PROGRESS. By WILLIAM D. MCCRACKAN. Also printed in German and in Swedish.

CHRISTIAN SCIENCE: OR, DELIVERANCE FROM EVIL. By REV. WILLIAM P. MCKENZIE. Also printed in French and in Dutch.

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THE CHRISTIAN SCIENCE CHURCH. Its organization and polity. By CAROL NORTON.

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CHRISTIAN SCIENCE: ITS NATURE AND PURPOSE. By BLISS KNAPP. Printed in French only.

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The following reprints are published in French, German, and Swedish:—

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HELL AND HEAVEN.
MAN'S UNITY WITH GOD.
OUR WATCHMAN.
OVERCOMING OF EVIL.
REALITY.
SUPPLY.
THE GENIUS OF CHRISTIAN SCIENCE.
THE GOVERNMENT OF LAW.
THE MIRACLES.
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The following are published in German only:—

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MISCELLANEOUS

BIBLES. Clarendon Brevier (01483 x), heavy faced, very distinct type, Turkey morocco, size, 6 1-2 x 4 3-8 inches, corresponding in size and binding to pocket edition of Science and Health. Price, $3.75.

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CHRISTIAN SCIENCE SENTINEL

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

Vol. XIII. No. 43.

BOSTON, JUNE 24, 1911

CONTENTS OF THIS NUMBER

ITEMS OF INTEREST. Brief Mention of Important Events. 842
THE LIFE THAT TELLS. . . Robert Nall. 843
WARFARE WITH SELF. . Henry J. Hosmer. 844
"SINGING UNTO THE LORD." Olive B. Wilson. 844
A GENTLE REMINDER . George P. Bingham. 845
"THE LOVING ACTIVITY OF GOOD." Clair D. Vallette. 845
"I WILL GIVE YOU REST." Joan Macdonald. 846
"HIS MARVELOUS LIGHT." Linda G. Baker. 846
"A CUP OF COLD WATER." (Poem.) Charles C. Sandelin. 846
SELECTED ARTICLES. 847
EDITORIAL.
A Free-will Offering. 850
"If ye continue." 850
"The promise of the Holy Ghost." . . 851
AMONG THE CHURCHES.
Auburn, N. Y. 851
Brooklyn, N. Y. 851
Rutland, Vt. 851
San Francisco, Cal. 851
THE LECTURES.
Chadron, Neb. 852
St. Louis, Mo 852
Oneida, N. Y. 852
Loveland, Col. 852
TESTIMONIES OF HEALING. 853
FROM OUR EXCHANGES. 857



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



A NOBLE TYPE OF GOOD HEROIC WOMANHOOD

THE CHRISTIAN SCIENCE PUBLISHING SOCIETY
FALMOUTH AND ST PAUL STREETS — BOSTON MASS USA

CHESSON & CROSBY

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ITEMS OF INTEREST.

National.

The House sub-committee on postoffices and post roads has taken up for consideration the Lewis bill, which provides for condemning and purchasing the express companies and adding them to the postal system, and establishing a complete system for the quick transport of packages and the eatable products of the farm and truck garden, etc. At their last conference in Washington the representatives of the business men of the country and of the Granges asked Congress to establish such a system, and representatives of these interests were present at the hearing before the committee.

The Episcopal cathedral of St. John the Divine in New York city has so far cost three million seven hundred and fifty thousand dollars of the ten million dollars it is expected to cost when completed. It is to be 520 feet in length, 206 feet across the transepts, and its spire will rise 425 feet; dimensions that rank with the greatest in the world. The temporary auditorium just opened will seat two thousand, but the completed building will seat eight to ten thousand.

With a view to insuring the widest publicity of all the expenditures of candidates for Congress, the Senate committee on privileges and elections is considering amendments to the House bill on this subject which will vastly broaden the proposed law. Much difficulty is being experienced in finding terms which will express the committee's purpose in making it applicable to the varying forms of primary as well as regular elections.

The second step in the gradual withdrawal of the armed forces of the United States from the vicinity of Mexico was taken last week, when President Taft approved a war department order which will return to their posts the four thousand soldiers at Galveston, Tex., and the one hundred and fifty at San Diego, Cal. This movement follows the withdrawal of the two thousand marines from Guantanamo, Cuba.

The deadlock over the appointment of the members to the newly-created public service commission of New Hampshire has been broken and the council confirms the names of Edward C. Niles and John E. Benton, two lawyers and progressive Republicans, and Prof. Thomas W. D. Worthen of the department of mathematics of Dartmouth College, a progressive Democrat.

The Senate committee on foreign relations has decided to report favorably the treaty between Honduras and this country providing for a loan of ten million dollars from banking interests of the United States to meet the Honduran debt. Of this amount seven million five hundred thousand dollars is to be forthcoming at once.

An expenditure of $257,400,000 by the city and private corporations for new subways, a sum more than three times the cost of the present extensive underground rapid transit system of New York, is proposed in the latest compromise plan just published by the public service commission and the board of estimate.

An investigation of the Pittsburg Coal Company and the Monongahela Consolidated Coal & Coke Company, a subsidiary, is being conducted by the government in an effort to ascertain if a monopoly in the coal trade is in existence.

Consideration of the proposed public utilities commission in the Connecticut House of Representatives was the occasion of an animated discussion. It was alleged that strong interests were at work lobbying to defeat the bill.

According to the preliminary schedule of assessments against seven thousand and eight miscellaneous corporations for 1911, just filed, these concerns must pay New Jersey $2,478,928 in corporation taxes.

Miss Ellen Fitz Pendleton has been chosen as the sixth president of Wellesley College. Miss Pendleton was of the class of 1886 and is the first graduate of Wellesley to be chosen president.

A bill providing that every newspaper must print in a conspicuous place the name of the owner or owners, publisher and managing editor, has been introduced in Congress.

The government's fifty-million-dollar Panama canal loan will probably be taken in the main by small investors. The bids came from all sections of the country.

The twenty-eighth national conference of charities and correction met in Boston last week.

International.

The international seal fisheries conference between Canada, Japan, Russia, and the United States is having some difficulty in reaching an agreement on a settled policy between nations regarding seal fishing. It is understood the only obstacle is Japan's insistence on a greater compensation for abandonment of pelagic sealing than the United States is willing to allow. Japan, it is learned, insists that the other nations interested in the question shall buy the fifty vessels now in the Japanese sealing industry, paying therefor three hundred and seventy-five thousand dollars. Besides this, Japan demands one third of the net proceeds which the land sealing nations receive from their seal industry. The United States and Great Britain have reached a tentative agreement, it is said, by which the United States government is willing to pay Great Britain twenty per cent of the profits of the seal rookeries in return for the relinquishment of her interest in pelagic sealing. For this reason the United States and Great Britain are inclined to accept the Japanese claim. Russia, however, does not seem disposed to yield to the Japanese demands.

The German government disclaims all responsibility for the steamer Consul Grostuck, which is reported as flying the German flag in West Indian waters, and announces that the blame for any complication that may result from the landing of Cipriano Castro, the exiled President of Venezuela, who is said to be on board, will rest upon the Haytian government. It is stated emphatically that the steamer has no right to display the German colors. It was formerly the Italian cruiser Umbria, and was purchased from Italy by Hayti, which country is the one now properly concerned with the movement of the vessel.

It is understood that a contract has been given to the Marconi Wireless Telegraph Company to install wireless stations at Jutogh, Delhi, Allahabad, and Calcutta. Soldiers will be employed for the actual working of the system, and in this way a corps of military wireless telegraphists will be brought into being. At present the system will be employed for exclusively military purposes, but as time goes on the system may be made available for the general public. Wireless telegraph stations are already in operation at Bombay, Calcutta, Alipore, the Andaman islands, and in Burma, and there is every likelihood that one will soon be installed at Colombo.

The National Council of Persia has adopted in its final stage the measure investing W. Morgan Shuster, the American financier who recently was appointed treasurer-general of Persia, with "direct effective control of all the financial and fiscal operations of the Persian government, including the collection of all receipts of every description and control of all government expenditure." The bill empowers Mr. Shuster to establish whatever departments and appoint all staffs that he considers necessary to the execution of his task.

The work of making the much needed improvements in the harbor of Chemulpo, Korea, was inaugurated recently with a celebration in which representatives of all the different nations residing there participated. The present plans involve the expenditure of two million five hundred thousand dollars and the employment of thousands of Korean laborers for several years. Chemulpo, the chief Korean landing-place for Japanese troops, is the best harbor in that country and is the port of Seoul, the capital.

Elaborate preparations are being made to take direct color cinematograph pictures of the coronation procession. Within less than three days the pictures will be shown in a majority of the centers of Europe, while London theatergoers on the evening of coronation day will see films covering the coronation itself and events correlated therewith.

The preliminary report of the census of Scotland gives the population of that country as 4,759,445, an increase of 6.4 per cent on the figures of the last census in 1901.

Industrial and Commercial.

Announcement from the executive offices of the Postal Telegraph Company that it is to enter the telephone field is being accredited as the opening of the long pending contest with the American Telegraph & Telephone Company which owns the Western Union. As a result of experiments that have just been completed between Salt Lake City, Utah, and Reno, Nev., and between Reno and San Francisco, its trunk telegraph lines are to be used for telephone messages between those cities.

One of the largest steamship mergers in the history of Great Lakes navigation has just been successfully carried out at Cleveland, O. The concerns involved are the United States Transportation Company, the L. O. Smith Transit Company, the Wilkinson Transportation Company, the Standard Transportation Company, and the American Transit Company. The new concern will have a paid-in capital of six million dollars. About twenty-one freight vessels are involved in the deal.

An additional thirty thousand acres of land in the lower valley of the Rio Grande is to be reclaimed by means of irrigation, according to the American Rio Grande Land & Irrigation Company, which already has about thirty-five thousand acres under its canal and ditch system. More than two million dollars have already been spent in carrying out its plans. The main canal is large enough to float a river steamboat. It has its intake on the Rio Grande.

Importation of diamonds and other precious stones through the port of New York for the fiscal year that will end June 30 is estimated at nearly forty-three million dollars. With one exception it is the largest on record.

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CHRISTIAN SCIENCE SENTINEL

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

THE LIFE THAT TELLS.

ROBERT NALL.

THE spiritual life is the life of doing. "Be ye doers of the word, and not hearers only." The habit of meditation may be usefully cultivated, but we have no right to be content therewith. It has become axiomatic that the best testimony to the truth of Christianity is that of a simple, earnest, practical Christian life. We are not to live in the clouds. We are called upon, however reluctant we may be, to engage in a great conflict; and the student of Christian Science will avoid much wandering into the wilderness of doubt and fear if he sits down and calmly ponders over what that conflict means, what it involves. Even though he has caught only a glimpse of what Christian Science teaches, that glimpse may have been sufficient to enable him to correct some of the errors of material sense. Previously these errors may not have been to him a matter of much concern, but the dawn of Truth always awakens that faculty of spiritual discernment which enables a student to differentiate between right and wrong thinking, and to associate his mental equipment with some insight into that which is real, as distinguished from the unreal.

More or less, we are all in a probationary state of spiritual thought. The acknowledgment of this should inspire us to further advance. There could of course be no progress, "man's distinctive mark alone," as Browning tells us, "were all it struggles after found at first and guesses changed to knowledge absolute." The servant is not above his master, and the conflicts of Jesus are those in a lesser degree of every aspiring follower. A study of the temptations to which he was subjected and of the victories which he won, a study yielding a mine of spiritual profit, will arouse in us a deep sense of gratitude that the way has been shown to us by which we may overcome all our enemies.

The spiritual power which made him more than conqueror is available to all mankind. Do we remember what all that means? He was in the wilderness; he was "with the wild beasts;" he was physically hungry—alone and in danger. Typical this of lesser men who have strayed into the "far country," and for long remained unconscious that the Father's house and the Father's arms were open to them if they would return. "Soul, take thine ease," is the comforting decision of the Laodicean and the materialist, but it should find no place in the thought of the Christian Scientist. The "wild beasts" of mortal mind, the false concepts of materiality, the carnal thoughts which come in like a flood upon the unwary one, must be scientifically met, and their assumed power, which, if acknowledged to be real, cannot be other than destructive of peace and happiness, must be shown to be purely fictitious.

The student often puzzles over this. The joy and gladness that attend the beginning of Truth's regenerative and illuminative work are legitimate, but a sense of self-sufficiency should be guarded against, lest it betray him into overconfidence and his mental focus become distorted, the path before him be pictured as one perfectly smooth if not always flowery, about which the sun will always shine and the birds will always sing, with nothing to mar or disturb the perpetual harmony. Anything like a struggle, the imperative call to be always on the watch and to pray would scarcely enter into his calculations. Mortal mind is a deceiver ever. There is indeed a time in human experience, in the "new heaven" and the "new earth," when the warfare ceases, for the crown of victory will have been won. But how? asks the student.

There is triumph in proportion to obedience. The way is shown clearly in the Bible; it is explained and the directions amplified in our text-book, Science and Health. The struggles with error, the victory over sin, the spiritual ascendance which leads to full understanding, and the consequent realization that Mind, having all power, "assigns sure rewards to righteousness" (Science and Health, p. 203), —these have been the experience of seekers after God in all ages. The divine promises, repeated over and over again in the Bible, never fail. We may feel the angelic touch during the time of our wrestling, as did Jacob, and a Peniel victory will be ours.

"This may be theoretically true," says some one, "and I believe it has been practically true in the experience of many people; but they must have been more spiritually minded than I am. I have had some proofs that it is possible to conquer error, but my failures are so many that I am beset with discouragement." And then he asks, "Will there ever come a time when I can say by blessed experience that mortal belief can be effectually overcome and destroyed, and when I shall know the true sense of daily victory?" Knowledge must be gained "line upon line;" growth must be step by step. The student who seeks to demonstrate from a place where he is not, will be called upon to consider his ways. There are conditions pertaining to progress and enlightenment that must be met scientifically.

For instance, merely to memorize certain parts of Scripture or passages from our text-book, and expect that the repetition of these will be weapons of warfare, is to court failure. This is a phase of material thought which misinterprets Science and must be classed as one of the errors of mortal belief. Science is spiritual and must be spiritually discerned. This does not mean that the student must strain after the spiritual. The basis of his demonstration must be the knowledge that God is Spirit and that the universe including man is spiritual. There is nothing else. A clear apprehension of the profound truths outlined in the "scientific statement of being" (Science and Health, p. 468) will remove doubt and fear. Without this spiritual concept the student may go mourning all his days because of his "leanness of soul." Where there is a willing and receptive mind, a spiritual disposition, a longing for a higher and holier state of consciousness, the divine sense of all things will become clearer, and the power to overcome will be proportionately increased.

Dominion over error is the birthright of every child of God. But dominion is based upon and is the result of solid conviction and a conscientious acknowledgment of Truth. Perfect sincerity in dealing with oneself on this important

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matter is always necessary. The reward of faithfulness and obedience and spiritual growth may not always be just what is expected; it may be better. Mortal material thought will misjudge and mislead; what seems to be failure may be a false sense of the result. Growth in spiritual discernment will be accompanied by the knowledge of how God leads in the "way of righteousness, in the midst of the paths of judgment," revealing as a perpetual thought that divine guidance, wisdom, and strength are ours.

But it is well also to dwell upon the thought that while we may not remember thankfully all the benefits we receive in and through Christian Science, we are not to forget them all. Our lives will attest our sincerity and the measure of our acknowledgment of the source of all blessedness. It was they who "had gotten the victory over the beast" who sang the song of Moses and the Lamb, praising God for His holiness, justice, and truth; and it is they who by patient endurance, by daily searching, and by unflagging watchfulness, by feeding on the true bread of Life and drinking of the river of the water of Life, whose warfare over the flesh is a continual victory. And the ultimate, what is it? Hear what our Leader says on page 3 of "Pulpit and Press": "Our surety is in our confidence that we are indeed dwellers in Truth and Love, man's eternal mansion. Such a heavenly assurance ends all warfare, and bids tumult cease, for the good fight we have waged is over, and divine Love gives us the true sense of victory."

WARFARE WITH SELF.

HENRY J. HOSMER.

In "Miscellaneous Writings" (p. 118) Mrs. Eddy writes: "The warfare with one's self is grand." From the basis of material sense, to war with one's self seems a difficult task, and one quite uncertain as to its results. It is much like that of a man trying to pull himself up by his bootstraps. To the material senses man appears to have no eternal, abiding Principle of being, nor does there seem to be any definite science of life to guide him. He finds himself burdened, and at times overwhelmed, with sin, sorrow, and disease. They seem to be woven into the very fabric of his being, to be a part of himself, and his struggle to be free from these evils is carried on much "as one that beateth the air," as Paul says, and is generally disheartening. How, then, can the warfare with self be rendered grand in its operation and victorious in its results?

Mrs. Eddy counsels us to "labor to dissolve with the universal solvent of Love the adamant of error,—self-will, self-justification, and self-love." "Truth is an alterative in the entire system, and can make it 'every whit whole'" (Science and Health, pp. 242, 371). What is this Love, this Truth? In the fourth chapter of the first epistle of John we read, "God is love," and the psalmist asked, "Whither shall I flee from thy presence?" thus declaring the allness, the infinitude of God. Obviously that which is infinite must be Truth, and in Christian Science Truth and Love are regarded as synonyms of God. Reasoning from these premises, we may understand how it is that God is divine Principle, for that which is infinite must include all and be expressed through all.

Thus we find that we have a divine Principle to aid us in our warfare against self. We learn that since God is All-in-all, there can exist nothing unlike Him, and that man is therefore made in God's image and likeness, as is stated in the first chapter of Genesis. Man possesses nothing underived from God, good, for God is the Principle of man. All that appears not good is not true in any respect, it is to be considered as entirely deceptive. These facts having been given us, it is for us to prove them for ourselves. And, armed with an ever growing knowledge of their divine import, we proceed to the warfare with self. This warfare is not a negative activity in its purpose, an endeavor primarily to eliminate evil; it is a gloriously affirmative activity, an endeavor to manifest man as he really is, that is, God's man. The apprehension of the nature of man, and of the perfectibility of human consciousness, begins to destroy the erroneous mortal concepts, as light destroys darkness.

This warfare does not lead to selfishness or self-centeredness, for it is an endeavor to get away from self and to find God. Its rule of action is contained in the First Commandment. Its motive is to establish in consciousness the knowledge that all being, intelligence, substance, and power are in and of God. It is in doing this work well that we truly help our neighbor, for in so far as we clear away evil thoughts and erroneous concepts and replace them with true and right ideas, in so far do we become an avenue for Truth. So far as we have cleaned our window-panes through which the light of Truth may shine, so far will we be able to illumine others who are in the darkness of mortal sense. Christ Jesus said that the second commandment, "Thou shalt love thy neighbor as thyself," was like unto the first, and Christian Science reveals to us Spirit's unchanging law, that as our love for God increases we more truly love our neighbor.

What activity could be grander or more worth while than this warfare with self? When we see sorrow, sin, disease, and death arising as the result of mortal material sense, is there a greater work to do than to conquer this sense—prove its falsity—and thus abide in the spiritual, the true sense of things. As the self of human belief is found to be nothingness, the allness of God is revealed and the manifestation of His goodness throughout man's entire being is recognized as an eternal fact.

"SINGING UNTO THE LORD."

OLIVE B. WILSON.

It is not necessary to search the Bible carefully to find repeated reference made to singing; offering praise in song was a common custom. The people were constantly reminded that they must "sing praises to God," and sing "with understanding."

The voicing of praise was so general that it is only natural to conclude of these Bible folk that they possessed a very practical knowledge of the value of singing. To give thanks in speech was not deemed sufficient; the heart filled to overflowing with gratitude for "his goodness, and for his wonderful works to the children of men," found unbounded satisfaction in singing of the mercies of God. The influence of this form of expression was doubtless so evident to them that any other mode of praise lacked the exalting, helpful characteristics of song. In consequence, when help in time of trouble was sought and they were wonderfully sustained through the trial, they would "sing unto God" their strength. Sometimes the seers would cry aloud, "Sing unto God a new song," as though the occasion demanded a song replete with deeper meaning, one filled with love for mankind, one that in every cadence should proclaim to the world their joy for the manifold blessings God had bestowed upon His people.

To sing seemed not more difficult than to speak, and the question which is presenting itself to this age is one of deep import. Why does not humanity look upon singing as did the people of Bible days? Has the universal ability to sing praises been buried beneath a belief of incapacity, as was the ability to heal the sick until Mrs. Eddy gave Science and Health to the world. Christian Science is not only delivering the sick from their distresses, but it is performing great and wonderful things in its reformatory mission to mankind. The business world is being aroused to more wholesome methods, the professions are feeling the silent influence of this glorious truth, while in the realm of music the thought of the world is being led away from the material

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concept of this priceless art to the interpretation given it by our Leader when she says, "Music is divine. Mind, not matter, makes music; and if the divine tone be lacking, the human tone has no melody for me" (Messages to The Mother Church, p. 29).

For centuries we have lived under the belief that "voice" is a gift from God to the few, but through the study of Christian Science it is being discovered by the many that God is not a partial being, nor is He a respecter of persons. It is our right, our joy and privilege, to feel the exalting, restful influence of praise; to bestow and have bestowed the healing touch of song,—to sing with the spirit and with the understanding.

The herald of freedom which first attracted the attention of the writer is to be found on page 126 of our text-book: "The human mind never produced a real tone nor sent forth a positive sound." God, Mind, is the same "yesterday, and to day, and for ever," and as man is idea, reflection, he has in his possession now the ability to sing. "Voice" is the manifestation of intelligence; it is not dependent upon the throat, it is not physique; it is not person, but it pertains to every divine idea. As each tone bears a fixed relation to the key-note, and it is impossible for one to do the work of another, so each idea bears a fixed relation to Principle and cannot be misplaced or perform the duties designed for another. Only those who have wandered in the wilderness of human hopes and fears musically, can fully appreciate what it means to humanity to sing in the "new tongue," express the freedom and beauty of unfettered tone, live in the knowledge that Mind hears and Mind sings.

Our Leader has said that, "controlled by belief, instead of understanding, music is, must be, imperfectly expressed" (Science and Health, p. 304). In the past it has been material belief that has caused the inharmony, the seeming failure, the discontent; but the key-note of liberty has at last been heard all over the land, and each day swells the mighty chorus which proclaims divine harmony. "It is a good thing to give thanks unto the Lord, and to sing praises unto thy name, O most High."

A GENTLE REMINDER.

GEORGE P. BINGHAM.

How many times a seemingly unimportant circumstance has aroused the latent thought force to remove what to our mortal consciousness appeared an insurmountable obstacle, and to lift us out of a condition of abject fear and faithlessness, showing us that the divine presence is not only around and about us, but that whatever our problem may be, God is holding our hand and is helping us. These manifestations of Truth and Love "with us," frequently come through most unexpected channels, establishing again in this way the actuality of the divine omnipresence, and proving that with God "all things work together for good."

As I passed one day out into the street, on my way to my place of business, an overwhelming realization of the day's cares and burdens crowded down upon me, sweeping away, as it seemed, the last vestiges of strength, courage, and faith that remained. For a moment I was stunned, then with the hope that even a faint ray might light my path, I walked slowly along. As I turned into the next street I heard the plaintive cry of a dog; and looking ahead I saw a small Scotch terrier running along behind a coal wagon. Just at the same moment the driver stopped his horses and, looking back, called to the little animal, which had followed unknown to his master. The dog placed his feet on the hub of one of the wheels, and reaching down, the man pulled him up on the seat. The little creature manifested his gratitude by loud cries, displaying his affection by kissing the face and hands of his loving friend. As the man looked at him, a smile lighted up the smutted face, changing the hard, dull, careworn expression to one that was loving, bright, and even beautiful.

As for myself, I walked on for several blocks. Suddenly stopping, I asked myself where all my cares and burdens had been for the past quarter of an hour. They had absolutely disappeared; and all because a little dog had made a demonstration of love! He had found what I had been seeking,—the great secret; he had given it to his master, the master's smile had passed it on to me, and it had, as some one has said, "freed me from the hard bondage wherein I was made to serve." There was no more fear that day, neither doubting nor despair, for I recalled the teaching of Christian Science, that "divine Love cannot be deprived of its manifestation, or object; that joy cannot be turned into sorrow, for sorrow is not the master of joy" (Science and Health, p. 304), and I knew that the presence of Love was with me and I was at rest.

"THE LOVING ACTIVITY OF GOOD."

CLAIR D. VALLETTE.

THE student of Christian Science is taught that God is good, the divine Principle, Love; and that, since God, good, is the one source of action, all life and activity is the manifestation of "the loving activity of good," as it has been aptly termed. Hence, because all activity is the manifestation of good, then evil has neither expression nor activity.

At a time when activity as expressed by conditions and events had resulted in disappointment and denial of things which it seemed to be right to have and to do, a student of Christian Science was aware of the belief of discouragement knocking at the door of consciousness. Such understanding as he had of the Science of the Christ, Truth, seemed futile and his use of it foolishness. While waiting to see a friend who was otherwise engaged for a short time, he walked down to the Chicago river and watched the clear water rushing tumultuously by. It was brought to his recollection that it ran from Lake Michigan into the drainage canal, and through the Illinois and Mississippi rivers to the Gulf of Mexico. This canal had been constructed to convey the sewage of Chicago. It purified its contents by the same law that running streams are purified, by flushing with additional quantities of pure water, in this case drawn from the lake, and by aeration caused by the agitation of the flow of the stream.

He remembered that only a few years before the river seemed to be a foul, evil-smelling, almost stagnant open sewer, emptying into the lake; but the sewage of the city was no longer forced into the lake to contaminate the water supply of the people, and the loving activity of good had reversed the current, replaced the defiled contents with cleansing waters, and purified and used the old channel as a means of good. Here he was reminded that Christian Science thus comes into the life of men. It turns their thoughts away from the defilements of materiality to the purity of spiritual reality. It makes thought which was foul pure through the cleansing "flood-tides of Love" (Science and Health, p. 201). It purifies and utilizes old channels as a means of good.

A chip floating on the surface of the river was caught in an eddy, and as it revolved rapidly in a small circle the thought presented itself to the student that like this chip his life, while it seemed to express activity, was ineffective for good, without adequate achievement, endeavor resulting in defeat and no victory being won. Thus the thought of discouragement claiming to be intelligent sought subtly to obtrude on good. But observation showed that the tiny chip progressed with the current. The meaningless eddy was soon destroyed, and the chip was borne out of sight by the purifying waters of the reversed flow. Then it came to him that thus is the student of the Science of Christ borne. He may seem to himself to be making no progress. His efforts may seem to result in defeat; nevertheless, he is being carried forward. If he looks away from his immedi-

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ate surroundings, he will see by the landmarks of the larger view that he is progressing in truth, he has his part in the loving activity of good. Even when error seems most surely triumphant, we can see God, see Him in effects produced. Dealing with infinite Mind, we are led, taught, encouraged, and upheld by His angels, "God's thoughts passing to man" (*Ibid.*, p. 581), in every time of need and in ways always divinely simple, natural, and perfect.

To see the chip revolve in meaningless circles brought a sense of the ineffectual results that often seem to follow endeavor. To observe more closely, however, was to see that there was progress in fact. If the student is true to Science, persevering in study, constant in prayer,—the affirmation of spiritual truth and the denial of material seeming,—endeavoring to use whatever understanding he has, faithful to Love and trusting to its loving guidance, he cannot fail—the sweeping "flood-tides of Love" will bear him to a sure destination. That he cannot see this destination, discern more than the immediate way, need not concern him. Let him trust that God who is Love, for His loving-kindness endureth forever.

"I WILL GIVE YOU REST."

JOAN MACDONALD.

LONG ago, Christ Jesus sent out an invitation to the weary and heavy-laden which means no less today than it did when uttered; indeed, it has a wonderfully broad application to those who have accepted Christian Science. His words were recalled by a poem which appeared in the *Monitor* some time ago, and which was full of a sweet wisdom, especially the following stanza:—

> Not in event, restriction, or release,
> Not in scenes near or far;
> But in ourselves are restlessness or peace,
> Rest where you are!

When the senses tell us that we need a vacation, there is apt to creep in a vague sense of unrest and discontent to those of us who must needs stay at home. We can, however, help to destroy this thought by realizing the truth about rest and change, and that the remedy for weariness dwells largely in our own thoughts, that the rest and refreshment of green pastures and still waters are in clearer and wider reaches of spiritual truth. To find real rest in our present surroundings, we must go beneath the surface seeming to the spiritual reality of all that goes to make up our daily life. We must drop, not our work, but the anxious attitude of Martha, and adopt the serene, joy-abiding thought of Mary, the thought which never offends but is ever ready to entertain the Christ. Breadth of thought and clear vision in what seem narrow limiting ways, patient love and tenderness,—these redeem and glorify the common work of every day. It is simply astonishing to see what may be gained by watching oneself for a whole day, intent upon the purpose of finding rest in all our ways; rest in Christ, Truth, from all negative, wearisome thinking, by dwelling in the strong, positive thought of God respecting everything. ("God is light, and in him is no darkness [negation] at all.") We should rest from the little hurts and resentments by dwelling in that perfect sense of Love which "thinketh no evil;" rest from the sense of personal ambition and display by getting at the heart of things; by being ready to see the good in the neighbor, the "angel" in the little child at our side, ever ready to respond to the eternal child in us; rest from the sense of being conventional and grown-up, that this child spirit in us may awaken and lead us into the fair, unbeaten paths that tend only upward.

Instead of dwelling longingly upon the wide prospects of sea and land and sky which others may be enjoying, we should give grateful thanks for each little sign of beauty that comes to us daily. They are but the assurance of a beauty and fulfilment whose perfect unfoldment awaits each seeing eye. "All is infinite Mind and its infinite manifestation" (Science and Health, p. 468), and the free and wide thoughts one holds today, even though in a seemingly narrow environment, will find sure expression in some unfoldment tomorrow, for "the earth is the Lord's," and its utmost beauty and fulness are for each of His children.

"HIS MARVELOUS LIGHT."

LINDA G. BAKER.

UNEXPECTEDLY we had plunged into a tunnel. Even the artificial light had failed us, the blackness and heat were almost overpowering, and as some of us were traveling a strange way, what happened next was as unexpected as the entrance into the tunnel had been. The train rushed out into the brilliant sunshine. We were above the broad, chafing Hudson. Across the water there arose the hills, and at their base the locomotive and houses seemed like a child's toys compared with the grandeur and the bigness of nature's work,—the hills and the clouds and the deep blue sky. We had not known of the beauty awaiting us—to us it was non-existent, though indeed it is always there. To our sense there was nothing but darkness until the train carried us into light and beauty and an elevation above the river.

Memory then took me back to an afternoon some years ago, when, as error seemed very dense and dark, pain very real, and the divine power and goodness very far away, I turned to the Bible, and to our text-book, "Science and Health with Key to the Scriptures" by Mrs. Eddy, and read for a long time. Yet I could not seem to get out of the tunnel, the mortal sense of discord. Duty then called me, and as I went to respond I thought that if I were well (as I knew my true self to be), I could do this work. Immediately I was in the light—the pain left me, and I realized the power of divine Love, the goodness of God. This had always been and always is. I was above the waters: the understanding of Truth had carried me to a realization of my birthright of health, peace, joy, to a larger conception of the grandeur of Mind's ideas, before which the pigmy illusions of mortal sense disappeared, were left behind. Peter says, in his first epistle, that we should "show forth the praises of him who hath called [us] out of darkness into his marvelous light."

[Written for the *Sentinel.*]

"A CUP OF COLD WATER."

CHARLES C. SANDELIN.

COME, brother, thirsting in a barren land,
Drink from this flowing stream where now I drink;
Turn not in sorrow, faint not, give thy hand,
Pause not from pride upon the very brink;
Drink, brother, drink, and on thy knees with joy,
Pray ne'er again that earthly thirst annoy.

Look, brother, look! What wonder here is wrought!
Seest thou green fields where desert did appear?
'Twas not in vain thy steps were hither brought,
Though till this moment all seemed waste and drear:
'Twas but the film of sense before thine eye,
And ever, brother, fruitful fields were nigh.

So let us, brother, turn away from sense,
And look with inward eye at Truth's fair realm:
Aye, in that moment is our recompense
When error's phantoms seem to overwhelm,
For, humbly trusting, knowing Love is All,
Within an instant shall gloom's mantle fall.

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SELECTED ARTICLES.

[From an editorial in *Seymour* (Ind.) *Democrat.*]

It may be set down as a basic law of universal application, that to be so solicitous about keeping one's health, to be so anxiously apprehensive of the causes which threaten it, is a serious mistake. This is one of the respects in which Christian Science has been beneficial and one of the secrets of the amazing success which has attended its propaganda. Those who have accepted and are faithful to its doctrines are not constantly thinking about their bodily condition and fearing that they may fall sick. They have full faith that their good health will continue, and instead of worrying about eventualities entirely beyond their power to control, they take its continuance as a matter of course.

Our forefathers, knowing nothing about microbes, took no precautions against them, yet they enjoyed as good health as we do and lived as long. Let us set aside hysteria and be guided by the promptings of plain, ordinary common sense

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[Frederick Dixon in *Saturday Review*, London, Eng.]

The truth is that there is nothing whatever hypnotic about Christian Science treatment. It is based simply, as it professes, on the teaching of the Bible, and to give it effect it is necessary to endeavor, in the words of one of the greatest of Christian writers, to let that Mind be in you which was also in Christ Jesus. It was the Mind of Christ, and not any human personality, which healed the sick in the first century, and it is the Mind of Christ which is capable of healing the sick in the twentieth.

Suggestion is simply the attempt of one human mind to dominate another. It is as old as the human mind itself. It was quite well known in the first century by its earlier names, such as magic, dealings with familiar spirits, necromancy, "*et hoc genus omne.*" The Jews, when they wished to discredit Jesus, fell back on this very means in the accusation that he cast out devils through Beelzebub. Jesus' reply settled the question of Christian healing once and for all. He declared that a house divided against a house could not stand; in other words, that a man who believed it was possible for the human mind to suggest healing, believed that it was also possible for the human mind to suggest sickness; and therein lies the real danger of hypnotism. Jesus, however, was never satisfied with a mere negation; he went on, as he always did, to affirm the absolute. He declared that if he by the Spirit of God cast out devils, then the kingdom of God was come upon men. The kingdom of God never yet came upon anybody, and never will, through mental suggestion from a mind filled with a belief in good and evil. The kingdom of God comes upon a man exactly in proportion as he gains the Mind that was in Christ Jesus.

Your correspondent takes certain cases given by a critic in a recent book, cases given without a shadow of proof, without any means of identification, and in defiance of every law of evidence usually adopted. In the few cases in which it has been possible to test them, they have not been found to be particularly reliable, and I have shown elsewhere repeatedly that this critic has been misinformed in the cases which I have been able to trace. Suppose, however, that they had all of them been true, suppose that Christian Science had failed in every one of them; what does it prove, except that Christian Scientists are perpetually dealing with cases which come to them after every medical means has been tried in vain, and that they are not always successful in curing them. Anybody who had the time to collect the information might, by a careful reading of the newspapers, without going any further, collect a series of cases against the medical profession which would reduce anything in this critic's instances to the merest shadow. To take one single instance, it is only a few months since this critic declared openly that "there is such a mania for the removal of the appendix on the part of all classes, and such desperate anxiety on the part of many surgeons to meet their patients half way, that nothing except the intervention of criminal law will prove effective in reducing the wholesale slaughter."

A movement which has grown to the vast proportions of Christian Science, and which numbers in its ranks many thousands of men and women of the highest intelligence and unblemished character, is not to be dismissed by a rhetorical flourish from an anonymous writer in a condition of mental irritation.

[C. R. Munro in *Kenora* (Ont.) *Miner and News.*]

Christian Science proves its right to be called Christian by not only teaching its followers to believe in the doctrines of Jesus but actually to put those doctrines and commands into practice, in so far as they understand them, in the healing of sickness and the overcoming of sin. Jesus taught us to judge men "by their fruits," and according to his standard Christian Science is fully entitled to be considered Christian; it is also scientific, because it is the science or true knowledge of God, and when understood can be demonstrated in a practical way as surely as can a knowledge of the science of mathematics.

Mrs. Eddy's book, "Science and Health with Key to the Scriptures," is not a mass of illogical contradictions, as averred, but a consistent and logical treatise, absolutely in accord with and based upon the Bible and the teachings of our great Master. It teaches that God is All-in-all, the only Mind, Life, substance, and intelligence, and that He is Spirit; and every statement in Science and Health is a logical deduction from these premises. This book is daily read and studied, in conjunction with the Bible, by persons in all walks of life, from the highly educated to those with little or no education, and is understood sufficiently to prove the truth of its teachings by actual demonstration in the healing of sickness and sin. Christian Scientists do not place their text-book above the Bible, as any one acquainted with Christian Scientists knows. They accept it as a commentary on the Bible, or, as its title indicates, a "Key to the Scriptures," and value it because it has made plain to them the teachings of Scripture and enabled them to some extent to put those teachings into actual practice. The first tenet of all Christian Science churches is, "As adherents of Truth, we take the inspired Word of the Bible as our sufficient guide to eternal Life" (Science and Health, p. 497).

[E. M. Ramsay in *Scotsman*, Edinburgh, Scot.]

In a recent issue of the *Scotsman*, the statement that "pain and death are only things of the unemancipated will" is given as the teaching of Christian Science. As a fact, this is the exact opposite of its teaching. Christian Science maintains that since sin, disease, pain, death form no part of the infinite, ever-present, indestructible "I am that I am," whom we call God, the creator of all things, they can form no integral or essential part of His creation, of His effect, of the man made in His image and likeness, and are thus not real in the absolute sense of that word.

In order to get rid of these evils, much more is required than a mere theoretical assertion of their unreality. "The old man with his deeds" must be put off; we must be transformed by the renewing of our minds. Science and Health shows us the scientific process by which thought may be corrected, but the letter without the spirit is of no avail; the ramparts of heaven cannot be stormed; men can now as of old enter it only by that path "which no fowl knoweth, and which the vulture's eye hath not seen;" by the strait gate of purity, humility, peace, and joy.

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[Ezra W. Palmer in *Montrose* (Col.) *Press.*]

Christian Scientists do not employ hypnotism. Hypnotism and Christian Science are antipodal terms. Christian Science employs prayer to God, and prayer only, as a means of healing the sick. Hypnotism is the use of one human will to control the mentality of another. To suggest to a patient by persistent mental declarations that he is not sick, does not really heal him. He may be deceived by the false declarations so long as his thought is controlled by the mesmeric influence of another, but the healing is not permanent, and the usual result is that the patient lapses into a worse state than before.

Christian Science leads men to God, the giver of all good. It follows the teachings and practice of Jesus, who ever declared that all power came from God. Jesus never recognized hypnotism, never employed it. The effect of Christian Science treatment is to lead the patient into the freedom of "the sons of God," and in this regenerative process neither human will, hypnotism, nor mesmerism has any part. By Christian Science prayer the patient is lifted out of the control of the evil beliefs that depleted and weakened him, whether those beliefs be sickness, poverty, or sin. The Christian Scientist sees God as infinite, divine Love, who sends no evil on His children, and whom to know aright destroys all ills that flesh is heir to.

[Henry Deutsch in *Albert Lea* (Minn.) *Tribune.*]

It is hard to understand the indignation to which our reverend friend has given vent in his three-column article. Certainly no one who heard or read the lecture on Christian Science with a calm, dispassionate, conscientious desire to ascertain its meaning, could distort what was said into any of the deductions that have been drawn by our critic, who in his zealous effort to find something to criticize has apparently forgotten that the first duty of the Christian minister is to teach by example, by adherence to that greatest of all commandments: "A new commandment I give unto you, That ye love one another;" and to bear always in mind that golden rule of conduct prescribed in the thirteenth chapter of I Corinthians.

It is true that Christian Scientists do not have special missionary movements for heathen lands, but it is also a fact that the Christian Scientist "does go out into the heathen land and there try to bring the gospel of love to the darkened and the lost," because everywhere the Christian Scientist goes Christian Science goes with him, and his example and love bring that great light and sign of Love's gospel which has been responsible for the fact that in almost every land of the globe we now find the seed of truth sown and growing with astonishing virility. If our critic will come down to Minneapolis I will take him to the jail, to the workhouse, to the Old Ladies' Home, to the Soldiers' Home, to Bethany Home, and other places where Christian Science services and ministrations are regularly held, and where we receive the glad tribute of gratitude for the light which has come from the dissemination of the true gospel of love, that gospel which our Master so well defined as the gospel of works when he said in answer to the two disciples of John, "Go your way, and tell John what things ye have seen and heard: how that the blind see, the lame walk, the lepers are cleansed, the deaf hear, the dead are raised, to the poor the gospel is preached."

It is true that we have full congregations and large memberships in our church, and they are due to the fact that the Christian Science church offers to those who come within its doors that for which they have searched vainly for many weary years. If our good friend will heal the sick, lift up the fallen, save the sinner, bind up the broken-hearted, give an understanding of the law of a present salvation and the ability to obtain a sense of the presence of the kingdom of heaven now, at this day, he will have no occasion to complain that any of his congregation have been coaxed away from his church.

It is the usual stock argument for our reverend friend to say that no person need deny his present faith, but only increase it to obtain all the benefits that are received from Christian Science. The unfortunate fact is, however, that for some reason or other men like our critic apparently lack in the ability to teach those who need it how to increase their faith and how to obtain these results which the Bible says shall "follow them that believe;" namely, "In my name shall they cast out devils; they shall speak with new tongues; they shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover." It is true that Christian Science denies the reality of sickness. It does this because the Bible says that everything that was made, was made by God, and therefore it is a perversion to say that God created sickness; and if He did not create it, whence came it into existence, except as a human concept? The man with delirium tremens believes that there are snakes all around him, and no argument can convince him to the contrary until his condition of mind is changed. The insane man is a victim of numberless delusions which take all sorts of forms and fancies, and he believes them real until sanity is restored. Sickness as well as sin is the product of the belief in a power opposed to God, and those who believe in their reality deny the omnipotence and the love of God.

Mrs. Eddy herself says, "Sickness is neither imaginary nor unreal,—that is, to the frightened, false sense of the patient. Sickness is more than fancy; it is solid conviction. It is therefore to be dealt with through right apprehension of the truth of being" (Science and Health, p. 460). So the blind man in the Bible was thought to be the victim of hereditary sin until the Master exposed the nothingness of that belief. We shall have sickness of all kinds until all the world is ready to recognize the Master's work and to believe that he meant what he stated when he said not only "preach the gospel," but "heal the sick," and, "Verily, I say unto you, He that believeth on me, the works that I do shall he do also."

In the mean time Christian Scientists are proving to the best of their understanding, and in a very marked and large degree, the truth of the Master's promises. We do not expect to usher in the millennium at once, but the fact that the full realization has not been attained during the forty years since its discovery is no more an argument against the efficacy of Christian Science or the truth of its teaching than it would be to say that there is no truth in Christianity because after a lapse of nineteen hundred years the world is still filled with sinners and there seems to be still a necessity for the preachment of the thousands upon thousands who occupy positions similar to that of our critic. In fact, if one were to credit the statements contained in the sermons from the different pulpits, he would be alarmed at the present apparently unsuccessful combat which the clergy are waging in their effort to bring sinning mortals into the kingdom of heaven.

[Willis D. McKinstry in *Topeka* (Kan.) *Capital.*]

Christian Science agrees with the Scriptures which declare that "all things were made by him; and without him was not any thing made that was made," and that "God saw every thing that he had made, and, behold, it was very good." From the religious tenets of Christian Science as found on page 497 of Science and Health we read: "As adherents of Truth, we take the inspired Word of the Bible as our sufficient guide to eternal Life." "We acknowledge and adore one supreme and infinite God. We acknowledge His Son, one Christ; the Holy Ghost or divine Comforter; and man in God's image and likeness." Christendom accepts as true these words of the Master, "I am the way, the truth, and the life: no man cometh unto the Father, but by me."

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"He that entereth not by the door into the sheepfold, but climbeth up some other way, the same is a thief and a robber."

The wonderful works performed by Jesus demonstrate the omnipotence and omnipresence of God (that Truth is available now) and afford positive proof that a spiritual understanding and application of the Principle of being is the way of salvation; thus he declared, "He that believeth on me, the works that I do shall he do also." This Galilean Prophet or Son of God gave to the world that wonderful command, "Go ye into all the world and preach the gospel to every creature. . . . And these signs shall follow them that believe; In my name shall they cast out devils; they shall speak with new tongues; they shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover." This command is just as imperative, and the promise just as sure, today as when it was uttered by the Saviour, Christ Jesus. The ministry of the Master being one of works, he recognized sin and sickness as one and the same, for he said, "For whether is easier, to say, Thy sins be forgiven thee; or to say, Arise, and walk."

Without doubt our clerical critic believes that prayer will save the sinner; then should not the prayer of faith—which is spiritual understanding—heal the sick? The Scriptures declare that "the effectual fervent prayer of a righteous man availeth much," also that "faith without works is dead;" and of the barren fig tree Jesus said, "Cut it down." It is presumed that our friend is well paid for his services, for prayers which reclaim the sinner; then it should not be thought wrong nor unchristian for those whose prayers heal the sick to receive compensation, as the "laborer is worthy of his hire." Christian Science has multitudes of living witnesses that God's power to heal disease as well as to destroy sin is available today—it is here and now; and an honest investigation will find many in this city who have been healed through Christian Science.

[Lloyd B. Coate in *Dayton* (O.) *News*.]

In a church paper published in Dayton, Ohio, Jan. 4, 1911, the attention of the readers was directed to the subject of Christian Science. While some few editors of religious periodicals have seen fit to speak disrespectfully of the Discoverer and Founder of the Christian Science movement, yet on the other hand the whole civilized world has been greatly edified by what most of the leading papers in this and other lands have said about Mrs. Eddy and the church she founded thirty years ago, which within this brief period has girdled the globe and is found in almost every city of importance in this land. These multiplied scores of able editors speak as outsiders, and though not identified with the movement, yet their editorials are as one pean of praise in acknowledging the good Mrs. Eddy has accomplished in the world. These editorials state that thousands of people have been restored from sickness to health through the teachings of this woman, and not only have the sick been healed and the sorrowing comforted, but the sinner and the skeptic have been led to God, and the drunkard reformed. The editors of the secular press acknowledge that the uplifting influence of this church is felt throughout the civilized world, and these marvelous achievements have been accomplished in this brief space of time under the most adverse conditions possible.

Much of the history of the Christian Science movement has been given in these editorials. They speak of the bitter, unrelenting hostility with which this church has had to contend. Surely nothing but the strong arm of God could have sustained Mrs. Eddy all these years, through so many trials, and prolonged her life until her work was permanently established. Notwithstanding the fact that the Founder of this great movement was a woman, and was a hopeless invalid before her healing through the power of God in the year 1866, from which time the Christian Science movement dates its origin, and notwithstanding her poverty and the lack of influential citizens to aid her in the beginning, yet she lived to see it accepted by many of the most learned men and women of this age.

In the same church paper was a marked article which contained many quotations from the Christian Science textbook, "Science and Health with Key to the Scriptures," that in their disconnection seem ambiguous and self-contradictory. If one were so inclined, he could take certain statements of Scripture in a similar way, and thus make the Bible appear ridiculous; that is, if taken in a literal or material sense. Tens of thousands who have studied Science and Health with a spirit of love and fairness have gained a knowledge of its spiritual import and found it to contain the most helpful and beautiful philosophy known to men. They have demonstrated this fact because through this understanding multiplied thousands have been healed of physical and mental inharmonies.

In Christian Science "man" is understood to be God's image and likeness, and not a bundle of flesh, blood, brain, and nerves. If one exactly understood the view-point from which a given statement is made, criticism would be withheld. If a critic has in mind a material sense of things, while the author refers only to the spiritual, of course to such a critic the author's statements would seem foolish. Jesus once said, "It is the spirit that quickeneth; the flesh profiteth nothing." The great Master also admonished us to "judge righteous judgment."

[Edward W. Dickey in *San Bernardino* (Cal.) *Sun*.]

Christian Scientists are fully awake to sin in all its phases, and they are taught by their text-books, the Bible and "Science and Health with Key to the Scriptures" by Mrs. Eddy, to be alert to all that deceiveth or maketh a lie. They have learned neither to fear nor love sin, and are therefore becoming victors over it. Christian Science teaches that evil is no part of God. More strictly speaking, it declares God to be infinite good, divine Mind, the only power. Sin is therefore without life, being, or intelligence —in other words, non-existent. However, mortals cannot overlook "the lie," as Jesus defined evil, but must overcome it. This overcoming is through Christ and Christian Science, which when followed will bring to pass the vision of St. John,—when "the former things" shall have passed away and shall no more come into mind.

[Frederick W. Carr in *Cincinnati* (Ohio) *Post*.]

Christian Scientists ask no quarter, but only fair play and unbiased judgment. If their religion does not "deliver the goods" in making men better and in healing the sick, it deserves to go down, and the quicker the better. Such, I am sure, is the attitude of every true Christian Scientist. Its million adherents do no more than to point to the words of Gamaliel: "If this counsel or this work be of men, it will come to nought: but if it be of God, ye cannot overthrow it; lest haply ye be found even to fight against God."

[Editorial comment in *Memphis* (Tenn.) *News Scimitar*.]

Theirs [Christian Scientists'] is a very comforting and comfortable doctrine; optimistic, sanguine, and promises or offers the world ultimate freedom from sin, sickness, death, and in fact all limitations. Hence it would be a good thing to take hold of if one is able to grasp it.

To voice your gratitude is well,—and still
This is so easy that the world scarce heeds it.
You will not fully pay your debt until
You do a kindness to the man who needs it.

WARWICK JAMES PRICE.

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CHRISTIAN SCIENCE SENTINEL

EDITORIAL

A FREE-WILL OFFERING.

It has been requested that some definite word be given through the *Sentinel* in regard to contributions to the proposed memorial to Mrs. Eddy which was announced in this column a few weeks ago; namely, some indication as to how large an amount individuals may contribute, and as to the total sum that will be required.

It will readily be admitted, we think, that the first of these questions cannot be answered by one person for another. The entire proposition is one wherein individual desire and individual capacity must govern. There has been a very general desire expressed for a proper and dignified memorial to our Leader, not because stone or marble is necessary to the preservation of her fame, but because of the opportunity which would thus be given to those who wish to pay such tribute of love and gratitude as they may in this way to the one who has done more for them than has any other person in the whole of their experience. Who can say for another what contribution will fittingly express the measure of this love and gratitude?

We are taught in Christian Science that "to keep the commandments of our Master and follow his example, is our proper debt to him and the only worthy evidence of our gratitude for all that he has done" (Science and Health, p. 4), and Christian Scientists are fully aware that the highest measure of their gratitude for the blessings which have come to them through the self-sacrificing labors of our Leader is to be shown by daily and hourly demonstration of the truth she taught, by whole-hearted consecration to the upbuilding of the cause which is her true monument. And yet, through this memorial, they desire to give concrete expression, in some measure, to the love and honor so freely accorded our revered Leader; they would say with David, "All things come of thee, and of thine own have we given thee," for they realize that under the divine Giver they owe all they have of health and happiness to the Discoverer and Founder of Christian Science.

It is also to be borne in mind that the fund of which Mr. Chase is treasurer is the result of a spontaneous and general demand that an opportunity be given to contribute to the erection of a suitable memorial, and that anything but a voluntary contribution to this fund would be entirely out of harmony with its purpose. It is to be a free-will offering, a tribute from the people of her church and congregation,—"of every man that giveth it willingly with his heart." And it is to be given "after their ability,"—"every man shall give as he is able, according to the blessing." We must remember, too, the Master's commendation of the widow's offering, and that the smaller gift may be just as rich in love and gratitude as the larger.

Apropos of the question as to the total sum that will be required, it seems almost needless to say that Christian Scientists are not responsible for and have no sympathy with the exaggerated and unauthorized newspaper stories which have been published, to the effect that the most magnificent and most expensive monument possible to erect is in contemplation. Such a thing would be unnecessary, inappropriate, and in the poorest possible taste. Mrs. Eddy's name and fame do not need such a monument for their perpetuation, and the futility of attempting so to perpetuate any name which has not written itself indelibly by achievement, is well known. All that can be said at this time is that a memorial to the Discoverer and Founder of Christian Science should be simple, dignified, and beautiful, in perfect keeping with her life among us, and as it will be if we bring our gifts to the treasury in the same spirit that she gave to all mankind.

ARCHIBALD MCLELLAN.

"IF YE CONTINUE."

In the hour of temptation to discouragement because of the manifest inadequacy of our present realization of Truth to solve a given life-problem, we may find both illumination and rebuke in Jesus' words when he said, "If ye continue in my word, then are ye my disciples indeed." How gentle and yet how searching the reminder thus brought us of the past waverings both of our faith and our devotion, the lack of patient persistence which has marked our efforts to follow the Master, and how fully do our lapses from the ideal endeavor explain the failures which we so honestly deplore!

It is apparent that the Christ-mind cannot be attained unless there be a passing, in our habit of right thinking, from the intermittent to the continuous, from the spasmodic to the orderly, from the government of impulse to the government of Principle. The oscillations of mortal sense, of mood and temper, feeling and desire, are inevitably made manifest to our discredit and disadvantage in both conduct and achievement, and until acquired mental control and fixedness of faith have brought us the poise of understanding, we shall often be depressed by the sorrows of defeat when we might just as well have been uplifted by the joys of success. In Christian Science it is clearly seen that this spiritual poise which alone saves from the stumblings of impulse and mental vagrancy, is the mark of every truly cultured man, and that it is essential to the higher realization of divine Truth.

Of this fact the Scriptures present us with many illustrations, but none that are more pertinent than that found in the contrast between the character and experience of Job and of John. The hero of what has been spoken of as "literature's greatest epic," was ever a prey to the surging tides of contradictory sense, and he came into possession of an invulnerable assurance only after a schooling which proved a fiery trial of integrity. John, on the other hand, having learned early and well the art of unvarying response to heaven's gentlest appeal, seems to have soon reached and always retained that altitude of spiritual perception which enabled him to foresee the coming "day of the Lord," and herald its glories to the millions yet submerged in darkness below. Serenity of spiritual wisdom became for him, as it will become for all, a prism which reveals the otherwise hidden splendors of a light that is "above the sun."

It is a mere truism that continuous right doing can be realized only when there is continuous right thought, but it is not so clearly seen that persistent right thinking is dependent upon the possession of a true metaphysical basis, upon the habit of logical judgment therefrom, respecting all things, and upon that alertness to evil which not only knows it for what it is, but for what it claims to be. And here again the teaching of Christian Science comes with healing upon its wings to every aspiring heart. The mariner who knows well his chart and location, and that he has clear sailing, is undisturbed by the storm. He does not pray for rough weather, but when it comes he holds steadily to his course, and in his wisdom is often able even to profit by "the blow."

So, too, it is possible for the Christian Scientist who is sure of the truth of being, who keeps fast hold upon it in every determination of values and who is wide awake to the human situation, to maintain that supremacy over sense which, even in the greatest trials, enables him to go on thinking right and doing right regardless. "Grounded and settled," as Paul phrases it, in demonstrable truth, he continues in the faith and wins his crown.

JOHN B. WILLIS.

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"THE PROMISE OF THE HOLY GHOST."

WITHOUT the gleams of light which come from spiritual intuition, the history of mankind would have been dark indeed; but happily these have come from age to age, and most vividly when most needed. In divine revelation we have the related elements of promise and fulfilment, even as these appear in our individual experiences. How barren would the lives of Christians be without the promises which enrich the pages of Holy Writ, and yet there appears to be in many cases a long stretch of desert wandering between the promise and its fulfilment; this due, not to any unwillingness on the part of God to bless, but rather to the unreadiness of mortals to receive the desired blessing, whether it be health, holiness, or happiness.

Our revered Leader tells us that we should have more faith in God, "and be more alive to His promises" (Science and Health, p. 373). A remarkable passage in the second chapter of Acts says that Jesus "received of the Father the promise of the Holy Ghost." This corresponds with his own statement that the Holy Ghost, or "Spirit of truth," would come and make perpetual the truth which he had declared and demonstrated. For some years this was measurably realized, and as a result human thought was revolutionized wherever the rays of divine light penetrated the darkness of mortal belief. As an outward result the sick were healed, the sinful reformed, and even the dead raised. Then came over the sense of mankind the deepening dream of life in matter, of life separate from God and unlike Him, and its darkness continued, with occasional but gladdening gleams of light, until a great awakening came with the revelation of Christian Science, which declares for and demonstrates the presence and power of the Holy Ghost, known to us today as divine Science.

As at an earlier day, Mrs. Eddy's declaration of Truth was the word spoken with power, which is ever the proof of divine revelation. Even the simple fisher folk witnessed to this in Jesus' time, when they said that "his word was with power," and thousands can bear witness to the same power expressed not alone in our text-book, but throughout our Leader's entire writings, notably so in many of the articles in "Miscellaneous Writings," which reveal unmistakably the might and majesty of Spirit, rebuking the illusions of material sense which would hold the race forever in bondage to sin, disease, and death. That the world awakened enough to listen (some to accept and others to reject) was indeed marvelous when we consider the import of the message; but the word was with power, and it accomplished the thing whereto God sent it, despite the resistance of error, which would fain prolong the dream of life in material sense.

It sometimes seems as if the students of our priceless literature missed their greatest opportunities for progress by forgetting to go to the vitalizing, energizing declarations of Truth found in our Leader's writings, and sought instead the opinions of those who are only working their way out of mortal belief. A teacher or practitioner may give out a thought which is helpful and illuminating to some one, but which would not necessarily meet the need of others whose problems were different; hence the unwisdom of pressing it upon their attention when a broader and more impersonal statement, based upon Principle, is required. This should not be understood as a criticism of any kindly effort to help another, but rather of the intrusion of some partial and personal view of the truth, which would turn thought away from the inspired and inspiring utterances that cover universal need and link promise to fulfilment. It is our privilege to read the living words of Truth, and with the promise of the Holy Ghost seek the illumination that comes from on high, and thus will Truth be seen "shining through the mists of materiality, and melting away the shadows called sin, disease, and death" (Miscellaneous Writings, p. 205).

ANNIE M. KNOTT.

AMONG THE CHURCHES.

AUBURN, N. Y.

The new home of First Church of Christ, Scientist, of Auburn will be opened to the public Sunday, June 4, when the church society will hold its first services in the remodeled Terrill house, 193 Genesee street, which was purchased by the society last August. The former cozy parlors on either side of the comfortable hallway are retained, and will be used as reading-rooms. The rear wall and partitions of the house have been torn away, and both the first and second stories have been replaced by a sunny auditorium forty-five feet square with a high arched roof. This room has three long pebbled glass windows on either side and can be artificially lighted from the sides and ceiling by both gas and electricity. Comfortable pews of dark oak, to seat two hundred and forty people, fill the space in front of the pulpit, which is in a recess in the north wall. The lot on which the building stands has a street frontage of sixty-six feet and is three hundred and thirty-six feet in depth.

Auburn Citizen.

BROOKLYN, N. Y.

An occurrence unique in the history of the Christian Science churches of Greater New York is the taking up of a special collection tomorrow [May 14] in each of the churches and societies for the benefit of the building fund of First Church of Christ, Scientist, in Brooklyn. The edifice now being erected by this church will cost about two hundred and fifty thousand dollars, of which one hundred and fifty thousand dollars has already been raised by the unaided efforts of the members of the congregation, and with the impetus given by the united contributions the church will very shortly be completed. It is situated on the corner of Dean street and New York avenue, and will seat about fifteen hundred. The wing to be used for the Sunday school is now being used as the church, and has a seating capacity of about seven hundred.—*New York Post.*

RUTLAND, VT.

Only the signing of the contract now remains to turn the first spadeful of earth for the erection of First Church of Christ, Scientist, in Rutland, it having been practically decided to begin work May 1. It is expected that the masonry and carpenter work will be completed in between eight and ten weeks and that the Lesson-Sermon will be read from the platform as soon as Sept. 1. Ten years ago the society organized. The people of Rutland of the Scientist belief were then holding gatherings in private houses. After the formation of the church meetings were held in the Ripley Block on Merchants row, later in the Buxton Block, then the Dunn Block, and finally in the Gryphon Building, whence the church went, about a year and a half ago, to its present quarters.—*News.*

SAN FRANCISCO, CAL.

The corner-stone of the new Christian Science temple at the northeast corner of California and Franklin streets was laid at seven o'clock yesterday morning [May 6] by officers of First Church of Christ, Scientist. The church building is being constructed of brick, the surface veneer of which is in a variety of harmonizing shades, with terra cotta trimmings and red tile roof, similar in effect to the early Italian churches of the transition period between the Byzantine and Renaissance. The church will seat twelve hundred persons.—*San Francisco Chronicle.*

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THE LECTURES.

CHADRON, NEB.

A well-attended lecture on Christian Science was given at the Loomer Opera House Monday evening, April 3. The lecturer, Bliss Knapp, was introduced by W. L. Best, second reader of the church, who said in part,—

All Christianity recognizes two great lawgivers, the Hebrew prophet and the "man of Galilee." What church is there that does not teach the Ten Commandments? What church does not emphasize the commands of Jesus, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind," and "thou shalt love thy neighbor as thyself." In demonstration of these great laws, Jesus lived the most exemplary life humanity has ever witnessed, living as never man lived, speaking as never man spake. In the ages intervening between these two great lawgivers, pharisaical creeds and doctrines caused mankind to forget that the fundamentals of life, health, and happiness are dependent on God. Jesus' teachings, reiterating those of the early prophets and demonstrating them as never before, were more than a perverse people could withstand; consequently he and his followers were bitterly persecuted. For some two or three hundred years the early Christians practised spiritual healing of both mind and body; then, midst the persecutions that followed, spiritual healing was abandoned.

Many times the heathen ask our missionaries if they believe that Christ healed the sick and raised the dead. Invariably the reply is, "Yes." "Then why do your people get sick?" they ask. "And, when they are sick, why don't you heal them?" Christians everywhere preach the words of Jesus, "Greater works than these shall he do; because I go unto my Father." Do they believe them? Mrs. Eddy, through Christian Science, has made plain the teachings and acts of the Nazarene, and we are assembled tonight to hear them briefly explained.—*Correspondence.*

ST. LOUIS, MO.

At a lecture on Christian Science delivered in St. Louis April 3, under the auspices of all Churches of Christ, Scientist, in this field, by Willis F. Gross, the introductory remarks by John Randall Dunn were as follows:—

The avidity with which the newly awakened public mind grasps, digests, and makes its own every forward movement in the progress of civic righteousness is a presage of that glad day when the teachings of our Saviour shall control the affairs of this world and bring to mankind freedom from all that is evil and the realization of all good. In this progressive age we are learning that economics and statecraft, equal rights and the square deal, as well as love for God and man, are elements of the religion of Christ, and never before has the golden rule played so great a part in the larger affairs of our national life. Within a single decade we have witnessed the rise and development of the new doctrine of the conservation of our physical resources, and its acceptance as an article of faith. And now, as a natural corollary to conservation, the matter of efficiency has become the subject of universal consideration. Efficiency may be defined as the best possible application of the gifts of God—talents, faculties, capabilities—as conserved and developed by use. Efficiency means the higher life, the helpful, fruitful life.

In the industrial arts and in commerce, today's greatest problem is the increase of the productivity of the available energy, and man, mind, and machine must everlastingly work to this end. Let us compare for a moment the present strenuous life with the conditions existing a half century ago. Then the average man's work was finished at fifty. The average woman settled down, in her dainty cap and laces, to knit away a placid old age—at forty-five! Today the man of sixty is on the firing-line in life's battles, the virile and dominant force in the world's activities, working, ever working, from the pure zest for useful endeavor. This wondrous change is due to a higher concept of duty, a broadening range of vision, the spiritualization of the mental forces which constitute the dynamo of our daily life. "But," you may ask, "what is the new impulse of these dynamic forces?" And I may venture to answer that it is the crystallized result of the world-wide dissemination and unconscious but very general acceptance of the teachings of an enlightened woman, a woman of brilliant mentality, possessing a keen and analytical intellect, a broad and loving sympathy for all mankind, and withal, a statesmanlike grasp of life's potentialities; a woman of profound learning and deep spirituality; the Discoverer and Founder of Christian Science, whose great work was accomplished after forty-five—Mrs. Eddy.

If there be friends present that would scoff at this claim, I ask them at least to extend the courtesy of loving hearts and open minds to the distinguished guest who is here upon our invitation as a representative of the board of lectureship of The Mother Church, The First Church of Christ, Scientist, of Boston, Mass. I dare say his message will carry conviction where I may but hint at the truth. But many are here present who already have been compelled to withhold their criticism and accept the doctrines of Christian Science, and who gratefully testify to the enjoyment of freedom from sickness, to relief from the burdens of sin and sorrow in their lives.—*Correspondence.*

ONEIDA, N. Y.

The lecture on Christian Science by Frank H. Leonard in Park Theater in this city, Sunday afternoon [April 16], was well attended by an appreciative audience. The lecturer was introduced by Edwin Park, first reader of the local Christian Science church, who said:—

Jesus of Nazareth said, "Ye shall know the truth, and the truth shall make you free." Truth, the knowledge of which shall free men from all discordant conditions, has been likened to an open fountain, flowing freely, where all may come without let or hindrance. Yet the world today is staggering under a load of sin and shame, pain and disease, poverty and sorrow, crying to be delivered of its bondage. How, then, may men avail themselves of the power of Truth to obtain freedom from all these conditions, conditions which are quite generally admitted to be unnatural and abnormal?

It is the province of Christian Science to furnish a rule of demonstration whereby men may obtain this so much to be desired freedom. In the case of Christian Science the rule and its Principle must be understood, as in the case of any other science, in order to be intelligently applied to the problems confronting us.—*Democratic Union.*

LOVELAND, COL.

William R. Rathvon spoke here Sunday afternoon [April 16] on the subject of Christian Science. Attorney Romans in introducing the speaker said:—

While I am not sufficiently well acquainted with the teachings of Christian Science to attempt to discuss them, I will say that I believe the Christian Scientists are about the most consistent and earnest practitioners of what they preach of any denomination today. And I want to add a word, a testimonial, as it were, from an outsider in regard to the practical effects of the religion, as it has appeared to me. I have attended Christian Science meetings and lectures in Denver, both in the big church on the Hill and before it was built, and I know that Christian Science has done a great deal of good in this state, and especially in the last ten

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years; and I am just as sure that the teachings have done no harm, which is justification enough for any great movement.

The reason I say that the teaching has done so much good, is not because of the many cures that have been made, but because of the cheerfulness and hope that have been brought to the thousands now practising this belief. And I want to emphasize the good to be derived from looking on the bright side of things in this world, where most of our troubles are imaginary. And also the good that comes from not talking about the faults of others, and being cheerful and refraining from gossip. These two things are enough to justify the time and expenditure of all the money that this church and people have spent.—*Loveland Herald.*

BERKELEY, CAL.

A lecture on Christian Science was delivered at the High School Auditorium on Tuesday evening [April 18] by William D. McCrackan, M.A. John G. Howell in introducing the lecturer said:—

Christian Science is not new; it is as old as creation. Its truths have been known by the spiritually minded in all ages. It is Christian because it is the teaching of Christ, Truth; Science because it is demonstrable knowledge. Its mission is the whole mission of Christ Jesus, who healed the sick, cast out demons, and thus destroyed evil. The practical workings of this religion, as applied to our present-day problems, were first shown to the world about forty years ago by Mrs. Eddy through her own example and writings. That it is bringing happiness and encouragement into thousands of lives formerly filled with fear and doubt, is the best proof that Christian Science is a religion of progress, which is the subject of the lecture for this evening.

Berkeley Gazette.

KALAMAZOO, MICH.

Francis J. Fluno, M.D., lectured here on Christian Science April 25. He was introduced by Judge Yaples, who said in part,—

I never saw the lecturer of the evening until a few hours ago, but I have long regarded him as my friend. I have read his lectures on Christian Science. Whoever reveals to us a new value of the day, or widens the horizon of life; whoever banishes fear from the heart, or gives us better courage; whoever awakens in us a greater love for the true, the beautiful, and the good, performs the service of a friend. While I am not a member of the Christian Science church, I gratefully acknowledge the physical and spiritual benefits which I have received from the study of Christian Science. Whatever may be our individual views respecting its claims and teachings, we must all admit that it is one of the most potent forces in history in spiritualizing the world's thought and life. It is a religion of hope, not of despair; of joy, not of sorrow; of love, not of hate; of life, not of death. It is demonstration, not doctrine; it is knowledge, not belief merely; it heals by preaching, and preaches by healing. It makes bad people good, and good people better. Only yesterday this church was the private thought of one woman. Today its morning prayer circles the earth. What is the secret of this miracle of growth? Simply this: Christian Science trusts God absolutely, and marches on.—*Correspondence.*

LECTURES TO BE DELIVERED.

Unless otherwise stated in the notice it is assumed that the lecture will be given in the evening.

London, Eng. (Second Church).—Bicknell Young, Queen's Hall, Langham Place, London W., July 1.

Shawnee, Okla.—William R. Rathvon, Convention Hall, July 2.

Waupun, Wis.—Frank H. Leonard, Davison Theater, June 23.

TESTIMONIES OF HEALING.

I can say with the psalmist, "I will praise thee: for thou hast heard me, and art become my salvation;" and it is with a desire to help others that I write these lines. From 1902 to 1907 I was a great sufferer from a complication of diseases, imposed on me by mortal belief, though six different physicians tried their skill, but with only temporary benefit. Some advised one remedy, some another, then a surgical operation was recommended as the only hope, but they said that I was not likely to live over three years, as they were practically agreed that the disease was a malignant growth; so at last I returned home to die, as I could see no hope anywhere, for vain was the help of man.

Just at this time a book was sent to me by a dear friend who had long tried to interest me in Christian Science. It was "Rudimental Divine Science" by Mrs. Eddy, and I only glanced it over and then threw it aside; but the next day, as my husband was helping me into the front room, I sank down to rest and picked up the book, and what I read there gave me hope. I asked my husband to get me a copy of "Science and Health with Key to the Scriptures," and he said he surely would. The following Sunday night he brought the book to me, and I read a little in it, then pondered on what I had read as I lay on my bed. The next day at noon I was dressed and placed in the arm-chair where I had spent so many hours in hopelessness and pain. I called for Science and Health, and then I told my maid she might go home that afternoon, so I was left all alone. It was about one o'clock when I began to read, and from the first I saw God as Life in every line. I became lost as to time or place, but when I at last came back to my surroundings, I found I had sat there nearly four hours, and to me the room seemed filled with the glory of God. I could only say, "Our Father which art in heaven;" and then I heard the Master's sweet words, "Ye believe in God; believe also in me," and like Thomas I cried, "My Lord and my God," for I knew the ever-present Christ. I sat there, too happy for utterance for a while, then I rose from that chair perfectly healed, mind and body.

I cannot voice the unspeakable joy and peace that fills my heart as I go about the Master's business, but the way grows ever brighter, and I can hear the voice of Truth saying to every one who is sick or in trouble, "Come ye to the waters of life and drink and live." May God abundantly bless those who were instrumental in causing me to accept this great truth. I praise God for revealing to our beloved Leader the way, and we all will spend eternity loving and praising Christ Jesus for showing us the way back to our Father's house.—Mrs. F. R. Mason, Des Moines, Wash.

After reading the many testimonies of healing, and of love and gratitude therefor, which come to us so often and so speedily through our periodicals, I feel I would like to send a small expression of my own gratitude for all the help I have received through their pages. For many years before I heard of Christian Science, I rarely if ever knew what it meant to be out of pain. It is not necessary to go into details, but when the most eminent surgeons and doctors had to operate severely on many occasions, it is easy to understand that they must have thought it was necessary to take such measures. I am not ungrateful to the doctors for all their kindness to me in those dark days, but I had to learn, as many others have done in Christian Science, that there is but one healer, even God, divine Love, who as the psalmist saith, "forgiveth all thine iniquities; who healeth all thy diseases."

The time came when I heard of the wonderful healing in Christian Science of the daughter of a great friend of mine, so I determined to look into its teachings for myself, and was almost instantaneously healed from very discordant conditions upon reading the text-book of Christian Science,

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"Science and Health with Key to the Scriptures" by Mrs. Eddy. Later I went to a practitioner for help, as an abscess had formed internally and to sense I was suffering great pain. Under absent treatment this condition was met and destroyed in a very short time, with no after effects or loss of strength in any way, and for this I was deeply thankful. It was indeed finding the truth which sets us free from so much that is unlike God, good. I have always found that whenever I have applied these teachings faithfully, honestly, and intelligently, for myself as well as for others, the human sense of discord, sickness, or sorrow has been lifted, and through the overcoming of each experience I have gained a higher and better understanding of the allness of God and His Christ, and the peace which passeth all understanding has followed.

During these years many blessings have come into my life, and I have to thank God for the greatest blessing of all, the blessing of a great sorrow overcome through the teachings of Christian Science. Eighteen months ago I received a cable from South Africa, telling me that my youngest son had met with a fatal accident. For a moment everything seemed to stand still (for he was my dearest on earth). Then I remembered God, and went to Him in silent prayer, as we are taught in Christian Science. During that night I got such a realization of God as Life, and of Life reflected in His creation, that all sense of personal possession left me, and I was able to give that child into the arms of divine Love, his rightful and eternal place, and when the morning came that sorrow was healed. I was able to go out and do my work all that next day, and indeed I can gratefully and honestly say that this has been a wonderful experience to me. Before testifying to this I have had to prove step by step that I had made no mistake, for to human sense there has been long waiting for details, inquiry, and later the saddest trial of all had to be met (and still that wonderful peace). It was just God—"God with us"—and I have also been learning better during these months the meaning of those words, "Whatever blesses one blesses all" (Science and Health, p. 206); and Paul's admonition, "Prove all things; hold fast that which is good." I thank God and His Son Christ Jesus for Christian Science, and for our dear Leader, whose wonderful writings and noble example have made it possible to apply the teachings of the Master to every-day life, and to enable unnumbered thousands to rise up and call her blessed.

It would be impossible to enumerate the many blessings that have come into my life since I became a student of Christian Science seven years ago, and although my sense of gratitude seems so small for all that I have received (for the great spiritual uplift and the physical healing which necessarily followed), yet I feel sure that God knows all that is holiest and best in it, and if I look ever to divine Principle for more wisdom and understanding to do God's work according to His will, I feel I shall be showing my loving gratitude to our dear and revered Leader in the way she would most gladly have me do; that is, by living in obedience to the law of Christ Jesus, to study well her inspired writings, which ever point up to divine heights, to give out loving help to all who desire it, even as I too have been helped, and to follow always her noble example. She has shown us the way to better living and better thinking, and I am grateful and thankful for every phrase she has lived and written, and whenever I think of her and her great life-work, these words of St. Paul to the Philippians come up to me in love and gratitude: "I thank my God, upon every remembrance of you."

MARIE STOKES, London, England.

About a year ago I was suddenly stricken with a severe attack of asthma, this being the season of the year at which I had been attacked for fifteen years or more. Usually I would be under the care of a doctor for weeks and often had to take opiates before I could get relief; but on this occasion my suffering was so great I could get no help till I wrote to a Christian Science practitioner telling her how I was suffering and asking her to help me by absent treatment. My letter was mailed early in the morning on Monday, and must have reached her that evening. I did not notice just what hour in the evening it was when I felt inclined to go out on the veranda for a while, though it must have been shortly after seven o'clock. I felt as though a great weight had been lifted from me, and a sense of peace and rest such as I had never before experienced came to me.

My friends all noticed the change, and asked me how I was feeling, and they were astonished to hear me say I was perfectly well. This was the beginning of the end of the asthma, which had heretofore lasted for weeks and even months. As I feel that I should make this statement brief, I shall not enter into the details, but so far I have had no pain and am improving all the time. I arranged to start on a long journey, alone, in a few days after the healing, and I had no fear, for I knew that God is Love and that He would be with me always and everywhere.

MRS. H. L. KING, Blue Earth, Minn.

I desire to give my testimony to the help I have received in Christian Science. When I seemed to be past all medical aid, Christian Science came to me and now I am well. In my weakness I fell from the top of a long stair and sustained some serious injuries. I had fallen upon a large pair of scissors, which ran into my face just below the eye. I had treatment in Christian Science, and my arm is now well and my face healed without a scar. Best of all, however, is the spiritual uplifting which has come to me, all of which I received through Christian Science.

MRS. MARY C. MCLEAN, Detroit, Mich.

After having for about ten years received help through Christian Science, I feel that it is truly time for me to make proper acknowledgment. I became interested through attending a testimony meeting, merely to please a friend, but soon after this I had three weeks' treatment for headaches that had troubled me from childhood, also for defective vision. I learned that Christian Science truly heals, and I at once laid aside the glasses I had worn for six years, but have had headaches occasionally up to within two years. Now I can say that all the fear has vanished, and as the understanding has come I have been able to do my own work, though slowly, owing, as I know, to my own lack of interest, or perhaps too much interest in business. We have two children, eight and eleven years old, who do not know of any other help for sickness or other ills but that which comes through our understanding of Christian Science.

I had formerly no use for religion as I understood it; could not see how spiritual things, so called, were to be discerned by mankind. Now I know that the real man is spiritual. I am indeed more grateful than I can tell for this great truth; grateful to God, and also to our dear Leader for so lovingly and patiently pointing the way.

A. GIFFORD, Riverside, Cal.

I consider it a privilege to speak of the good that Christian Science has done me. A few years ago I was a great sufferer from what the physicians pronounced a diseased condition of the stomach. I was under medical treatment for several weeks and was only temporarily relieved, while with one week's treatment in Christian Science I have been healed and am able to eat anything I like without its hurting me. I feel deeply grateful for the good which Christian Science has brought me.

J. S. KEITH, Muskogee, Okla.

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Though some problems still seem to be unsolved, it is a great privilege to speak my heartfelt gratitude for healing in Christian Science and for all the benefits and blessings received through the reading of the Christian Science literature. The articles in the *Sentinel* are very helpful, as they often answer questions that have been puzzling me. Now, with the help of that illuminating and wonderful book, "Science and Health with Key to the Scriptures" by Mrs. Eddy, the teachings of the Bible which sometimes appeared contradictory and obscure are growing clearer with the growing of my understanding of the truth that makes us free.

I have a friend who is a Scientist, and it was through her that I became interested. As I had been educated in a God-fearing home, I did not like to investigate further without asking counsel of a clergyman whose opinion then was of weight with me. He called Christian Science a "delusion of the evil one." Having heard this sentence, and in the firm belief that he knew best, thinking myself a good Christian at this period, I shunned Christian Science as fire, and even refrained for a time from going to that dear friend as I should have liked to. But somehow I could never put the thought of Christian Science out of my mind, neither could I associate the verdict of the clergyman with the peace and happiness I had read on the face of my friend; it surely could never be the result of something bad! I pondered long over the matter, and not finding in the churches what I was hungrily seeking, I turned again to Christian Science and asked for literature, which was kindly lent me.

I had been reading Science and Health and attending the Christian Science services occasionally for a short time, when an abnormal growth of many years' standing and an obstinate bowel trouble with very painful complications made itself felt again; so I resolved to ask for Christian Science treatment, which was kindly given me. My healing was slow; I seemed unable to grasp the truth, especially the statement that "God is All-in-all." But as I slowly though steadily acquired a better understanding, and endeavored to put into practice what I learned, the thought of my ailments grew dimmer and dimmer, until it vanished into its native nothingness.

Words fail to express my gratitude to God, and also to dear Mrs. Eddy for giving the world this beautiful understanding of God as the only power and presence, and of the nothingness of sin and evil. May God reward her for giving us the "Key to the Scriptures" which through that means are becoming a "lamp unto my feet and a light unto my path." I am very thankful, too, for the patience and love with which I was guided on my journey from sense to Soul.

M.-Th. Jean Monod, Frankfurt a/M., Germany.

About five months ago Christian Science found me in a very bad condition. I had suffered for twenty years with a stomach and bowel disorder in its worst form, accompanied by severe pains in the back, and headache about once a week. For the past two years I had generally eaten but one meal a day, for if I ate more I suffered in consequence, although great care was taken as to the kind of food I ate. I had been treated by many physicians and had taken all kinds of medicine, but no one could or did relieve me—I steadily grew worse.

About seven years ago I quit all medicine except a cough remedy which I took at different times. I came to Austin on a business trip, and was led to ask for treatment in Christian Science. After the first treatment I commenced to eat two meals a day and at the end of a week I was eating three. I ate anything I wanted without distress, and have continued to do so. I can truthfully say that I was healed in three treatments, but I continued to take treatment for about three weeks. I do know that the method as taught by Mrs. Eddy will cure disease, and I cannot find words to express my thankfulness for what I have received in Christian Science. It is my daily study, and my daily prayer is that I may so live the truth as taught in "Science and Health with Key to the Scriptures" that I shall be able to do the healing work commanded by Christ Jesus.

D. F. Bomboy, Austin, Minn.

In November, 1908, I was taken suddenly with a very serious attack of spinal disease. This began on Wednesday evening, and Thursday help was called. That night the suffering was intense, and Friday morning all pulsation and heart action had apparently ceased, and although I knew my mother, also the practitioner, I could not answer when they spoke to me, nor could I move. The following Sunday relief came at last, though just at evening the hardest struggle of all came on, and this lasted until about six o'clock the next morning, when the battle was won. I had eaten nothing since the Wednesday I was taken ill, and there had been no action or movement during this time to show any signs of life. During this time I was so deaf that when any one wished to speak to me it was necessary to get as close as possible, and fairly shout. The deafness was the slowest to yield completely, it being some four or five weeks before I could hear perfectly. I am happy to say that when this had been overcome there were no other after effects, though these are dreaded as much if not more than the disease itself. To say I am thankful to God for this healing would but feebly express my thoughts.

I have had many other proofs of the healing power of Truth, which I have always found a very present help in time of need. I was completely healed in one treatment of a lifelong stomach disorder, and was almost instantaneously healed of a severely injured ankle. Quite recently I was thrown from an automobile and had my left arm badly injured just above the wrist. Although I had quite a number of black and blue spots on my body, there was no soreness whatever, and I lost practically no sleep from my arm and suffered very little pain. The setting was done without the use of an anesthetic, and was considered very unusual by those who helped and do not understand Christian Science. When the splints were removed the healing was pronounced perfect, and it was remarked that I had got along unusually well.

I could tell many more demonstrations of the healing power of Christian Science, as we have tested it most thoroughly in our family. My desire is to prove my gratitude rather than tell it, and thus show that I really am grateful to God; also to Mrs. Eddy, and to all those who have so kindly helped me.

Wilma Hazel Mather, Watertown, S. Dak.

I wish to corroborate my daughter's testimony, as I was with her through her illness. She was taken very ill on Wednesday evening, attended by the usual symptoms of this disease, the pain being most intense. In the morning she expressed a desire for a Christian Science practitioner to come to the house; but there was some delay in getting one, and she finally said in a way that startled me, "Mama, if she does not come soon, it will be too late." We at length succeeded in getting the practitioner, and when she reached the house my daughter was lying white and motionless, with no pulse-beat or heart action, and seemingly past human aid. I was lost to all sense of time, but when we saw indications of slowly returning circulation as well as respiration, our hearts went out in deep gratitude to God, the giver of all good.—Mrs. Lucy E. Mather, Watertown, S. Dak.

Words cannot express what Christian Science has done and is doing for me. I can only show my gratitude by doing as Mrs. Eddy has taught us, by reflecting God in

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goodness, Truth in truthfulness, and Love in loving-kindness to our brother; and in proportion as I have been able to do these things I have received the blessings. I had been wearing glasses for over twelve years, but after reading Science and Health I found that my eyesight came back, which is now three years ago. Being a watchmaker, I use my eyes continually and read nights without feeling any weakness in my eyes. I also had chronic rheumatism in my arm, but this too has disappeared.

I have gained a clearer understanding of God and the Bible through the study of Science and Health; to know God as divine Mind, as Life, Truth, and Love, the Christ as the divine manifestation of God, and Jesus the Way-shower. I am daily longing and praying for that Mind to be in me "which was also in Christ Jesus," that I may know God aright and be a real Christian Scientist.

NIELS PEDERSEN, Los Angeles, Cal.

[Translated from the German.]

Five years ago Christian Science found me in a hopeless condition of physical suffering and mental depression. The first time I attended a Christian Science service the sense of certainty that God had heard my prayer for deliverance from an unbearable condition came to me like a beam of light bringing salvation. And how fully have my expectations been realized! I soon saw that I had to give up a feeling of hatred which I had cherished for years, and that the old man must be put off if I would experience the joys of divine Love. In less than six weeks the recognition of the truth had freed me of distressing rheumatism. Although doubts and severe struggles came, yet a peace unknown to me filled my consciousness, and with the growing understanding of God's omnipotence and of omnipresent Love, the nothingness of evil which seems so real to us, the fear that sooner or later I would share the fate of a near relative and become insane, disappeared. Sleeplessness was displaced by refreshing sleep, as the result of my thought being turned into healthy channels.

It became evident that the grain of truth which we had apprehended was bearing fruit also in our family, for loving-kindness, mutual understanding, and obligingness cannot fail to be manifested where every one tries to know his own faults and to destroy them. We have had no physician for the past five years, and have relied solely upon God as our helper in cases of appendicitis, acute lung trouble, and in many other ailments of our children. Last winter I had a stubborn attack of throat trouble, pronounced rather serious by the physician who had to be summoned to write a certificate, on account of my having to leave work. I declined his services, however, and with two weeks' treatment from a Christian Science practitioner here the trouble was overcome. Last summer our two-year-old boy was taken ill with measles, accompanied with high fever and severe bowel disorder. The child evidently was suffering a good deal, and we became fearful. This occurred during our vacation time, while we were up in the mountains, so we wired to a practitioner in Zürich for treatment, which was taken up at once. On the evening of the same day the child became less restless, and on the sixth day he was playing outdoors in the sunshine, well and happy, to the astonishment of the neighbors. We were surprised ourselves at the quick improvement, which was to us an indubitable proof that to divine power there is no space removal.

Christian Science has been a great blessing to me in my work, where it has been my privilege to see more and more that Love alone governs man and is more powerful than evil in all its phases. Thus I and my family owe unspeakable gratitude to God, and to our beloved Leader, Mrs. Eddy, who has again pointed out the way to Truth. I also wish to thank all those who work so fearlessly and with so much self-sacrifice for the Christian Science cause. We can prove our gratitude only through unflinching and faithful adherence to the path we have chosen, and which alone leads unto blessedness.

OTTO SCHALCHLIN, Zurich, Switzerland.

I am very grateful for what Christian Science has done for me. My first experience with its healing happened in the summer of 1907. I had at that time been reading the *Sentinel* for a year or more, and by trying to practise the teachings of Christian Science I began to find more joy in living, became more capable and performed my daily work more easily, and this by knowing each day that God gave me intelligence and strength to do my work. I had for nineteen years been troubled with dizzy spells and had often to be helped home from my work; and as I grew older these spells became more frequent, the last one being very severe. After three days' idleness, with very little improvement, I felt that I must get help. I had lost all faith in the healing power of drugs, so I applied to a Christian Science practitioner on Saturday afternoon. I worked the following Monday, and I have lost no time since on account of illness, but it was six weeks later before I was entirely healed; and I have been entirely free from the disease since then.

During the winter of 1905-6, I slipped and fell one morning, injuring my arm. It was examined by a medical student, who said that I should call a surgeon to remove a broken piece of the bone. As I was able to work, however, and suffered little pain, I did not do as he advised, and in fact forgot it. The following winter I again fell, striking the same elbow as before, and after that I suffered violent pain and my arm became weak. On account of the industrial depression there had been no work for me for some time, and for financial reasons I did not like to ask a practitioner to treat me, although I knew if I did the help would be cheerfully given. I was now attending Christian Science services regularly, reading the Lesson-Sermon and the other literature daily, and hoped that I would be able to overcome this condition myself. A few weeks later, a Christian Science practitioner learned of my condition and offered me treatment, which I gladly accepted, and got instant relief, though the pain returned time and again. At such times, however, as soon as I could get word to the practitioner I got relief, and later, when I got work, I was always able to do all that was required of me. I was treated for over a year before this trouble finally disappeared, but my arm is now strong and I am stronger physically than I have been for years. I am working every day at my trade, blacksmithing, and shall be seventy-three years of age in June. I cannot be too grateful for the good Christian Science has done me, physically and spiritually.

ALFRED NICKHOLDS, Sr., Pittsburg, Pa.

Christian Science has done so much for me that I desire to acknowledge publicly my gratitude for it all. In the spring of 1904 a copy of *The Christian Science Journal* was handed to me by a friend, who told me that it might help me. At the time I was greatly disturbed mentally, for I wanted to find God, but could not. Although I was a member of an orthodox church, I was not satisfied, for I had gone from one church to another trying to find Him.

As soon as I had read the *Journal* the thought came to me that this must be what I wanted, so I sent twice to the reading-room to buy some literature. Then the librarian arranged with a practitioner to meet me one afternoon. This kindly interest was a surprise to me, and after the practitioner talked to me so lovingly about God, I was convinced that this was the truth for which I had searched so long. While reading that wondrous text-book, "Science and Health with Key to the Scriptures," by Mrs. Eddy, I was healed of a severe form of catarrh. Next I was able to lay aside glasses, after having worn them for thirteen years; but after laying them aside, fear crept in, and

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I began to use them for reading and sewing. During the summer of 1909 a faithful practitioner helped me, and since then I do all my work without them. I have been able to help myself and others through my understanding of Truth, but the spiritual uplift has been more to me than all else. My heart is so full of gratitude to our Father-Mother God, and to our beloved Leader, Mrs. Eddy, that I am striving each day to reflect more of Truth and Love. The *Sentinel* and the *Journal* are both very helpful to me, and I am continually receiving valuable instruction from each.—MRS. HATTIE C. DAWSON, Texarkana, Texas.

While at home in Chicago on my Christmas vacation (1909) I was instantly healed of a severe pain in my head and stomach and a general feeling of illness. Two friends from out of town were visiting me, and though I had not been well all day and had felt wretched all the afternoon, I had been able to conceal it until early in the evening, when I was obliged to excuse myself and retire to my room. A member of my family who was leaving the house came in and gave me a Christian Science treatment, remaining about ten minutes. My next consciousness after her leaving the room was that I was perfectly well. I arose and returned to my friends, feeling absolutely no trace of sickness, and spent a pleasant evening.

ROBT. A. GILLIES, Cornell University, Ithaca, N. Y.

[Translated from the German.]

I have often experienced the divine leading, and three years ago, when I saw wonderful help coming where according to human judgment no help could be expected, I became distinctly aware of God's omnipotence and omnipresence. I had an intense longing to know more of God, and the firm conviction came to me that God would lead me. About eight weeks later I got a position in a home where after six months I became acquainted with Christian Science, my earnest desire thus being fulfilled. I soon discerned Christian Science to be the truth which Jesus said would make us free, the Comforter who would lead us into all truth.

Last spring error seemed to assail me in various ways. A sense of weakness manifested itself, which increased slowly but steadily and at times was so pronounced that I was afraid of falling suddenly. In June I had a few weeks' vacation, and during that time I studied Science and Health diligently. As I did not seem, however, to get the desired result, I applied to a Christian Science practitioner for absent treatment. About a week after my letter had reached her, the sense of weakness suddenly left me one day, and in another week's time I again enjoyed my work. I have time and again clearly seen and experienced that divine Love does meet our every need, and I am grateful for the rich blessings which have come to me through the study of Science and Health, the reading of the *Herold*, and the loving help of several Christian Science practitioners. "Divine Love is my shepherd" (Science and Health, p. 578), and I know that Love will continue to lead and sustain me, and help me to express by my life my deep gratitude for the revelation which has come to us through Mrs. Eddy.

ELISABETH LUCHT, Riga, Russia.

Always with us, joined hand in hand,
Walks even now an angel band.
God's thoughts are they, and all the day
They guide and bless and lead the way.

Then faint we not, our trust in God;
Strong in His strength, safe in His word.
His love shall guide, His strength shall stay,
His joy be ours—aye, all the way!

E. MCCANN.

FROM OUR EXCHANGES.

[*Christian Work and Evangelist.*]

One cannot help believing, if he is a close reader of the gospels and student of the mind of the Master, that Jesus was often greatly perplexed before the mysteries and seeming darknesses of this world. The word "why" was occasionally upon his lips. In Gethsemane and on Calvary it finds direct expression. In other places it is easy to read it between the lines. God's purposes were not always plain to him, neither was he without moments when the way was dark and the clear skies clouded. In these times he immediately fell back upon one resource—the doing of the will of God. By the doing of this will in the momentary darkness he quickly rose again into the clear light of knowledge and understanding. As he himself once lucidly expressed it: "My meat is to do the will of him that sent me, and to accomplish his work." That is, the sustaining power in the day of perplexity was the doing of his Father's will, and the doing of the will of God led out to the understanding of God. So impressed was Jesus with this truth in his own experience, that he immediately propounded it as a rule of life. Were his disciples in perplexity, did their minds hesitate, was the darkness around them, were the doctrines incomprehensible, Jesus said: "If any man will do his will he shall know of the doctrine, whether it be of God, or whether I speak of myself." Is there any other way of light today? Is not this the universal law of the soul's experience? Is it not true that its best meat in darkness is simply to go on doing the will of God? Is there any straighter path to understanding and faith than the way of obedience? We believe Jesus was right—that the one fundamental rock for the doubting soul to rest on is the doing of the will of God.

[*Zion's Herald.*]

The miracle, then, is a means to set forth the majesty of the Lord—perhaps a special means—and not a snare and a shame to discomfit the scientists and the philosophers. It all resolves itself into a question of fact: How has God done things, and how is He doing them? It will never do for us finite creatures to set up our little fences and mark off our preserves, and say to the Almighty: "Thus far shalt Thou come, and no farther! This we will let Thee do, because it is 'natural,' but such and such a thing Thou canst not do, for that would be a 'miracle.'" The Lord will really have His own way in any case, and human philosophies would better not get obstructively in His path, for if they do some things may happen not wholly serviceable to those philosophic schemata. God gets glory to Himself in His own ways. We are not incredulous, then, when we read that Jesus manifested forth His glory by making a beginning of miracles in Cana of Galilee, for our view of God and the world makes it evident that, whether we term it in "special" or in "general" ways, the great and beneficent miracle-worker is busy still. We have not far to go to find the supernatural, for the supernatural, or the subnatural, or the connatural, is finding us every day. We live even now in "glory land," and must needs in all reverence veil our faces to endure the light.

[*Continent.*]

Has not contemporary Christendom indeed idled away its time in mystifying debate over the method and the manner of what it should say to men, and finally gone about saying it with an intolerable fancy for learned or literary elaboration and a fiddling precision about terms and accents? And all the while there are just two simple things needful to make the church's message effective and its mission triumphant in the world—a faith and a wish—the faith that Jesus Christ is able to make men righteous and the wish that men shall be righteous.

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Even the "evangelistic movements" which the church undertakes for the express purpose of coming to results in this imperative direction are themselves obstructed by this very vice of "overtalking;" they are discussed and planned and arranged for and anticipated until the air is surcharged with expectations of "success" rather than with the spontaneous and unaffected longing for men and women to have life and have it abundantly. The church which turns sincerely from the futility of trying to build itself to the simple spiritual wisdom of asking its Lord to make it grow, is bound to be led out of barren wastes of anxiety for its own prestige into fields where the waiting harvest compels one sole concern—the gathering of "fruit unto life eternal."

[*Churchman.*]

We must allow always for the translation out of the context of ancient ideas into the context of modern ideas. Even the creeds that stand for the very principle of identity "must mean at one time something not quite the same as that which they meant at another—centuries before." But, just because it is their part to emphasize identity and unity, "they warn us not to dwell too much on that in which the present differs from the past. They compel us to think of that in which present and past are one. Can we expect to make both ends absolutely meet? Is there to be no margin that we are obliged to leave open? Is there to be no element of mystery, in which we must needs acquiesce as mystery, until we know even as we are known? If that were so, the field of religious belief would be different from all the rest of human life; it would have less in it of mystery just at the point where we should expect that it would have more."

[*Universalist Leader.*]

But if the heart is strong, and the vision is wide, and the soul is undaunted, all life shall be a transformation scene in which the soul makes its journey from the small to the great, from the insignificant to the divine. Every day shall bring us to some new mount from whence a farther landscape and a mightier vista will show us the pathway to the infinite. Here lies the glory of the prophet and the seer, and here is Israel's perpetual interest. It is not in what one foretold or the other did that their immortality lies. It is in their perpetual increase of spiritual capacity and desire. Men write their deeds in permanent and unchanging formulas. The prophets went forever on and on, transformed into an ever increasing stature of spiritual anticipation, until at last they passed, leaving as parting salutation: "I have not yet attained, but somewhere ahead with God awaits my crowning righteousness."

[*New York Observer.*]

The cause of Christ would go forward with far greater efficiency, and many misunderstandings and losses through friction would be avoided, if the servants of God would make fresh inventories of their talents, select the weapons of their spiritual warfare with great care, put on the whole armor of God, and develop to the utmost their own individual gifts and graces; not attempting the impossible, or envying another man his perhaps greater opportunity, but doing their best with the powers at hand and the faculties within, knowing that to every faithful David using his pebble and sling for Jehovah, and to every lad by Gennesaret bringing his loaves and fishes to the Master, will a crown be given at last for bravery on the field of danger or for faithfulness to duty in things small as well as large.

[*British Congregationalist.*]

We believe that if the church of Christ, in humble dependence upon its Lord, would resolve to keep step with him, the ancient miracles would be repeated.

SPECIAL ANNOUNCEMENTS.

FROM THE PUBLISHER OF MRS. EDDY'S WORKS.

THE CHRISTIAN SCIENCE TEXT-BOOK, "SCIENCE AND HEALTH WITH KEY TO THE SCRIPTURES."

SOME OF MRS. EDDY'S WRITINGS originally issued in pamphlet form are now to be had in pocket and library editions. Description and prices will be found on the outside cover page of the *Sentinel.*

The volume, "Poems by Mary Baker Eddy" is specially bound; 79 pages.

In accordance with instructions given by Mrs. Eddy to her publisher on Sept. 13, 1910, an edition of "Rudimental Divine Science," printed in the New York point system of type for the blind, has been prepared and is now on sale. Price, prepaid, single copy 50 cents; six or more copies to one address, 40 cents each.

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

FROM THE EDITOR.

All manuscripts submitted for publication in the *Sentinel, Journal,* and *Herold,* whether articles, poems, or testimonies, and all correspondence relating thereto, should be addressed to the EDITOR, and not to individuals.

FROM THE SOCIETY.

The field will undoubtedly be gratified to learn *that* a book (132 pages with index) containing the "Excerpts from Editorial Comments" which appeared in the *Sentinel* from Dec. 17, 1910, to Feb. 18, 1911, also the special editorial tributes in our own publications, and the *Outlook* article by Frederick Dixon, is now on sale, published in two styles of binding. For prices see opposite page.

Two of our Leader's poems, "Shepherd, show me how to go," and "Love," set to music by Frederic W. Root, are on sale by the Society. For description and price see opposite page.

A photogravure reproduction of The Mother Church edifices and the Publishing House, with the parkway in the foreground, on sale by the Society, is specially adapted to framing for the home, as it measures but nine by fourteen inches inside of mat. Price, single copy, $1.00, six copies $5.00, twelve copies $9.50.

FROM THE CLERK OF THE MOTHER CHURCH.

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

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

FROM THE CHURCH TREASURER.

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

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THE CHRISTIAN SCIENCE PUBLISHING SOCIETY

The Christian Science Journal

Published Monthly.

Founded April, 1883, by Mary Baker Eddy, Discoverer and Founder of Christian Science, and author of the Christian Science Text-book, "Science and Health with Key to the Scriptures."

This monthly magazine is the official organ of The First Church of Christ, Scientist, in Boston, Mass. In addition to articles, lectures, and testimonies not published elsewhere, it contains a complete list of Christian Science practitioners, and a directory of Christian Science Churches, Societies, and Reading Rooms.

SUBSCRIPTION PRICE, PAYABLE IN ADVANCE, POSTPAID: For the United States, Canada, Mexico, and Cuba, single copy, one year, $2; six months, $1.20. SALE PRICE: Single copy, 20 cents. In all other countries add 40 cents postage for each annual subscription. SALE PRICE: Single copy, 25 cents.

BOUND VOLUMES: Current and past year, cloth, $2.50; half calf or half morocco, $3. On earlier volumes write for prices.

The Christian Science Monitor

Published every afternoon, except Sunday.

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

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The Christian Science Quarterly

Published January, April, July, and October.

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

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Subscriptions not accepted for less than one year. Subscriptions begin with current quarter unless otherwise designated, and terminate with the last of the month named on wrapper.

Der Herold der Christian Science

Published Monthly.

A magazine printed in German. It contains original and translated articles bearing upon Christian Science, testimonies of healing, also the Lesson-Sermons which are read at the Sunday services in all the Christian Science Churches. Improved and enlarged in 1910.

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CHRISTIAN SCIENCE: THE RELIGION OF THE BIBLE. By JUDGE SEPTIMUS J. HANNA.

CHRISTIAN SCIENCE: HUMANITY'S HELPER. By PROF. HERMANN S. HERING. Also printed in Dutch.

ANSWERS TO QUESTIONS CONCERNING CHRISTIAN SCIENCE. By EDWARD A. KIMBALL. Also printed in German.

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CHRISTIAN SCIENCE: MAN'S DOMINION OVER EVIL. By EDWARD A. KIMBALL. A Harvard University lecture.

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MISCELLANEOUS

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CHRISTIAN SCIENCE SENTINEL

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

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CONTENTS OF THIS NUMBER

ITEMS OF INTEREST. Brief Mention of Important Events 862
THE LAW OF LOVING. . Samuel Greenwood. 863
PROMPTITUDE. . . . Violet Ker Seymer. 864
THE BUSINESS MEETING Jane Stannard Johnson. 865
DOERS, NOT HEARERS ONLY. William Beard. 865
A LITTLE EXPERIENCE. . . Lydia Cummins. 866
THE LODGE-POLE PINE Frances Mack Mann. 866
SELECTED ARTICLES. 867
EDITORIAL.
"Teach us to pray." 870
Divine Justice 870
"Stand therefore." 871
AMONG THE CHURCHES.
Philadelphia, Pa. 871
Austin, Minn. 871
Los Angeles, Cal. 871
THE LECTURES.
Everett, Wash. 872
Fresno, Cal. 872
Franklin, Ind. 872
London, England. 872
Cambridge Springs, Pa. 872
HAVE FAITH IN GOD! (Poem.) Willis E. Bloomfield. 873
TESTIMONIES OF HEALING. . . . 873
LOVE'S MINISTRY. (Poem.) Minna Mathison. 877
FROM OUR EXCHANGES. 877



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



A NOBLE TYPE OF GOOD HEROIC WOMANHOOD LONGFELLOW

THE CHRISTIAN SCIENCE PUBLISHING SOCIETY
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ITEMS OF INTEREST.

National.

A general investigation of the United States army by a joint committee of Congress is proposed in a resolution introduced in the House by Representative Julius Kahn of California. The resolution provides for the appointment of a commission to consist of five members of the Senate committee on military affairs and five members of the House committee on military affairs, "to institute and carry forward an investigation of the military establishment and its organization, proportions, strength, distribution, maintenance, and administration, and generally into all other matters that may be necessary to reach conclusions as to the cause of inefficiency and extravagance, if found to exist, and to suggest remedial measures."

The United States circuit court for the district of Delaware has handed down a decision declaring that the alleged powder trust, which is dominated by the E. I. Du Pont de Nemours Company, is a combination in restraint of interstate commerce in powder and other explosives, in violation of the Sherman anti-trust law, and that the combination shall be dissolved. The action against the powder trust was begun by the government in 1907. The company may appeal.

For the fifty-million-dollar Panama canal bond issue, all told there were ten thousand bidders and of these eleven hundred and eighty-five were successful. The accepted bids ranged from $110 down to $102.21. The bidders include a larger number of individuals than in any other bond issue in many years, and a good portion of the issue goes to several hundred bidders whose investments range from one hundred to five thousand dollars.

Many railroads are carrying the mails at a large profit, but others are furnishing the service at a loss, according to a statement by Postmaster-General Hitchcock. He believes the railway mail service can be readjusted to save the government approximately nine million dollars a year without doing injustice to any carrier.

A budget system for the United States may be adopted by the House. A committee on the budget would each year determine the amount of appropriations to be made and apportion it fairly between the committees having great appropriation bills in charge. The work of the budget committee would be subject to approval by the House.

In a message transmitted to Congress, President Taft scathingly arraigned the manufacture of what he denounces as "dangerous drug frauds" and urged Congress to amend at this session the pure food and drug law to strengthen that act in points recently pointed out by decisions of the United States supreme court.

Judge Carpenter in the United States district court at Chicago denied a motion of J. Ogden Armour and nine other Chicago packers for a rehearing of their motion to quash indictments charging violations of the Sherman anti-trust act. This means that the packers must stand trial.

The abandonment of all the navy yards on the Atlantic coast except three and the concentration of docking and repair facilities at these points, will be urged upon Congress by Secretary of the Navy Meyer at the convening of the regular session in December.

Approximately one million dollars has been expended by the department of justice to special counsel in prosecuting the trusts and allied cases during two years under the appropriation for the enforcement of the Sherman law.

Governor Foss of Massachusetts has signed the direct nominations bill, which provides for the direct nominations of candidates of all political parties for offices to be filled at state elections.

The Kansas supreme court has handed down a decision prohibiting three subsidiary concerns of the Standard Oil Company of New Jersey, from "combining to stifle competition."

The Burton resolution, extending for two years from June 29 the law protecting Niagara Falls from further diversion of water, has been adopted by the Senate.

The Senate has adopted the resolution by Senator Bourne providing for an inquiry into the parcels post question.

Irrigation projects in Idaho have added one hundred and eighty million dollars in value to that state.

International.

Reforms affecting millions of dollars' worth of American property in Chihuahua, Mexico, have been announced. Governor Gonzales said that under the new régime foreign concessions which might be regarded as monopolies would not be extended or renewed, and that every legal effort would be made to restrict foreign monopolies now existing in Chihuahua, one of the richest states in minerals and timber. The properties are largely controlled by American, British, and German interests. "Undoubtedly foreigners" said he, "including Americans, who profited so greatly under the Diaz system, will be hard hit by the new era, but the determination to upbuild Mexico and to improve the conditions of her poverty-stricken people will, I am sure, receive the hearty support of the great body of Americans."

The government of Venezuela has signed a contract with a native river and coast navigation company that is the most extensive in the history of Venezuela. It accords to the company the privilege of navigation for fifty years of all the rivers and lakes in the republic, and the exploitation and colonization of the entire Amazon territory, with a preference for the mining claims and the rich rubber country. It also gives the company the salt monopoly for five years. The company in return agrees to form a ten-million-dollar corporation. English capitalists have already begun negotiations to obtain a transfer of the contract.

Cuba is to have a three-hundred-mile electric railway traversing one of the richest agricultural districts on the island, and the power necessary to its operation is to be developed by the damming of the Hanabanilla river in the Trinidad mountains. The impounded water will cover an area of five thousand acres and contain seven hundred billion gallons. Governor Magoon some years ago recommended that the Cuban government should immediately undertake the work of irrigating the province of Pinar del Rio and enter generally upon an irrigation policy.

The most noteworthy result of the biennial conference of the International Institute of Agriculture, recently held in Rome, was the success of the American delegates in securing the adoption by the forty-eight countries participating of the American system of presenting crop reports. This action is a long step toward the realization of the dream of David Lubin, the promoter of this great organization, or doing away with "this giant evil, the evil caused by unnecessary price fluctuations."

The federal land tax of Australia, which applies to estates of over five thousand pounds unimproved value, will affect 12,541 landowners. It is estimated that the total amount returned will amount to £982,227. If to this amount are added the taxes paid by assessable absentee shareholders, the total revenue will be about one million pounds sterling. The greater portion of the tax will be paid by New South Wales landowners.

Industrial and Commercial.

The White Star liner Olympic, the largest vessel in commission, sailed on her maiden voyage to New York, June 14. Her sister ship, the Titanic, was launched on May 31 at Belfast. The gross tonnage of these vessels is about forty-five thousand tons, or about twelve thousand tons more than the Mauretania. Their length over all is 882 feet 9 inches, and between perpendiculars 850 feet: the extreme breadth is 92 feet, and the depth molded 64 feet 6 inches. They are to be propelled, at a continuous sea speed of twenty-one knots, by three screws, the two outer ones being driven by two sets of triple expansion reciprocating engines, while the central one is worked by a Parsons exhaust steam turbine. The total horse-power is about forty-six thousand. There are in all nine decks. The topmost of all, or boat deck, is about 492 feet long, and is at a height of 97 feet above the keel.

The first property to be developed in the promising oil field along the western edge of the Red sea and the Gulf of Suez was one at Gemsah, situated close to the southern end of the gulf. Here drilling operations were successfully carried out in April, 1910, when one well became a gusher at a depth of 1,265 feet. A second well became a gusher a few months later at a depth of 1,636 feet. It has been estimated by experts who have visited the property that its yield should be from six hundred to one thousand tons of oil daily. The position of the wells is most advantageous, as they are situated not more than a few hundred yards from the shore of the Gulf of Suez.

A movement is well on foot in New York state now for the conservation of water for power purposes. That is, to store the surplus water of the streams and rivers in reservoirs which may be drawn upon when the streams and rivers run low. Governor Dix has come out openly in its favor. He would have the state of New York own the storage reservoirs and control forever the power generated from them.

Rapid progress in the construction of the Grand Trunk Pacific railway is closing up the gap between the east and west ends of this new transcontinental road, the extension of the Grand Trunk system through central Canada. Many miles of new main track, many stations and bridges, and many miles of branch lines are included in the plans for this year, which necessitate the expenditure of seventeen million dollars.

The General Baking Company has been incorporated as a combination of twenty-one concerns engaged in bread and the general baking business in the larger cities of the United States.

The returns of German trade for 1910 give the value of imports, exclusive of precious metals, as $2,233,500,000 and of exports as $1,868,750,000.

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CHRISTIAN SCIENCE SENTINEL

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

THE LAW OF LOVING.

SAMUEL GREENWOOD.

LAW is a necessity, not an alternative. It is Truth's maintenance of the order, harmony, and continuity of being, and its attempted infraction by mortals carries with it the forfeiture of these essentials to liberty and happiness. In his reply to the lawyer Jesus epitomized all law as whole-hearted love for God and for one's neighbor, and elsewhere in his teachings showed that this love for others must not be limited to one's friends, but should include one's enemies, even those who attempt to do us harm, as well as those who may be distasteful or repellant. Mortals have sought to evade the spirit of this law by giving it a negative interpretation, declaring it to be sufficient if they inflict no outward injury, and believing they have the right to be counted among Christians if they refrain from any overt retaliation, even though they may cherish hatred in their hearts or rejoice in secret over another's failure or misfortune.

But the Master did not so teach. According to his rule, God's law is broken by sinful thought or desire, nor is it necessary to strike one materially to be guilty of his murder. Hatred, envy, all sin, have their root in mortal thought, and it is in this thought that the law of love must be recognized and obeyed. We must worship the Father in secret and fulfil God's law in our hearts if we would be rewarded openly. If we are not thinking love for others, if we are not kind, gentle, patient, forgiving, and considerate in our thought of them, we are not loving them at all. Even indifference transgresses this divine law, for indifference is a form of contempt and nourishes the germs of hatred. All who cross our mental threshold, all who claim our attention, should be kindly and lovingly regarded, and they will be without special effort if we are reflecting love impersonally, as the natural, spontaneous activity of recognizing God as our Life. Consciousness is not a negative condition, but implies ceaseless activity, and unless love is a positive and constant factor therein, hatred in some of its many guises will surely assert its evil influence in shaping our experience.

Christian Scientists should be the most loving and lovable people on earth, because they know that Love is God, the divine and only Principle of man's being, and in their daily study are brought face to face with this truth in its practical application to their relations with each other and with all mankind. In each day's prayer they earnestly declare that "Love is reflected in love" (Science and Health, p. 17), and as church-members they have subscribed to the sacred promise "to do unto others as we would have them do unto us" (*Ibid.*, p. 497). Therefore it is imperative that we lose not sight of the Master's command to love one another, for mankind must see that our religion is more than a name if we would convince them of its vitality and power. We owe it to God, to our cause, and to those needing our example and help, that this brotherly love be "without dissimulation," for the bane of Christendom is the profession of love without its practice. Notwithstanding one's effusive talk about Christian Science, if he does not honestly love his own brethren, those who are working with him in this great movement, he has nothing whereby to reflect love to those outside his church fold. Love must begin at home; and if the fountain there be empty, it is in vain that one's thirsty neighbors come hither to draw.

This law of love admits of no exceptions; to hate in one instance means its transgression and enthrones belief in evil. The moment light ceases to shine there is darkness; and the moment one ceases to love the heart is left in the darkened sense of God's absence. There is no salvation except in loving all the time. While most of us would shrink from deliberate malice in thought or speech, we may thoughtlessly become guilty of the more subtle forms of this evil unless we keep love a perpetual sentinel over our mental activities. Mrs. Eddy warns us that when in society we have our tongue to guard. (See Miscellaneous Writings, p. 126.) When two or three are gathered together, all goes well while love is in the midst, but if love depart, what is left to keep the heart and tongue innocent of evil? If the omnipresence of good is forgotten in social intercourse, there is danger of unloving thoughts creeping in under the guise of seemingly innocent gossip (since it is the common tendency of mortals to talk about their fellows), and this social talk may unwittingly merge into outright evil speaking. When a student is attending strictly to the demands of Christian Science, ready to bless all mankind and unwilling to harm any one by even a wrong thought, he is working out the rule of loyalty to the divine idea; but one who lends himself to evil suggestions, consenting to voice what should neither be believed nor spoken, is apt to become a mischief-maker instead of a helper. Since evil cannot speak for itself, those who declare it to have no intelligence or reality should not be found speaking for it.

Christian Scientists should know enough of the action and effect of thought to avoid being led into unfriendly criticism of others, for this too popular pastime is never inspired by love. To accomplish our own freedom from error requires all our attention, and our only concern regarding our neighbors should be to love them in our hearts and to help them at every opportunity. Speaking slightingly of another, disparaging his work, calling attention to what we think are his defects, suggesting suspicions, etc., are unworthy of students of the Science whose Principle is Love. Other things being equal, are we purer in thought or more Christlike in conduct than the one condemned? Egotism and self-righteousness are the animus of criticism, and these errors diminish as we apprehend the truth of man's being. Each step toward goodness renders us by that much incapable of evil, hence we are our own judges. If evil is not becoming less personal to us, it is not a sign of progress but of stagnation. We grow more loving, charitable, and forgiving as we follow the Master more closely, and this approximation to the Christ-mind alone fits us to pass judgment upon another's work, if this were necessary.

Our Leader throughout her writings advises students to substitute silence for censure whenever possible; and this should be the invariable rule when the person concerned is

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not present. St. Paul warned the Corinthian church against "backbitings, whisperings," etc., and even human codes forbid the striking of another in the back. If it becomes necessary to rebuke or to correct another, it can be done lovingly and face to face. But before assuming the right to judge another, we should be very certain that under the same circumstances we would have done better ourselves. We do not know what the other has to overcome, nor what he is accomplishing. We do not know that he is not working out his salvation, doing good to others, loving his neighbor, in the way that he sees it, as faithfully as are we. Remembering our own many shortcomings and weaknesses, let us lay our finger on our lips before venturing to detract from another's work, for Jesus taught that only those who are without sin are in a position to cast a stone at the erring. Our own sense of good will increase if we diligently seek for good rather than evil in our fellows, but if we cherish evil in our heart toward another, in what spirit do we lay our gift of service upon Love's altar?

We should not forget that it is far better to be sinned against than sinning. The brother who may have fallen under our displeasure will work out his freedom from the added burden of our unkindly thought, and will gain in the process, but there is no compensation for the wrong thinker and doer except the suffering which his error brings. Our evil thoughts will surely revert to us, and what protection shall we have against them when, in our failure to fulfil God's law, we have discarded the only possible safeguard from evil? But why should we wish to make it a single degree harder for another to do his part in the work assigned to him? We have been taught in Christian Science how to make nothing of evil, in whatever guise, and how to love, as well as why; then let us journey on shoulder to shoulder, meeting the common adversary, having the same interests and the same goal, and practising from the heart that brotherly love which has been the golden rule of all ages, and which is the only means whereby to preserve one's hope of heaven.

PROMPTITUDE.

VIOLET KER SEYMER.

PERHAPS the first point to remember in connection with the text, "Agree with thine adversary quickly," is the significance of the word "quickly." Christian Science explains that the "adversary" is not a person, but a wrong thought, an evil suggestion, a fear, "one who opposes, denies, disputes, not one who constructs and sustains reality and Truth" (Science and Health, p. 580). Measuring every thought by this standard of Truth, any one may detect an adversary in a minute and dismiss it in the same minute. It takes no longer to think a right thought than it does to believe a wrong one, and if evil cannot dupe us, it can do nothing, for it is nothing. Furthermore, it matters not whether the adversary presents itself in the guise of a suggestion of fear, sin, illness, poverty, or any other calamity, or even in the subtler forms of criticism or condemnation of some fellow-creature; in any case it is destructive and not constructive in tendency, is not of God, and can therefore avail nothing. The suggestion is to be regarded as an ephemeral libel on God and on man, and immediately replaced with the substantial truth.

A Christian Scientist's agreement or compact with the adversary should be an instant disagreement with every evil argument that comes up to tempt him; and the more prompt his denial, the better in every case. In Science and Health our Leader says: "Suffer no claim of sin or of sickness to grow upon the thought. Dismiss it" (p. 390). Another important point to bear in mind is that there is no personal adversary, so that no claim should be referred to as a part of any one's being. The adversary is just the one impersonal temptation such as Jesus triumphed over in the wilderness; and how did he triumph? Through his firm insistence that so-called evil had no right nor might to tempt a child of God. It was only the human sense which felt the temptation; not the infinite Christ, in whom Jesus took refuge.

It is because procrastination is apt to result in accumulation that this text calls for a prompt and not a tardy denial. False beliefs are disposed of with comparative ease when they are dealt with singly and quickly, rather than collectively and slowly; but, after all, mountains are made up of molecules. Still another strong point in connection with the injunction is that the adversary is to be dealt with "whiles thou art in the way with him." This surely means that error is to be denied the moment it presents itself to our consciousness, the very moment it seems to get in the way of harmony. That same erroneous belief, if allowed to become latent or subconscious, as the father of lies claims it can, may be able to trip us unawares: but when quickly and persistently denied, until the temptation is overcome, it has no more power than the evil suggestions had over Jesus in the wilderness.

The writer is reminded of a lesson learned in the home of two friends, practitioners of Christian Science. Every floor-covering, every wall and picture-rail, every curtain and every piece of upholstery looked spotlessly clean, and there was a sense of freshness and freedom from dust such as one rarely meets with in the heart of a city. Inquiring into the reason of this, it was learned that a miniature vacuum cleaner, easily handled by the maid-servant, was in use every day, and moreover that its work was so thorough and searching, its removal of dust so absolute, that no annual spring cleaning was required. This little machine routed its adversary, the dust, quickly and repeatedly, allowing of no accumulation. The Christian Scientist is learning that, although he appears to be in the very midst of the débris of materialism, the reverse is the case, for infinite Mind and spiritual thoughts alone are real, and Immanuel, or "God with us," is the one infinite fact that excludes every falsehood, a fact which we do well to remind ourselves of and to rejoice over every hour. Every spiritual fact is universal, moreover, and is as much a fact for those who are not acquainted with it as for those who are. "Therefore acquaint now thyself with him, and be at peace: thereby good shall come unto thee." The awakening to spiritual reality comes gradually, but with the awakening comes the growing conviction that the portals of heaven are set wide open by divine Love, and that no adversary can ever shut them.

Some may lose time bewailing the accumulations of wrong thinking which they believe confront them as a legacy of the past. But the more quickly that adversary is shown the door, and the more vigorously we maintain the eternity of good, the more rapidly will sin vanish, and the conception of what we term past, present, and future melt into one omnipresent good and its omnipresent manifestation. The assertions of past error are no truer than the assertions of present error, and having detected them, it behooves every wide-awake student to see the utter nothingness of both varieties of the one falsity.

Christ Jesus said that one must work "while it is day: the night cometh, when no man can work." Night and day thus seem to be used to represent opposite mental conditions, only one of which is real, namely, the "day" consciousness. Until the belief in mental apathy and infidelity in little things is dispelled, mental darkness may be experienced for the time being, but this darkness, being a nonentity, cannot "work;" only truth is active. This state of error is to be replaced with diligence and vigilance; spiritual understanding and its corresponding activity are perpetual, "for there shall be no night there." Even though the human mind, so called, may have seemed clogged up with false fears and superstitions, it can be cleansed of every one of them through the mediating Christ, or spiritual idea, whose peace

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and purity offer a haven to every one who seeks it, as well as to all those who do not. When Jesus spoke of the Father who "maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust," he was referring to the eternal Love which waits to bless every returning prodigal.

When a pilot is steering for a certain harbor, no doubt he turns his gaze constantly toward that point in the horizon, undismayed by the winds and waves that are buffeting him close at hand. He knows that those elements cannot seriously hinder him, and the peace of the haven is already in his breast. In the same way the discriminating Christian who silences the adversary in his own heart can compel even adverse circumstances to be a means toward the end in view, and he wins his individual heaven through "temptation overcome and followed by exaltation" (*Ibid.*, p. 581).

THE BUSINESS MEETING.

JANE STANNARD JOHNSON.

THE business meetings of every branch Church of Christ, Scientist, merit the support of church-members and others entitled to participate in them, for the reason that organization must be effected and maintained in a legal and orderly manner, conformable not only to the by-laws of the Manual of The Mother Church, but to the laws of the state as well. We cannot afford to overlook the legal foundation of the church or forget that law and order should characterize its government. Should Christian Scientists feel it unnecessary to attend the business meetings, it can readily be seen that its activity would cease. On the other hand, the larger the number of sincere workers who gather for these meetings, the greater the good which must necessarily result from their united action.

Not only does the business meeting bear direct relationship to the prosperity of the local church, but to the highest success of the Christian Science organization as a whole. It is also a matter of deep import to the individual Christian Scientist in working out his own salvation in accordance with the teachings of our revered Leader. Mrs. Eddy has given the business meeting a place in the Manual, and obedience to the by-laws relating to church organization and government is no less essential than obedience to any other rule or requirement in the problem of demonstrating Christian Science. In speaking of these by-laws in "Miscellaneous Writings" (p. 148), our Leader says: "They sprang from necessity, the logic of events,—from the immediate demand for them as a help that must be supplied to maintain the dignity and defense of our cause; hence their simple, scientific basis, and detail so requisite to demonstrate genuine Christian Science."

Careful study of the foregoing statement discloses the reason why the business meeting is a factor which cannot be separated from one's personal problem. It answers "the immediate demand," and its nature calls for a knowledge of church affairs and the details of management on the part of the church-member. It is legitimately expected that every member shall be familiar with the activities of his church and that he participate in these activities, and this information cannot be secured authoritatively elsewhere than in the meetings themselves, where all questions relating to the work in the local church and to cooperation in the work of the field are considered, where every contemplated forward movement is systematically outlined, the method of procedure is discussed, and every matter pertaining to the welfare of the church is duly submitted and acted upon.

By participating in these proceedings, the member is helping to provide, and to maintain in prosperity, the church and its services which he so greatly enjoys and through whose ministrations numbers are healed and blessed. He is obeying the mandate, "Bear ye one another's burdens, and so fulfil the law of Christ," and he is thus carrying not only his share of the burden, but is helping to bear the burden which would without his help be heavier for his brother. Besides his personal support, however, there is preparatory mental work to be done before the meeting convenes, if results are to be most successful from a scientific standpoint. Merely material results may not properly be termed successful, but where God reigns true success is manifested. It must follow that as the mental preparation is conscientiously and faithfully performed, the one Mind will be evidenced in the love and harmony of the meeting. In the realization which must come as a result of this work, the member will recognize perhaps as never before that the prosperity of the church and the stability of the cause depend upon the consecrated endeavor of the individual Christian Scientist.

On page 18 of Science and Health, Mrs. Eddy tells us that Jesus "did life's work aright not only in justice to himself, but in mercy to mortals,—to show them how to do theirs, but not to do it for them nor to relieve them of a single responsibility." In this light, would it not appear that the business meeting is a responsibility from which no church-member may be relieved? And in accepting this duty lovingly, is not the life of the Wayshower thereby exemplified? The Christian Scientist who goes on his way unmindful of the government of his church organization and the work which it necessarily entails upon all church-members, is not only neglecting his own progress but he is disregardful of his brother's. A share in the church work properly belongs to each and every member of the church, and the member who ignores this responsibility is overlooking one of the factors which make it possible for his church to continue to exist, and in so far is neglectful of the welfare of the cause of Christian Science. He may be seeking to work out his own salvation, but he is not mindful of the interests of the cause as a whole.

All the meetings of our church represent service rendered to God, and to it every church-member is sacredly obligated. No other member may do it for him or take his place. In the gift of church-membership, God has given each member his own place. It is individual, and no one else can fill it. That place includes every duty of church-membership, and all true Christian Scientists will be found mindful of its every obligation.

DOERS, NOT HEARERS ONLY.

WILLIAM BEARD.

WE sometimes hear it said, or even think it ourselves, "I read the Lesson every day, I go to church at least once on Sunday, I attend the meeting every Wednesday evening, and all the lectures which are provided for us; I subscribe for and read all the literature and periodicals which are issued by our Publishing Society, I give liberally to the church; in fact, I do all the things which are required of Christian Scientists, and yet I seem to be poor in this world's goods and possessions; while others around me who are doing much less than I am, are healthy, happy, and living in affluence." When we hear these things, or when our own consciousness is disturbed by such thoughts, do we stop to ask ourselves the questions, "Am I both hearing and doing the word? Am I not like the man who built his house on the sand, and when the rain came and the flood descended, it fell, and great was the fall of it? Am I imbibing the spirit as well as the letter of the law? Am I like the proud Pharisee, or like the lowly publican who, smiting himself on the breast, cried, 'God be merciful to me a sinner'?"

We are told that we should let the same Mind be in us as was in Christ Jesus. Did our great Exemplar go about with a long face and complain that he was not blessed as other men, that God looked after others in a more generous way than He did for him? In other words, did he

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acknowledge more than one God? No, he knew that there was one God only, the Father of all, the infinite source of all good; that from Him came "every good gift and every perfect gift;" that He was unchangeable and eternal. He recognized one God only, and man in His image and likeness, God's perfect man, and he thereby healed the sick, lifted up the fallen, gave sight to the blind, opened the deaf ears, and raised the dead. He not only did these things, but he commanded us to do them also, and gave us the precious promise, "He that believeth on me, the works that I do shall he do also; and greater works than these shall he do; because I go unto my Father."

How many of us ever stop to think, in all the efforts which we put forth, whether we are simply hearers and not doers of the word? Are we healing the sick, raising up those who fall, leading out of the darkness of materialism into the light of God's own day those who are blind to His word, and pointing out to those who have not heard of His precious promises the way of life, and by our living shown to them the truth that frees from the slavery of sin and death? or are we sitting idly by and seeking after worldly pleasures and material substance, thinking that if we are careful to observe the letter of the law, God will prosper and bless and take care of us, that we shall "be carried to the skies on flowery beds of ease"? If we are doing the former, we are not only hearers but doers of the word, and are building on the rock of Truth, against which naught can prevail; if the latter, we are hearers only, we are building on the sand, and our house will fall and great will be the fall of it.

Jesus said, "Seek ye first the kingdom of God, . . . and all these things shall be added unto you." If we are doers of the word, as well as hearers, we shall not have time to sit down and bemoan an unhappy fate; rather shall we be blessed so abundantly that our time will be occupied in imparting to others those blessed truths which we have received, and we shall be exemplifying the words of our dear Leader, "To those leaning on the sustaining infinite, today is big with blessings" (Science and Health, Pref., p. vii); as well as obeying the injunction of our great Way-shower, "Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven."

A LITTLE EXPERIENCE.

LYDIA CUMMINS.

We often hear it said in the testimonies given at our Wednesday evening meetings that Christian Science helps so much in the little things of every-day life; and I think I never realized this more clearly than in searching for a way to overcome a little difficulty which presented itself when I was in a home where there were three girls, each manifesting a strong individuality. One day the fifteen-year-old daughter and myself were reading the Lesson-Sermon, when it suddenly occurred to her that the next younger sister had possibly forgotten that it was her turn to do a daily errand. She called the younger sister kindly, reminding her of the duty, but was answered with very resentful words. Her pleadings were constantly met by refusals, which grew more intense, until, almost in despair, the one by my side said, "I wish mama were here."

I began to wonder if I should try to settle the difficulty, but I had aimed at all times not to interfere with the government of the home, so I decided I must not do so now. With that decision, however, came the thought that I could at least know the truth for them. Then the question quickly presented itself, What is the truth, in this instance, for me to know? Still holding to my thought of non-interference, I saw clearly that hatred, bitterness, selfishness, were no part of God's creation, and I asked myself, If not of God, how could they have any power? At once the statement from Science and Health (p. 475), in answer to the question "What is man?" part of the definition being, "that which has not a single quality underived from Deity," seemed to flood my thought. I then realized that the mental qualities of unkindness and bitterness were no part of God's man (and in reality there is no other), for I knew they were not "derived from Deity." I also knew that God is Love, and that He is All-in-all; that there could be no other source of being, and that Love could not be the source of bitterness or unkindness.

For a few moments I seemed unconscious of my surroundings, until finally I was roused by my companion's starting down the stairs, saying as she left me, "If she won't go, I suppose I must." But she had gone only part of the way when the younger sister called very lovingly, "I'll go! I'll go! Come part of the way with me." As my young friend returned to me she remarked, "I wonder what came over her that she was so willing to go?"

This little experience proved to me that these discordant conditions can be destroyed, and that quickly, if we but stop to analyze the underlying thoughts and trace them to their seeming source. It also proved that if we do not realize the nothingness of discord, it is not because we lack the required understanding, but because a sense of apathy blinds us to the importance of the work. To the extent that we respond to it, we are not helping to destroy the bitterness and selfishness of mortal mind, which at times seem so overpowering, but which can be readily overcome by a clear sense of the truth of being.

THE LODGE-POLE PINE.

FRANCES MACK MANN.

There is an interesting tree in the Rocky mountain region which flourishes between the altitudes of seven to ten thousand feet. It is called the lodge-pole pine, because the Indians who formerly lived there used it as a pole for their wigwams. John Muir writes that "this wonderful lodge-pole bids fair to obtain possession of nearly all the forest ground in the West." This tree has a habit of hoarding its cones for many years. The seeds are carefully sealed by pitch and protected by the scales of the cones until a forest fire sweeps over the mountain-side, melts the pitch, unseals the scales, and the wind, a few hours after the fire, scatters the seeds over the barren waste. Soon the seeds germinate and the young trees commence the struggle for existence.

These trees and their habits have taught me many a valuable lesson. The hard struggle for a mere existence on a barren mountain-side; the hoarding of the seeds in the cones; the necessary liberation by fire; the abundant harvesting at the end,—all these conditions have pointed to the human life absorbed in its sharp conflict with the world, hoarding its treasures of thought and deed until some fiery test, perchance, sweeps over it, unseals its blessings and scatters them to germinate and bless humanity. Until Mrs. Eddy brought the truth as found in the Christian Science text-book, "Science and Health with Key to the Scriptures," to this age, many of us were like the seed of the lodge-pole pine,—self-absorbed and barren of good works; but God has, through the teaching of Christian Science, opened the sealed lives and made us helpful to others.

Opportunity will some day ring your bell—
Be ready;
She will not inquire if you are ill or well;
She will not stand waiting there
While you hasten to prepare;
She must hurry to where anxious others dwell—
Be ready.

ANON.

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SELECTED ARTICLES.

["An Occasional Contributor" in *Edinburgh* (Scot.) *News.*]

The decline in church attendance, the thinning-down of church-membership, the frank breakaway from its teaching and practice on the part of the present and rising generations, are the chief topics of discussion at all church conferences, and recur even in the secular press with a frequency which argues a wide-spread concern and interest, and also a deep-rooted suspicion that in all this change and decay there are omens for the Christian churches. And so there are; but, unfortunately, there seems to be no readiness to recognize the real facts of the case. It is assumed simply that the heart of man is desperately wicked, and that for the time being spiritual things are being neglected, although the truth is that our society has already passed through its phase of intellectual materialism, and has entered upon a new one. And so we have much talk of lapsed masses, of corner boys, and parading of the streets, love of pleasure and sport, worship of Mammon. Now, the corner boy is older than the churches themselves, and in the ratio of population there was probably never much less of him than there is now. And if the modern mania for sport is abnormal, we may safely assume that its perfervid devotees are not procured at the expense of the church. The truth is that the corner boy and the football maniac do not touch the fringe of the problem. In the absence of corners to lean against, and football matches to watch and read about, their type would lie in bed, smoke, and read "Snippets" or a penny "blood."

The problem the modern church has to face is rationalism in the widest sense of the term. It came inevitably with popular education and the acceptance of a scientific theory of evolution which revolutionized philosophy. From the moment these things struck down fear and superstition, upon which the religion of our fathers so largely throve, religion had to base itself solely upon the higher emotions and reason. The best type of modern Christian holds his beliefs because they seem to him reasonable. Only the crudest type of secularist, however, will argue that rationalism gives uniform conclusions. It never does and never will; and what the churches fail to recognize is, that from this ferment of rationalism there are emerging new religions more adapted to modern needs than the old.

The problem of the Christian church, however, has to do largely with "the vulgar error of numbers," and from this point of view its most formidable rival of the future is unquestionably Christian Science. "Numerically insignificant in this country," say the clergy, refusing to hear the voice of the revolution thundering afar, until, too late, its waves engulf them. My proposition is that the churches are emptying today largely because thoughtful people (not indifferentists) are dissatisfied with their teaching, and are meantime going to no place of worship at all. These people are seriously looking out for a more satisfying religion, and the figures go to show that Christian Science will have to be reckoned with in this connection. What are the facts?

It is only thirty-two years since The Mother Church of Christian Science in Boston, Massachusetts, was founded and chartered. In March, 1904, after a quarter of a century of life, it had some six hundred churches and over two hundred and twenty societies from which its churches are formed. Today no less than twelve hundred and sixty such churches and societies advertise their meetings in *The Christian Science Journal*. It has planted itself firmly in every continent. Of the sixty-two churches in the British Isles only three are located in Scotland, but then it is only ten years since eight members of The Mother Church established the movement north of the Tweed by forming a society in Edinburgh—in east-windy, west-endy Edinburgh, where it takes almost ten years to get on nodding terms with your next-door neighbor. But even so the hall in Pitt street, which has housed the congregation hitherto, is shortly to be discarded in favor of a handsome church, seated to accommodate six hundred and thirty people. If the history of other towns is any guide, it will scarcely be well in use before funds will be required (and therefore immediately raised—they manage these things) for the founding of Second Church of Christ, Scientist, in Edinburgh.

Treating Christian Science as a fad, I never appreciated the bitter opposition of the medical profession to Christian Science until I studied the list of its practitioners, the accredited healers of the church. In America, the birthplace of this modern religion, there are some twelve hundred churches and societies, but the number of practitioners is vastly more. In Chicago, which has only nine churches, there are over four hundred practitioners. Boston, with one church, has over one hundred and fifty practitioners, and New York one hundred and sixty for twelve churches and societies. Even in the British Isles, recent though the movement here is, there are two hundred and twenty practitioners, including three in Glasgow and seven in Edinburgh. It may be noted that only a fraction of these are men, probably not more than a tenth of the whole, but none of them are half-timers, amateurs. It is a condition of certification as a practitioner that the applicant be not engaged in any other profession or vocation than Christian Science healing.

The constitution of this church is democratic. In Article XXIII, Sect. 1, of The Mother Church Manual the following provision appears: "The Mother Church of Christ, Scientist, shall assume no general official control of other churches, and it shall be controlled by none other. Each Church of Christ, Scientist, shall have its own form of government."

That people are healed through Christian Science no impartial observer can deny, and the orthodox Christian must without evasion answer two questions before he can deny the possibility of this. In the first place, is there any valid reason for assuming that when Christ gave his followers the command to heal the sick, he did not mean it literally? And if he did so mean it, did he limit the command to his immediate disciples, or was he commanding the impossible? On another plane, are all those who testify to it likely to be either deceitful, blind, or ignorant? Is it conceivable that up-to-date business America would support seven or eight thousand practitioners and a thousand highly expensive churches for the pleasure of flattering a cheap deception? Temperance enters into these matters. I am neither a Christian Scientist nor likely to become one, but, standing apart and viewing the facts judicially, I do think the orthodox churches should wake up and join issue with this new religion, which claims not only to be more scientific than they, but more Christian also. And let them beware of disparaging without investigation the "proof from healing," lest they be as the Jewish doctors contending with the man who was born blind. "A fig for your contentions, explanations, evasions," he said in effect. "One thing I know, that, whereas I was blind, now I see." Christian Science stands on that.

[Alfred Farlow in *Fitchburg* (Mass.) *Sentinel.*]

In a recent issue Bishop Thomas B. Neely of New Orleans is reported to have said, "Christian Science is two per cent philosophy, three per cent some kind of religion." Last year, at the Methodist conference in this vicinity, Bishop Neely made the statement, so the newspapers reported, that Christian Science contained "three per cent of philosophy and two per cent of religion." According to the report, the gentleman is able to see one per cent more of religion in Christian Science this year than he did last year, and this convinces us that at the end of ninety-seven years he will without doubt be prepared to say that Christian Science has one hundred per cent religion in it. That is rather slow growth, but that is the bishop's affair.

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Since Bishop Neely made his attack upon Christian Science a year ago, at Attleboro, Mass., thousands of sick folk have been healed through Christian Science, thousands of sinners have been reclaimed. I personally know of several drunkards who have been reformed through Christian Science during the past year, and we think it is proper to ask our friend, "For which of those works do ye stone?" In the Master's day a tree was known by its fruit. Is it possible that we have reached an age when a religion which constantly bears good fruit is to be condemned simply because it differs somewhat from the religion of others? Whatever else may be said, it is a fact that Christian Scientists love the Bible and study it more than they did before they had Christian Science. They love the Christian religion, and it is anomalous to suppose that this increased interest in God's Word is due to the study of a book which advocates the opposite of the Bible.

[Frederick Dixon in *Oswestry* (Eng.) *Advertiser.*]

A critic asks why, if man is spiritual and not material, do Christian Scientists eat and drink? If he will forgive my saying so, he only puts that question because he has not grasped the meaning of the teaching of which it is the essence. Mrs. Eddy does say that man is the image and likeness of God, and that since God, in the words of the fourth gospel, is Spirit, this image and likeness is, therefore, spiritual. She does not, however, say that the sinning mortal, endowed with the carnal mind and sustained by food and drink, is the image and likeness of Spirit. What Science and Health, which is the text-book of the movement, does teach, is that in the exact proportion in which man gets rid of the carnal mind, and instead lets that Mind be in him which was also in Christ Jesus, the material man begins to give place to the spiritual man. The material man apparently needs food and drink to support him, because he is convinced that life is material. Exactly, however, in the proportion in which he attains the Mind of Christ, he learns that life is not material but spiritual, and begins to understand how Jesus could say, "Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God."

[Editorial in *Portland* (Ore.) *Spectator.*]

Christian Science continues to attract converts, despite opposition and evil report—probably because of them, to some extent. East and West, membership in the churches is increasing, and there is a growing demand for information as to what Christian Science means. To meet this demand lecturers go from city to city, expounding the faith and not infrequently instructing while chiding the ignorance that assails Christian Science.

A religion is no more responsible for the things said of it by its devotees than liberty is responsible for the crimes committed in its name. Those who do not know very much about Christian Science ascribe to it beliefs that Christian Scientists do not hold. It is probably because so much interest has been taken in it, that so much that is not true about it has been invented and repeated.

It probably would not matter if Christian Science did none of the things its followers know it does and all the things its enemies say it does; there would still be enough of a religion left to keep the world in pretty fair mental and moral condition. Christian Scientists are a genial, optimistic, smiling, sunny-minded lot, whose influence on the world must be good. Even if they are deceived when they walk upright and think they are cured of physical ailments that would lay other people on their backs, the delusion is not maleficent—indeed, its spread would be of great service to the race.

[John M. Dean in *Memphis* (Tenn.) *Press.*]

Christian Science is not opposed to sensible hygiene, sanitation, quarantine, etc. These things are practised by really civilized people everywhere, and a true Christian Scientist goes a step farther than the old proverb, and says: "Cleanliness is a part of godliness." We do not, however, believe in the attempted enforcement of promiscuous, unproved theories regarding which even the most eminent medical men are in constant disagreement with each other, and we sincerely believe that the state has no more right to force these empirical theories upon unwilling subjects than the Christian Scientist has to force others to practise his religion.

The meat in your editorial, however, is contained in the following statements: "The fate of Christian Science is ultimately to be determined, not by the courts, but by the common sense of the public. It will stand or fall, according as it squares or fails to square with that stern test of all physical, social, or moral reforms: 'Does it deliver the goods?'" This is but another way of giving the advice of Gamaliel, when the apostles were on trial before the hostile thought of that day: "Refrain from these men, and let them alone: for if this counsel or this work be of men, it will come to nought: But if it be of God, ye cannot overthrow it: lest haply ye be found even to fight against God."

Christian Science asks nothing but "a fair field and no favors." It is either true or false. It is either good or bad. It either heals sickness and sin, or it does not heal them. If it fails to prove its worth along these lines, it is not worthy to exist, and will inevitably fall; but if it is good and true and healing in its ministrations, all the opposition that can be mustered against it will be powerless to harm it. Mrs. Eddy says, on page 474 in Science and Health: "Truth spares all that is true." Then, if truth cannot destroy truth, we certainly have nothing to fear from its opposite, error. But, just as truth is indestructible, error is perishable, and Christian Scientists everywhere are quite willing to have their religion judged by that infallible test. What more can the world require?

[From an editorial in *El Reno* (Okla.) *Democrat.*]

Those who did not hear the lecture on Christian Science yesterday afternoon, missed a fine opportunity for listening to a very capable and interesting speaker on a very interesting subject. Both the lecture, by Professor Hering, and the introduction, by Judge Harry Lee Fogg, were well received and highly appreciated by a good sized audience. After listening to even a brief explanation of this subject, one understands something of the difference between what Christian Science is and what it is often supposed to be, and also realizes that the loudest and most presumptuous critic is usually the one most ignorant of the subject. There are a great many of us who could use a little Christian Science to good advantage.

[E. M. Ramsay in *Montrose, Arbroath, and Brechin Review.*]

Far from being a substitute for Christ, Christian Science claims to be the very teaching of Christ, that Comforter or Spirit of truth which our Saviour promised should come later to guide us into all truth. The credentials it has to offer are those very signs of healing and of reformation which our Lord said should follow the true understanding of his teaching, and which few of the other churches are even attempting to produce. I was led to look into Christian Science by two remarkable cases of healing which took place in my own family; the healing was accomplished not by suggestion, but by that clear understanding of God's love and God's law which is presented in Mrs. Eddy's book, "Science and Health with Key to the Scriptures." During the many years which have passed since then I have found Christian Science not a stone, but indeed the bread of life.

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raising me from illness and helping me to overcome sin as no other teaching can do. It is indeed the religion of the future, because it is the simple practical truth of the primitive Christian times to which all must return.

[From *Manufacturers' Record.*]

Permanent quietus should be given to the movement for the establishment of the national department of public health, "and for other purposes," now before the Congress of the United States. The intelligence of the country should lose no time in persuading the Congress not to embody the menace in legislation.

[From *Manchester* (Eng.) *Dispatch.*]

In the course of his sermon at the Manchester Cathedral last evening [April 23], Canon Green told of a woman who was on the fair way to recovery from cancer after having been prayed with by some kindly neighbors, though before that her doctor said she had only three days to live.

He might be told that he was preaching Christian Science, and he would retort that he had not the slightest objection to what the Christian Scientists did; it was their explanation of it which seemed to him to be faulty. The Christian Scientists could not have succeeded as they had done unless they had laid hold of a great truth—distorted though it might be—that great holiness and health went hand in hand.

[Rev. D. H. Bailey as reported in *Marion* (Ohio.) *Mirror.*]

I think it is due to the Christian Scientists to say this: that they have compelled the philosophers in the churches, and the theologians in the schools, to give an emphasis to the ever-present Deity. They also attach emphasis to looking on the bright side of things, and ignoring worry. Worry brings on many diseases incident to this life. If there is no soul rest, there is no rest of the body. We need something to stir us up until we cease to be grouchy and wretched and miserable, and if our Christian Science friends can help us in this trouble, God bless them. The state of the mind has a great effect on the state of the body. It is difficult to bring about a healthful state of the body with an unhealthful mind. We get into the habit of complaining. I think that behind this is a desire for sympathy. But, good health is an awful price to pay for sympathy, isn't it?

In summing up the teachings of Christian Science, we find they are communion with God; soul rest; elimination of anger. These teachings have so awakened us that we must acknowledge that the Christian Scientists are our benefactors. So we are not criticizing, and we are not praising. We are only looking out for truth; from whatever source.

[Rev. Alfred Veazie Bliss in *Bangor* (Me.) *News.*]

People are marveling everywhere at the remarkable growth of the Christian Science church in recent years. Nearly a hundred thousand people in the United States belong to this church. But there is really nothing remarkable about it. Christian Science claims to offer men a cure for worry, a bad disposition, wrong appetites, sensual passions, and all kinds of evil habits, and even bodily disease. And in thousands of cases men and women are cured of these mental and spiritual and bodily diseases. I believe that there are just as genuine religious conversions in the temples of Christian Science as ever occur in the halls of the Salvation Army. Only here, Christian Science has discovered and is making use of just the same power of God that has been committed to the church, but which the church, for some reason or other, has neglected to use.

[Col. W. E. Fell in *Hull* (Eng.) *Topics.*]

Mrs. Eddy has called Jesus of Nazareth "the most scientific man that ever trod the globe" (Science and Health, p. 313), and yet he departed from material law not partially, but wholly, recognizing all causation as vested in Mind, in Spirit. No natural scientist, who bases being on matter, can ever hope to emulate the works of this "greatest Scientist." In this connection it is true, as our critic says, that many natural scientists will have nothing to do with Christian Science. And the reason, as stated above, should be clear to him. To accept Christian Science is to discard all preconceived idea of matter as causative, and to recognize God, Spirit, as All-in-all, that "all is infinite Mind and its infinite manifestation, for God is All-in-all" (Science and Health, p. 468). This discovery of Mind as causation, or more correctly speaking this rediscovery by Mrs. Eddy, has resulted in infinite blessings to mankind, teaching them that the kingdom of heaven is, as Jesus declared, here and now, a mental condition and not a locality.

Christian Scientists do base their pronouncements "upon pure science," as well as on revelation, declaring that science must coordinate with revelation, and revelation with science. No critic has yet been able to escape from its rationale or find a flaw in its logic, as your intellectual contributor will at once discover when he takes up the study of the subject. Christian Science is destroying sin and suffering in a manner unrecorded since the time of the Galilean Prophet. Why should any one wish to criticize it? Surely whatever system honors God as Christian Science honors Him, is worthy of the support of every Christian man and woman.

This critic claims that the powers possessed by "Moses, Elijah, Christ, and St. Paul, have long since passed away." Not so. There are no miracles; all is divinely natural and in obedience to spiritual law. If one single man ever, at any time, has been healed through the understanding of God, then there is law at the back of it, and it is as possible today to make use of that eternal law as it was a billion years ago. Truth is changeless, for God is immutable law; as the Bible expresses it, "the same yesterday, and to day, and for ever," "who forgiveth all thine iniquities; who healeth all thy diseases."

[Edward W. Dickey in *Bakersfield* (Cal.) *Californian.*]

In a recent issue there appears a statement that "witchcraft, mesmerism, spiritualism, hypnotism, mind-healing, and other phenomena of the supernatural, all had their part in the making of Mary Baker Eddy and the Christian Science church."

The very oppositeness of Christian Science to all of the above-mentioned systems is an emphatic declaration that they were in no wise instrumental in the giving of Christian Science to the world. All of the so-called phenomena of the human or mortal mind are rendered null and void by Christian Science. It is not possible for the same fountain to send forth "sweet water and bitter," and therefore not possible for Christian Science to have had its foundation in something unlike itself. This Science is the Christ, Truth, come to this age, declaring and proving itself to be the message of Truth promised by the Master to lead his followers "into all truth."

[Editorial in (Okla.) *Oklahoman.*]

Whatever we may otherwise think of Christian Science, this much must be admitted by all: It is decreasing the number of people who tell you personally or by letter of their troubles, aches, and pains.

Earth's broken rest has failed,
Her earthly jewels paled,
And on the wayward wind
Her joys are flung.
What have I left to bind
The soul to earth? I find
This only, Father:
May Thy will be done!

CAPT. R. E. KEY.

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CHRISTIAN SCIENCE SENTINEL

EDITORIAL

"TEACH US TO PRAY."

How many longing and troubled hearts have echoed that humble request of the disciples: "Lord, teach us to pray,"—the instinctive confidence in God and His goodness that turns our thought to Him as a sure refuge in time of need, an unfailing tower of strength when the frailty of all human dependences, the unstableness of earthly hopes, bring to our lips the psalmist's acknowledgment of God's allness, "Give us help from trouble: for vain is the help of man."

The disciples had been with the Master long enough to learn that his trust in his heavenly Father was implicit; that whatever the perplexity or difficulty which confronted him, he turned unhesitatingly to the source of all wisdom for its solution. They had seen the sick healed of their diseases, the unclean spirits cast out from them that were afflicted, they had witnessed the wonderful draft of fishes that rewarded obedience to his command to "launch out into the deep, and let down your nets," the stilling of the boisterous wind and raging seas that calmed while it rebuked their fears, the restoration to the bereaved widow of Nain of her only son, and the marvelous feeding of the multitude with the five loaves and two fishes,—all these and many other wondrous works had been wrought as they stood by, believing yet amazed; and over and over again they had seen him turn to God in prayer as a necessary preliminary to these "mighty works."

The time had come when they were to go to the cities and villages round about,—to search out and succor "the lost sheep of the house of Israel,"—in fulfilment of the Master's command "to preach the kingdom of God, and to heal the sick." Is it any wonder that, thinking, perhaps, of the responsibilities of their commission, they should have preferred the request, "Teach us to pray," that they too might effectually address themselves to Him who, as Jesus himself declared, "doeth the works"?

In answer Jesus gave them the prayer which has come down through the centuries as a model for all human petitions, "the prayer which," as Mrs. Eddy has made so plain to us in her spiritual interpretation of its meaning, "covers all human needs" (Science and Health, p. 16). Invoking the all-wise God with this prayer of affirmation and declaration of His power and goodness, they could go forth, "strong in the Lord," to the overcoming of all evil. So long as their reliance was in the unchanging God, they could say with David: "I will fear no evil: for thou art with me."

It is because there is in human hearts today that unspeakable longing to know God, Spirit, as He is,—Life, Truth, Love, infinite and omnipotent; a reaching out to what seems a far-away and practically unknown God, in the desire to find Him "a very present help in trouble;" an acknowledgment that though they have prayed earnestly to God for deliverance, they have in some way asked amiss, since their prayers have remained unanswered, that so many have turned to Christian Science, and often to their surprise have found in the study and demonstration of its teachings the long hoped for surcease from sickness and sorrow; that "to those leaning on the sustaining infinite,"—to those who turn to God in true prayer, as Jesus taught his disciples to do,—to them indeed "today is big with blessings" (*Ibid.*, Preface, p. vii).

Christian Scientists have reason to be profoundly grateful that through the study and application of the teachings of Science and Health they have learned to pray the effectual prayer, the prayer that closes the door on every thought of evil and in spiritual communion with the infinite, omnipotent God sees and declares only His allness and goodness and the perfect man of His creating. In that wonderful chapter on Prayer in Science and Health, Mrs. Eddy tells us that "what we most need is the prayer of fervent desire for growth in grace, expressed in patience, meekness, love, and good deeds" (p. 4); and we may well ask our Father to teach us so to watch and pray that we may attain with striving that consciousness of oneness with Him which will make us a blessing to the weary and heavy laden, those who are burdened with sickness and sin, until they too have learned to pray with understanding, "Thine is the kingdom, and the power, and the glory for ever."

ARCHIBALD MCLELLAN.

DIVINE JUSTICE.

LONG years ago, Moses wrote in his immortal song this characterization of the most High: "He is the Rock, his work is perfect: . . . a God of truth and without iniquity, just and right is he." Later, the psalmist declared, "Justice and judgment are the habitation of thy throne,"—a truth which can never be lost sight of in Christian Science. If God could ever be less than just, then were our case indeed hopeless, since we so often find that mortal man must needs rise out of himself in order to learn what justice means. In mortal experience there are, unfortunately, those who do not know that justice is the true foundation of happiness and prosperity, and who do not hesitate to break the commandments in order to advance self-interest in every direction. Again, there are those who have a wholesome respect for God's law, and who strive to be just in their dealings with their fellow-men, who yet question divine justice, because to the material *sense of* things evil ofttimes seems to prevail and the self-seeker to prosper. It is hardly necessary to explain that neither of these mental conditions comes up to the spiritually scientific standard of right thinking, which requires us to look above sense evidence to the spiritual fact, in order to reach right conclusions and attain to harmonious living.

At this point it is well to ponder Mrs. Eddy's statement, "For right reasoning there should be but one fact before the thought, namely, spiritual existence" (Science and Health, p. 492). Lest this should seem too abstract, let the one who strives to be just, but who seems to suffer from injustice, ask himself whether he would be willing to exchange places with any of those who appear to prosper through wrong-doing. He would undoubtedly say, "No," and why? Would it not be because he instinctively felt that justice, which is a spiritual quality, is far too precious to be sacrificed for any material consideration whatever? This being admitted, all problems must be reasoned out and worked out on the basis of the spiritual fact. No one can rob a man of the justice which he has made his own, which is, so to speak, enthroned in his consciousness. In vain are fire and fagot,—all the assaults of mortal error against this citadel.

Christian Science, however, does wonders in proving the omnipotence of divine justice in ameliorating human conditions. Take, for example, the case of one who has been ill for years, held down by belief in some supposed law of disease, which he has been taught to believe has divine authority. He, very naturally, questions the justice of God, and the sorrow of so doing adds to his suffering, for an unjust God would be no God, hence his distress. Then comes Christian Science, to assure him with the spiritual fact that God never made nor authorized any law of evil,—disease or sin. Accepting this, he finds a God whom he can love and trust even for his healing, and healing follows the recognition of spiritual law, which is inseparable from justice.

It need hardly be added that this truer concept of justice

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extends to all our human affairs, and each day should bring to us a broader and higher realization of its scope and power. A strong sense of justice tempered with love, that which rests with full assurance upon the impartiality and omnipotence of divine justice, is absolutely invulnerable. It is the basis of health and prosperity, and though heaven and earth should seem to pass away, we can know that God will so establish His justice in us and all others, that we shall echo Isaiah's declaration of God as "a just God and a Saviour."

ANNIE M. KNOTT.

"STAND THEREFORE."

ONE of the many unwinsome aspects of the mortal make-up which prove intolerable to nobility is that general limpness which tells of the lack of distinctive character. Witness the severely caustic terms with which St. John was instructed by the "great voice" behind him to scourge the Laodiceans for their inexcusable tepidity. "I would thou wert cold or hot. So then because thou art lukewarm, and neither cold nor hot, I will spue thee out of my mouth." Whether it be the expression of false humility and self-depreciation, or of a sense of unworthiness, laziness, discouragement, or fear, the absence of vertebral assertiveness is sure to exhaust the patience of the saints and to be attended by inefficiency and humiliation.

The rebuke of this weakness is found in every least realization of the dignity and destiny of man, and for Christian Scientists it is forever put to shame by the heroic courage and faith, the decisiveness and devotion, which so signally marked the life of their revered Leader. It is, moreover, a fault which is absolutely out of keeping with their philosophy, and yet we are not infrequently tempted to give it place, especially in the presence of a wholly unanticipated defeat. It was on such an occasion that Joshua, the customarily courageous, was once found grovelingly blaming the Lord for the outcome of a gross act of disobedience; and the utter unworthiness of his attitude, as well as his complaint, was brought to his attention in words which have lost nothing of their fitness for the kindredly disposed: "Get thee up; wherefore liest thou thus upon thy face?"

Limpness always gives evidence of a forgetfulness of Principle, a conscious or unconscious reliance upon personality, and when through repeated failures the total inadequacy of this support is impressed upon human sense, he who has no scientific hold on God—for him the very foundations seem to be removed, and he becomes a prey to timidity and indecision, if not to indifference and despair.

Today, no less certainly than in the first century, the successful resistance of evil calls for the stanch and unfailing assertiveness of true faith. It is a time when, as Mrs. Eddy has written, "timid conservatism is absolutely inadmissible" (Science and Health, p. 167); and this fact renders the teaching of Christian Science the more significant. Hope or bravado may impel to many a fair-weather venture, but scientific apprehension alone can give courage and strength in the evil day. Whatever the odds against him to human sense, the true Scientist is invincible by virtue of his demonstrable knowledge of divine Principle. St. Paul calls the Christian life a warfare, and he established the parallelism in many telling likenesses, including his picture of the soldier who, fully panoplied and having done all, stands unflinchingly facing the foe, firm as a rock in the consciousness of the righteousness of his cause, the wisdom of his general, and the certainty of his final success.

Thus in all times have stood the heroes and patriots who in their loyalty to their highest concept of truth and duty have been ready to hazard their fortunes, their homes, and their lives. Men cannot help loving manliness, and quite regardless of the question of agreement or disagreement with their views, the men of nerve in life's crucial hours have won the encomiums of all mankind. Limpness is not only unmanly, and repugnant to every worthy sense, but it is a blight upon progress and a discredit to every professed follower of Christ, since it renders that personal exhibition which has been well named "the gospel according to you," an offense. He who would honor Christ must know well in whom he has believed, and be ready to stand up and be counted in every hour and every event.

JOHN B. WILLIS.

AMONG THE CHURCHES.

PHILADELPHIA, PA.

With services beautiful in their simplicity, the handsome church edifice of First Church of Christ, Scientist, Walnut street, west of Fortieth, was dedicated yesterday [June 4], when upward of fifteen hundred persons attended. Although the edifice has been in use a year, the formal dedicatory services were deferred until yesterday in obedience to an inflexible rule of the church, which does not permit of its dedication until every cent of indebtedness incurred by its construction has been liquidated. The structure and the spacious lot on which it is situated cost one hundred and sixty-five thousand dollars, and the congregation, in addition to raising this sum, exceeded it by several hundred dollars. Three services, all of which were identical in character, were held at 11 a.m., and 3:30 and 8 p.m. The following telegram was sent yesterday to the Board of Directors of The Mother Church, Boston:—

"On this day of the dedication of First Church of Christ, Scientist, in Philadelphia, we the members wish to express to you the deepfelt joy with which we humbly consecrate our desires and efforts toward making this a church in its highest spiritual sense. We would also express to you our united appreciation of your unselfish labors in behalf of the cause, and our loyalty to The Mother Church."

The church edifice is one of the handsomest in the city. Tons of steel structural material were used in its construction, while the exterior is finished in white plaster, with roof of red tile. The interior is finished in good taste, the seats of natural oak being arranged in a semicircle and slightly pitched. The auditorium comfortably seats twelve hundred persons.

It is probable that a fund will soon be started to erect a second church in North Philadelphia. While plans have not yet assumed any definiteness, it is known that residents of the northern section of the city, who have a long ride to reach the West Philadelphia edifice, are anxious to have a church of their own.—*Philadelphia Record.*

AUSTIN, MINN.

The dedicatory services of the Christian Science church in Austin occurred Sunday, May 21. The present church building was purchased in July, 1905, from the Universalist society at a price of twenty-five hundred dollars. Repairs and improvements since made brought the amount up to four thousand dollars. The last twenty-five dollars of the twelve-hundred-dollar mortgage was paid in by the Sunday school, in accordance with a vote of the children.

Austin Herald.

[Telegram.]

Los Angeles, Cal., June 23, 1911.

Editor Sentinel:—

Five churches and three societies, assembled in joint monster meeting, instruct me to transmit their appreciation and gratitude for the splendid accomplishments of *The Christian Science Monitor.*

WM. E. BROWN, *Chairman.*

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THE LECTURES.

EVERETT, WASH.

On the evening of April 11, Bliss Knapp delivered a lecture on Christian Science in the church edifice of First Church of Christ, Scientist. He was introduced by the first reader, Mrs. Nettie P. Sheridan, who spoke as follows:—

Christian Science is the eternal truth taught and demonstrated by Jesus centuries ago. It is the truth made practical, and to be demonstrated by each individual in the business, in the home, and in the every-day life; to be demonstrated according to the rule given in the Christian Science text-book, "Science and Health with Key to the Scriptures" by Mrs. Eddy. Christian Science is a religion of love, come to this age as was foreseen by the prophets of old and promised by the Master, preaching good tidings, healing the sick, comforting the sorrowing, reforming the sinner; teaching how to love one's neighbor as one's self, how to overcome and rise above the evil and discord of this earthly existence; freeing mankind from bondage to sin, disease, and death and bringing them into the understanding of God and man's relation to Him, into the understanding of the "glorious liberty of the children of God."

Correspondence.

FRESNO, CAL.

The Barton Theater was crowded to its capacity yesterday afternoon [April 16] to hear the address on Christian Science delivered by Willis F. Gross of Boston. He was introduced by H. M. Cobbey, first reader of the local Christian Science church, who said:—

Christian Science has come into the world to offer a reasonable interpretation of the Scriptures, and an avenue of escape from sin, sickness, and death. It comes to the world with a message of hope and love. It brings us a larger thought of God, who is ever-present Love. It teaches man to love his neighbor as himself, and shows him how to do it. It is the truth that makes man free. Because Christian Science has brought so much joy into the lives of those who understand it, is it surprising that they desire to share with others that which has blessed them?

Every one may know of the blessing Christian Science has already brought to weary, sick, and sinning humanity, by looking into the literature lying on the tables of our free reading-rooms, or by attending our Wednesday evening testimonial meetings. In addition to these helps to enlightenment, The Mother Church, The First Church of Christ, Scientist, in Boston, Mass., is sending forth messengers into the world to explain the demonstrable truths of Christian Science.—*Fresno Republican.*

FRANKLIN, IND.

Prof. Hermann S. Hering lectured on Christian Science April 18. He was introduced by Senator L. Ert. Slack of Franklin, who said in part,—

Many of man's thoughts are mixed with uncertainty, and there is an ever-present conflict going on in the mind of every intelligent human being while attempting to find out the real, absolute, and imperishable truth of all things. The highest and best thought of man is directed toward his own relation to God, and therefore man's thought through all the ages has been investigating this phase of our human endeavor. The all-absorbing question in the mind of each of us at this time is, What is man's relation to Almighty God? Above all things, we desire here to have an answer that is altogether truth. Where else should man go for this answer than to the Holy Bible which each of us, regardless of our present opinions or our environment, believes is the inspired word of God. We have a right, therefore, in this search for truth, to hear what great men have to say on this subject of man's relation to Almighty God, and I think we all deplore any blind or unreasonable prejudice that would deny the right of any person to hear what good and true men have to say concerning God's word.

Tonight we are to hear what Christian Science has to say on the subject of truth. Now Christian Science is not a mixed question of fact and supposition; it is one or the other, but not both. As I understand the teaching and Principle involved in Christian Science, it is entirely the true concept of the divine plan of all things; or, if it be not truth, then it is utterly without foundation in fact. The fact that Christian Science includes a certain, definite, and positive plan, a Principle concerned in everything and concerning which humanity may contemplate, as well as everything pertaining to the divine order of things, makes this religion, or science, or whatever you may be pleased to call it, either an absolute fact without equivocation or else a mere supposition minus anything of substance whatever. I will therefore respectfully listen to what may be said of the Principle and message of Christian Science, and I assert the right and privilege of every one else not only to hear this question discussed, but to search and find if possible whether it be fact or supposition.—*Correspondence.*

LONDON, ENGLAND.

A lecture on Christian Science, under the auspices of First Church, was given by Bicknell Young on the evening of April 20, at the Town Hall, Fulham, which was filled to overflowing with a most attentive audience. The lecturer was introduced by H. L. Stokes, who spoke in part as follows:—

This new-old religion, as it has been described, has brought happiness and the blessing of health to hundreds of thousands throughout the world. Its beautiful and logical teachings, as expounded by Mrs. Eddy in the Christian Science text-book, "Science and Health with Key to the Scriptures," have brought to us a more spiritual and therefore a better understanding of the Bible, and have disclosed to us in this age again the healing power of the practical, operative Principle of primitive Christianity. Christian Science proves itself, by the works daily accomplished, to be a practical religion, and for that reason it is spreading in a wonderful way throughout the world. Among its ever increasing ardent followers and students are to be found men and women of all degrees, the deep thinker and the scholar, the artisan and worker, the adult and the child,—all are equally blessed in that truth which is no respecter of persons.

My own experience of Christian Science has brought me blessings for which I cannot be sufficiently grateful. A great healing was experienced by a member of my family over seven years ago, a change from semiinvalidism and anxiety so great that I could, happily for myself, no longer resist seeking to learn more of this power which the study of Christian Science brings to us.—*Correspondence.*

CAMBRIDGE SPRINGS, PA.

The music hall of Hotel Bartlett was filled to its capacity on the evening of April 21 to listen to a lecture on Christian Science by Frank H. Leonard of Brooklyn, N. Y. He was introduced by Clinton B. Burgess of Erie, Pa., who said in part,—

Nineteen hundred years ago Pontius Pilate asked of Jesus the Christ the momentous question "What is truth?" The result of the world's attempts to find an answer to this question is seen in the hundreds of sects and cults of religion and philosophy which divide men's thoughts today. To this question Jesus answered never a word; and why

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should he? Had not his whole life-work been a complete and scientific answer? To the disciples of John who came to inquire whether this young man were indeed a messenger of Truth, he entered into no theological discussion, but, like a true scientist, pointed to the results of his teaching. Christian Science is not a religion of talking or exhorting, but of doing, and the gentleman who is to speak to us this evening will tell of a practical religion, adapted to the needs of every day and every hour and to the solution of all the problems of life.—*Correspondence.*

HIGHLAND PARK, ILL.

William R. Rathvon delivered a lecture on Christian Science in the church edifice, Sunday afternoon, April 23. He was introduced by George D. Forrest, first reader, who said:—

Through its board of lectureship, The Mother Church, The First Church of Christ, Scientist, of Boston, Mass., sends its members broadcast throughout the world, following literally the commands of our Master, "Go ye into all the world, and preach the gospel to every creature;" "Heal the sick, cleanse the lepers, raise the dead, cast out devils: freely ye have received, freely give." Thanks be to God, and to our Leader, Mrs. Eddy, that through the understanding of Christian Science all these blessings are being realized today.—*Correspondence.*

CHAMPAIGN, ILL.

A large and attentive audience which completely filled the edifice of First Church of Christ, Scientist, in Champaign, Thursday evening [April 27] heard the lecture on Christian Science by the Rev. William P. McKenzie. He was introduced by Philip S. Barto, first reader of the local church, who said:—

We Christian Scientists believe in the power and good in our religion with a firmness and a conviction which is not, I believe, exceeded by the followers of any other faith on earth. And the confidence which inspires us we have to possess through a personal and individual experiencing of the ability of this practical knowledge of God and His laws, as explained to the world by Mrs. Eddy, to heal sickness, destroy sin, and in general to set right the wrongs of this human experience. With such a faith in our religion it is small wonder that we take a peculiar joy in passing the word on to others.—*Times.*

[Written for the *Sentinel.*]

HAVE FAITH IN GOD!

WILLIS E. BLOOMFIELD.

Have faith in God! So spake a still small voice.
When pain doth most assail thee, then rejoice.
For still His love surrounds thee and His hand
Doth guide: Be still, and understand.

Have faith in God! When fears oppress thee sore,
Fear not, but only trust in Him the more.
For still are stretched beneath thee and above
The everlasting arms of Love.

Have faith in God! When earthly pleasures call,
Thou need'st to know that He is All-in-all.
There is no good gift that He doth not give;
Except in Him, none truly live.

Have faith in God! I heard the message sweet,
And so I follow on with willing feet;
Content and glad to keep His least command,
For now through faith I understand.

TESTIMONIES OF HEALING.

Deeply grateful to God for benefits received through Christian Science, I give the following testimony, which may be helpful to others placed in the same position. About two years ago I met a friend whom I had not seen for some years and who came to spend a few months in this city. In the course of conversation I discovered that she had become a Christian Scientist, and asked her to enlighten me on the subject, as I knew nothing about it. I was deeply interested in all she told me; in fact, I could not think of anything else and was always on the lookout to continue the same subject with her. I read Mrs. Eddy's book, "Science and Health with Key to the Scriptures," and was treated by my friend for a stomach trouble of over twenty years' standing, as well as for a bad attack of rheumatism in the feet. I was soon cured of both complaints, for which I am most thankful. With the slight understanding I have of Science, I have with God's help been able to ward off many ailments and have never again taken any kind of medicine. What I am most grateful for, however, is the understanding of God's ever-present love and care, and the knowledge that He is All-in-all, and that no harm can come to His children.

The reading of Mrs. Eddy's book was overwhelming to me! It was so wonderful to think that we could get rid of disease and sin through the understanding of divine Truth, Life, and Love that I could not believe it; and more than once laid the book aside. It was a long struggle, but at last light began to dawn, and it has kept on getting brighter and brighter, thanks to the loving help of my friend, who, though far away, is always ready with an encouraging word. Quite lately, she also gave me absent treatment for a bad attack of bronchial trouble, the acute state lasting only three days, but the cough quite a while longer.

My ardent wish is to find myself some day worshiping with other Scientists in their church, but this as well as all other things, I leave in God's hands. A sister of mine has also been greatly benefited by having her eyes healed of a very painful complaint that had troubled her for several years. She was treated by the same friend for some months, was well for ten days without acknowledging it, and had a relapse. The treatment was continued for some time longer, then left off, as the practitioner thought she should realize the truth for herself. Through the continued reading of Science and Health she has been quite healed. She joins me in this testimony of deep gratitude for blessings received.—ALICE DURAND, Lisbon, Portugal.

My first impression of Christian Science was gained from the healing of my wife, many years ago. It was such a clear proof of the power of Truth to heal that I had to believe, and it brought the desire on the part of both my wife and myself to understand what had accomplished this marvelous cure. This led, eventually, to that dependence and reliance upon the one God which has since been the comfort and the joy of our lives. To recall the incident of long ago for the lesson it may teach, let me say that my wife was lying mortally sick. The old family physician, devoted and conscientious, had exhausted his skill and was baffled. My wife was a member of an orthodox church and I was an attendant at the services. The Bible was in our home, but it was a dead book, there was no life-giving meaning in it for us. In this connection I often think of that quotation from Science and Health (p. 241): "Take away the spiritual signification of Scripture, and that compilation can do no more for mortals than can moonbeams to melt a river of ice."

At this juncture, a kind neighbor, whom we knew but slightly, had the inspiration and the courage to come to our door. She saw my wife's sister and said to her, "Your

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sister does not need to suffer. God is not making her suffer. There is a knowledge of Truth that will heal her. It is Christian Science." She also left some pamphlets and other Christian Science reading matter. The encouraging message was carried to the sick-room and instantly aroused hope in the patient. She wished to read for herself and soon gained sufficient strength. She seemed to recuperate with the sole idea of pursuing this subject further. To the wonder of all, within a few days she was able to go to a practitioner in a neighboring city, and after two weeks' treatment was entirely and permanently healed. From being a sick and ailing woman, she has ever since been one of the strongest. Such instances, which I have since found are not infrequent in Christian Science, certainly encourage us never to withhold the word that will lift our neighbor.

JULIAN SCHOLL, New York, N. Y.

In March, 1909, I was stricken with an acute attack of lung trouble, and not knowing that there was a Christian Science practitioner in the city, I lay for about forty-eight hours without food or sleep, and suffering terribly. I then learned of a practitioner, who was called, and I was relieved in a few hours. I was also permanently cured of a troublesome cough under her treatment.

I first became interested in Christian Science about four and a half years ago, when one of the most prominent physicians in this place, after four or five years' treatment and consultation with other doctors, advised me to take my wife to Kansas City to have an operation performed. He made the statement that she could never be a well woman until it was done. She was taken there, but concluded to have treatment from a Christian Science practitioner, and she was soon on the road to health. God is able and willing and does help those that trust in Him.

G. W. SNYDER, Alva, Okla.

In reading the testimonies in our periodicals, I have noticed that the most of them were given years after the healing was done. In my own testimony I wish to tell of a healing that might well be called a miracle. A little girl was born to us in October, 1909, and at first she grew and seemed to be in good health; then, as she ceased to retain her food, it was thought best to change it. This was done, but the child did not get any better. The doctor then said that her stomach was very weak, and advised still another change. This we did, but in a week the child was fast losing flesh and strength, as she could not keep anything down. She was then about three months old, and the doctor told us that she had not been normal at birth and that there was only a small chance for her to live.

On Jan. 21, 1910, the baby was not expected to live until the next morning. She had never been free from pain, and she seemed to be in agony from the time she could not retain her food. When the case seemed so hopeless we were advised to try Christian Science. A practitioner was within three minutes' walk of our home, and she came to see the little one that evening. The child was freed from pain at once, and has not had any convulsions since. After the second treatment she retained her food, and in two weeks she was well. In two months she was a different child and has remained perfectly normal ever since. We are truly thankful to God for Christian Science; it has saved the life of our child and made us see that our heavenly Father does care for His children, and will help and heal us when we ask Him in the right way and heed His commandments.

JOHN D. MCKENZIE, Buzzards Bay, Mass.

With an overflowing heart, full of gratitude for the knowledge of Christian Science, I wish to testify to a few of its many blessings. I have just entered college, and I feel that my path at every step of the way has been lighted by the light of Truth, as my mother was healed in Christian Science when I was four years old. When I was very small I cried a great deal, and as I grew older it was found that this was from severe headaches. I soon developed such a bad disposition that by the time I was five years old it was almost unbearable to my parents, brothers, and sister, and I seemed to have no control of my temper. After an outburst I would be morbid and morose, not saying anything to any one for perhaps weeks, and all that time I was as stubborn and wilful as a child could be, and I seemed to get worse and worse.

At this time my mother had just begun to study Science, but I was too young to understand much of it. As I grew older I was one of the most unhappy children in existence, and succeeded in making those around me unhappy also. As my mother gained more understanding of the great truth, she tried to conquer my disposition through love. This helped, but at times I would lapse into my old feelings and was seemingly worse than ever. I thought that every one hated me, and I was very certain that I hated every one else.

Through the help and love of my good mother, and her untiring zeal in leading me into the way that dear Mrs. Eddy has shown us, I am indeed thankful to say that those dark days of headaches and worse heartaches and bitter thoughts are long past. When I was about ten years old I began to enjoy attending our Christian Science Sunday school, and although I am as yet only a beginner, I am sincerely grateful that I have the glorious privilege and opportunity of studying this truth which has rolled away the stone from the door of my dark prison and broken the chain that bound me. Now, instead of wishing I were dead, I just cannot help feeling a great sense of love and gratitude to God welling up in my heart every time I look at the golden sunshine or feel the fresh air on my cheek. I cannot help but contrast my feelings now, and in fact for the last five years, with the bitter, black thoughts I had before, when I had no love for anything that moved or anything that grew. I just try to let love fill me, and I see and feel beauty and sweetness in everything. The world seems ever new, and the more I understand of divine Love the brighter everything appears and the easier my school work is.

I have hardly known what it is to have a headache for about ten years, and have not had one day in bed; while before that I suffered two or three days of each week and seemed to be completely overcome. I cannot put in mere words my deep gratitude to God; also to dear Mrs. Eddy, and to my mother, for what I know of Christian Science, but I can put my gratitude in each day's duties, as I can only know what I practise.

MISS MABEL J. BOND, Wichita, Kan.

[Translated from the German.]

We acknowledge with a grateful heart the good which has come to us through Christian Science. Some seven years ago I met with an accident and sustained a severe wound on the head. It healed, but from that time on I was subject to headaches and attacks of dizziness, besides having a feeling of cold in my head, so that summer and winter I could not be even indoors without some sort of a covering for the head, and the least noise seemed disagreeable and disturbing. (I might mention that I can now bear any kind of noise, and even the trains running over bridges under which I have to pass frequently do not disturb me.) In spite of all the physicians' efforts, they were unable to relieve me; but some two years ago I heard of Christian Science, and copies of the *Herold* were handed to me and I attended the meetings and services. The wonderful testimonies of healing which I heard every week made me feel that I, too, would recover my health some time. I diligently read the *Herold* and then applied to a Christian Science practitioner for treatment, which was lovingly taken up, with the result that with six treatments my troubles

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disappeared. I feel well now, and rejoice in my deliverance from the terrible pain.

My wife, too, has been healed through Christian Science of two severe diseases. She had suffered for thirty years with her head and spasms in the stomach. Although we consulted many physicians during these years, she never was more than relieved, not healed. With a few treatments in Christian Science, however, she was restored to perfect health. We are both striving earnestly to prove our sincere gratitude through right doing, through increasing love of God, and the constant endeavor to understand more of the truth. We thank God for having freed us of these severe troubles, and we are grateful to our dear Leader, Mrs. Eddy, for having made us know the truth, and for pointing out the way of understanding whereby we may become better men and women.

WILHELM WENDLAND, Charlottenburg-Berlin, Germany.

From childhood I had been frail and ill most of the time, never knowing anything but discomfort and poor health. As I grew older I had a constant fear of passing away, for it seemed I could not continue in this state much longer. I had reached the point where I was completely discouraged and unable to attend to my household duties, having tried different physicians and all the material means that I knew of. I then decided to try Christian Science, with the result that I am a well woman and able to do whatever work comes to me.

I would like to say, for the benefit of those who think their healing slow, that my healing was very slow, for it seemed that I could not turn from the mortal sense of selfhood. All I wanted was the physical healing, and I wanted it at once! As I, however, began to realize that God is Mind and that all His manifestations are good, I felt that I must strive to rid my consciousness of everything unlike God, good. I then began to understand what Christian Science healing really means. From childhood I had been a church-member and thought I was living up to God's requirements, but the search-light of Truth, revealed to me through the study of the Bible and Science and Health, pointed out to me very clearly how far short of divine law I was living, and I was enabled to learn how we must reflect the harmony which is man's God-given inheritance.

I am thankful to God for this truth that sets us free, and to Mrs. Eddy through whom it has been revealed. My desire is the prayer of the psalmist: "Cleanse thou me from secret faults. . . . Let the words of my mouth, and the meditation of my heart, be acceptable in thy sight, O Lord, my strength, and my redeemer."

MRS. W. M. SHERRARD, Cambridge, Ohio.

I feel that I have delayed too long in writing my testimony, perhaps because being grateful for so many benefits received through Christian Science, it seemed difficult to state any especial one. My little daughter, now ten years old, has had no medicine since I came into Science, six years ago, and has been a stronger and healthier child since we have depended on spiritual means rather than material. She has had several attacks of seemingly serious illness, including throat and stomach difficulties, but all have been quickly overcome by this treatment. Christian Science has also raised me from a condition of despondency to one of cheerfulness. Whereas I once feared everything, I am now learning that to fear is to doubt God's omnipotence, and that there can be no power opposed to God. I have indeed been "born again," and for this awakening I am deeply grateful to Mrs. Eddy, who has shown us the Christ-way of healing.

MRS. ADELAIDE A. WOOD, Chicago, Ill.

Sincere gratitude impels me to tell what Christian Science has done for me. Two years ago a little daughter was given to me without pain, every so-called material law about childbirth having been broken by the realization of the truth of being. She is now two years old, and during that time has manifested perfect health and happiness. My greatest desire is to become a better Scientist and to reflect more and more of the one omnipotent Mind, our Father-Mother God. I am indeed thankful to dear Mrs. Eddy, whose teachings have helped me so much.

MRS. INEZ BERGS, New York, N. Y.

Although I have upon several occasions endeavored to give expression to my feelings of gratitude for benefits received through Christian Science, I take this opportunity to submit a testimony of my first healing, which I trust will help some seeker after Truth to realize the omnipotence of God. In the latter part of the year 1905, according to the testimony of several physicians, I was a nervous wreck. At their suggestion I went South for several months, only to return in the same or probably worse condition. I was having frequent and very severe attacks, and my fear of them was so great that it seemed quite impossible to leave home, no matter how short the distance, unless accompanied by some member of the family. The only relief I seemed to receive was from large doses of medicine.

At this point I decided to try Christian Science, as a last resort. After perhaps three or four treatments I was able to visit the practitioner alone, a distance of about six miles, and in two weeks I was prepared to do almost anything I had done previous to my sickness. In a very short time I resumed business, completely healed. Not only was I healed at this time of the nervous trouble, but was readily convinced of the absolute uselessness of eye-glasses, which I had then worn for about six years, the symptoms which were primarily the cause of their adoption having entirely disappeared. It is needless to say that I am exceedingly grateful.—D. A. GARBER, Pittsburg, Pa.

For more than two years I have wanted to tell others what Christian Science has done for me. I was a great sufferer from asthma and other ailments for more than forty years, and I feel sure that as many doctors treated my case, but to no avail. I used drugs as regularly as food and believed that they prolonged my life; but, thanks to our heavenly Father, three years ago I was persuaded to try Christian Science, and from the first day that I was treated I began to improve. In less than six months I was healed of all the diseases that physicians had declared to be incurable. They had even claimed at times that it would be impossible for me to live but a short while.

I am today a well and happy man, and I am also a better man morally and spiritually; and I prize the spiritual uplift more than the bodily healing. I love God more and love the cause of Truth better; I love the Bible and love my neighbor more than I ever did. I understand God better, and man's relationship to Him. I am also very grateful to Mrs. Eddy for all these blessings. I feel as if I had come out of a dimly lighted room into the bright shining of the noonday sun, into the glorious light and liberty of the children of God.—W. P. DUCKETT, Merkel, Texas.

[Translated from the German.]

Since Christian Science led me, two years ago, out of the darkness of doubt regarding divine justice to the light of ever-present and omnipotent Love, I have had every reason to be grateful for the treasures which have been revealed to me by the truth. It does bring peace on its wings, it replaces fear with confidence, hate with love, sickness with health, death with life, and many people to whom

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I have since brought the glad tidings acknowledge the attendant blessings.

I greet the arrival of our periodicals with a feeling of gratitude and joy, and they always seem to contain just what I need. Words are inadequate to express my deep-felt gratitude to God, the dispenser of all good, and to Mrs. Eddy. One must be a doer of the word, and not a hearer only; and my endeavor therefore is to help my fellow-beings with my small understanding as far as they will permit me to, and to wait for those whose time has not yet come with the patience and loving-kindness with which I have been ministered unto in times of tribulation when I first took up the study of Christian Science.

CATHY BAZZIGHER, Chur, Ct. Graubünden, Switzerland.

It is recorded that Jesus said to a man sick of the palsy, "Son, be of good cheer; thy sins be forgiven thee;" to which he added, "Whether is easier, to say, Thy sins be forgiven thee; or to say, Arise, and walk?" Our beloved Leader also tells us on page 404 of Science and Health that "healing the sick and reforming the sinner are one and the same thing in Christian Science. Both cures require the same method and are inseparable in Truth."

When I first turned to Christian Science for help, I was in a pitiable condition, physically, morally, and mentally; I was literally steeped in selfishness; malice, envy, suspicion, and distrust were constant mental companions, and to sensuality and lust I had not been a stranger in years, all of which evils had produced marked results upon the body. My stomach refused to accept ordinary food, the sleepless, weary nights were spent in anxious fretting, and often I staggered on the street like a drunken man, from imperfect heart action; I was so nervous that frequently I was obliged to get up from the desk and go out into the street for a change of air and scene. In addition to all this I was wearing two pairs of glasses for what was pronounced a very serious condition of the eyes. I had been told by a prominent physician that the altitude of Denver was too high and that I would be forced to seek a lower level. I was in very deed consumed with fears and depressed to the extent of profound melancholy, with little if any hope, and almost without God in the world.

But through the purifying, uplifting, and redeeming power of divine Truth, as revealed to suffering and sinning humanity in the pages of "Science and Health with Key to the Scriptures," and the illuminating light which its teachings throw upon the Bible, and in not only studying these books but insistently desiring that their every statement might be made my very own, prayerfully intent upon knowing the will of God and His will only, these mental and physical disabilities have been entirely removed, and this is the effectual healing which Christian Science is doing in the world today. It is not merely the taking from us of a sense of great pain and distress; it is not merely dissipating our anxieties, worries, and fears; it is not merely raising up and relieving the sorrowing and afflicted, but it is Christ, Truth, the redeemer, coming to the consciousness, transforming and regenerating the carnal nature, until all that is unlike good is purged away; exemplifying what the Master said, "Except a man be born again, he cannot see the kingdom of God." This is the "making whole" process which accompanies the activity of healing in Christian Science, and is the fruit of the tree of life. Our beloved Leader says on page 186 of our text-book, "Christian Science destroys material beliefs through the understanding of Spirit, and the thoroughness of this work determines health." To the extent that the temptation to be sick, to sin, or be discordant, is put behind us momentarily, do we rise into that higher and holier consciousness, even to the mount of demonstration. I feel and know that I am a living witness to the power and efficacy of divine Truth, as revealed in Christian Science, to heal the sick and sinning, and I would most lovingly and tenderly direct the seeking thought to the pages of our text-book, knowing that if one will study it patiently and conscientiously in an unprejudiced state of mind, even as a child, that whether they be burdened with the evidence of some so-called incurable disease, whether they be distracted, worried, or discouraged, or it may be bowed beneath some load of grief, there will come into their tossed and troubled life a joy, peace, and rest such as they have never known; their physical and mental burdens will leave them, and one day, as they are faithful and obedient, as they listen for the "still small voice" of our Father, saying, "This is the way, walk ye in it," they will awake to the fact that they are free,—scientifically healed!

Words fail to express my gratitude to God, to His Christ, and to our revered Leader, than whom humanity has not had a greater or more beneficent helper since the days when Jesus so beautifully healed the sick and heavy laden in the hills and valleys of Judea. Christian Science has surely opened the door to this understanding of the healing Christ, and none may shut it; the gates of this city of Truth (the purified consciousness) shall not be closed day or night, neither shall anything enter it which defileth or maketh a lie.—CHAS. HENRY PHILIPS, Denver, Col.

It is over three years since the Christian Science text-book was brought into my home by a friend, and ever since that time life has had a different meaning for me. What used to be a weary, almost hopeless existence, has now become a beautiful thing, full of glorious opportunities and of joy and peace. I was not attracted to Christian Science because I consciously needed healing, rather because I was deeply sensible of a great want that I felt the services in the church to which I belonged should have filled, but which they did not; nevertheless, I had endured for seven years a pain (the result of a serious operation) which rarely left me altogether, and at times was very acute. This, however, had become so much a part of my life that it never occurred to me it might be cured; indeed, it was not until several months after its disappearance that I realized it had gone forever.

This healing came simply through the study of "Science and Health with Key to the Scriptures" by Mrs. Eddy, and with the healing came a great sense of freedom from a fear which had made my life a misery ever since the operation, the doctors having told me that in all probability a second one would be necessary. This experience alone would be sufficient cause for gratitude, but it is only one of many physical benefits that I have received through Christian Science.

To know that God is Love, and not the author of our misfortunes, has meant everything to me. I had always tried to love God and to serve Him, even when I believed that all my trials were sent by Him, though often I found it very uphill work; but now, to realize that we are always in the actual presence of divine Love, that is protecting and guarding us from every ill save those which are brought about by our own wrong thinking, has truly been the rolling away of the stone from the mouth of the sepulcher and the illumination of consciousness with the knowledge of Life as God, good.

I am deeply grateful for this healing, practical truth, and am trying to show my gratitude by letting my life testify to the truth that is in me, in the hope that others, seeing what it has done for me, may be helped to rise above materiality and to seek the peace of God "which passeth all understanding." I cannot express in words my love and gratitude for our revered Leader, Mrs. Eddy. I know it can best be expressed in deeds, by being faithful to the Principle she has shown us. In this way, and in this way only, can her followers show their appreciation of what she has done for mankind.

ALICE E. D'EATHE, Sandymount, Dublin, Ireland.

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When Christian Science found me I had been a sufferer for fifteen years, and had spent at least a third of that time in bed. When our little daughter was born, sixteen years ago, I had what the physician called blood-poisoning, which left me a nervous wreck all these years. We had the best physicians, and they all were very kind and did everything in their power for me. I had one operation performed, and a few years later underwent a more serious one. I suffered greatly, and for six years had terrible nervous spells, which came on at night and left me unconscious or numb and cold. This last operation did not seem to remove the difficulty, and I was afraid I would lose the use of one leg entirely.

At last a kind neighbor persuaded me to try Christian Science, and I went with her to see a practitioner. I had lost all faith in physicians, and thought I did not have a friend on earth. After the birth of our last child I had a growth which caused me a great deal of trouble, but after being treated for a few months in Christian Science it disappeared, also the accompanying soreness and burning, and my leg is now sound and well. The abnormal condition stopped in a short time, and I weigh more than ever before. I am surely made over anew, and am as happy as can be all day long. We are more prosperous than we have been for years. We had lost all our seven children except one, and he has been in a hospital for some months, part of the time at Manila. He will, however, be home soon, and I know he can be restored to perfect health through Christian Science.

My husband and I attend the Christian Science services in Los Angeles regularly, and my husband thinks them beautiful. We are both very grateful for all the blessings we have received since we have taken up Science. My husband suffered with boils for three months last summer, and after he had tried two doctors I asked him to take Science treatment. He at first laughed at me, but as he failed to improve under medical treatment, he went to a Christian Science practitioner, and in less than two weeks the boils had all disappeared, and he has been in perfect health ever since. It is a great blessing to know God aright. I am perfectly happy if I can study our literature; I do not care for the things I once thought I could not live without. At one time I was ashamed for any one to know that I was taking Christian Science treatment, and would not be seen with any of the literature, but now I would not care if Christian Science was written all over me, in all my looks and actions. I will try to be what a child of God should be.

MRS. GEO. E. BOYD, Los Angeles, Cal.

[Written for the *Sentinel.*]

LOVE'S MINISTRY.

MINNA MATHISON.

THE Love that fed the multitude,
Rebuking doubt and fear,
Will yield today its store of good,
Will bless the now and here.

The Love that stilled the troubled wave,
At the firm call of faith,
Potent today as then to save,
Its own encompasseth.

The Love that rolled the stone away,—
Revealed our risen Lord,—
All blessings promiseth today
To those who trust His word.

Oh, let me know that God is good,
That He is everywhere!
Then life is one beatitude
And every thought a prayer!

FROM OUR EXCHANGES.

[Rev. Charles New in *British Congregationalist.*]

The gospel is one of joy: "Take therefore no thought for the morrow," "Let not your heart be troubled," "Peace I leave with you," and so on. I fear some of our anxious looks and troubled lives are a sad disparagement of those sacred and binding words. If the world sees that we have no "peace and joy in believing," and that we reject the Saviour's authority when he commands us to have them, can we wonder that it feels free to reject his authority in other matters, and to doubt us when we say the gospel creates peace and joy? Must there not be a change in us Christian sufferers in this respect before we can hope to do good to the world?

I think there must be something else in us to reach this great end, the bearing of the other fruits of the indwelling spirit. I hardly know what to call it except spirituality as distinguished from morality. It is not easily defined. The natural man cannot attain to it. We may speak of it in the best sense of the word as other-worldliness. It is perhaps due to the union of "love, joy, peace, long-suffering, gentleness, goodness, faithfulness, meekness, patience, temperance." It is the "lily work" on the top of the pillars. It is that which makes others take knowledge of us that we have been with Jesus and discern in us what he is. The world will believe in the supernatural when it sees it in what we are, and in the miracle-working Jesus when it sees his mightiest miracle in the spirituality of our lives. Brethren, this, depend upon it, will produce a revival which no preaching can. The people will know God is the Lord, and to know Him is life eternal, when, as He says here, "I shall be sanctified in you."

[*Churchman.*]

The acceptance of miracles does not, Dr. Sanday insists, demand the affirmation of anything really contrary to nature. More than that, we have an assured faith that in the end the higher and highest laws of nature will not be contravened. But we are to hold this faith with the humility of those who are true at once to science and to religion. We are to hold it subject to the spirit of that great doxology to which all our searching should lead, in wonder at the "depth of the riches both of the wisdom and the knowledge of God." We are not compelled, Dr. Sanday concludes, to think of miracles as involving anything really contrary to nature. Where its laws appear to be neutralized or suspended it is only in the way in which, in our common experience, we see the intervention of some higher agency or higher law neutralize or suspend the operation of a lower agency or lower law. More than this Professor Sanday does not wish to claim, and this he believes all who hold to the supernatural should be able to accept, though there will always remain "a great many questions that cannot be answered, and that ought not to be answered by a plain Yes, or a plain No. This question of miracles," he adds, "is one of them."

[*Standard.*]

Frankly, we believe that the Christian world of today needs exactly the rebuke which Jesus administered to the Pharisees and scribes of his time. We do not seek as we ought for the growth of our souls. The thing which Jesus put first we are disposed to neglect, even our spiritual likeness to himself. From our pulpits we warn people against introspection and proceed to argue disputed questions of form. In an age when so few are at all disposed to examine their hearts, when all is hurry and bustle and hustle, when reflection is a lost art, it is nothing less than ridiculous for any Christian teacher to spend his time inveighing against the danger of becoming morbid from the practice of self-analysis. If there is anything that the Christian of

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today needs to do it is to take account of himself as regards the things of the Spirit. We need to sit down alone and ask our souls such questions as, "Do I love God?" "Do I love my neighbor as myself?" "Am I forgiving?" "Do I do unto others as I would that they should do unto me?" "Am I merciful?" "Is my heart pure?" These and many other questions have to do with the real man. In their answer is found the revelation of character.

[*Zion's Herald.*]

The pure, loving Christ found opportunity even by a Samaritan well to save a woman whose conversion in turn was instrumental in saving a whole village; and when he went forth from the confines of the little bailiwick with which the Jews had no dealings, he left behind him a regenerated community, a new fount of faith and of pure religion. Whatever place our Lord passed through was the better for his once presence.

We have our Samarias in front of us. We would rather go to work in Judea or fish in Galilee, but Providence says: "Go through Samaria!" Let us, then, fearlessly confront our task, for who knows, if we are faithful, but that out of an Ahab we may make an apostle, and out of the "slums" a Salem? God orders for us our marches as well as our halts, and if we have the right spirit we shall, Jacob-like, make of every bivouac a Bethel, and of every environment a city of salvation.

[*Independent.*]

In religion the man who insists that others shall believe or worship as he does; who judges others censoriously who to the best of their light are doing right; or who refuses to show equal Christian courtesy to those who differ from him, is guilty of spiritual impudence. We have the right to condemn character and to punish bad men; Jesus did it. But to condemn and expel men from the church for their honest belief, men who are trying according to their best reason to make other men good, is intellectual arrogance and spiritual impudence and should be resisted. We are grateful for the rebuke to it in the parable of him who thanked God he was "not as other men, nor even as this publican."

[*Universalist Leader.*]

Perhaps what one has seen and heard and felt may be of value to another in his interpretation of his own experience. But in the last analysis religion must be our personal experience of divine things. No classification or definition can draw boundaries or limitations to that experience. Whenever and wherever a soul stands face to face with the mystery of life and feels the ground-swell of the mighty forces which move through the world, there is the perpetual possibility of a spiritual experience which may lie outside the nicely trimmed hedges that surround and protect conventional worshipers from the winds of the Spirit, which blow where they will.

[*New York Observer.*]

What is wanted in church and society today is more good people. It is a happy sign of the times that increasing emphasis is being put on lay character and lay effort, not to the disparagement of the clergy, but rather in corroboration of the pleas they advance in favor of holy and unselfish living. While the influence for good of a noble and saintly pastor is very great, that of a consecrated, whole-soul layman is fully as efficient as a practical proof of religion.

[Rev. W. E. Orchard in *Christian Commonwealth.*]

Half the pain of the world would be swept away and the remainder could be cheerfully borne, if man would only cease from his inhumanity to man.

SPECIAL ANNOUNCEMENTS.

FROM THE PUBLISHER OF MRS. EDDY'S WORKS.

THE CHRISTIAN SCIENCE TEXT-BOOK, "SCIENCE AND HEALTH WITH KEY TO THE SCRIPTURES."

SOME OF MRS. EDDY'S WRITINGS originally issued in pamphlet form are now to be had in pocket and library editions. Description and prices will be found on the outside cover page of the *Sentinel.*

The volume, "Poems by Mary Baker Eddy" is specially bound; 79 pages.

In accordance with instructions given by Mrs. Eddy to her publisher on Sept. 13, 1910, an edition of "Rudimental Divine Science," printed in the New York point system of type for the blind, has been prepared and is now on sale. Price, prepaid, single copy 50 cents; six or more copies to one address, 40 cents each.

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

FROM THE EDITOR.

All manuscripts submitted for publication in the *Sentinel, Journal,* and *Herold,* whether articles, poems, or testimonies, and all correspondence relating thereto, should be addressed to the EDITOR, and not to individuals.

FROM THE SOCIETY.

The field will undoubtedly be gratified to learn that a book (132 pages with index) containing the "Excerpts from Editorial Comments" which appeared in the *Sentinel* from Dec. 17, 1910, to Feb. 18, 1911, also the special editorial tributes in our own publications, and the *Outlook* article by Frederick Dixon, is now on sale, published in two styles of binding. For prices see opposite page.

Two of our Leader's poems, "Shepherd, show me how to go," and "Love," set to music by Frederic W. Root, are on sale by the Society. For description and price see opposite page.

A photogravure reproduction of The Mother Church edifices and the Publishing House, with the parkway in the foreground, on sale by the Society, is specially adapted to framing for the home, as it measures but nine by fourteen inches inside of mat. Price, single copy, $1.00, six copies $5.00, twelve copies $9.50.

FROM THE CLERK OF THE MOTHER CHURCH.

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

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

FROM THE CHURCH TREASURER.

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

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THE CHRISTIAN SCIENCE PUBLISHING SOCIETY

The Christian Science Journal

Published Monthly.

Founded April, 1883, by Mary Baker Eddy, Discoverer and Founder of Christian Science, and author of the Christian Science Text-book, "Science and Health with Key to the Scriptures."

This monthly magazine is the official organ of The First Church of Christ, Scientist, in Boston, Mass. In addition to articles, lectures, and testimonies not published elsewhere, it contains a complete list of Christian Science practitioners, and a directory of Christian Science Churches, Societies, and Reading Rooms.

SUBSCRIPTION PRICE, PAYABLE IN ADVANCE, POSTPAID: For the United States, Canada, Mexico, and Cuba, single copy, one year, $2; six months, $1.20. SALE PRICE: Single copy, 20 cents. In all other countries add 40 cents postage for each annual subscription. SALE PRICE: Single copy, 25 cents.

BOUND VOLUMES: Current and past year, cloth, $2.50; half calf or half morocco, $3. On earlier volumes write for prices.

The Christian Science Monitor

Published every afternoon, except Sunday.

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

SUBSCRIPTION PRICE, PAYABLE IN ADVANCE, POSTPAID: For the United States (except in the Boston Postal District), Canada, Mexico, and Cuba, $5 a year, $3 for six months. In all other countries additional postage at the rate of $3 yearly is required. When delivered by carrier through a local news-dealer, 12 cents a week, payable to the news-dealer. In the Boston Postal District, by mail, $7.25 a year. One hundred copies, $1.25; foreign postage additional.

The Christian Science Quarterly

Published January, April, July, and October.

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

TERMS OF SUBSCRIPTION AND SALE: In the United States, Canada, Mexico, and Cuba, 50 cents annually; single copy, 15 cents; 50 copies or more to one address, 12½ cents, each. In all other countries, 60 cents annually; single copy, 18 cents; 50 copies or more, 15 cents, each.

Subscriptions not accepted for less than one year. Subscriptions begin with current quarter unless otherwise designated, and terminate with the last of the month named on wrapper.

Der Herold der Christian Science

Published Monthly.

A magazine printed in German. It contains original and translated articles bearing upon Christian Science, testimonies of healing, also the Lesson-Sermons which are read at the Sunday services in all the Christian Science Churches. Improved and enlarged in 1910.

SUBSCRIPTION PRICE, PAYABLE IN ADVANCE, POSTPAID: For the United States, Canada, Mexico, and Cuba, $1 a year, 60 cents for six months. In all other countries, $1.25 a year, 75 cents for six months.

SALE PRICE, POSTPAID: Single copy, 10 cents; 12 copies, ONE ADDRESS, $1. Foreign rate, single copy, 12 cents; 12 copies, ONE ADDRESS, $1.25.

PAMPHLETS AND REPRINTS

CHRISTIAN SCIENCE: ITS RELIGIOUS PHILOSOPHY. By HON. CLARENCE A. BUSKIRK.

CAUSATION: VIEWED IN THE LIGHT OF CHRISTIAN SCIENCE. By FREDERICK DIXON.

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

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

CHRISTIAN SCIENCE: THE RELIGION OF THE BIBLE. By JUDGE SEPTIMUS J. HANNA.

CHRISTIAN SCIENCE: HUMANITY'S HELPER. By PROF. HERMANN S. HERING. Also printed in Dutch.

ANSWERS TO QUESTIONS CONCERNING CHRISTIAN SCIENCE. By EDWARD A. KIMBALL. Also printed in German.

CHRISTIAN SCIENCE: ITS ADVANTAGE TO MANKIND. By EDWARD A. KIMBALL. A London lecture. Also printed in French.

CHRISTIAN SCIENCE: MAN'S DOMINION OVER EVIL. By EDWARD A. KIMBALL. A Harvard University lecture.

CHRISTIAN SCIENCE: ITS DIVINE AUTHORITY. By BLISS KNAPP.

CHRISTIAN SCIENCE: DEMONSTRABLE RELIGION. By FRANK H. LEONARD.

CHRISTIAN SCIENCE: A RELIGION OF PROGRESS. By WILLIAM D. MCCRACKAN. Also printed in German and in Swedish.

CHRISTIAN SCIENCE: OR, DELIVERANCE FROM EVIL. By REV. WILLIAM P. MCKENZIE. Also printed in French and in Dutch.

CHRISTIAN SCIENCE: THE CHRISTIANITY OF JESUS. By MRS. SUE HARPER MIMS. Also printed in Swedish.

CHRISTIAN SCIENCE IS SCIENTIFIC CHRISTIANITY. By REV. ARTHUR R. VOSBURGH.

CHRISTIAN SCIENCE: ITS PRINCIPLE AND METHOD. By BICKNELL YOUNG. Also printed in German.

THE LOS ANGELES CASE. Testimonials given in Court as to the healing efficacy of Christian Science.

THE CHRISTIAN SCIENCE CHURCH. Its organization and polity. By CAROL NORTON.

FULFILLING THE LAW.
PRAYER AND HEALING.
THE DIVINE NATURE.
THE PROVIDENCE OF GOOD.
UPWARD FOOTSTEPS.

CHRISTIAN SCIENCE: ITS NATURE AND PURPOSE. By BLISS KNAPP. Printed in French only.

SEEKING AND FINDING. Also printed in Swedish.

PRICE, POSTPAID: Single copy, 5 cents; 12 copies, ONE ADDRESS, 55 cents; 50 copies, $2; 100 copies, $3.50. Orders for above pamphlets may be assorted as desired.

REPRINTS

The following reprints are published in French, German, and Swedish:—

CHRISTIAN HEALING EXPLAINED.
CHRISTIANITY AND SCIENCE.
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CHRISTIAN SCIENCE SENTINEL

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

Vol. XIII. No. 45.

BOSTON, JULY 8, 1911

CONTENTS OF THIS NUMBER

ITEMS OF INTEREST. Brief Mention of Important Events. 882
SCIENCE VS SUPERSTITION. W. D. McCrackan, M.A. 883
REFLECTING THE DIVINE LIKENESS. J. Morley Wyard. 883
"THY KINGDOM COME." . Helen Ward Banks. 884
THE TRAVELING MAN'S OPPORTUNITY. Lindley I. Harris. 885
AWAKENING. . . . . Bertha W. Tiffany. 885
THE ELIMINATION OF EVIL. Newton C. Gillham. 886
DOMINION. . . . . Igerna B. J. Sollas. 886
SELECTED ARTICLES. 887
EDITORIAL.
The Healing Work. 890
The Larger Loving. 890
The Law of Growth. 891
AMONG THE CHURCHES.
Youngstown, Ohio. 891
Omaha, Neb. 891
Winsted, Conn. 891
THE LECTURES.
Aberdeen, Wash. 892
Oxford, Mich. 892
Santa Monica, Cal. 892
Oak Park, Ill. 892
TESTIMONIES OF HEALING. 893
FROM OUR EXCHANGES. 897



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



A NOBLE TYPE OF GOOD HEROIC WOMANHOOD

THE CHRISTIAN SCIENCE PUBLISHING SOCIETY
FALMOUTH AND ST PAUL STREETS — BOSTON MASS USA

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ITEMS OF INTEREST.

National.

The Postal Telegraph-Cable Company, one of the principal subsidiaries of the Mackay Companies, with its millions of money and its thousands of miles of long distance telephone and telegraph lines, has formally declared a policy of general affiliation with the independent telephone companies of the country. The proposition of the Postal Company is as follows:

"In order to increase our facilities, our company has decided to make an offer to independent telephone companies, allowing them to string wires on our poles at the usual rental, varying according to the different localities, from four to six dollars per mile, per wire, per year, on the condition that we shall be allowed to composite their wires so strung on our poles where it will not interfere with their telephone use, and that we shall be allowed without charge to use the telegraph side of the composite circuit whenever we wish. We have at various places telephone circuits which we can lease at once, and are willing to lease to responsible independent telephone companies. At other places we have copper wires, which can be transposed, and we are willing to lease the telephone side of these wires. In all other places we are willing to string copper wires at our own expense, on our own poles, and lease the telephone side of the circuits to responsible independent telephone companies, provided: First, that the telephone company will in each instance contract to keep the lease for five years; and second, provided that the wires will probably be of use to us upon the termination of the lease—in other words, between commercial centers."

The practical significance of this proposal lies in the fact that a combination of this nature between the Postal and the independent interests, if adopted generally, will result in massing the strength of both as a unit against the combined strength of the American (Bell) Telephone & Telegraph Company and the Western Union Telegraph Company, which the Bell controls.

That the Guggenheim syndicate in Alaska can afford the loss of the Cunningham coal claims, provided it is able to get through an application now pending before the interior department for harbor privileges around Controller bay, Alaska, was the charge which impelled Senator Miles Poindexter of Washington to introduce a resolution in the Senate demanding that President Taft produce all records bearing on the Controller bay filing by all parties connected with the Controller Railroad & Navigation Company. If this claim goes through, it would ensure control of the only feasible outlet for the coal and have all the railroads in its grasp. The Cunningham claims have been in the public eye constantly for more than two years past. They brought about the Ballinger-Pinchot investigation by Congress and the dismissal from the public service of Chief Forester Gifford Pinchot, Louis R. Glavis, a chief of field division in the land office, and several minor officials.

Beginning July 1 every railroad conductor on trains running in Illinois assumed the duties of sheriff or policeman. All of the railroads with tracks within the state are preparing placards promulgating the law just passed by the Illinois Legislature, making it unlawful to drink intoxicating liquors or to be intoxicated in or upon railroad passenger cars in use for transportation of passengers, or about any railroad station. The law says there shall be no drinking in smoking cars, parlor cars, day coaches, or interurban cars and cabooses used for the transportation of passengers. Railroad conductors will be called upon to act for the state in arresting all violators they may see. Furthermore, they will become liable to a fine if they fail to arrest violators.

In the construction of an aqueduct for bringing into New York city from the Catskill mountains a daily supply of five hundred million gallons of water, the crossing of the Hudson river was a serious problem. The plan finally adopted was to sink shafts on either side to a depth of about eleven hundred feet and connect them through solid rock by a level tunnel. This really makes an enormous siphon. Preliminary borings showed that the river flows in an old glacial gorge that has been filled up with deposits of silt, sand, gravel, clay, and boulders to a depth of over eight hundred feet.

The two hundred and seventy-fifth anniversary of the founding of Providence, R. I., was observed by a public celebration of "Founders' Day," June 9, conducted under the auspices of the Rhode Island Citizens' Historical Association, assisted by civic, patriotic, and historic societies and associatons and by state and city officials. At the same time, in practically all of the public schools of the city and in many others throughout the state, special anniversary programs of readings, music, etc., were carried out.

The government's inquiry into the alleged wall paper trust began at Cleveland, O., last week, when a federal grand jury was summoned especially for that purpose. It is declared the investigation will be one of the largest the government has yet conducted. The grand jury will investigate at once the big associations of wall paper manufacturers and wall paper jobbers, which are alleged to be banded together to control prices.

The United States treasury had a surplus of approximately twenty-five million dollars when the fiscal year of 1911 ended, June 30. The fiscal year of 1910 closed with a surplus of fifteen million dollars. This year's showing will be the best since 1907, when a surplus seldom equaled—one hundred and eleven million dollars—was shown. The years 1908 and 1909 showed deficits of twenty and fifty-eight million dollars, respectively.

Gifford Pinchot, in a scathing criticism of the director of the United States geological survey, charges that by dilatory methods he has made it impossible for the commission appointed under the Weeks bill to contract for lands in the White mountain region, thus losing to the project hundreds of thousands of dollars which reverted to the treasury, because not expended before July 1.

Frauds amounting to several millions of dollars in duties on importations of cutlery during the last few years have been discovered by secret service agents of the customs service who have been working quietly in this country and in the Solingen district of Germany, whence most of the imports come to the United States.

Indictments have been returned by a special United States grand jury against fourteen secretaries of as many lumber dealers associations for alleged violations of the Sherman law. The secretaries of the retail associations constitute the lumber secretaries' bureau of information, incorporated in Illinois in 1905, and represent thousands of retailers.

No less than four hundred million envelopes will be needed in the next four years for the correspondence of the government service. Postmaster-General Hitchcock has closed a contract for the envelopes with a Cincinnati firm. The contract will amount approximately to $233,556.

The United States circuit court of the eighth district has handed down an opinion that the purchase of the Southern Pacific by the Union Pacific "did not amount to a direct and substantial restraint of either interstate or international commerce.

By a vote of 1,036 to 204 the taxpayers of Helena, Mont., have voted to buy, for four hundred thousand dollars, the Helena water works plant, now owned by the Old Colony Trust Company of Boston.

Appropriations made by Congress in the third session of the Sixty-first Congress amounted to $1,026,682,832.

International.

The completion of the last section (about fifty miles) of the western division of the Central Railway line of Japan and the opening of the whole road to traffic on May 1, was celebrated at Nagoya. The Central Railway runs from Tokio to Nagoya, through the central provinces, opening up entirely new territory, comprising some of the most beautiful and interesting scenery in Japan. The cost of construction of the 225 miles amounted to $17,500,000. The ninety-five tunnels total 113,378 feet. The Sasago tunnel, the longest in Japan, is over two miles. The 351 bridges have a total length of 24,265 feet.

The freedom of the city of Edinburgh was conferred recently on Lord Minto in recognition of the services he had rendered to the British Empire in Canada and India.

It is announced that Count Tolstoi's estate, Yasnaya Polyana, is to be bought by the government for the sum of fifty thousand pounds.

The new census gives the commonwealth of Australia a population of 4,449,495.

Industrial and Commercial.

The Connecticut river shad season, which has just come to an end, was the best for five years. Before the federal government undertook to aid the Connecticut shad fishermen, a few years ago, a ten-pound shad was a very great rarity, and one weighing half that was considered an excellent fish. The catch had dropped to some seventeen thousand shad a season. Upon the government's coming in and stocking the river with fry, the catch rose to where it had reached one hundred and twenty thousand a season, when government aid was discontinued. Now it has again dropped to twenty-five or thirty thousand shad a year. The season on the Connecticut lasts but forty days in all.

The longest underground cable in the world—nearly two hundred and fifty miles—is to connect Washington, Philadelphia, and New York. The American Telephone & Telegraph Company is now installing one hundred and thirty-five miles of conduit between Philadelphia and Washington. New York and Philadelphia are already connected. Seventy-four pairs of wires are contained in the sheath which forms the outer covering of the cable, and will be able to transmit simultaneously ninety-nine telephone and two hundred and ninety-six telegraph messages. The cable is expected to be ready for operation by next fall.

Canada took seventh place in wheat production last year. The total wheat product of the world was 3,651,866,000 bushels. Russia took first place with 776,000,000 bushels. The United States was second and British India third. The total production of all kinds of grain in Canada was 522,459,421 bushels.

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CHRISTIAN SCIENCE SENTINEL

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

SCIENCE VS. SUPERSTITION.

W. D. MC CRACKAN, M.A.

IT must have proved an unpleasant surprise to the Athenians to be told by Paul that they were "too superstitious" (too religious, the Revised Version gives it). Athens was the recognized intellectual center of the ancient world, the seat of learning from which radiated whatever passed for knowledge among the nations of the earth. The fame of Athens rested largely upon the works of its philosophers, scholars, poets, and artists. Its mental atmosphere was reputed to be so keen and stimulating that the writer of The Acts describes its citizens as always eager "to tell, or to hear some new thing."

Superstition is not generally associated in the public thought with pronounced mental activity, but rather with density of thought, and Paul's estimate of the Athenians might well have seemed beside the mark even to unprejudiced hearers. But Paul was not judging from appearances; he was looking beneath the surface. To him it was evident that, in comparison with the profundity of spiritual understanding, mere intellectualism amounted to little more than shallow superstition. The man who wrote to the Corinthians, "The wisdom of this world is foolishness with God," could not be deceived by the glamour of Athenian life. He knew that one may have the wisdom of this world and yet worship an "unknown God," and do so "ignorantly." Now, to be ignorant of God is to be ignorant of Truth, because God is Truth. So-called knowledge, which bases itself on human hypotheses, on the testimony of physical sense, no matter how varied and extensive it may be, lacks a solid substructure and is "foolishness with God." Conclusions reached by the wisdom of this world may be styled scientific by those uninstructed in the Science of being, but under the lens of spiritual understanding they are seen to be mere superstitions.

Mrs. Eddy declares that "we need to understand the affirmations of divine Science, dismiss superstition, and demonstrate truth according to Christ" (Science and Health, p. 149). Mortal consciousness, working within its own circumscribed limits, knows nothing of the infinite possibilities of the divine Mind. Its supposed radius of action is insufficient to satisfy even human aspirations, much less the requirements of God. It tries to prescribe boundaries to man's capabilities, though the Scriptures assure us that man is made in God's image and likeness. It fills human hearts with longings which it cannot satisfy, and starts questions which it cannot answer; therefore mere intellectualism, being ignorant of God, or true substance, begets a sense of lack and loss, of want, and desire for something it cannot bestow.

In this predicament mortal consciousness invents explanations concerning God, man, and the universe. It fabricates laws and attempts to impose them upon mankind as valid. Not a few of these inventions are scrupulously obeyed by many people under the belief that they are natural laws, whereas they are mere myths and superstitions, emanations of the carnal and not of the divine Mind. False beliefs concerning God lead to scholastic theology, describing God as the creator of evil as well as good. A belief of power in matter leads to *materia medica*, a false sense of medicine. A belief of law as physical or material begets so-called physical science, although law in and of itself is wholly mental or metaphysical and cannot be perceived by the physical senses at all. The phenomena of law as expressed through material conditions are all that can be perceived by material sense.

It is refreshing to turn from the superstitions of material sense, from its false explanations and its mistaken reasoning, to the actual Science of being and its true understanding of imperishable facts, to brush aside the fiction of materialism in order to disclose the realism of Spirit, and thus to escape from the futile speculations and ignorant notions of mortal mind, which pursue each other in a vicious circle without permitting any real advance or actual progress to take place. As a rule, public opinion associates the word superstition with erroneous belief concerning religious matters, but the world is beginning to understand that superstition can creep into matters of medicine and physical science as well. Christian Science is leavening the "three measures of meal" (*Ibid.*, p. 117), transforming both science, theology, and medicine with the leaven of spiritual understanding. One glimpse of God, the first cause and governing Principle of the universe, including man, as infinite Love, suffices to dissipate the elaborate network of material law, so called, to nullify the most obdurate and settled convictions of mortal consciousness.

If, therefore, there be any who accept as true the commonly believed laws of disease, who ascribe to omnipotence the power to do evil, or who imagine that matter contains within itself the ability to act as cause and to produce results, such persons, like the ancient Athenians, are essentially superstitious and ignorant, though they may be deeply versed in the assertions of their own mistaken beliefs. But he who understands and is able to prove the power of Spirit over all so-called material obstacles, whose spiritual perception of the law of God equips him to speak to matter and evil as one having authority, who knows man as the son of God, and in a Christian and scientific manner exercises his divine rights, is truly learned, savingly intelligent, spiritually wise.

REFLECTING THE DIVINE LIKENESS.

J. MORLEY WYARD.

THE writer of the letter to the Hebrews, sounding a stern admonition, declares God to be "a consuming fire." The apostle John, on the other hand, reiterates, as though he delighted to hold the thought ever in his consciousness, "God is love." Here we have two brief statements of Scripture that seem to be irreconcilably antagonistic, and yet upon nearer examination they prove to be inseparably harmonious.

The prophet Malachi, of whom we know so little, indeed nothing beyond the inspired message which with the assurance of the near coming of the Christ closes the Old

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Testament canon, says: "The Lord, whom ye seek . . . is like a refiner's fire, . . . And he shall sit as a refiner and purifier of silver: and he shall purify the sons of Levi, and purge them as gold and silver." The evangelist of the Old Testament, centuries before Malachi, with similar confident understanding of the truth, asks: "Who among us shall dwell with the devouring fire? . . . with everlasting burnings? He that walketh righteously, and speaketh uprightly; . . . and shutteth his eyes from seeing evil."

And again, the apostle of the new covenant assures us: "He that dwelleth in love dwelleth in God, and he in him." The imagery of Malachi is one of the most exquisite pictures of oriental symbolism, and though often quoted, loses nothing by the repetition. The fire of the refiner affects injuriously nothing but the dross that clings to the incorruptible metal. The more volatile constituents pass off in quick evaporation, and in the eliminating and perfecting ordeal the baser admixture is altogether consumed.

It must be clearly apprehended and understood that in this refining fire no change is wrought in the essential character of the differing contents of the crucible. In spite of the close association, the dross is never more than dross, and the silver is never less than silver. By no conceivable combination of circumstances can either ever become a partaker of the nature of the other. The dross can never reflect the image of the refiner, no matter how fierce the flame nor how prolonged or expectant the gaze of the operator. Neither can the pure metal ever lose its inalienable power of reproducing that likeness. In Science and Health, Mrs. Eddy says: "Objects utterly unlike the original do not reflect that original." And again: "Matter and mortality do not reflect the facts of Spirit" (Science and Health, pp. 506, 215). Like the master workman, God patiently waits and watches until His own image, divinely fair and perfect, is pictured in the crucible; and this not for His own enlightenment or encouragement, but for our profit.

The one who is a coworker with God has no doubt as to the results of his labor. He has no mental struggle regarding election or reprobation, no debate about the nature or occasion of the new birth, no prescription concerning typical or traditional holiness; he knows that in spite of the unattractiveness of the outward seeming and the evidence of worthlessness, the unalloyed purity will presently be demonstrated, and that the divine image will be evolved by the spiritual process employed. In a few pregnant words, Mrs. Eddy clearly defines the wide difference between the healing of Christian Science and its recent imitations: "Jesus beheld in Science the perfect man, who appeared to him where sinning mortal man appears to mortals. In this perfect man the Saviour saw God's own likeness, and this correct view of man healed the sick" (*Ibid.*, p. 477).

The perfect man can reflect only perfection; and with antithetical phrasing it can be truly said that perfection can be reflected only by the perfect man. God's perfect child cannot reflect sin, but must reflect holiness; he cannot reflect sickness, but must reflect health; he cannot reflect death, but must reflect life. The Lord Jesus did not purge the sinner or heal the sick or raise the dead by a recognition of any fact of sin or sickness or death, or through a belief that sin and sickness and death would be canceled because of his prayers. He understood that though mortal man is enthralled by his mortal dream of sin and sickness and death, God's spiritual and perfect child cannot be discomfited or defeated by either or all of this trinity of illusion and is forever immune to their assault.

Christ Jesus manifested Truth, and his doctrine is the application and operation of divine law as the test of the crude ore of human thought and conduct. Toward the children of men, ignorantly indulging, weakly consenting, or defiantly persisting, as the case may be, our God is indeed "a consuming fire." And he who determines to forsake the sin, who resolves to go to the Father, will find our God to be the welcoming Father-Mother. The truth destroys, but to restore; it wounds, but to heal; it troubles, but to gladden, and as we walk in the truth we walk with God.

When character is so sublimated that it naturally and simply irradiates spiritual purity and beauty, when the spiritual man appears to us clothed upon with the perfectness and power of Spirit,—then divinity is made manifest, and the "greater works" promised by Christ Jesus are in process of accomplishment.

"THY KINGDOM COME."

HELEN WARD BANKS.

To Jesus, sitting on the mount of Olives, came his disciples, asking, "What shall be the sign of thy coming?" They were looking, all of them, for a speedy and spectacular herald of the "forever coming of Christ" (Science and Health, p. 230); a material sign that should convince a material people against its will. In spite of Jesus' teaching, it was hard for them then, as it is for us now, to make real the fact that Truth is ever present, and the kingdom of heaven within. They had not yet learned that one never wins the kingdom of heaven by standing inactive, waiting for it to flash on his sight, but only by patient, insistent effort day by day in his own consciousness to replace wrong thinking with right.

Read in connection with this question of the disciples, in the twenty-fourth chapter of Matthew, the parable chapter that follows is full of significance. Every parable is an encouragement to faithful watching and working and waiting. There is no "Lo here!" nor "Lo there!" but each individual in thought and deed working out his own salvation, in order to bring the kingdom of heaven to *earth*. The wise virgins filled their lamps with oil every day, that they might be ready for the bridegroom's coming; the faithful servant, whether he had been given much or little to work with, daily utilized his portion to increase it against his master's return; those who were awaiting the final judgment fed the hungry and clothed the naked in daily, loving service.

The parables are for us in this day. We have seen the vision of Truth and it has shone on us almost bewilderingly, as the vision of the Holy Grail dazzled the eyes of Parsifal. But, like him, we do not find the truth itself till we have practically proved it in our daily thinking and living. Christian Science is not coming to convert the world by a sudden flare of light. It will convince and convert the world only through the individual living of its adherents. Mrs. Eddy tells us in Science and Health (p. 514) that "diligence, promptness, and perseverance . . . carry the baggage of stern resolve and keep pace with highest purpose." How easy all of us have found it in the light of our vision of Truth to conceive that "highest purpose," and how very difficult have we found it to keep "stern resolve" with his baggage train of "diligence, promptness, and perseverance" in pace with it.

But it is the only way. There is no royal road to Truth. We must keep to the highway, and we must, individually, walk step by step, day by day, to bring the kingdom of heaven to earth. This demands patience, but Christian Science patience is not the dogged, lifeless submission to which some of us have given this name; it is a steadfast courage that cannot lose its joy, an active waiting for accomplishment. The wise virgins doubtless sang over their daily task—they were so sure of the bridegroom's coming. The servants put their best thought and interest into their buying and selling, secure in their master's final "Well done." Those who visited the sick and gave the cup of cold water did it gladly, for they knew they were serving Truth. Not one individual thought he was doing a great work, and yet each one by his patient, faithful daily work was helping to bring the kingdom of heaven nearer.

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There is a class of thinkers who deem they can reform society by overturning it. But when, after the overturn, they seek to form society anew, they find it is still made up of individuals, and unless each one in the new system who takes the high place has learned that life is spiritual and not material, unless each in thought and deed is bringing forth the "fruit of the Spirit" instead of the "works of the flesh,"—and St. Paul in his letter to the Galatians names them all very plainly,—the kingdom of heaven is no nearer, either to the rich or to the poor, than it was before. The kingdom of heaven is within, and only its growth in each individual means its growth in the whole world.

It is a wonderful thought that by our daily patient work to put every false belief out of our own consciousness, by our daily increase in love and gentleness and alertness, we are helping to bring the kingdom of heaven nearer! But so it is. It is only by each one's individual realization and utilization of the truth that the answer will come to the prayer, "Thy kingdom come. Thy will be done in earth, as it is in heaven."

THE TRAVELING MAN'S OPPORTUNITY.

LINDLEY I. HARRIS.

THERE is no class of men to whom Christian Science appeals more strongly than to traveling men. Their calling is beset with more vexations than the ordinary run of men have to encounter and their patience and forbearance are subjected to the severest tests. The traveling man certainly needs the strongest support obtainable to assist him in the proper performance of his duties and in their proper demonstration. What stronger support can he have than reliance upon divine Principle affords and obedience thereto in his dealings with his fellow-men?

I say this from personal experience. There was a time when I considered mesmeric will-power the proper medium to employ in selling goods, and this is an almost universal method among traveling men and is taught them by their firms and by some writers on the subject of salesmanship. I have found, however, in Christian Science that this is not an enduring method, and that it always results in erroneous conditions and dissatisfied customers, when you have succeeded in convincing them against their judgment and either sold them something they did not want or too much of the commodity you represent.

When I first beheld the light of Truth as exemplified by Christian Science, I saw the fallacy of animal magnetism and began the practice of the golden rule of doing to others as I would have them do to me. I demonstrated right from the start that this was far preferable to the old method, and it brought results far in excess of my most sanguine expectations, for the work was directed by divine Mind and only good can emanate from that source.

Christian Science offers to the traveling man relief from the erroneous conditions to which he is exposed. The sense of lack is overcome by the understanding that there is no lack in divine Mind, and it can be demonstrated that we are not dependent upon any personality for our needs, that Mind supplies man abundantly with all he requires, and the supply is not and cannot be hid by any asserted law of mortal mind. The feeling of depression is also met and overcome by reliance on God. Nothing can depress God's child nor cause fear of failure or lack.

The sense of loneliness, the longing for home and loved ones, is met by knowing that omnipresent Love abolishes the sense of separation, and we learn that one mighty arm encircles our loved ones and the other is around us, and therefore there can be no separation in Mind. The temptations which beset our paths,—the convivial glass, the card table, the profaning of God's name, the falsehoods about our sales,—all are swept away as mists before the morning sun when we learn the way of Truth in divine Science. The perfect healing which I experienced in Christian Science prompts me to give my testimony of the efficacy of this great truth to my brethren.

I was a hard drinker. The few talents I possessed were buried in the social glass with boon companions. I had the misfortune to be dubbed "a good fellow"—a mistaken application of the term, for I now know what a bad fellow I was. The usual consequences followed my riotous living,—loss of money, loss of friends of the right kind, loss of one position after another, and the loss of my manhood. Then I found that "man's extremity is God's opportunity." Christian Science found me, and two treatments, with the reading of "Science and Health with Key to the Scriptures" by Mrs. Eddy, healed me perfectly. My desire for liquor and fast companions left me entirely, and though I have been exposed to the same temptations, there is no longer any desire. I know that my sin is forgiven,—destroyed by Truth. I am healed!

It is over four years since I was transformed by the renewing of my mind; old things have passed away and all things are become new; the peace "which passeth all understanding" abides with me; prosperity is dawning upon me, and I can say with the apostle Paul that I "stand fast" in the liberty wherewith Christ has set me free. I would advise all traveling men to try Christian Science: to get Science and Health, read it, study it, demonstrate the truth taught therein, and they will find the peace and happiness which I possess and which I want to share with my brethren. It is for this purpose that I pen this article, to do my share in advancing this glorious gospel of Truth taught and demonstrated by Christ Jesus and discovered anew by our beloved Leader, to whom we owe endless homage for our purification and uplifting.

AWAKENING.

BERTHA W. TIFFANY.

MRS. EDDY tells us that "Jesus beheld in Science the perfect man, who appeared to him where sinning mortal man appears to mortals. In this perfect man the Saviour saw God's own likeness, and this correct view of man healed the sick" (Science and Health, p. 476). In endeavoring to understand better what this "correct view" was, and how to attain it, several experiences and many lines of reasoning assisted the writer to draw nearer its right apprehension. One said to me that it was impossible to hold in thought an ideal, every step of the way to its attainment being unknown. In replying to this objection, the thought of what Columbus did not know regarding the perils of the voyage, the distance to be traveled, or what the land, if discovered, would be like, or when he would reach it, proved conclusively that we can and do hold ideals beyond the limited sense of our present experience.

When Columbus embarked on his voyage he began a crusade against the narrow view of the world that then obtained, and on making the discovery he healed the world of one phase of ignorance. He did not evolve a continent by imagining it to be there, but he lifted the veil of ignorance and exposed to view the fact that there was another continent; that it was as real as the old world, and that it always had been. The ignorance of the people regarding its existence had not affected its existence any more than does the ignorance of mortals respecting man's perfection and spirituality make man less than perfect. But, in proportion to our realization that there is one perfect, spiritual cause, hence but one perfect spiritual effect, we are better able to behold man as the image and likeness of Spirit, God; and having always been so, as neither sick, sinning, nor dying! Is not this, then, the "correct view" of man that heals the sick, reclaims the sinner, raises the dying, and demonstrates man's spiritual origin and status?

The healing of sickness or sin in Christian Science

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is the lifting of the veil of ignorance about man's perfection,—past, present, and future,—and the awakening of human consciousness to the actuality of this fact, here, now, and everywhere. As Mrs. Eddy better states it, "This awakening is the forever coming of Christ, the advanced appearing of Truth, which casts out error and heals the sick. This is the salvation which comes through God, the divine Principle, Love, as demonstrated by Jesus" (*Ibid.*, p. 230).

THE ELIMINATION OF EVIL.

NEWTON C. GILLHAM.

THE elimination of evil can but mean the destruction of sin, sickness, disease, death, of mortal mind and every material thing. Everything that is opposed to God, good, everything differing from infinite Mind, the sole and only creator, is outside the realm of the true, the real; is not of Spirit, and consequently is numbered with the seeming, the unreal. That which is positive is real, that which is negative is unreal. So in the elimination of evil we do not have a positive or real quality to deal with, but a negation only. When we prove that everything outside of God is unreal, its elimination is no longer the herculean task that it has appeared to be to those not in Christian Science.

The statements in the opening paragraphs of the first chapter of the gospel of St. John, which imply that "God is All," are the lever that may be used to lift a world of doubt from those tangled in the web of uncertainty. Let us take for our fulcrum the third verse: "All things were made by him; and without him was not any thing made that was made." This expresses a wisdom which is wiser than the great teacher of physics who said, "Give me a lever long enough, and a place to put the fulcrum, and I will lift the world." In the fourth chapter this beloved disciple, who was nearer to Jesus than any of the twelve, states that "God is a Spirit." In the Revised Version this is rendered, "God is Spirit," a much more acceptable interpretation and one that lends a tower of strength in proving the allness of God; and this statement we shall use for the long-sought place to put the aforementioned fulcrum.

Now since God is All, all must be whatever God is, and whatever the world, creation, aye, the universe may contain, whatever the component parts may be, whatever substance therein is, it cannot be different from, and in the nature of things must be, whatever God is; and if that which is of God's world, creation, or universe differs in one iota from what God is, then it is without the pale of what is,—is not like God, hence is not. If it were otherwise, God would not be infinite. Since "all things were made by him [God]," and in view of the fact that "God is All," then all things are not only made by God, but are made in and of God. By pondering these things we are led to see more clearly what Paul meant when he said, "For in him [God] we live, and move, and have our being." So we are not to think simply of God as being the only creator, but that all things are constituted in and of His manifestation.

Again, we must submit that since God is All, the only creator, and is Himself Spirit, then God's world, creation, or universe, created in and of Himself, is a spiritual creation, a creation which cannot possibly partake of anything unlike itself, which cannot contain anything unlike God, Spirit. Further, the teachings of Christ Jesus proclaim God to be good, a fact in itself which reveals God's creation to be good, "like unto himself," for God is the only cause and creator. This not only precludes evil from God's creation, but it reveals God, good, to be without an opposite, for we must look upon God as being, and do know Him to be infinite. Mrs. Eddy says (Science and Health, p. 469), "We bury the sense of infinitude, when we admit that, although God is infinite, evil has a place in this infinity, for evil can have no place, where all space is filled with God." Thus we prove the nothingness of evil by proving the allness of God. In entire harmony with all this, Jesus said, "Ye shall know the truth, and the truth shall make you free."

No, we do not propose to eliminate evil by argument, but by knowing we are made free. To know the truth makes it possible for us to live the truth, and living the truth eliminates evil from our lives in proportion thereto. As the world attains the Mind that was in Christ Jesus, in that proportion is the world eliminating evil, the ratio of which is changing slowly, gradually, but perceptibly and surely. We see its total disappearance prefigured in these words of our beloved Leader (Science and Health, p. 372): "When man demonstrates Christian Science absolutely, he will be perfect. He can neither sin, suffer, be subject to matter, nor disobey the law of God."

DOMINION.

IGERNA B. J. SOLLAS.

THE second of the new sayings of Jesus has been interpreted thus: "Jesus saith (Ye ask who are those) that draw us to the kingdom, if the kingdom is in heaven? . . . The fowls of the air, and all beasts that are under the earth or upon the earth, and the fishes of the sea (these are they which draw) you, and the kingdom of heaven is within you: and whoever shall know himself shall find it. (Strive therefore?) to know yourselves, and ye shall be aware that ye are the sons of the (almighty) Father: (and?) ye shall know that ye are in the (city of God?), and ye are (the city)."

The text is scanty and the meaning doubtful, but the association of the allusion to the animal kingdom with the command to discover the divine sonship of man, *that is, to* see in man the divine image, is suggestive that this saying is a quotation from Genesis i. 26: "Let us make man in our image, after our likeness: and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth." If this saying is a free quotation of the Scriptures, as many of the sayings of Jesus were, then in putting it in this form Jesus was spiritually interpreting it. What he understood by dominion over the beasts he showed when he said, "Behold, I give you power to tread on serpents and scorpions;" "They shall take up serpents; and if they drink any deadly thing, it shall not hurt them." This dominion is found only by him who strives to know himself the son of God, who "waiteth for the manifestation of the sons of God," and it is one with the dominion over the carnal self.

Daniel's dominion over the lions in the den consisted in his knowledge of himself as a son of God, free from all thoughts of fear or of resentment against the king who had put him in a place of seeming danger, and "understanding the control which Love held over all" (Science and Health, p. 514). So Paul in his fearlessness was able to prove that the viper instead of hurting him could become a means to convince the people of his divine mission. He was drawn to the kingdom by the overcoming of false beliefs and by the vision of true being. Mrs. Eddy tells us that "the serpent of God's creating is neither subtle nor poisonous, but is a wise idea, charming in its adroitness, for Love's ideas are subject to the Mind which forms them,—the power which changeth the serpent into a staff" (*Ibid.*, p. 515).

Interpreted thus, this new saying is in keeping with other sayings of Jesus, and it is not surprising that he should have quoted and interpreted a verse which so directly supported his own teaching.

To pity distress is but human;
To relieve it is Godlike.

HORACE MANN.

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SELECTED ARTICLES.

[Frederick Dixon in *City of London* (Eng.) *Observer.*]

In the report of the lecture on Christian Science by a clergyman, printed in a late issue, it is evident that he thinks Christian healing is a process of mental suggestion. Will you permit me to point out that if by a process of mental suggestion you can suggest what is supposed to be good to a person, you can with equal certainty suggest what is evil. For this reason, mental suggestion is about the most dangerous thing in the world, and is the absolute antithesis of Christian Science. Christian Science works, if it is possible to put it in words, by teaching a man the spiritual or absolute law. As he learns what this law is, he is able to overcome all physical ills, whether organic or functional, as these are alike mental in their origin.

The natural science idealist admits that matter is simply the result of energy, or of mind. If this is the case, it is obvious that disease, whether organic or functional, being caused by the human mind, must be healed through divine Mind. To convince the human mind by giving it a dose of medicine is simply a clumsy method of accomplishing something which can be done by teaching it the spiritual law, or absolute truth. Jesus said, "Ye shall know the truth, and the truth shall make you free." In the exact proportion in which man gains a knowledge of truth, he gains the Mind of Christ, and to the extent he gains this Mind of Christ he destroys all belief in the power or reality of evil, by proving good alone to be real. This is the way in which Christian Science healing is wrought, and it is something as absolutely antithetical to mental suggestion as anything it would be possible to conceive.

[Alfred Farlow in *Baltimore* (Md.) *American.*]

In a recent issue appears a letter signed "an Anti-Christian Scientist," which makes the charge: "The practice of medicine requires by law four or five years' hard study and a thorough knowledge of *materia medica* and human anatomy. On the other hand, no technical education nor study is required for the practice of healing by Christian Science." While on this subject the gentleman should have made the point that if Christian Scientists can heal the sick after a brief study of the Bible and the Christian Science text-book as effectually as the M. D.'s do after a four-year medical course, Christian Science should be commended. It certainly saves a great deal of time and a great deal of strain, and it cannot be denied that Christian Science does heal the sick, since there are many persons alive and well today because of the redeeming power of Christian Science, who had failed to recover in other ways.

It cannot be denied that the children of Christian Scientists are as healthy as the children of those who entertain other beliefs. It is said that a large percentage of the human race die in childhood. It is only necessary to deduct from this large number of children the few who have died under Christian Science treatment into order to determine the vast army of children which die under medical treatment, and thus it is shown that our veiled critic does not have to go outside of his own school of therapeutics to find ample ground for his criticism. And doubtless if he attempts to make a comparison, and it is the comparative value of Christian Science that the public desires to know, he will discover that, after all, Christian Science is the best latter-day method of curing sickness as well as sin. Christian Scientists may, indeed, be ignorant so far as medical diagnosis is concerned, but that they know a deal about the nature of disease is evidenced by their successful practice. They at least know something of the "good part" for which the Master commended Mary, and late experience is convincing that it behooves us to give more attention to the spiritual side of life, more attention to the cause of causes, to omnipotent God, who, above and beyond all material rules and regulations, has to do with the health and welfare of His creatures.

[Frederick W. Carr in *Cincinnati* (Ohio) *Journal and Messenger.*]

Without the Bible, there would be no Christian Science. No one is admitted to membership in the church who does not give his full consent to this first tenet: "As adherents of Truth, we take the inspired Word of the Bible as our sufficient guide to eternal Life" (Science and Health, p. 497). Christian Scientists believe implicitly in the Bible. They make it their daily companion. There is no reason why the future should ever see them abandon it. Were they to do so, they would cease to be Christian Scientists. Furthermore, the members of this church hold to the gospel as steadfastly as they do to the Old Testament Scriptures, and seek their salvation through Christ alone.

[William S. Campbell in *Washington* (D.C.) *Post.*]

A few days ago, before a Washington audience, a lecturer made this statement: "Christian Science teaches, 'All is mind; there is no matter.' And the Scriptures declare, 'Heaven and earth shall pass away, but my words shall not pass away.'" The speaker added: "Christian Science does not teach that matter is a reality which will some day be destroyed, for if matter were one of the factors of being it could never be cast out, but would remain fixed forever. It is not that the material universe was created to continue for a time, until it had served its purpose, then to be burned up and destroyed, but that it has no existence save in the mistaken belief of mortals."

This is not an assertion that the universe does not exist. On the contrary, Christian Science teaches that the universe does exist, and that it exists absolutely perfect and more beautiful than the material senses can comprehend. "Now we see through a glass, darkly," is the Scriptural way of expressing the mortal sense of God's universe. To many this explanation of matter may seem a strange proposition. That the Bible should be regarded as a text-book of science may seem stranger still. Yet it is upon this basis that the works of Christian Science are being performed.

It is a significant fact that human reasoning has never been able to define matter. It is something that can be seen and felt, perhaps tasted, possibly smelled; but to give a definition that will stand a scientific test has never been accomplished along material lines. It ought not to be difficult, however, to note that the only evidence there is of matter comes through the material senses. A step farther leads to the conclusion that when an individual has passed the stage in which he is dependent on the material senses, he has passed the stage where he has any evidence of matter. If this latter condition of consciousness is the real and eternal, then the former was unreal and temporal; and this is precisely the teaching of Christian Science.

According to the teaching of natural science, matter has been regarded as being composed of atoms, so infinitesimal that the microscope could not reveal them. These atoms were supposed to be constantly vibrating, but without coming in contact with each other at any time. This was held to be true whether the matter was that of a human body or the foundation of the most massive structure ever erected. More recent research along material lines has resulted in the theory that matter is composed of ions, and that an ion is many thousand times smaller than the atom. And what is an ion? Why, a point of energy.

The definition of matter, then, in natural science, is a theory, and in Christian Science it is that matter is a counterfeit of spiritual reality. Upon this latter basis results have been achieved that can be explained in no other way. It may be observed that the use of the Roentgen rays has made possible what was formerly supposed to be impossible

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—the ability to see through matter. The rays of spiritual perception in Christian Science make it possible mentally to penetrate matter also, and to see that Spirit is All-in-all, and thus verify the teaching of the Bible.

The record of the acts of Jesus during the forty days following the resurrection, if studied as natural and not miraculous, throws light on this subject. One illustration will suffice: "The first day of the week, when the doors were shut where the disciples were assembled, for fear of the Jews, came Jesus and stood in the midst, and saith unto them, Peace be unto you." This record that matter had ceased to be a barrier to Jesus contains nothing supernatural or miraculous to the student of Christian Science. It is a proof that to the Master matter was becoming more and more unreal and Spirit was becoming more and more real.

Students of philosophy have been unable to account for matter. Thomas Huxley came to this conclusion: "After all, what do we know of this terrible matter except as the name for the unknown hypothetical cause of states of our own consciousness?" Prof. William Ostwald of the University of Leipzig, Germany, writes: "Matter is a thing of thought, which we have constructed for ourselves, rather imperfectly, to represent what is permanent in the change of phenomena." Grant Allen, the author, says of Professor Tyndall: "The charge of materialism could only be brought against such a man by those abject materialists who have never had a glimpse of the profounder fact that the universe as known to us consists wholly of mind, and that matter is a doubtful and uncertain inference of the human intelligence."

On page 277 of the Christian Science text-book are these conclusions, reached by Mrs. Eddy: "The realm of the real is Spirit. . . . Nothing we can say or believe regarding matter is immortal, for matter is temporal and is therefore a mortal phenomenon, a human concept, sometimes beautiful, always erroneous." The Bible says: "Behold, I create new heavens and a new earth: and the former shall not be remembered, nor come into mind."

[Charles D. Reynolds in *Cheshire* (N. H.) *Republican.*]

The advocates of materialism may not be willing to acknowledge the Scriptural teaching concerning spiritual power, and may not be willing to allow those who do so believe to rely upon and satisfactorily demonstrate the availability and reliability of this power in the overcoming of sin and disease; but it is proven, and rapidly becoming recognized, that there is not on earth today a teaching that is contributing more toward the solution of the sanitation and health problems that confront our state and local boards of health than is Christian Science. Real Christianity is the cleanest, purest, and most wholesome thing the world can possibly have. It begins upon the sanitary problems of our external environment by showing the necessity of first making clean the "inside of the cup and platter." "Cleanse first that which is within," was Jesus' first rule of sanitation and hygiene. It is not based on medical theory and practice, but it is thorough and complete, when applied.

There is nothing that repels and excites compassion in a true Christian like dirt and filth, lack of pure air and sunshine. They are suggestive of a mind gross and blinded with material darkness that indicates paganism, the absence of spiritual light and understanding. He sees in an unsanitary, disease-breeding environment a condition of mind and thought equally gross. The environment cannot be kept clean unless this state of the human mind is transformed. The sphere of so-called medical science is to mend, as far as possible, the discords so produced, until this mind is changed by the adoption of a more spiritual, ideal thought, which we call "the Mind of Christ."

Mrs. Eddy taught that one should always be sincere and honest with himself and others; that dishonesty and deception are plague spots and ruin men. She taught that man's first duty is to know and obey God, and she pointed out how this can be done by every one, and the blessings that will come to them if they are obedient.

[James Irwin in *Fairhope* (Ala.) *Courier.*]

The letter of J. F. Horne, in last issue of your paper, struck a note that interested me. When I first read Henry George's great book, "Progress and Poverty," there came to me a vision of the possibilities of a social life in which absolute justice prevailed; but it seemed to me that human nature must be changed before the ultimate of such a far-reaching reform as Mr. George proposed could be realized. Shortly after this I became interested in another wonderful book, "Science and Health with Key to the Scriptures" by Mary Baker Eddy. Through the study of this book and the application of the Principle which it inculcates, according to the rules therein, I became conscious of a power capable of regenerating our human nature and making possible the dream of a perfected social order on earth.

At the same time I realized that this external order was but the outward manifestation of an inward spiritual change wrought by the divine Spirit in the human heart. Since that time my only creed has been Christian Science, and as I note the wonderful progress which this new, yet old, idea, first exemplified by the great Teacher, is making throughout the world, my hope of a new earth, "wherein dwelleth righteousness," grows stronger, and faith in the government of an all-wise, all-loving, and omnipotent and divine Mind is confirmed.

The supremacy of the divine Spirit will finally be made manifest, and justice will prevail on earth. Of this my heart is assured and reason approves, and I am satisfied.

[E. M. Ramsay in *Edinburgh* (Scot.) *Dispatch.*]

Christian Science teaches that there is but one Mind, one intelligence in the universe, and that this Mind or intelligence is God. Thus all true intelligence manifested in the universe is but the reflection of that central Mind or intelligence, God. This great fact was constantly maintained by the Master, who again and again disclaimed the possession of a mind or will of his own, and declared that he did nothing but what he saw the Father do, and that it was the Father who did the works commonly ascribed to his own personality. Any one who is familiar with the Old Testament will remember that the power and intelligence manifested by saint and sage, by Moses, Solomon, Elijah, Daniel, were regarded as the power and intelligence of God, and that humility and obedience are mentioned as qualities essential to the manifestation of such intelligence. In other words, the Bible teaches that as man surrenders the belief in an independent, personal mind of his own, he is able to reflect or manifest the intelligence of God, the Mind "which was also in Christ Jesus."

Christian Science certainly teaches that man should be successful, that poverty and failure are not in accord with God's will, but the student of this Science learns that in order to meet with honorable success he must part company with selfishness, false ambition, pride and hardness of heart —with the qualities which are unlike the divine—and that by seeking first the kingdom of God, his material needs will be supplied. To "persist in consciousness" in order to obtain a material object is simply mesmeric suggestion. According to Christian Science, such a course of action would always be wrong. We think that most men will agree that such a system, practised by unscrupulous people, would lead to grave abuses, and we believe the time is not far distant when men will desire to learn how to protect themselves from the so-called force of hypnotism. When that time comes, let them look into Christian Science.

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[Clinton B. Burgess in *Erie* (Pa.) *Dispatch.*]

The uncertainty which seems to exist in the mind of the writer of the editorial on "The Christian Science Organization," regarding the permanence of that organization, is not shared by those who have noted its continued steady, healthy growth since the passing of its Leader. During the last four months there has been an increase of twenty-one in the number of branch churches—an average of more than one a week for that period—and during the same time the number of applications for membership in The Mother Church has been equal to any similar period in the history of the church.

The test of the endurance of a great movement, founded upon an eternal truth, is the willingness of its adherents to follow Principle rather than to lean on and worship the personality of the one who points out that Principle. Jesus said: "If ye love me, keep my commandments;" and, "It is expedient for you that I go away: for if I go not away, the Comforter will not come unto you." He saw that his corporeal presence, vividly before them, prevented in a measure their clear apprehension of the "Spirit of truth" which he represented and taught, and which they were to have proof of at Pentecost.

No one understood more clearly the danger to a cause of turning from Principle to personality than did Mrs. Eddy, the Founder of Christian Science, as is shown in her memorable article "Personal Contagion" published in the *Christian Science Sentinel* of July 7, 1906, in which she says: "In times of religious or scientific prosperity, certain individuals are inclined to cling to the personality of its leader. This state of mind is sickly; it is a contagion—a mental malady, which must be met and overcome. Why? Because it would dethrone the First Commandment, Thou shalt have one God. If God is one and God is Person, then Person is infinite; and there is no personal worship, for God is divine Principle, Love. Hence the sin, the danger and darkness of personal contagion. . . . Every loss in grace and growth spiritual, since time began, has come from injustice and personal contagion."

The few defections that have occurred in the Christian Science ranks have arisen from this cause; from following and leaning upon personality instead of Principle; but such defection, far from pointing to the disintegration of the Christian Science organization, has had exactly the opposite effect, it has resulted in a fraternity and united action among the churches that was not before possible. The permanence and growth of Christian Science depends, and will depend, on one thing only, namely, obedience to the command of the Master to preach the gospel and heal the sick.

[William J. Bonnin in *Warrington* (Eng.) *Examiner.*]

If he was correctly reported, a clergyman asked his congregation to accept his estimate of Christian Science, as he had "tried to read Mrs. Eddy's book." Equipped with this experience the reverend gentleman appears to have found no difficulty in asserting that Christian Science was neither Christian nor Science. Unfortunately it seems the rule rather than the exception with those who do not on their first introduction to the subject immediately lay hold of some measure of the truth of Christian Science, that they should be led into posing as authorities on the subject, and into an indulgence in that least admirable of all exercises of the human mind, the passing of judgment without knowledge. It does not seem to occur to them, all the eloquence of the Bible as to the preciousness and rarity of understanding and wisdom notwithstanding, that what appears foolishness unto them may be but the expression of their own want of understanding.

Christian Science is not a subject to be taken in at a glance. Its very name ought to protect any one from imagining such a thing possible, for it would be hard to find two words of more profound or comprehensive significance than the two great words which constitute it. And when one learns that all true science must necessarily be Christian if it is to be knowledge of the truth, then the irrefutable and eternal fact is recognized that absolute Christian Science is all there is to know. And so no one can possibly criticize Christian Science. The most that can be attempted is to criticize Mrs. Eddy's exposition of it, and the most that is actually attempted is the criticism of one's own mistaken conception of that exposition.

[C. R. Munro in *Hamilton* (Ont.) *Times.*]

In a recent address before the teachers in your city, a professor seems to have confused the teachings of Christian Science with hypnotism and mental suggestion. Had he studied Christian Science as taught in its text-book, "Science and Health with Key to the Scriptures" by Mrs. Eddy, he would have found that Christian Science is as far removed from anything in the nature of hypnotism as daylight is different from darkness. He would have found that while the hypnotist believes in the power of both good and evil, and the power of one human mind to influence another for good and evil, Christian Science absolutely repudiates the human mind or will as a factor in the healing work, and teaches that God, the divine Mind, is the only healing power; and in proportion as the Christian Scientist realizes the divine presence and power and the nothingness and unreality of any other so-called power or agency, and in the proportion that he subjects his human mind or will to the divine Mind, the Mind "which was also in Christ Jesus," can he prove God's allness in the healing of sin and sickness.

[Edward W. Dickey in *Los Angeles* (Cal.) *Herald.*]

Mrs. Eddy never claimed to be anything more or less than the Discoverer and Founder of Christian Science. She was simply the avenue through which Christ's Christianity is being revealed and repeats the ancient work of Christian healing. This healing is not only physical but moral, and is found making better men and better women. The Scripture says, "By their fruits ye shall know them," and her life-work has brought forth the fruits of righteousness to a greater degree than that of any other religious leader of modern times. It does not need arguments or discussions to sustain this fact, as the most evident results to be seen in all parts of the civilized world bear eloquent testimony of the truth of these assertions. These good fruits should forever forbid discourteous and unjust criticism of Mrs. Eddy. Nowhere in all of her life has she sought to do any one harm, and she always returned good for evil.

Christian Science does not teach that in the human sense of the term "there is no sickness." Disease and inharmonious conditions are not overlooked by Christian Science, but they are scientifically overcome.

Thank God! that I have lived to see the time
When the great truth begins at last to find
An utterance from the deep heart of mankind,
Earnest and clear, that all revenge is crime!
That man is holier than a creed,—that all
Restraint upon him must consult his good,
Hope's sunshine linger on his prison wall,
And Love look in upon his solitude.
The beautiful lesson which our Saviour taught
Through long, dark centuries its way hath wrought
Into the common mind and popular thought;
And words, to which by Galilee's lake shore
The humble fishers listened with hushed oar,
Have found an echo in the general heart,
And of the public faith become a living part.

WHITTIER.

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CHRISTIAN SCIENCE SENTINEL

EDITORIAL

THE HEALING WORK.

THE apostle Peter counseled his followers: "Be ready always to give an answer to every man that asketh you a reason of the hope that is in you;" but there are many who, no matter how clearly a doctrine may be presented, refuse to be convinced thereby, and still demand, "Give me the ocular proof." Jesus apparently recognized this unwillingness to accept a merely verbal affirmation, for when he was questioned by John's messengers as to the validity of his Messiahship, he does not seem to have attached much value to words alone as a means to prove his claims. Instead, he showed the messengers, even as they waited for his answer, that through his ministry the sick were healed, the lame were made to walk, the deaf to hear and the blind to see; and then he bade them go tell John what they had seen and heard. Christian Scientists, therefore, as professed followers of the Master, should be able to make the same response to the question so frequently asked in regard to the truth of Christian Science; that is, they too should be able to heal the sick and the sinning who appeal to them for release from bondage. It should likewise be said of every Christian Science service that during its progress healing work has been done; and the full mission and usefulness of these services has not been attained unless this can be said.

Jesus declared, "Ye shall know the truth, and the truth shall make you free," and the truth should be presented at every Christian Science service with such understanding and conviction as to reach all who are in distress and who are honestly seeking for the benefits our Master has promised to "them that believe." It is in fact the right of those who attend a Christian Science service to expect to be healed, and to have this expectation realized; therefore it is the duty of the readers so to know the truth that they also will expect this result to follow the reading of the Lesson-Sermon. While it is true that the reading should be correct and scholarly, when judged by the world's standards, this is not the sum total of good reading. There should be such a clear understanding of the spirit of the Lesson,—the product of daily living "unspotted from the world,"—as will make the readers' repetition of the words not merely a formality, but rather an impartation of the truth which heals; or, as Mrs. Eddy has so forcefully expressed it, "that the mental atmosphere they exhale shall promote health and holiness, even that spiritual *animus* so universally needed" (Manual, Art. III, Sect. 1).

A careful study of the Lesson-Sermons shows that they consist of statements of truth topically arranged to elucidate some phase of man's relation to God, and that their mission is to clear away the erroneous impressions which have grown up through lack of understanding of His omnipotence, omniscience, and omnipresence. Every Christian Science practitioner expects that the realization of the truth of being, of the allness of good and the unreality of evil, which constitutes a Christian Science treatment, will have the effect of destroying the false beliefs which hold his patients in bondage, and there is equal reason for those who conduct a church service to expect that the reading of the Lesson-Sermon with the same realization of its truth will destroy the false beliefs of those who hear it.

The position of reader is one of great responsibility and labor, but the possibilities for good which it offers to those who humbly consecrate themselves to the work of thus preaching the gospel with signs following, are so great that they fully recompense those who are called to do this holy work. Nor should they shrink from these responsibilities as beyond their powers, remembering Paul's message to the Corinthian church: "Not that we are sufficient of ourselves to think any thing as of ourselves; but our sufficiency is of God; who also hath made us able ministers of the new testament; not of the letter, but of the spirit: for the letter killeth, but the spirit giveth life."

ARCHIBALD MCLELLAN.

THE LARGER LOVING.

HE was one of those to whom a holiday brings the coveted privilege of getting out into what at its best may be well named "God's own world," into the fields and woods, the unimpeded sunshine and sweet-scented air. Fortunate far beyond desert, he was welcomed to a delightful farmside that centered in white a surrounding maze of elms and pines, a veritable living green, through whose deep shadows, with much of turning and quiet laughter, a dear little river found its way to the near-by lake. The evening of his arrival brought him a renewed sense of the exceeding restfulness of nature's quiet, a quiet which was broken for him only by the plaintive and now seemingly near, now far-away, call of a whip-poor-will and when at bedtime he blew out his candle, parted the dimity curtains, and thoughtfully drank in the delicious stillness, he wished in his heart that every poor noise-disturbed mortal in the not distant city might share its benediction.

His most delightful experience, however, was reserved for the morning, when at four o'clock or earlier he was awakened by the incoming of a great tide of melody. King Day was entering God's umbrageous courts "with praise," and his feathered heralds were rendering a choral song such as ne'er was heard beyond the precincts of the cathedraled wood. The listener's pleasure was subdued, however, by his remembrance of the saddening and discreditable fact that these sweet singers who live, as it would seem, solely to bring us their glad minstrelsy, and relieve us of our pests, are being slaughtered even to their threatened extermination, as a result for the most part of the mandate of fashion, and that well-meaning Christian people are thus continuing an assault upon innocency which has become an inexcusable wrong.

The call of Christian Science to a life which is thoughtfully observant, and wholly inoffensive to all that is true and beautiful and good, is bringing about a great awaking upon this subject. It is leading its students to be more considerate of the rights not only of their fellow-men, but of their every least fellow-creature, and in this it is implanting and bringing into continuous activity the kindly impulses of brotherhood. They have been reminded by their Leader (Miscellaneous Writings, p. 36) that "beasts, as well as men," manifest Mind, though in a lesser degree; and he who knows and loves the birds and bees and butterflies will never question this statement. If therefore our creator is their creator, our rights are their rights under the divine government, and all destructiveness and unbrotherliness must pass away, in so far as that government is longed for and practically demonstrated.

Love alone can solve the human problem; this is the very heart of the gospel, and of Christian Science teaching, and he who is learning to manifest love in the little things of life will find himself the better able to manifest it in the larger. To cultivate the habit of interesting oneself in every manifestation of Mind is to become not only better acquainted with our kin, but more considerate of their rights; it is to become more kindly, more humanitarian, more just, more Christian, in all our relations and conduct. Jesus declared that the heavenly Father cares for all creatures, as well as for all men, and as one studies the pleasant and marvelously clever doings of the so-called wild things

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about him, as he notes their exhibition of an instinctive intelligence that is simply unfathomable, he will begin to think of them as his little brothers, and he will more fully understand and more consistently practise that epitome of Christian Science, and of all true Christian living which reads, "And Love is reflected in love" (Science and Health, p. 17).

JOHN B. WILLIS.

THE LAW OF GROWTH.

MANY clear thinkers have studied the operations of the law of growth, and have given us some of the results of their study along lines biological, ethical, mental, and spiritual. The great Teacher said, "Consider the lilies of the field, how they grow;" and to this he added the significant statement, "They toil not, neither do they spin." The Scripture writers, too, have much to say respecting growth, and Paul tells us that "speaking the truth in love, [we] may grow up into him in all things, which is the head, even Christ." It is also interesting to note how in modern times some have seen this great truth and striven to explain it to others. Ruskin says, "Is not the evidence of ease on the very front of all the greatest works in existence? Do they not say plainly to us, not 'there has been a great effort here,' but 'there has been a great power here'? It is not the weariness of mortality but the strength of divinity which we have to recognize in all mighty things."

Throughout our revered Leader's writings we find many important references to the law of growth. She tells us that "growth is the eternal mandate of Mind" (Science and Health, p. 520), and again, that by availing ourselves of the supremacy of Truth over error, our "growth will go on until we arrive at the fulness of God's idea, and no more fear that we shall be sick and die" (*Ibid.*, p. 405). Is not this a glorious prophecy of human progress?

Some years ago certain lessons were learned in observing the growth of vines, the writer being indebted to Huxley's researches for many of these lessons. It was noted that the growth of most of the climbers was very slow and uncertain at the start. It seemed easier for them to cling to each other than to clasp the unyielding wall, and in such cases it often happened that the downfall of all involved was the result, until a friendly hand disentangled the tendrils and gave the vines a fresh start. This at the time appeared to be almost cruel and destructive, but it was the only way; and after a little while the vines were doing bravely, growing and climbing, although here and there one would turn back and wind tightly around its own stem, self-limited and disobedient to the law of its growth, thus symbolizing the experience of so many mortals. After a few years, however, the vines which obeyed the true law of growth were stately and beautiful beyond words, and had reached the roof of a Christian Science church, where they repeated to at least one onlooker the lesson of earlier days, and hinted at the growth of our great cause through the steady obedience of its individual members to spiritual law.

Here it is well to remember that although Paul may plant and Apollos water, it is God, divine Love, that "giveth the increase," and He never fails to do His part. Storms may arise and shake the tree and the vine, but this only causes the one to send its roots deeper into the soil and the other to cling more tenaciously to its support. To infinite Mind there is no storm, no destructful or baneful influence, therefore we should ever heed the Christ command, "Abide in me." In obedience to this command we grow because we live aright. The prophet Joel says, "Be glad and rejoice: for the Lord will do great things. Be not afraid, . . . for the tree beareth her fruit, the fig tree and the vine do yield their strength. Be glad then, ye children of Zion, and rejoice in the Lord your God."

ANNIE M. KNOTT.

PHOTOGRAVURE OF MRS. EDDY.

IN response to many requests for an authentic and satisfactory picture of Mrs. Eddy, the Publishing Society has secured, and now has ready for distribution, a fine photogravure, made by Littig & Co. of New York from a colored portrait painted by Miss Alice C. Barbour, which was based on a photograph of Mrs. Eddy taken by Mr. Bowers of Concord, N. H., in November, 1891, and with a rearrangement of her hair that was very pleasing to our Leader.

This admirable portraiture of Mrs. Eddy, printed in three sizes on India paper and mounted on heavy plate paper ready for framing, is for sale at the following prices: 8-inch picture (mount 12x16), single copy $1; six copies $5.25; twelve copies $9.50. 12-inch picture (mount 15x20), single copy $2; six copies $10.50; twelve copies $19. 16-inch picture (mount 21x29), specially adapted for reading-rooms, single copy $3.50; three copies $9.50; six copies $18.50; twelve copies $33.50.

Address all orders for these pictures to The Christian Science Publishing Society, Falmouth and St. Paul Sts., Boston, Mass.

AMONG THE CHURCHES.

YOUNGSTOWN, OHIO.

Dedicatory services of First Church of Christ, Scientist, Bryson and Arlington, were held Sunday [June 11]. The day's program consisted of two services, the first being in the morning at the usual hour, half past ten o'clock, and the second at three in the afternoon. The only variation from the regular Sunday services was the reading of the history of the growth and development of the local organization, and a letter written by the Founder of the Church of Christ, Scientist, Mrs. Mary Baker Eddy, to the church of Lawrence, Mass., at the time the church in that city was dedicated.

The building is a brick structure, capable of seating about five hundred people. The architecture is of the colonial style. The interior finishings are in oak with a dull finish. The pews are fitted with green plush cushions. The basement of the building has been arranged for Sunday school purposes, and also includes two rooms in which is a library and general reading-room.—*Vindicator.*

OMAHA, NEB.

The two Christian Science churches of Omaha are to be consolidated, according to an agreement reached between First and Second churches. At the close of the regular meeting of Second Church of Christ, Scientist, held Wednesday evening [May 31], it was unanimously decided to dissolve the organization and unite with First Church, now worshiping at Twenty-fifth and Farnam but having a new church edifice in the course of construction at Twenty-fourth and St. Mary's avenue. Second Church has been worshiping at the Lyric Theater. This step was taken as a result of a joint conference of committees from both churches. These committees canvassed the situation thoroughly and agreed that the cause of Christian Science would be strengthened in Omaha by the union of all interests concerned.—*Omaha Bee.*

WINSTED, CONN.

The contract for the building of the new Christian Science church, corner of High street and Fairview avenue, was awarded this morning [June 14]. Work will be begun as soon as the dwelling on the premises is removed. The bids were not made public, but it is reported that the successful bidder's figures were in the neighborhood of ten thousand dollars.—*Winsted Citizen.*

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THE LECTURES.

ABERDEEN, WASH.

Speaking before a large audience at the Grand Theater yesterday afternoon [April 16], Bliss Knapp of Boston expounded the doctrines of Christian Science in a most entertaining and interesting way. He was introduced by E. C. Miller, who spoke in part as follows,—

It must be admitted that the world is the gainer by any belief which tends to make its followers hopeful, helpful, and cheerful, in adversity as in prosperity. I believe that the Christian Science religion is doing much to make this a better and happier world for all. I have noticed that the members of the Christian Science church are looking always for the best in others—for the good in life. Many of my friends are Christian Scientists, and I have been impressed by the fact that without exception they seem to be happy, contented, generous, and hopeful. That Christian Science is cheering and satisfying is proved by the constantly increasing number of its adherents. If any of the statements made by the speaker who will address you this afternoon appear too good to believe, please remember that Christian Science asks you to believe nothing except that which can be proved.—*Aberdeen World.*

OXFORD, MICH.

Francis J. Fluno, M.D., lectured on the subject of Christian Science April 23. He was introduced by the Rev. John B. Whitford, author of "The Status of Christian Science in Denver" (which caused a sensation in orthodox circles a few years ago, and which subjected him to the charge of heresy). Mr. Whitford said in part,—

When the astronomer is about to examine the heavens, he finds it necessary to place his instrument on solid ground. The slightest tremor would render inaccurate his observations. There is a mental condition essential to the discovery and apprehension of truth. If the mind is beclouded with prejudice, warped by bigotry, or under the spell of tradition, it is not prepared to look upon the beauteous face of truth, for purity of heart is as indispensable in seeing truth as it is in seeing God. One of the characteristics of the present age is a passion for whatsoever things are true. Men are sifting the refuse of the ages, if haply they may find some golden speck of truth. We ought not to be afraid of the truth, for there is nothing more safe. The Christian Scientists have affirmed and demonstrated the remedial power of the truth, and a more intelligent, prosperous, clear-eyed, and sunny-hearted people cannot be found. The growth of Christian Science is without precedent or parallel. It has upheaved the foundations and toppled the superstructure of orthodoxy. Affirming the immanence of God in nature and in humanity, it finds no place for the permanency of evil, suffering, or death, for these are but passing clouds that fleck for a moment the eternal azure, and over all the sun of truth will shine with ineffable glory. A universe without evil, error, pain, or the loss of a single soul is the outcome, and this means the absolute supremacy of God. A thrill of ecstasy seizes the thought as it luxuriates amid the splendor of the vision.

We have with us today a gentleman who is an accredited representative of this denomination, so astonishing in its growth and in the character, culture, and wealth of its members. As I have studied this people from the Atlantic to the Pacific, and from Lake Superior to the Gulf of Mexico; as I have seen their spacious temples and all filled with reverent worshipers, I have read anew the ancient prophecy, "A little one shall become a thousand, and a small one a strong nation." But Christian Scientists affirm that what has been accomplished is but the prelude to a world-chorus of pure-toned, well-balanced voices. That a woman with years of almost hopeless invalidism should go forth like the crowned figure in apocalyptic vision, conquering and to conquer, is one of the marvels of history. Surely God was manifest in her work.

Let us forget today that we are Unitarians and Trinitarians, orthodox and heterodox, Quakers and eclectics, and be as eager for the truth as is the mariner in tropic seas for the appearance of the Southern Cross.

Correspondence.

SANTA MONICA, CAL.

The lecture at the Christian Science church last night [April 17] was largely attended and was a treat to all who heard it. The speaker, Willis F. Gross, was introduced by F. H. Taft, who said in substance,—

We are reckoned a Christian nation, and all the numerous churches and church organizations which are designated Christian are founded upon the teachings of the "Prince of Peace;" yet it has ever been the reproach of Christianity that so large a part of the energy and effort which presumably belongs to disseminating the saving doctrines of Christianity have been by their adherents directed against and wasted upon controversies with each other. It is therefore gratifying to find this organization, without flurry or ostentation, quietly gaining its foothold by assertive argument and effort, and not by negation and controversy.

It lies within my memory, and that of many whom I see before me tonight, when Christian Science as an organization was not. It is only a few years since it first took its place among the organizations of Christendom, but its growth has been marvelous, and that, too, not among the thoughtless and indifferent, who usually flock to new organizations, but in communities everywhere it has been seriously adopted by their intelligent and progressive people, until it has now attained an importance among the organizations of the world, where it must hereafter be reckoned with as one of the forces which make for progress. Especially is Christian Science to be commended for its achievements with respect to clean journalism. It has demonstrated the practicability of disseminating helpful news and at the same time ignoring and omitting all accounts of crime and scandal, whose tendency is necessarily to demoralize those who read of it; and if it had done nothing more than this for the world, it would be entitled to universal credit and approbation.

Although not professing nor adopting the tenets of Christian Science, I should be ashamed of my intelligence if I could not attend this meeting with an open mind and take from it that which may be good and helpful to me, even though I may not assimilate all that may be said; and this, I take it, must be the attitude of many who are here this evening—*Santa Monica Outlook.*

OAK PARK, ILL.

Frank H. Leonard gave us a lecture on the subject of Christian Science Thursday evening, April 27. George W. Woodbury, a prominent lawyer and an old resident of Oak Park, gave the introduction, saying in part,—

Three years ago I attended a Christian Science lecture in this village. The opening statement of the lecturer somewhat startled me. In substance it was this, that he had never known of a person who was opposed to Christian Science. I thought it could not be possible that I had heard correctly, and then the speaker added that he had known a great many people who were opposed to what they thought Christian Science to be, and that if Christian Science was what they believed it to be, he, too, would oppose it. The public entertains numberless misconceptions as to what Christian Science really teaches. Lectures such as will be given here tonight are for the purpose of affording to those who honestly desire to know, an opportunity to learn what is so taught.—*Correspondence.*

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TOPEKA, KAN.

Under the auspices of Second Church of Christ, Scientist, Prof. Hermann S. Hering delivered a lecture on Christian Science in the Grand Opera House, April 30, to a large and appreciative audience. In introducing the lecturer, Judge A. W. Dana said:—

For nearly two thousand years the various sects and denominations of Christendom have been striving to convince each other and to show to the world that the Lord was on their side. Today the view-point is changed. People are not now asking so much if the Lord is on their side, as they are asking if they are on the Lord's side. No one now claims a monopoly of the divine truth, but all are anxious to know more of it. I do not by this mean that there is any danger that all religious denominations as such will be done away with, but that more than ever before the different sects and denominations of Christendom will resemble one vast army, composed, if you please, of various divisions and battalions, but all with one and the same object in view and all under the supreme command of Jesus Christ. This in my view is the way it should be, and is what we mean by worshiping God according to the dictates of our own consciences.

I do not have the honor to be a member of the Christian Science church and do not pretend to have any particular knowledge of its doctrines or principles, and shall not therefore presume to instruct you in either. I do know, however, that the growth of the Christian Science church has been most astounding and that it already numbers among its members fully its share of the most intelligent and best people in the land.—*Correspondence.*

EDWARDSVILLE, ILL.

The first Christian Science lecture in our city was delivered on Sunday afternoon, April 30, in Wildey Theater by the Hon. Clarence A. Buskirk, before an audience numbering about four hundred. The lecturer was introduced by R. D. Griffin, first reader of our society, who said in part,—

Christian Science claims to offer the solution of the problems of existence, problems which men have pondered over for ages, and its justification in works as practical Christianity is more generally recognized year by year. A subject of such scope cannot be adequately covered within the brief time at our command this afternoon, but the lecture will serve its purpose if in your thought any misconceptions of Christian Science are corrected and if you gain even a slight idea of what this Science really stands for. An understanding of Christian Science can be acquired only by conscientious study, but the Christian Science board of lectureship, of which our speaker is a member, was instituted to meet the need of inquirers and doubters who desire an explanation of some of the reasons for the faith of the adherents of this cause, and for those who want to know something of this religion which is making for freedom from the tribulations of mortal existence. Hundreds of thousands, throughout the world, testify that Christian Science has made their lives happier and better, and declare that through its ministrations they have been relieved from the fears and ravages of sin and disease sufficiently to cause great gratitude and rejoicing; and surely these attested results rightly demand our appreciative and kindly feeling.

Correspondence.

LECTURES TO BE DELIVERED.

Unless otherwise stated in the notice, it is assumed that the lecture will be given in the evening.

Fremont, Mich.—Frank H. Leonard, Auditorium, July 21.
Vinalhaven, Me.—Willis F. Gross, Christian Science Hall, Main street, July 18.

TESTIMONIES OF HEALING.

Christian Science came to me over eleven years ago, since which time I have depended upon it for every need. I was sick and out of business, and in despair began to read "Science and Health with Key to the Scriptures" by Mrs. Eddy, through the reading of which I was healed. About two months after I began to read this book I was able to return to work. I continued to read until I was completely healed, which consumed a period of about a year from the time I first began this study. The physical healing was the overcoming of a complete breakdown from hereditary conditions, aggravated by living the life of what is termed a "good fellow." With this healing was also overcome the fear of taking cold on all occasions, as every winter I had been confined to my bed from one to three weeks at a time with severe colds. Since taking up Christian Science I have been kept from my business but once, and then only for three days.

All of this I am most grateful for, but for the spiritual uplift and for learning to know God as a God at hand, as a power in my daily life and available for every need, is beyond words to tell. During these years I have found the *Sentinel*, *Journal*, *Quarterly*, and now the *Monitor*, wonderful helps in unfolding more and more of this infinite divine Principle. I am grateful to God for this healing truth which is indeed "for the healing of the nations," and also to Mrs. Eddy, who was good and courageous enough to give us Science and Health, which has opened up the Scriptures and shown us a practical, available, demonstrable Truth and most loving God.

HORACE SEELY, Los Angeles, Cal.

It is with a sense of devout thankfulness to God that I wish to express my gratitude for the daily help which the knowledge of Christian Science has been to me. I can now say with all truthfulness, "He brought me up also out of an horrible pit, out of the miry clay, and set my feet upon a rock, and established my goings." Since early childhood I had been troubled with deafness in both ears and head noises. I had been treated by three physicians, but could get no help. Then for years I did nothing, thinking it was of no use to try any more; but about four years ago I called upon and was examined by one of the leading ear specialists in this city. He refused to take my case, saying that the ear-drums were about gone, and with a heavy heart I gave up all hope of ever again hearing. One year ago, however, a *Christian Science Sentinel* was sent me, and I read and reread it. I thought the testimonies of healing were wonderful, and I also thought that what God could do for one, He could do for all who sought His aid.

It was in this state of mind that I called upon a Christian Science practitioner. She made clear to me the truth of St. John's words: "Now are we the sons of God;" and after the first treatment I knew that I was not dependent upon medicated cotton for my hearing; so I took it out. To my great joy I found that I could hear better than ever before, although the specialist had said I could not hear at all without it. The first Sunday that I attended church, I could not hear the reading of the service; but the practitioner told me that I must listen and be very grateful if I heard but one word and let that one word be my sermon. And so it was; I became as a little child, and waited patiently for the Lord. The next Sunday, there was one word that I heard plainer than all the others. It was the word "Love." I studied that word to see how much I could gain from it, and I found it was the life, the truth, the way.

This proved to be the awakening for me,—the dawning of a new day. My healing began at once, and I am happy to say that I am now a member of Second Church of Christ, Scientist, and that there are very few words that

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I fail to hear at our Sunday service. The Bible and "Science and Health with Key to the Scriptures" are my daily study. I am not only thankful for the physical healing, but I am most grateful for the spiritual quickening that I have gained from my study of these books. I cannot find words with which to express my heartfelt gratitude to God, to Mrs. Eddy, also to the kind friend who sent me the copy of the *Sentinel*.

MRS. JOSEPHINE DRESSENDORFER, Indianapolis, Ind.

When I first heard of Christian Science I had been a nervous invalid for several years, and spent most of my time in bed or on the sofa. I had been under medical treatment more or less all my life, as I had never known what it was to feel really well. The doctors prescribed rest-cures, electric treatment, strict diet, etc., but nothing seemed to benefit me and I got worse and worse, until I had to be wheeled about the house in an invalid-chair; but I bore everything uncomplainingly, under the impression that it was God's will and was all for some wise purpose. I was not unhappy, because I always felt that God was with me and that in due time He would deliver me from bondage. And so He did.

A friend wrote and asked me to try Christian Science. I knew nothing whatever about it, and the name did not appeal to me; also I had heard it much ridiculed. Science in those days meant to me something that led away from God, and I was afraid the perusal of the Christian Science literature might do me harm, in trying to lead me out of the right path in which I thought I had been walking for many years, but to please my friend I got Mrs. Eddy's book, "Science and Health with Key to the Scriptures," although I did not like the latter part of the title at all. I, however, began to read it, and what was my joy to find in it the spiritual food my soul longed for, and that none of the churches had offered in a form that satisfied my cravings. I drank in every word and felt it was the truth. I could not put the book down, but studied it every waking moment, and by the time I was half way through, my ill health was at an end! I got up off my sofa and walked about, a free woman, and have remained so. My first act was to throw away all the medicine which I had been taking regularly three times a day. Since then I have never touched a drop, and this was six years ago. I felt that henceforth God would be sufficient for me, and so He has been. I have since had Christian Science treatment on three occasions for various ailments, and each time they have quickly vanished. Now that I know what Christian Science really is, I cannot understand any true Christian's opposing or doubting it, and as for its leading any one astray, it only leads them out of the various man-made creeds and doctrines into the straight and narrow way of Truth, into the path that Jesus trod.

No right-minded person can fail to feel grateful to the noble woman who has made the way plain to us through her great spiritual understanding, and those indeed are still "far from the kingdom of God" who can bear the least animosity toward her.

MRS. ANNIE M. MERCER, High Barnet, England.

Over eight years ago I was instantly healed of chronic stomach trouble through Christian Science treatment. I was directed to a practitioner, who told me that God gave man dominion over all the earth, and that I had only to turn to the first chapter of Genesis to find that statement. My answer was that I had known that chapter for a long time, but had never thought to apply it in this way. At dinner that day I had the first expression of freedom for many months. I had no more fear of what I ate, or what I drank. I bought a copy of "Science and Health with Key to the Scriptures" by Mrs. Eddy, but was not able to read much for ten days, as I was visiting and did not wish to mention a subject that seemed to be misunderstood, when I did not understand it myself. On returning home, however, I began in earnest to study this book, which has wrought such wonders in my consciousness. The truth seemed so natural, and I wondered why I had not seen it before.

I am indeed grateful for the daily unfoldment of the truth through the study of the Bible and our text-book. It has met my every need, and I am thankful to know even in a small degree that God is the only cause and creator, and that He makes my path straight.

ERMA LEE SNOOK, Philadelphia, Pa.

I desire to tell a little of what Christian Science has done for me. I had been a sufferer all my life until nine years ago. When I came here I had the pleasure of meeting a Christian Science lady the same day, and she invited me to attend the church services. I accepted, and was greatly interested. I also asked for help, though I had tried several physicians of good reputation but they said my case was hopeless.

My first healing was of five abnormal growths. At the time of healing my weight had increased greatly above normal, but I was healed of all that and a head trouble from which I had suffered for four years. There was a discharge out of the top of my head all the time. I was taken down with acute lung trouble, but was healed of it in a few treatments. A few months later, a horse ran away and threw me out of the carriage, seriously injuring my leg. I was thirteen miles from home, but I at once sent to the practitioner for help. At nine o'clock that night, when the practitioner treated me, the bone united and never moved out of place any more. The second day after, I felt as if my whole body had been injured; inflammation set in; but in one week my ills were all overcome, so that I was able to do my work.

Words cannot express my gratitude for what Christian Science has done and is doing for me. I am thankful that I can help others through the truth that has been revealed to me through the teachings of our beloved Leader, Mrs. Eddy.

MRS. IDA J. PEDEN, Laurel, Miss.

It is over nine years since I first became interested in Christian Science, and I wish to express publicly my gratitude for the many blessings I receive each day through the study and application of its teachings. My first healing was through absent treatment, after I had given up hope of being cured by *materia medica*. The trouble was a serious case of nervous breakdown, and the attending doctor told me I need never expect to be myself again. After this assurance I did not wish to recover, but my daughter came to me from an adjoining town, and after telling me of her healing by Christian Science said she wished to call a practitioner for me. I consented, and in a few days was perfectly healed. This healing was very wonderful to me, and it seems to me now that I only really began to live at that time. My life prior to my healing is like a bad dream of disease and suffering.

Christian Science has been our only physician since my first healing, and both disease and the results of accident have been dispelled for myself and family. Best of all, I have found God, and am beginning to understand a child's relation to its real Father,—a relation of love. Words fail to express my gratitude to God for this truth, which has taught me the way to help myself and others. I am also grateful to our Leader, who has made it possible for this age to understand and demonstrate the Christ-teaching. My prayer is for an understanding heart, that I may be able to do my part in the great work and thereby in a measure make some recompense for the good I have received.—SARAH FISCHLL, Pittsburg, Pa.

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I wish to express my gratitude for what Christian Science has done for me and for my family. As for myself, two years ago I was a nervous wreck, unable to think long enough to accomplish anything about my work as a carpenter, which required both energy and confidence. These I tried to regain by using medicine, but as I gradually grew worse, I thought that perhaps it was God's will I should pass away. Those were very dark hours for me; but only sufferers who have been led out of darkness into light can imagine how I felt when, after four treatments in Christian Science, I was again a well man. Through the reading of Science and Health, which I have found to be most truly a "Key to the Scriptures," I have found that no matter what problem comes up, I have God to look to for help, and as an honest seeker, I find that we do not look in vain.

As I said before, I am not the only one in our family who is grateful for Christian Science. My boy, who for eleven years never passed over three months at a time without some sickness, and sometimes it was very serious, has never had, since we began to live in Christian Science, an attack of illness of any kind. He attends the Christian Science Sunday school regularly, and this seems to be a pleasure to him. My wife also has very high appreciation of Christian Science. Some years ago we joined an orthodox church, and lived up to its requirements the best we knew how; but we could not help noticing the inconsistencies in the sermons, therefore we withdrew from the church and united with First Church of Christ, Scientist, in this city, where we receive in every service more and more spiritual help, and love for the divine Principle of Christian Science; also love for our neighbor, which had been so long forgotten.

We are grateful to God for the numerous benefits, and the spiritual and uplifting thoughts we have gained. We are also grateful to our beloved Leader, Mrs. Eddy, for showing us the way to health and peace, which had been so long shut off from us.

JOHN AUG. LINDROS, Kewanee, Ill.

I feel that the spiritual method of healing which our dear Leader has established is no other than that which our Lord and Master practised nineteen hundred years ago, when he healed all manner of sickness, diseases of every kind and nature, for we have the same proofs today as of yore. Any one who doubts this may find the facts by a perusal of "Science and Health with Key to the Scriptures" by Mrs. Eddy. About seven years ago I was enabled to prove all her teachings to be scientific, and by living in obedience to divine Truth, great benefits were received. The tobacco habit of forty years' standing, both chewing and smoking, has been destroyed, while rheumatism, colds, chills, headaches, and stomach and bowel troubles, have vanished within a short time through an understanding of these teachings. Words are inadequate to explain all that this saving truth will do, if only one will give it a trial.

With what joy and gratitude can we express our devotion to the one who has led us out of darkness into the morning light of holiness. She has taught us to rely on the divine Mind, God, to aid us at all times, and as we come to know the truth, the truth will make us free.

THOMAS GLEASON, West Sand Lake, N. Y.

It is nearing six years since my first healing in Christian Science. At that time I was utterly discouraged, for after being under the care of a specialist for two years the condition of the stomach was not improved. Previous to treatment under this specialist I had carefully tried osteopathy with no result. Acting upon the advice of a friend, I went to a Christian Science practitioner, and from the first treatment I was able to eat whatever was set before me with no return of discomfort or suffering. The treatments were continued for ten days, as a bowel disorder and frequent bilious attacks had accompanied the other trouble. I have never taken any kind of medicine or used any material means since that first treatment. I had worn glasses for ten years, and had just had a new prescription filled for another pair when they were broken one Sunday morning. I telephoned the practitioner who had treated me a month previously and asked her to treat me for the headache which always resulted from not wearing glasses. I had no ill effects from their non-use, but because of my ignorance of Christian Science had them fixed the next day. I however found that I no longer needed to use them, the one absent treatment having overcome the sense of defective vision, also a muscular trouble for which at various times four of our leading oculists had treated me.

I cannot begin to express my gratitude to the dear Leader who so faithfully blazed the way that a knowledge of the true God, a God of Love, might be ours. I am sincerely thankful for all the blessings which have come to me since I have been a student of Christian Science; for the text-book, "Science and Health with Key to the Scriptures" by Mrs. Eddy, which has made the Bible teaching practical, and applicable to my every-day needs.

BLANCHE ROGERS LOTT, Los Angeles, Cal.

In January, 1902, Christian Science was brought to my notice through a niece. I had been confined to the house for several months. I went to a noted health resort in Michigan with my husband, both of us expecting to take the baths, but at the first one I caught a violent cold. On my return home a physician was called, who pronounced my trouble asthma; he said that as it had come on late in life, I would never be well. I was compelled to sit up in bed, and while the physician did all in his power, I was not entirely healed until I took Christian Science treatment.

At the time of my illness the physician examined one of my eyes, as it was troubling me. At the age of thirteen I had lost the sight of my left eye, but was always able to see with the other. The physician said that an eye specialist must be called at once, that he would not be responsible for the sight of my eye, as I might become blind. This was done, and the specialist said that ulcers were forming on the pupil of my eye, which was closed and greatly enlarged. He prescribed the application of a remedy every two hours, a process which was very painful. I did not use my eye for three months, but I am now able to see nicely. From childhood I had suffered from severe headaches, being confined to bed for days at a time, but since I came into Science the headaches, which returned three times, have been entirely overcome. I have also been healed of catarrhal and heart trouble. The healing of some of these ills has been instantaneous. I am learning to understand God, and seldom need to call on a practitioner for help. I have also had some beautiful demonstrations for others. It is my earnest desire to be more Christlike. I have learned that the power of God is equal to every emergency and necessity, that He is available in all trouble. I am indeed thankful to God, and to our beloved Leader, for all the blessings that have come to me.—MRS. ELIZABETH GREEN, Cleveland, Ohio.

About two years ago I came to Christian Science for relief from sleeplessness, which had begun to trouble me about six months after I came to Berlin. The doctor said that change of climate and overwork were the cause of the trouble, and he prescribed all kinds of remedies, which did me no permanent good. When I had endured this want of sleep for about eight months, as a last resort, before giving up to discouragement and going back home, we decided to try Christian Science. We sought out a practitioner and I began to read "Science and Health with Key to the Scriptures" by Mrs. Eddy. My cure seemed very slow. Often I became greatly discouraged and felt like giving up Christian Science, but the statements in the text-book had im-

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pressed me so strongly as being the truth that I could not discard them as false, for even during this short period of study they had become my own convictions. When I finally came to realize this I stopped reading Christian Science merely for the "loaves and fishes," and studied it just for the interest and joy of seeking the truth. It was about two months before I noticed an improvement, but on looking back to that time now, I know that in two weeks, yes, after the first treatment, I felt lighter and freer, as if a heavy weight had been removed from me.

I am perfectly well now. I very seldom pass a wakeful night, and I am very grateful to Christian Science for the change it has brought about in my condition. This physical healing seems, however, very insignificant when I consider the other and far deeper results. Christian Science is to me a practical guide for every-day life, developing in me keener powers of observation and a clearer discernment of right and wrong in thought and action. The truth is conquering a great deal of self-consciousness and embarrassment which I suffered at meeting strangers, and is slowly rooting out other faults which made me miserable and which I had always despaired of overcoming.

That which I regard as the greatest blessing is what this understanding of Truth has brought to me mentally. The vastness of the universe filled me with an unfathomable sense of insecurity and dread, and I used to brood a great deal on the inconsistencies of a life which at one time seemed to be and the next moment to pass away into nothingness. The Bible, too, had been cast aside as a volume of contradictions. We did not attend the churches, for they did not offer any solution to these problems. Christian Science has, however, altered all this. I know that we are living in eternity right now, and that man is immortal even now. The consciousness of this lends a spur to activity; in the great light of eternal Truth, persons, events, and circumstances assume their proper level, and contentment and tranquillity have an abiding place in thought. I am especially grateful for this blessing, and I am indeed deeply thankful to Mrs. Eddy for her sublime perseverance in giving Christian Science to the world.

LORRAINE LABBERTE, Berlin, Germany.

I came to Christian Science, as a last resort, for the healing of a form of rheumatism pronounced by several physicians as incurable; in fact, they told me that there was not a case on record that had been cured with medicine. I am, however, perfectly well, and have also given up the wearing of glasses that I had used for years for relief from severe headaches. I was living in Los Angeles at the time, and applied to a Christian Science practitioner for help, the result proving that the truth does heal. I know this to be true, not only in my own case, but in that of others.—MRS. FANNIE H. WYLES, Santa Barbara, Cal.

During the winter one of the girls in the home of which I am matron became severely afflicted with a skin disease which spread rapidly over the body, also the head. It caused her much suffering, besides great mortification. We employed a physician, but she received no help from him, and continued to grow rapidly worse until the poor child became discouraged and said she wished she could have Christian Science treatment. I did not know to whom I could apply, because it was a case of charity; but I knew that divine Love would meet the need, and it was met.

The same morning, after attending Christian Science services, one of the ladies asked me why this girl had not attended a birthday party given for the inquirer's little daughter. I told her that she was in such a condition that she was ashamed to go out. The lady immediately replied that her daughter who had recently had class teaching would be glad to take the case, and before leaving the building arrangements to that effect had been made. Under the treatment of this most kind lady, in a short time the girl was completely healed, her skin being as soft as a baby's, without a scar or blemish. Not only for the physical healing are we thankful, but for the sweet spirit she shows in her daily life, for she is a changed girl.

MRS. ELNORA THORNBURG, Elgin, Ill.

Over two years ago I received my first help in Christian Science. In 1879, while living in the South, I had the "yellow fever" in a very malignant form, and an obstinate bowel disorder with hemorrhoids was a result. I suffered more or less for years from many other physical ills,—asthma, heart trouble, a bad cough which we felt was settling in my lungs, also headaches that caused me to endure days of agony and which were relieved only by the use of an anesthetic. During all those years from 1879 to July, 1908, I was continually under the treatment of different physicians. I have not, however, had a return of any of these ailments since the first treatment in Christian Science, except that I sometimes have a slight headache, the dreadful suffering being a thing of the past.

I feel that in time a clearer understanding of Christian Science and more faith in God, Spirit, will enable me to realize the nothingness of all discord, and I am truly thankful to God for my healing in Christian Science.

MRS. W. W. STANDIFORD, Woodward, Okla.

For some time before becoming interested in Christian Science, I had been in an attitude of mental protest toward all systems of religion. I was taught as a child to reverence the Bible, and I did love it, but as I grew older I found no satisfaction in it and much that seemed contradictory. What God was and where He was I saw no possible means of knowing, but I was sure there was a way out of the difficulties which beset mankind, and that some time, somewhere, I should find it. More than fifteen years ago, while visiting in Chicago, I heard something of Christian Science. Later on, I wrote to a cousin in that city, asking for treatment, and was healed of a chronic trouble from which I had suffered for years. This healing, however, was not permanent, perhaps because it was not appreciated, for I had no conception then of what Jesus meant when he said, "This is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent." Over eleven years ago, in the depths of despair, I turned to Christian Science in earnest, and commenced the study of Science and Health in connection with the Bible. Christian Science has explained Jesus' teaching to me; it has explained and made valuable the Bible; through it I have learned that God is divine Principle, all-inclusive—that the truth can be understood, defined, and demonstrated, that God is indeed omnipotent, omnipresent, and omniscient.

Before receiving help from Christian Science, I was almost constantly under the care of a physician, but since learning that the law of God is the law of harmony, the law of Life, the law of perfection to man His spiritual idea, that it is available in every hour of need and when understood and faithfully applied will cure disease of every kind, I have proved it for myself, and have been healed of two chronic ailments for which, under *materia medica*, I was treated without permanent benefit and with no hope of it. The healing was not accomplished quickly; it unfolded with my understanding, but I know that it is an eternal healing, that freedom which is knowledge of divine Truth. Nothing that the world has to offer could have given it to me, and nothing can take it from me. I am well and happy because Christian Science heals and satisfies.

I am indeed grateful to the one who founded the Christian Science movement; through whose selfless life the demonstrable knowledge of God has been revealed to this age; and when the straight and narrow way seems difficult, I think of the thorny path she has traveled to prove to the

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world that there is but one power and that this power is Love; and to prove that all right action based upon this knowledge—no matter what the opposition may be—must result in the increase of harmony, for "the path of the just is as the shining light, that shineth more and more unto the perfect day."—BERTHA B. BUTLER, Columbus, Ohio.

[Translated from the German.]

Some two years ago, while going upstairs, I slipped and injured my knee. Swelling appeared at once, and after a couple of days I could hardly move my leg; but having heard of Christian Science shortly before, I applied for help by letter, with the result that after the second treatment the swelling disappeared, and within five days no vestige of the trouble was left. Shortly after this our eleven-year-old boy had a severe attack of fever, and the physician who was called in pronounced it an affection of the lungs. We did not, however, give the child any medicine, but wrote to a Christian Science practitioner to take up treatment, and the power of Truth soon became manifest. When the physician examined the child the next morning, he was very much surprised to find that the fever had completely gone, and four days later the boy was entirely well.

We are so glad to have found the truth which enables us to look above all seeming difficulties and see the light in God's light, and we are unspeakably grateful for the blessings which we have received through Christian Science. Next to God, we are thankful to the beloved Discoverer and Founder of Christian Science, through whom the truth has again been revealed to us.

E. KNOPF, Grünematt i. E., Switzerland.

My heart overflows with gratitude to God for the blessing that has come to us in Christian Science. Eight years ago I did not know what it was to have good health; rarely a day passed without my having to take medicine, and often no relief came, or at best it was only temporary. There seemed to be no relief for me, and I became weary and despondent. A kind friend then told me of Christian Science; and I finally concluded to try it, with the result that a bowel disorder disappeared with the first treatment. I had been told that this was, in my case, incurable owing to an injury in childbirth. I was also healed of heart trouble, and distressing headaches for which there was no relief in *materia medica*, besides stomach, kidney, and bladder trouble, all of which disappeared through Christian Science treatment. The complete healing took about one year, but the peace, the spiritual uplifting that came with it, cannot be described in words.

We have had many beautiful demonstrations of Truth's power since then,—over throat and lung diseases, hay-fever, etc.; and in every case the attacks were met very quickly. Words are inadequate to express our thankfulness for this beautiful truth that heals. I want my life to attest my gratitude to God, also to Mrs. Eddy.

MRS. KATHRYN E. CLEMENTS, Chicago, Ill.

Christian Science has been our reliance for about three years, and some good work has been done for us. My brother was healed of severe stomach trouble; a sister was healed of a running sore on her hand; her daughter was healed of a fever, and another sister was healed of cataract. We are members of Second Church of Christ, Scientist, of Los Angeles, and one sister and myself are members of The Mother Church.

ESTELLA M. GOLDENBEE, Los Angeles, Cal.

Brevity is the child of silence, and is a great credit to the old man.—HENRY WHEELER SHAW.

FROM OUR EXCHANGES.

[*Churchman.*]

Because spiritual leadership is now written without capital letters and without the directive guidance of some imposing personal power, even where it is not rejected it is apt to be viewed with apathy or a mild wonderment that such tremendous summons to mankind should be heard in such insignificant tones. The apostolic maxim, "Prove all things, hold fast that which is good," is being acted upon in a way that is bound sooner or later to shake the foundations of traditional Christian thought and practice.

Such self-searchings will have a stirring influence, for they are not the outcome of the pessimism that paralyzes and discourages. What is needed, and what is being prepared for, is the more thorough realization of the doctrine of the brotherhood of man and its full reinterpretation to a society whose moral fervor demands a program of action on certain definite principles. Such moral fervor is both the direct and indirect result of the incarnation. Christianity started as a progressive religion, ever advancing, even at the expense of being called hazardous and reckless. Caution has been overemphasized, as if it marked the Christian temperament. But there is nothing of this temperament in the Bible. Whenever and wherever, too, the church was doing its work, it was not fearful of innovation and did not hesitate to be revolutionary in a real sense. There are hosts of questions at this present moment in economic and political life, which cannot be solved in a Christian sense unless organized Christianity acts together to force a solution. Its solution is bound to antagonize many of the existing elements in society. There is no way except by the adoption of a positive program to lessen the amount of poverty and misery in the world and to do away with injustice and inhumanity. With a program made clear and intelligible, and promoted by the willingness of the church to learn the best way to reach the people through its services, the query why people do not go to church would lose much of its significance. But even so the positive question still persists, What is the meaning of church-going to the average man?

[Rev. Marion D. Shutter, D.D., in *Universalist Leader.*]

If we believed, as many do, in the existence of a personal devil, who for the last six thousand years has been having his own way in this world; who has so far beaten God in every battle that has been joined; who, by the common teaching on the subject, must now have a kingdom so vast that the kingdom of God is but a petty province compared with it,—I should not care to serve so helpless a God! What respect could we have for a being who, with all his omnipotence, so manages things in his own universe that Satan becomes virtual monarch and hell is in the majority? A helpless and imbecile king can inspire no reverence or zeal, whether his throne be on earth or in heaven. . . . But when we feel that some day the least and lowest creature who bears the divine image, blurred and marred though it be, shall be brought to the holiness and joy of the Father's house and presence, the fainting heart is revived and the falling arm is lifted. I do not understand how any one can be cheerful or enthusiastic who believes that, in spite of all our sermons and prayers, our churches and Sunday schools, our Christian associations and missionary societies, in spite of everything that is being done by earnest men and noble women,—multitudes of the responsible creatures for whom we strive are going down to ruin and misery, endless and hopeless.

[*Christian Register.*]

We talk much of love to God and love to man in our liberal assemblies, we write the words upon the church wall, we preach them and put them into our prayers, but have yet

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to learn the way to make a vital religion of them. We have yet to learn that the fulness of our love to man will be the measure of our love to God; that love of His children is proof of our love to the Father. The other world is beyond our help. It does not seem to need our assistance, but this world is crying for all the help we can give it. The old church in certain instances is rebelling against itself, aware of its torpidity, its lifelessness, its want of adaptation to the time. It is ready to be transformed into something more effective, more cognizant of the open sores, the putrefying wounds of society. The redemption of the material life, the partial if not entire abolition of poverty as a basis for the salvation of the perishing classes, especially of the children, a just wage and equal opportunity for all,—these things as a means to a nobler race of men and women and the advancement of the kingdom of God,—all these things, we are told, are to be inscribed on the banners of the new religion.

[Rev. R. J. Campbell, M.A., in *Christian Commonwealth.*]

There is not a single soul that has ever lived whose natural disposition is in every point the same as that of any other. Do you not see what this means? It means that the moral task divinely assigned to every separate unit of the human race differs in some degree from that of every other, though the gain accruing therefrom belongs to all. Your battle is not quite mine, closely though it may resemble it, but the result of your victory will be mine and mine yours, for "we are members one of another." And, conversely, if you fail you have injured me; if I fail I injure you; and both of us injure the total life of the race and hinder the good purpose of God. Can you not see this to be true? None of us liveth or dieth to himself alone. What we are, or do, or leave undone is affecting for good or ill the corporate life of mankind, and furthering or delaying the grand consummation of God's mighty plan, which through countless ages has been moving toward fulfilment in that world in which sin and sorrow are known no more.

[*British Congregationalist.*]

The full Christian life is one that has not only seen a new ideal and heard a new teaching, but has felt the throb of a new power. It is a life that knows itself to be in touch with the Spirit of God, that has no room for doubt of the reality of the spiritual world, because it has felt the tide of spiritual strength flow into it and fill the shallows of the soul. It knows Christ not only as the way and the truth, but also as the life. It faces existence in the assurance of divine reinforcement. For it, religion does not mean merely following Christ or learning of Christ, but communing with Christ.

[Rev. Francis Brown, D.D., in *New York Observer.*]

The church needs to keep its soul open for new aspects of the common life. As the world revolves, fresh constellations come into view. The life of the church, in its devoted members, answers quickly to new phases of opinion, and particularly of emotion and purpose—which is the effectiveness of life. But official creeds and confessions answer very slowly to new impulses.

[*Advance.*]

Stripped of all vagueness and mystification which grow out of the attempts of men to think out the facts of the gospel in the terms of the science and philosophy of their age, the work and the mission of the church are very simple; she is to transmit from generation to generation the facts concerning Jesus Christ. "Ye are witnesses unto me."

[*Continent.*]

Is it contrary to divine law and order that theology should change? Nothing is necessarily true or false because it is either new or old. The test of truth is not age but experience.

SPECIAL ANNOUNCEMENTS.

FROM THE PUBLISHER OF MRS. EDDY'S WORKS.

THE CHRISTIAN SCIENCE TEXT-BOOK, "SCIENCE AND HEALTH WITH KEY TO THE SCRIPTURES."

SOME OF MRS. EDDY'S WRITINGS originally issued in pamphlet form are now to be had in pocket and library editions. Description and prices will be found on the outside cover page of the *Sentinel.*

The volume, "Poems by Mary Baker Eddy" is specially bound; 79 pages.

In accordance with instructions given by Mrs. Eddy to her publisher on Sept. 13, 1910, an edition of "Rudimental Divine Science," printed in the New York point system of type for the blind, has been prepared and is now on sale. Price, prepaid, single copy 50 cents; six or more copies to one address, 40 cents each.

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

FROM THE EDITOR.

All manuscripts submitted for publication in the *Sentinel, Journal,* and *Herold,* whether articles, poems, or testimonies, and all correspondence relating thereto, should be addressed to the EDITOR, and not to individuals.

FROM THE SOCIETY.

The field will undoubtedly be gratified to learn that a book (132 pages with index) containing the "Excerpts from Editorial Comments" which appeared in the *Sentinel* from Dec. 17, 1910, to Feb. 18, 1911, also the special editorial tributes in our own publications, and the *Outlook* article by Frederick Dixon, is now on sale, published in two styles of binding. For prices see opposite page.

Two of our Leader's poems, "Shepherd, show me how to go," and "Love," set to music by Frederic W. Root, are on sale by the Society. For description and price see opposite page.

A photogravure reproduction of The Mother Church edifices and the Publishing House, with the parkway in the foreground, on sale by the Society, is specially adapted to framing for the home, as it measures but nine by fourteen inches inside of mat. Price, single copy, $1.00, six copies $5.00, twelve copies $9.50.

FROM THE CLERK OF THE MOTHER CHURCH.

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

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

FROM THE CHURCH TREASURER.

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

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THE CHRISTIAN SCIENCE PUBLISHING SOCIETY

The Christian Science Journal

Published Monthly.

Founded April, 1883, by Mary Baker Eddy, Discoverer and Founder of Christian Science, and author of the Christian Science Text-book, "Science and Health with Key to the Scriptures."

This monthly magazine is the official organ of The First Church of Christ, Scientist, in Boston, Mass. In addition to articles, lectures, and testimonies not published elsewhere, it contains a complete list of Christian Science practitioners, and a directory of Christian Science Churches, Societies, and Reading Rooms.

SUBSCRIPTION PRICE, PAYABLE IN ADVANCE, POSTPAID: For the United States, Canada, Mexico, and Cuba, single copy, one year, $2; six months, $1.20. SALE PRICE: Single copy, 20 cents. In all other countries add 40 cents postage for each annual subscription. SALE PRICE: Single copy, 25 cents.

BOUND VOLUMES: Current and past year, cloth, $2.50; half calf or half morocco, $3. On earlier volumes write for prices.

The Christian Science Monitor

Published every afternoon, except Sunday.

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

SUBSCRIPTION PRICE, PAYABLE IN ADVANCE, POSTPAID: For the United States (except in the Boston Postal District), Canada, Mexico, and Cuba, $5 a year, $3 for six months. In all other countries additional postage at the rate of $3 yearly is required. When delivered by carrier through a local news-dealer, 12 cents a week, payable to the news-dealer. In the Boston Postal District, by mail, $7.25 a year. One hundred copies, $1.25; foreign postage additional.

The Christian Science Quarterly

Published January, April, July, and October.

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

TERMS OF SUBSCRIPTION AND SALE: In the United States, Canada, Mexico, and Cuba, 50 cents annually; single copy, 15 cents; 50 copies or more to one address, 12½ cents, each. In all other countries, 60 cents annually; single copy, 18 cents; 50 copies or more, 15 cents, each.

Subscriptions not accepted for less than one year. Subscriptions begin with current quarter unless otherwise designated, and terminate with the last of the month named on wrapper.

Der Herold der Christian Science

Published Monthly.

A magazine printed in German. It contains original and translated articles bearing upon Christian Science, testimonies of healing, also the Lesson-Sermons which are read at the Sunday services in all the Christian Science Churches. Improved and enlarged in 1910.

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CAUSATION: VIEWED IN THE LIGHT OF CHRISTIAN SCIENCE. By FREDERICK DIXON.

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CHRISTIAN SCIENCE: HUMANITY'S HELPER. By PROF. HERMANN S. HERING. Also printed in Dutch.

ANSWERS TO QUESTIONS CONCERNING CHRISTIAN SCIENCE. By EDWARD A. KIMBALL. Also printed in German.

CHRISTIAN SCIENCE: ITS ADVANTAGE TO MANKIND. By EDWARD A. KIMBALL. A London lecture. Also printed in French.

CHRISTIAN SCIENCE: MAN'S DOMINION OVER EVIL. By EDWARD A. KIMBALL. A Harvard University lecture.

CHRISTIAN SCIENCE: ITS DIVINE AUTHORITY. By BLISS KNAPP.

CHRISTIAN SCIENCE: DEMONSTRABLE RELIGION. By FRANK H. LEONARD.

CHRISTIAN SCIENCE: A RELIGION OF PROGRESS. By WILLIAM D. MCCRACKAN. Also printed in German and in Swedish.

CHRISTIAN SCIENCE: OR, DELIVERANCE FROM EVIL. By REV. WILLIAM P. MCKENZIE. Also printed in French and in Dutch.

CHRISTIAN SCIENCE: THE CHRISTIANITY OF JESUS. By MRS. SUE HARPER MIMS. Also printed in Swedish.

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THE PROVIDENCE OF GOOD.
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CHRISTIAN SCIENCE: ITS NATURE AND PURPOSE. By BLISS KNAPP. Printed in French only.

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The following reprints are published in French, German, and Swedish:—

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MAN'S UNITY WITH GOD.
OUR WATCHMAN.
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REALITY.
SUPPLY.
THE GENIUS OF CHRISTIAN SCIENCE.
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WHAT IS PRAYER?

The following are published in German only:—

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MISCELLANEOUS

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EDITORIAL COMMENTS ON THE LIFE AND WORK OF MARY BAKER EDDY. Containing "Excerpts from Editorial Comments," also the special editorial tributes in our own publications, and the *Outlook* article by FREDERICK DIXON. 132 pages with index. Published in two styles of binding. Prices for paper covered editions: Single copy, prepaid, 15 cents; 12 copies to one address, $1.50; 50 copies, $5.75; 100 copies, $10. Cloth binding: Single copy, 75 cents; by mail, 85 cents; six copies, prepaid, $4; 12 copies, prepaid, $7.50.

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CHRISTIAN SCIENCE SENTINEL

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

Vol. XIII. No. 46.

BOSTON, JULY 15, 1911

CONTENTS OF THIS NUMBER

ITEMS OF INTEREST. Brief Mention of Important Events. 902
THE ALL-KNOWING . Clarence W. Chadwick. 903
REMEMBERING AND FORGETTING. Cassius M. Loomis. 904
"GO UP HIGHER." . . . Belle A. Mundy. 904
"OUT OF THE MOUTH OF BABES." Major Faithfull Cumberlege. 905
THE ONLY AUTHORITY. . I. J. Copenharve. 906
TRIBUTE TO THE READING-ROOMS. Julian Scholl. 906
SELECTED ARTICLES. 907
EDITORIAL.
An Inalienable Right. 910
"Spiritual things." 910
Consistency and Clear Thought. 911
AMONG THE CHURCHES.
Dubuque, Iowa. 911
Lawrence, Kan. 911
Superior, Wis. 911
Horton, Kan. 911
THE LECTURES.
Spokane, Wash. 912
Pacific Grove, Cal. 912
Moberly, Mo. 912
Memphis, Tenn. 912
TESTIMONIES OF HEALING. 913
FROM OUR EXCHANGES. 917



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



A NOBLE TYPE OF GOOD HEROIC WOMANHOOD

THE CHRISTIAN SCIENCE PUBLISHING SOCIETY
FALMOUTH AND ST PAUL STREETS — BOSTON MASS USA

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ITEMS OF INTEREST.

National.

The income tax bill, which has now passed both branches of the Wisconsin Legislature, provides that:

If an income is over $500 the recipient must make a return to the assessor; if one is unmarried the income will be taxed when it passes the $800 mark; married men are taxed on incomes over $1200. The tax is graduated, starting at one per cent on incomes of $1000 or any part of it and increasing one fourth of 1 per cent on each added $1000 until $12,000 is reached, when the tax is 5½ per cent. Over $12,000 the tax is six per cent.

The treasury department is preparing for what is not only the greatest building project in Washington, but the greatest building project in the country, and one of the greatest which the world has ever seen: the construction of buildings for the departments of state, commerce, labor, and justice. The group has been conceived and studied as a whole, each individual building subordinating itself to a group, and the plan has been approved by the national fine arts commission. It entails an expenditure of eight million dollars.

Figures compiled from reports of Fourth of July celebrations all over the United States show that the movement for a safe observance of the day resulted in the smallest number of casualties ever recorded. Statisticians at Chicago announce that 24 persons were killed and 881 injured, compared with 131 and 2,729 in 1910 and 466 and 3,983 in 1903. In Boston there was not a single casualty nor injury as a result of the celebration, which was of a patriotic and inspiring nature, although safe and practically noiseless.

The international seal conference was in session about seven weeks at Washington. The terms, as finally agreed upon, provide for the prohibition of pelagic or open sea sealing for fifteen years. As Russia and the United States own the seal rookeries, provision is made to compensate Japan and Canada for the amounts invested in vessels engaged in the open sea sealing. Under the agreement now concluded it is expected that the number of seals will be greatly increased and a regular supply of fur be assured.

The government will renew the attempt to disassociate the great coal-carrying railroads from their virtual control of mines, and thus vitalize the commodities clause of the interstate commerce law. The government contends that certain companies are not *bona fide* coal companies are merely adjuncts to the Lehigh Valley railroad, and are "devices for evading the commodities clause."

The first purchase of land under the Weeks forest reserve bill is a tract of 31,377 acres in north Georgia, purchased at the price of $207,821, or on an average of $6.62 an acre. The commission has under consideration an offer of a tract of ninety thousand acres in Tennessee at an average price an acre of three dollars.

The Bethlehem Steel Company, which was convicted and fined forty thousand dollars for accepting unlawful concessions on demurrage charges on freight cars, has paid the fine in the United States court. The Philadelphia & Reading and the Lehigh Valley railroads were convicted and fined forty thousand dollars each for granting the unlawful concession.

Approximately nine hundred million envelopes will be required to supply the government during the coming four years, and Postmaster-General Hitchcock has awarded the contracts for them. The cost was $630,922, a saving of $156,326, as compared with the contract prices of the past four years.

Women have full suffrage and political and property rights in Colorado, Idaho, Utah, Washington, and Wyoming; property rights in eight states, Delaware, Iowa, Kansas, Louisiana, Michigan, Mississippi, Nebraska, and New York, and school suffrage in twenty-one states.

In the last three years, beginning with 1909, duties collected on the baggage of passengers arriving from abroad at the port of New York have more than trebled. The increase was from $703,895 in 1909 to $2,305,562 in the fiscal year just ended.

That the United Fruit Company attempted to regain control of the Bluefields Steamship Company to restrain trade, in direct contravention of the antitrust law, is the opinion of Judge Rufus E. Foster of the United States circuit court.

Secretary Meyer of the navy department has instructed every department head and navy yard commandant in the country to observe the strictest secrecy. American navy yards will no longer be open to visiting officers and naval experts from foreign shores.

Federal indictments have been returned against nine wire pools, several of which have been out of business since 1909, and eighty-four wire manufacturers and their employees, on charges of restraining trade in wire products.

An interstate trade commission of five members to control industrial corporations as the interstate commerce commission controls the railroads, is advocated in a bill introduced by Senator Newlands of Nevada.

Complete returns to the department of taxes and assessments show the total assessed valuation of real estate in New York city as $7,858,849,164, an increase of $814,656,480 over the valuation for 1910.

An investigation of all of the express companies in the United States affected by the interstate commerce laws has been ordered by the interstate commerce commission.

President Taft has authorized the withdrawal during July of four regiments from the manœuvre division now at San Antonio, Tex.

International.

Russia and Japan have protested to the four powers against article sixteen of the currency reform and Manchurian development loan. The article objected to provides that should China require additional loans to continue the operations contemplated under the loan agreement, the American, British, German, and French financial groups interested will be first invited to provide the required funds. Japan and Russia contend that this operates to "shut the door of equal opportunity" against their nations in Manchuria. It is believed it may result in Japanese and Russian participation in future loans.

A conference of leading representatives of the steel industry of the world, having for its object a "gentlemen's working agreement" and presided over by E. H. Gary, chairman of the board of directors of the United States Steel Corporation, held a two-days session at Brussels last week. The main purpose of the conference is the formation of an international iron and steel institute, aiming at an ultimate control of prices and corporations, a world-wide steel and iron trust, along the lines of the American Iron and Steel Institute, eliminating all competition.

Petitions have from time to time been submitted to the Swiss government with the object of preventing the further disfigurement of the country by granting concessions for the construction of mountain railways. It is maintained by many, and especially by the Swiss Scenery Preservation Society, that a number of the magnificent passes and summits of many of the smaller mountains have already been disfigured by the construction of these railways, fourteen of which were recently awaiting action from the government.

Two years ago this month, when Louis Bleriot made the first aeroplane flight across the English channel, the world was amazed. Last week eleven aviators made the same flight in a matter-of-fact sort of way and with ease and precision.

An indemnity of six million dollars gold will be demanded of Mexico by the Chinese government for the slaughter of three hundred and three Chinese subjects and the destruction of their property in Torreon during the recent Mexican insurrection.

Industrial and Commercial.

The transfer of the last lot of silver ordered removed from the mint in New Orleans to the sub-treasury in the custom house has been made. In all $1,655,000 in gold coin and $7,087,241 in silver has been removed in daily installments since May 10. The mint in New Orleans is now a thing of the past and the old building in future will be utilized as a government assay office, principally for the handling of bullion from Nicaragua and other Central American countries.

Of the great unreclaimed swamp area of the United States eight per cent may constitute workable beds of fuel peat, with a total content equivalent to twelve billion tons of air-dry fuel. With the perfection of peat-briquetting machinery these beds may in future make valuable additions to the fuel resources of the country.

The Reece Shoe Machinery Company has been organized at Portland, Me., to manufacture, sell, or lease machinery, tools, and appliances for the making of boots, shoes, leather goods, etc. The authorized capital stock is one million dollars.

The production in 1909 of gold, silver, zinc, lead, and copper in Arizona was valued at $44,053,023; in California, at $28,841,050; in Colorado, at $33,907,140; in Idaho, at $15,660,849; in Montana, at $51,429,694; in Nevada, $30,072,932.

An order for four hundred thousand dollars' worth of shoes for United States soldiers, one of the largest orders ever awarded by the United States war department, has been given to a Boston manufacturer.

A piece of ambergris, said to be worth one hundred and fifty thousand dollars, was taken from a whale by the whaler Petriana, which recently arrived at Victoria, B. C.

The total quantity of Portland, natural, and puzzolan cements produced during 1910 in the United States was 76,934,675 barrels, valued at $68,052,771.

The season's gold output of the Tanana district of Alaska may reach six million dollars.

A record peach crop for Connecticut is predicted

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CHRISTIAN SCIENCE SENTINEL

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

THE ALL-KNOWING.

CLARENCE W. CHADWICK.

THE indisputable logic of Christian Science is rapidly dissipating the superficial argument of theologians, that because God is all-knowing He must be conscious of evil. It is gradually leading humanity to forsake its material or limited view-point and to accept the spiritual or divinely natural, from which it is beginning to catch clear glimpses of reality. These glimpses are so satisfying, accompanied as they are with quieting demonstrations of control over human conditions, as to require no further argument to convince one of the teaching of Christian Science, that God's view-point is the only one susceptible of scientific demonstration.

The very first steps of the Christian learner will be the struggle to think as God would have him think. If he attempts to approach divinity from the mortal standpoint of the reality and continuity of evil, his efforts at right thinking are likely to be barren of practical results. On the contrary, if he forsakes his own limited view-point and humbly and honestly acknowledges the infinitude of God's knowledge and power, he will readily and naturally find himself conforming to the channels of right thinking. He will find that a correct mental attitude toward God is the one thing needful to ensure his entrance into the realm of correct thinking, the kingdom of heaven or harmony. If through any human belief, theory, or doctrine he assents to the supposition that evil or materiality is a component of the all-knowing Mind which is God, he cannot hope to realize a large measure of power to demonstrate over his belief in evil. It is because of this erroneous concept of Deity that humanity today and in all ages has believed itself to be in the merciless grasp of matter and its assumed laws.

In its presentation of spiritual truth to the world, Christian Science can say in the words voiced by the prophet Isaiah, "For as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts." The materialist cannot hold to his materialism and at the same time understand spiritual truth. Until he surrenders his own view-point, from which human knowledge appears on a par with divine knowledge or understanding, he cannot advance into the realm of reality. The pure teaching of spiritual truth is above his head until he is willing and ready to admit that his material thinking is wrong and God's alone is right. He must see that good only can exist in the Mind of God; in other words, that good is infinite and therefore omnipotent, not finite and temporal. This will lead inevitably to the next step in the line of spiritual advancement, the acknowledgment of the allness of God and the nothingness of evil or matter.

From this view-point, turning neither to the right nor to the left, he sees and knows himself to be the joyful possessor of conscious power. Will-power, does some one say? Emphatically no, but power divine, the might of omnipotent good, the power of which Christ Jesus was conscious when he said, "I can of mine own self do nothing." Will-power is but the boasted pretender of mortal mind, declaring "Peace, peace; when there is no peace," and saying, "Lord, Lord," without crucifying "the flesh with the affections and lusts." Any outward manifestation of a physical betterment that is wrought from the standpoint of God's conscious knowledge of evil can be little more than the outcome of will force, a mortal belief, and is far from being a step forward in the line of scientific or right thinking. No true healing can take place without a sincere and intelligent acknowledgment and discernment of God's non-participation in any phase or form of evil or material belief. It would be grossly inconsistent to ask God to remove from human experience something of which He is conscious, or which He permits to exist for some wise purpose, for such a request would mean the attempt to change the will and plan of the creator.

God's law is unchanging in its operations, as much so as God Himself, and the secret of healing lies in becoming conscious of the eternal perfection and continuity of being, and not in any vain attempt to bring about a change in the divine order. Human thinking alone can change, and the sooner it changes the better for suffering humanity. It must turn radically from matter to Spirit if it would even hope to be the recipient of spiritual blessings. Spirit never calls upon matter to help out in any undertaking. Spirit and matter never blend in cause or effect. "Matter," Mrs. Eddy tells us, "disappears under the microscope of Spirit" (Science and Health, p. 264). Material thinking appeals only to a false or mistaken sense and is unknown to Spirit. The inspiration to be and to do good comes through the surrender of human thought for the divine. The daily spiritualization of thought is the only evidence of progress heavenward. This spiritualization can come only as we gain a correct concept of omniscience and of man's true relationship to this all-knowing Mind or intelligence. The real man, being created in the image and likeness of omniscient Mind, cannot possess any knowledge underived from God, good; and since God's knowledge is a knowledge of His own infinitude of good, man's knowledge of evil is absolutely forbidden. It therefore follows that a so-called knowledge or consciousness of evil exists only in the realm of supposition, and not in the consciousness of God.

What God knows or is conscious of exists as idea or reality. What He does not know can have no being or reality. To know spiritually, or to understand that God knows no such thing as disease, is the sure and only way of healing what mortals call disease. If God knows disease, men would have to know it throughout time and eternity. Since God knows it not, it is impossible for the real man to know it, and the scientific understanding of this great fact is what gives to humanity its only authority and power to "overcome evil with good." Nothing is more helpful or more needful for the practitioner than to understand that the all-knowing Mind knows all that there is to be known, and that such knowledge is infinite and all-inclusive good, besides which there is and can be no other knowledge or consciousness. To attribute any dual nature to the infinite Mind bars the door to the kingdom of heaven

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and leads to the commission of manifold sins on the part of benighted humanity. If God knew evil, there would be no mental, moral, or physical escape from it; but because He knows good only, "to depart from evil is understanding," while to hold to evil is to "remain in the congregation of the dead."

REMEMBERING AND FORGETTING.

CASSIUS M. LOOMIS.

THERE must be a scientific boundary or legitimate use for the action of thought called memory. To the advanced student in truth, memory ought to be a faculty nicely adjusted to scientific usage. Properly cultivated, it becomes a talent most worthy. When we become followers of Christ, we are of one Mind,—"forgetting those things which are behind, and reaching forth unto those things which are before." St. Paul must have found it profitable, even in his day of persecution and worldliness, to forget many a hard experience to which a less spiritually minded man would have clung. Thus has every teacher of the past had his blessings to remember, as well as his woes to forget.

But do not the gospel truths of Paul's teachings concern us now as never before? Are we indeed worthy of the name of Christian? Are we letting go little indignities, petty words of careless import, even mentally denying the little drift of gossip which puts our neighbor in an unfavorable light,—forgetting all these because we know that God's perfect image is perfect still? Have we really attained to this degree of excellence in Christian Science? Then with the Master we can say, understandingly: "Blessed are the pure in heart: for they shall see God."

One of the most noticeable effects that the study of Christian Science has upon the beginner is the doing away with personal criticism. The reason for this is of course that the student begins early to realize that mortality is below criticism, and that God's perfect image is above it. In this event he quickly falls into the habit of forgetting his former alleged standards of judging people, and remembers that only the perfect, unfallen man of God's making is to be considered at all; therefore the criticism, should it be voiced, has no weight whatever. What a beautiful deliverance from error! Carrying this thought farther, must we not remember that the ministry of Jesus Christ—his healing work, his forgiveness of sin, his strenuous denial of pharisaical usages—was not the result of a scholarly intellect trained to commit to memory mighty secrets of storied wisdom? Rather did the Galilean Prophet glory in the thought that the most effectual truths of right living were sooner revealed to babes than to the doctors of law. His parables of greatest moment a child could memorize; his most stinging rebuke needed no explanation.

And now, after centuries of religious conflict, how speaks our beloved Leader in Christian Science? Obedient to the inner voice, she has clothed anew those same primitive truths of the gospel in a language so skilfully adapted to the needs of our times that a new trend of popular theology is everywhere invading modern thought. How has she done this? Has she fought evil with a cudgel of words? by a study of profound philosophies deduced from human reasoning? No; she has caught the echo of the Master's truest and simplest words, and by means of a clear spiritual insight has once more made the truth available to every willing doer of good.

Memory trained Godward never shirks a duty. It begins with the perfect concept and follows along the line of least resistance, which consists altogether in right thinking and right doing. Mrs. Eddy denies *in toto* the serpent story of error. Her teachings have made it easy for us to forget that there ever was a claim put forth that man has fallen from his high estate. There is one God who is Love, one Life unending, one power, and one spiritual universe of absolute harmony, and knowing these to be unalterable facts of creation, has she room for memories mortal and variable? On page 337 of Science and Health she says: "The visible universe and material man are the poor counterfeits of the invisible universe and spiritual man." Have any of our profoundest scholars ever put forth a truism more startling? Has this truth, as well as others she has given us, been evolved by clinging with a tenacious memory to an aggressive teaching? Has she not rather as a little child learned all she has given us by sitting meekly at the feet of the Master through a night of doubt and pain?

What may not a memory trained to habits of spiritual communion do for the devoted student in Christian Science. We feel the presence of a spiritually-minded person because an unselfed love moves him to acts of godliness. We know that though we did not at one time manifest the manliness we do now, he, with his spiritual eyes fixed upon the perfect image, has forgotten every past discrepancy, and forgiveness overspreads his loving countenance. We are even led to forget our own uncertain past, and so forgetting we find ourselves suddenly born into a new life of usefulness and regeneration. Once knowing that we are God's perfect image, and not the creature of uncertain origin and destiny we once thought we were, we, too, can read the sermon on the mount and remember that true Christianity cometh not through mighty avenues of learning, but through meekness, patience, and humbleness of spirit.

"GO UP HIGHER."

BELLE A. MUNDY.

THE first few years in Christian Science are sometimes spent in overcoming error, in demonstrating over the illusions of sense and in the elimination of the material sense of selfhood. Then comes a time of fruition, of peace and hope! While resting securely in this newly found haven, the storms of passion temporarily cease, and the bark of life is anchored in peaceful waters. Then through the quiet of a consecrated consciousness comes the command, "Friend, go up higher"! We are bidden to rise to a higher plane, to scale the highest peaks of holiness, to reach the very dome of the spiritual universe; and our mental pathway lies through infinite space.

As thought reverts to the parable which tells of the man who sat in the lowest place from choice, we see that humility is a necessity. But the master of the feast, wishing to reward him for his self-effacement, summons him to a higher position, even at his own right hand. Now this change of place would involve greater activity on the part of the one so summoned. His words must be more carefully chosen; his new associates must find him equal to the rank to which he has been exalted. Humility in the lowest place was a necessity; humility in the highest is a grace. Human pride will sometimes shrink from advancement, saying, "Now I shall be called upon to do more." Under the guise of humility self will say, "Oh, I prefer to remain unknown and forgotten." But why? In order to have an easy time? To such a one the voice of the Master comes not in invitation, but as a command, "Friend, go up higher"!

Truth will see to it that each is put where he belongs—not always at the foot of the table; at least, if one is faithful he certainly cannot remain there. Progress is the law, even of human life, and Truth compels us to make this progress. The mental condition which says, "I do not wish to be called upon to fill a prominent position," is not of God but of the flesh. True humility in the first instance makes us shrink from sight, but in the second causes us to come boldly forward to meet the demands of Truth. "I know what I can do,—all things, 'through Christ which strengtheneth me,'—and I am glad to do it," is the cry of the true-hearted when called upon to read in church, to lecture, to teach, to heal the sick.

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Those who by study and prayer make themselves as keen-edged instruments fit for the hand of Truth, must expect to find themselves used. When each individual obeys the summons to "go up higher," he will find himself indeed the "friend" whom the Master calleth to terms of equality, and not, as heretofore, merely a guest.

"OUT OF THE MOUTH OF BABES."

MAJOR FAITHFULL CUMBERLEGE.

SWAYED by human passions of the nature and origin of which she was entirely ignorant, a child of six years turned on her mother with the fretful complaint that the afternoon's outing from which she had just returned had not given her "a bit of pleasure." The incident furnished a remarkable object-lesson.

The child's life had been one of almost uninterrupted sunshine. Brought under the influence of Christian Science before she was able to talk, she knew less of the ups and downs of human existence than do most children, even of her age. Taught to be useful, to think for others, to dress and "do" for herself as much as possible,—keeping her own room tidy for instance, dusting and sweeping,—little had entered into her life of the boredom that afflicts even the youngest when they have nothing to do but to try to amuse themselves, and she was as a rule supremely happy in all her manifold occupations. These were not, however, all of a very serious nature, and included a large proportion of fun and frolic, for her parents had deemed it wise that she should enter into the games and amusements common to children of her age, and had taken care to make opportunities for her to do so. Nevertheless, thus early in life she had witnessed to the inability of the world's amusements to satisfy the heart.

All are familiar with this sense of disappointment, but the Christian Scientist alone can interpret it. He alone is in a position to estimate the significance of this consciousness of nothing accomplished, no pleasure experienced, for he knows that materiality has no place in reality, and that resort to material things in the search for happiness must in the end prove a fruitless errand, doomed to disappointment from the start. The Christian Scientist knows that pleasure seekers, searching among material phenomena, seek something where there is nothing, and so they cannot possibly attain any good. At the end of their quest they remain where they were before they started; viz., still disappointedly seeking the substance—happiness—which they can never find in the illusive scenes produced by self-mesmerism. Their action is comparable to that of a man who might seek to quench his thirst at the pools that look so real in a desert mirage, and because there is no water there his thirst is not quenched, nor even lessened; rather is it possibly increased, owing to unrealized anticipations.

Because men have vainly sought happiness where it is not, they have naturally failed to see it where it actually is, even though it lies always within easy reach and in full view of understanding eyes. They have allowed false and unrealized notions of happiness to shut their eyes to the fulness of joy that is their right, and that can be brought into their experience so soon as they cast their nets on the right side. But, ever since man took on a mortal view of himself, parents have handed down to their children these mistaken notions, instead of true wisdom, and so have perpetuated the misfortunes and mischances which result therefrom and which no doubt characterized their own lives. Prominent among these notions are the belief that happiness can be found in selfish pursuits, and the unfortunate theories that work is not ordinarily pleasant in itself but that it is a stern necessity of human existence, being, moreover, as a general rule, an essential preliminary to enjoyment in its avoidance; that leisure and happiness go hand in hand; and that those mortals should be happiest who are in a position to work least.

Were happiness actually attainable in this way, there would be every excuse for mankind's adherence to this creed; but the experience of men is very far otherwise. The great majority must work hard to live, and they have little or no time for play. Having been brought up to take an incorrect and incomplete view of the purpose and results of industry, most men find little happiness in their work, because they are continually looking for it elsewhere. Often they hate their own tasks and regard enviously the occupations and amusements of others, in which for one reason or another they cannot share. Such thoughts effectually shut out all happiness. These poor people do not even know that most of those whose lives they envy fare in fact no better than themselves. Real happiness and work go hand in hand; the man who does not work cannot attain the happiness that satisfies, any more than can he who does work but robs himself of the reward for his labor by holding erroneous views about it, and by giving way to envy and malice.

What a terrible mistake humanity has made, and what a power for good now lies within the reach of the whole race through Christian Science! What a priceless boon the parents of today can confer upon their children! By educating them to understand God and His laws, they can spare the younger generation and generations to come much of the misery which those of past ages have experienced. They can implant in their children's minds higher ideals than they themselves were taught in childhood, and can teach them to order their lives in conformity with spiritual facts instead of material hypotheses, and so guide them to the finding of happiness in the wise and energetic utilization of the "talents" entrusted to them by their heavenly Father. What blessings would result to the rising generation if they could all be taught to look for their happiness and amusement where it actually may be found; namely, in honest and thorough performance of the daily routine. Today it may not, perhaps, be possible to accomplish very much, but a move in the right direction will benefit the individuals concerned and will have far-reaching consequences. The human mind may at first be inclined to recoil from a course which it would very likely describe as ascetic or Spartan, now and then even cruelty, or madness,—for it believes that a life of labor would doom a man to perpetual joylessness; but the truth is the very opposite of this; for happiness is the fruit of useful activity and of nothing else, and mortals must some time realize this great fact.

The unformed child-thought is as ready to find happiness, health, and harmony in what the mortal calls work as in what he terms play. Work *per se* is no task until it is described as such either in words or by conduct which implies it. Similarly play is but a habit which must be taught before it can become established. Work would be play and *vice versa* if mortal mind gave assent. Therefore, while recognizing the propriety of wholesome recreation, it is wise and truly loving to cultivate in the young tastes that "the trivial round, the common task," will satisfy. It is a necessity of human existence to work in one way or another. Work, moreover, is illustrative of the perpetual and tireless activity of true being, and is therefore eternal and must be omnipresent. Therefore let mortals look to find happiness in useful activity, and since they can have no lack of work they will have no lack of happiness. Real workers know that there is no happiness to compare with the contentment and peace of a mind that is conscious of duty well done, unselfishly and thoroughly and lovingly. But such workers are rarely found outside the ranks of those who have learned really to seek first the kingdom of God. If all parents would teach their children to do this from the very first, they would confer upon them a priceless boon

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All work and no play cannot be advocated as a wise or practical order, but the human inclination when left to itself drifts in the direction of all play and no work. To offset this evil tendency Jesus said, "But seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you."

THE ONLY AUTHORITY.

I. J. COPENHARVE.

ST. PAUL, out of his own wonderful experience, wrote: "To whom ye yield yourselves servants to obey, his servants ye are to whom ye obey," and the writer's own experience in overcoming the tobacco habit not only proved the truth of Paul's declaration, but was beneficial later in overcoming other bad habits and false beliefs.

For some months after having overcome the moderate but regular use of liquor, through the application of Christian Science, it was felt to be desirable also to let go of the use of tobacco. At first, not having personally grasped Christian Science sufficiently, it seemed easiest to give up smoking and retain chewing in order to satisfy the craving for the weed. For a time it worked, to the extent that the chewing of tobacco became more and more continuous; but the habit became more annoying, and at length smoking was again taken up in order to get rid of it. Finally, after working back and forth from the one habit to the other, a seemingly happy thought was suggested by mortal mind,—the victim would overcome both by substituting gum. This was taken up and continued until the jaws refused to respond. Then the thought came: What difference is it to me whether it is tobacco or gum? One is just as much a dictator as the other; I did not have dominion; I was under subjection, and to what? If gum and tobacco could command the almost entire attention, how could one expect to declare his dominion over greater things?

Here I began to see that I must first use the grain of truth already given and assert dominion over that which seemed foremost in the seemingly long line of dictators. Working from this point, the rest was easy, and it is now over two years since the writer has been in bondage to any of the habits mentioned. He saw the necessity for heeding the warning given on page 405 of our text-book, Science and Health, where we read: "Christian Science commands man to master the propensities, . . . Choke these errors in their early stages, if you would not cherish an army of conspirators against health, happiness, and success."

This experience later on brought to light one of the methods used to enslave mortal man to the beliefs of sin and sickness, and a method of procedure that may help others to see their way out of some of their false beliefs. If the ordinary person applies to a business concern for a position, and his services are accepted, he is informed that he must take instruction from the head of his department and is expected to look to this person for information regarding his duties. In some instances he will ere long become conscious of the fact that some self-appointed authority in his department will suggest other things to be done than those allotted to him by the real head of the department. At first he may find time and the inclination to accommodate the self-appointed dictator, and then probably others in the department will look upon him as an easy mark, and immediately appointing themselves "imitation authorities," pile their work upon his shoulders; until finally, roused to the true situation of affairs, the new employee declares himself as being under no authority but that of the real head of the department. He thus refuses to recognize any other authority, and immediately his burdens become lighter.

Now if suffering humanity would accept God as the only authority whom they will serve, and refuse to recognize any self-appointed and unreal authorities, such as bad habits, sin, and sickness, they would correspondingly lighten their burdens as they recognize the irresponsible source from which they come. By placing them in the same category as the self-appointed heads of department, imitators of the real, one would not long be troubled by their attentions, for he would proportionately recognize the imitative and unreal as he declares for the real.

TRIBUTE TO THE READING-ROOMS.

JULIAN SCHOLL.

CAN a man pursue spiritual aims while following a business life, is a question often asked. It would seem to be answered in the affirmative by the evidence we daily have of business men pursuing "the things not seen." The further question might follow, Is such pursuit detrimental to his business? This also is fully answered by what we see around us. There are so many instances of business men who are not supported by a knowledge of the teachings of Christian Science, breaking under the strain of business. Men who strive, push, work, give and take, ask no quarter in business, until suddenly their physical strength is exhausted; there is no reserve force left—nothing left to fall back on, no Principle, no God! Then they drop everything, leave all at a moment's notice, and are off to some remote region to try to win back a temporary relief. Thus they work by fits and starts, with nothing real to depend on, no reliance anywhere.

By contrast we see a fast increasing class of men,—hard-working men of business, too,—often beset by cares and difficulties, but always cheerful, with some hidden means of support, some wonderful reserve power, seemingly, that they draw upon; for they are always at their posts, always serene and masters of themselves. Where do they go to renew those founts of energy? We find them sometimes —any time—in the middle of a business day, perhaps, quietly going over the Lesson-Sermon in a Christian Science reading-room downtown. In the street below the rattle and crash of traffic is ceaseless, but it does not disturb the peace and harmony of this quiet haven. Now we know whence their vitality—their strength and serenity. We know, too, that they can spare this time or any time they choose to take in their business day. They have been early at work, clear-headed and alert, open to those guidings of divine Mind that ever accompany the scientific godly man who has learned from Mrs. Eddy's writings that "transformation of the body by the renewal of Spirit" (Science and Health, p. 241) is a present possibility.

May we be always grateful for the reading-rooms,—these halting-places in the desert, these green oases! Surely God is good, and His goodness is being more and more understood through Christian Science!

Into the heaven of Thy heart, O God,
I lift my life like a flower;
Thy light is deep and Thy love is broad,
And I am not the child of an hour.

I dare to say unto Thee, my God,
Who hast made me to climb so high,
That I shall not crumble away with the clod,
I am Thine, and I cannot die.

The throb of Thy infinite life I feel
In every beat of my heart;
Upon me Thou hast set eternity's seal,
Forever alive, as Thou art.

LUCY LARCOM.

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SELECTED ARTICLES.

[Washington despatch to *New York Sun.*]

Senator John D. Works of California made a remarkable speech in the United States Senate today [July 6] in which he defended Christian Science and told his colleagues how he and members of his family had been healed of their infirmities by practising it. The senator's frank avowal of his faith in the efficacy of Christian Science treatment and his recital of his family experiences surprised and interested his colleagues. He was speaking in opposition to a bill introduced by Senator Owen of Oklahoma creating a department of public health.

The galleries showed a fair representation of Christian Science followers who came with knowledge in advance as to the character of the speech. They indicated their appreciation by smiles and nods of approval. Senator Works was heartily congratulated by Senator Clapp of Minnesota at the conclusion. The senator from Minnesota is a regular attendant at the Christian Science church in Washington and has been a believer in the healing power of the Christian Science faith for many years. His confidence is based on his own experience in being cured of an aggravated case of rheumatism that had baffled regular physicians. There is at least one other senator who attends regularly the Sunday readings of the Christian Science church, but he was not present today to hear Senator Works.

The senator from California declared that the bill to create a department of public health was designed to create a "doctors' trust." His opposition to the measure is shared by all of the Christian Scientists of the country, who have been petitioning Congress in opposition to the Owen bill and manifesting their hostility in other ways. Senator Works stated that he himself had been cured of a persistent malady which he feared threatened his death. As a last resort he placed himself in the hands of a Christian Science healer and was restored to health. His wife was also cured after an illness of fifteen years with a disease which regular doctors said would yield only to the surgeon's knife. She was restored to health in three treatments, said Senator Works. The third cure to be wrought in the same family was that of the son from the drink habit. The young man at the close of a long debauch declared he felt inspired, in view of the wonderful healing effect of Christian Science upon his father and mother, to try the cure himself.

"A Christian Science practitioner was called in and my son has not taken a drink from that time to this, seven years," said Senator Works. "Once before he had overcome the temptation for the period of eleven months, yet the craving was always with him, but since he took the Christian Science treatment this desire has been abolished. Senators may say to themselves, 'It is all a delusion,' but I want to say that if it is I hope the delusion will not be dispelled. It has healed the sick, saved men and women from suffering and sin, and frequently been more effective than the surgeon's knife." Continuing, he declared there was no antipathy between Christian Scientists and the regular medical profession, so far as the former were concerned; that Scientists recognized the medical profession as good and useful and its work as beneficial to mankind in relieving suffering and healing diseases.

In opposing the bill offered by Senator Owen of Oklahoma, providing for the creation of a national bureau of health, he charged that a bargain had been struck between the medical officers of the government and the American Medical Association as to the form of the bill. He wanted to know what this bargain was. He alluded to Dr. A. M. McCormick, chairman of the committee on organization of the American Medical Association, as "the walking delegate of the doctors' trust." Adverting to the series of articles recently appearing in *Collier's Weekly* on the subject of Christian Science and the proposed national bureau of health, he offered a mass of correspondence which he said had passed between the editor of *Collier's* and the officers of the National League for Medical Freedom, and also offered a number of affidavits which he asked to have published in the *Congressional Record.*

He mentioned the controversy over the adoption of a uniform system of charges by physicians in all parts of the country and read an article from Dr. McCormick urging such an agreement among all doctors in each community whether they were members of the national association or not. He said Dr. McCormick in connection with his work as a "walking delegate" was advocating this plan. Calling attention to the provision of the bill which prevented any "recognition of any school of medicine," Senator Works expressed the fear that this might be construed to give the right to refuse recognition to every class of healers except the regular medical practitioners.

Senator Owen of Oklahoma interrupted to ask if the bill could be perfected by the addition of any words making plainer the meaning that no discrimination was contemplated or could be practised. "I do not think it could," said Senator Works, "for the trouble would be inevitably connected with the control of the board by one school or the other." He said he would oppose as strongly lodging control of the board in Christian Scientists as in the regular school of physicians.

[Frederick Dixon in *London* (Eng.) *Morning Post.*]

Our critic's respect for mental suggestion is almost as complete as his dislike of Christian Science. Now the claim that it is possible to do good by means of suggestion is inseparable from the claim that it is possible to do evil. If it is possible by means of suggestion to remove pain, it would be just as possible to inflict it. If it is possible to will a man to do a right action, it would be just as possible to will him to do a wrong one. There is no avoiding this conclusion. The Founder of Christianity recognized this, for suggestion, under one or another of its many *aliases,* is far antecedent to the Christian era, and recognizing it described it as a house divided against a house, which could not stand. Jesus, however, was never satisfied with the utterance of a mere negative, and so he went on to express the positive. "If I," he continued, "by the Spirit of God cast out devils, then the kingdom of God is come unto you." The kingdom of God, it is quite certain, never came to a man by mental suggestion from a mind imbued with a belief in the power of good and evil. The kingdom of God comes to a man in the precise degree in which he acquires the Mind which was in Christ Jesus, and that is in the exact proportion in which he overcomes sin in himself. Death, Paul writes, entered the world through sin, and sin is, in turn, according to the writer of Genesis, the result of eating the fruit of this very tree of the knowledge of good and evil.

The statement constantly put forward today, that mental suggestion is a means by which only good can be accomplished, is worse than ridiculous; it is positively outrageous. The recognition of this is being made with increasing velocity in the law courts of the world. The verdicts given in these cases constitute, indeed, in a remarkable way a confirmation of the words of Mrs. Eddy, on page 105 of Science and Health: "When our laws eventually take cognizance of mental crime and no longer apply legal rulings wholly to physical offenses, these words of Judge Parmenter of Boston will become historic: 'I see no reason why metaphysics is not as important to medicine as to mechanics or mathematics.'" The fact is that no one has ever yet had the hardihood to deny that the human mind is not largely permeated with a belief in the power and reality of evil. Consequently when the theory of mental manipulation is imparted to this mind, it is let loose to thrust out suggestions of so-called good and evil in every direction. This is precisely the mental condition typified by Jesus as a house

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divided against a house, and, as he said, such a house cannot stand.

In that terrific mental battle with the Jews recorded in the eighth chapter of John, which ended in the attempt to stone him, Jesus referred once more to this subject of the supposititious power and reality of evil, in order, in a way which has generally escaped attention, to expose its nothingness. "Ye are of your father the devil," he said, "and the lusts of your father ye will do. He was a murderer from the beginning, and abode not in the truth, because there is no truth in him. When he speaketh a lie, he speaketh of his own: for he is a liar, and the father of it." Speaking in a manner which would be quite intelligible to those he was addressing, he personified evil in a way strange and almost incomprehensible to western ears. The Hebrew, however, who it has been truly said never opened his mouth without emitting a metaphor, took the substantive Satan or adversary, and personified it as a synonym for evil, just as he took the adjective Belial, worthless, and used it in the same way. Evil, Jesus said, was a murderer from the beginning, from the moment when the eating of the fruit of the tree of the knowledge of good and evil first brought death into the world. Yet, he added, the whole thing is a lie, which abode not in the truth because there was no truth in it. Take away the imagery of the east, reduce the phrase to the matter-of-fact English of the twentieth century, and what does it amount to but this—in reality the lie never existed, because there is no reality in it. This is the truth, and the truth in exposing the lie strips it of its claim to reality and power. "Ye shall know the truth, and the truth shall make you free." Thus is Christian Science healing wrought.

[C. L. Ramsay in *Aberdeen* (Scot.) *Gazette.*]

When I was at school, one of the teachers with whom I studied geometry used to impress upon the class that before attempting the solution of any problem, the first necessity is to get a thoroughly clear understanding of what it is that has to be done. If all those who undertake to criticize Christian Science would abide by this axiom, and begin by taking the trouble to assure themselves what Christian Science actually is, and what it is doing for mankind, I can confidently assert that there would be much less criticism of the system and much time and trouble saved.

Your correspondent who signs himself "Anti-Humbug" begins by quoting certain passages from the Christian Science text-book, "Science and Health with Key to the Scriptures;" so far, so good. But unfortunately, he next proceeds to interpret those passages, and here he goes sadly astray, and draws no doubt a very entertaining picture, but one which bears no relation at all to the subject in hand. According to him, Christian Scientists must be fit for nothing but a lunatic asylum, whereas, in actual fact, experience shows them to be a remarkably sane and sober set of people, going quietly about their business and accomplishing it much more satisfactorily than before, owing to the better health, larger sympathies, wider outlook, and increased power of self-control which the knowledge of Christian Science has brought to them. And here let me say that the time has gone by when it is pertinent to ask incredulously, "Does it work?" Most assuredly it does, as the ever increasing number of those who have been healed and reformed by its means can testify. For the last forty years Christian Science has been put to the test as no other system of theology or philosophy has been tested, and if it had not stood the test it would have disappeared from the world long ago: and the test is the same as that applied by the Master when he said, "These signs shall follow them that believe . . . they shall lay hands on the sick, and they shall recover."

Christian Science teaches that God is infinite Spirit, unchanging Love, ever-present intelligence or Mind, creating, sustaining, governing all. If He is infinite, there can be nothing that is not included in this infinity, and this explains the Scripture, "In him we live, and move, and have our being." It teaches that man's individuality is as immortal as that of God, in whose image and likeness he is made; that matter, sin, disease, all evil, being opposed to the nature of eternal Spirit, can be no real essential part of that which is the image or reflection of Spirit, and hence must be the result of misconception or error, which the true understanding of the nature of God and man must dispel and destroy. This understanding that the nature of the real man is essentially pure, and that sin is no part of him, has lifted many a one from the depths of despondency, and freed hundreds from bondage to every sort of sinful habit and desire. Christian Science is essentially a practical system; it means overcoming evil of every name and nature with good. Far from discarding prayer, the Christian Scientist acknowledges no other means whereby any good can be accomplished, and his constant endeavor is to gain that knowledge of God and His Christ which the Saviour declared to be life eternal.

In conclusion, I should like to assure "M. M." that there is no body of Christians who believe more firmly in the divinity of Christ than do Christian Scientists. They understand Jesus Christ to be the Redeemer of the world, and that "there is none other name under heaven given among men whereby we must be saved."

[John M. Dean in *Memphis* (Tenn.) *News Scimitar.*]

It should be borne in mind that in studying Christian Science we must remember Paul's injunction to compare "spiritual things with spiritual." For instance, the quotation given by our critic from page 393 of Science and Health, "Man is never sick," refers to the real, spiritual man, made in the image and likeness of God, according to the original account of creation, and not to the erring, mortal concept of man, or the man of flesh who "cannot please God." Will the gentleman assert that the image and likeness of God can be sick? Then if not, what is? Nothing but the untrue image or counterfeit of God's man. Christian Science does not deny that the so-called material senses are constantly striving to contradict spiritual truths, for the "flesh lusteth against the Spirit," but it does contend for the truth of being as against a lie that has become an overwhelming belief by constant repetition and practice throughout all the ages since Adam. It contends that in so far as man is mortal and discordant he has departed from his original state of Godlikeness, and that as God made all that was made and pronounced it "very good," He surely made nothing that could be dominated by evil.

Our critic should also remember that while Christian Science is always absolute in its statements concerning God, man, and the universe, it makes no claim that any one has yet succeeded in practising the ultimate of its teachings. Every science presents an infinite range of facts that are known to be true and yet have not been fully demonstrated. The beginner in mathematics knows that two times two are four, and that the same rule applied to the most stupendous problem will produce a correct result, and yet he can only demonstrate the larger problems as he works up to them. We know it is possible to climb the mountain-peak, but we have to take the first step and all the intermediate steps before we can take the last. Christian Science takes each of us just where it finds us—full of faults and imperfections—and it is only through earnest endeavor that we can ascend along the plane of infinite progression which is the key-note of salvation. Christ Jesus demonstrated the truth of being in all its perfection, but we cannot expect to begin where he left off. Then, if Christian Scientists fail to achieve perfection in their lives at one bound, no one need be surprised nor unduly critical.

A lie is never destroyed simply by characterizing it as

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such without giving reasons for the statement. So it is with sickness and sin. They are untrue because unreal, and unreal because God never made them. That they are a part of mortal experience and thus seem very real to one who is in bondage to them, no Christian Scientist will deny, but we prefer to "let God be true, but every [mortal] man a liar." That two and two make five is certainly untrue, but he who believes it to be true is grossly in error and needs to be set right by having the truth stated to him. In this way the error is destroyed and he will never again suffer from that belief.

In Christian Science the term "mortal mind" does not apply to the mind of some one person necessarily, but to the aggregate of human opinions as affecting everything in mortal experience. In this way is brought about the sickness of infants to which our friend refers, and this explanation should commend itself to every thinker who stands aghast at the idea of taking the other side of the question and charging God with afflicting innocent babes.

The careless perusal of a book without an attempt to understand its contents will benefit no one, and no absurd attempt is made to produce the idea that the mere paper and printer's ink used in Science and Health ever did such a thing. However, when the spiritual teachings contained therein are taken into the consciousness of the reader and the dark places are lighted up by a consequent illumination of thought which produces a new understanding of God, man, and the Bible, discordant conditions frequently vanish into nothingness and the sufferer is healed. There are thousands of authentic cases of persons who were healed in just this way, and there are dozens of them right here in Memphis.

Though frequently compelled to answer unkind criticisms and erroneous statements, Christian Scientists are disinclined to controversy. They are too busy with their work of healing the sinning and the sick and striving to overcome error in themselves to have the time or inclination to attempt to "steady the ark" for their neighbors.

[Howard C. Van Meter in *Ashland* (Ore.) *Tidings.*]

The critic alleges that the teachings of Christian Science are contrary to the Bible. Had he said contrary to his interpretation of the Bible it would have been a fairer criticism. Passages in the Scriptures have been construed in all sorts of ways and made to justify the most peculiar methods, so that it naturally occurs to the inquirer, "How is one to tell which is the true interpretation?" Jesus said, "By their fruits ye shall know them." If Christian Science insists upon evidence today from the application of Christianity, that is in excess of the expectations of other religionists who are satisfied with the promise of heaven hereafter, its teaching must naturally differ from the others, but this difference should not warrant the implication that this teaching is wrong.

The impartial observer notes that the study of Christian Science arouses a deeper interest in the Bible. This is expected, since it is declared on page 497 of "Science and Health with Key to the Scriptures" by Mrs. Eddy, "As adherents of Truth, we take the inspired Word of the Bible as our sufficient guide to eternal Life." The Bible ceases to be a book of contradictions as heretofore, and with the continuance of the study, aided by the splendid commentary mentioned above, much that was mysterious and which he had been told he was not expected to know, becomes clear, and his aspiration mounts up to the approximation of such a knowledge of God and its accompaniment as Jesus voiced in the seventeenth chapter of John: "And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent."

This exact or demonstrable knowledge he believes to be true Science. Jesus' utilization of it brought immediate and decisive results in abolishing evil and its effects, sin, sickness, and death, and in referring to this knowledge which characterized his true selfhood, he showed how universal it would become in the words, "Verily, verily, I say unto you, He that believeth on me, the works that I do shall he do also." Jesus dealt with evil, but at no time recognized it as coming from God. In fact he spoke decidedly and emphatically to the contrary in the words, "Ye are of your father the devil, and the lusts of your father ye will do. He was a murderer from the beginning, and abode not in the truth, because there is no truth in him. When he speaketh a lie, he speaketh of his own: for he is a liar, and the father of it."

Christian Science declares one God, Spirit, the sole creator, who maintains and controls the capacities expressed by man made in His image and likeness. It holds consistently to the relationship between cause and effect, and abolishes evil through showing that it is not power, since God, good, is all powerful and ever present. To regard evil as a part of the all-knowing Mind, God, would mean that it is eternal, and there would be no use trying to escape it. Christian Science repudiates such a view, and declares we may here and now obtain such a knowledge of good as will establish it firmly in our experience and rejoice in a measure of its glorious effects we have not heretofore possessed.

[John H. Wheeler in *Rolla* (Mo.) *New Era.*]

Christian Science is sometimes misunderstood, and criticized accordingly, but when it is learned that its one and only mission is to teach mortals to open their eyes to a divine heritage, to behold the spiritual verities as their natural possession, and to make plain the way in which they may be appropriated, then this criticism will be turned to gratitude, and no longer will they school their minds to resist in every way this potent fact which is knocking at their doors.

It is true the average mortal is badly handicapped in his concept of God's infinite nature by his own materialism, for as a man "thinketh in his heart, so is he," and the personal application of Christ Jesus' saving mission will continue to be hidden from him and inoperative. Our Saviour continually preached to the multitude that they must conform to the law of God, that the law is good only, and if evil enters into a consideration of any act it should immediately decide for him that there is a moral mistake in the solution of his problem, and immediately upon this discovery to reject the evil—thus "to have dominion over the world, the flesh, and the devil." So John's statement, "Now are we the sons of God, . . . And every man that hath this hope in him purifieth himself, even as he [Christ Jesus] is pure," clearly defines our present religious duty and the probationary period after physical death in which we must complete our work, undone or badly done here, through the continued opportunity to gain one's spiritual nature in the destruction of his sinful sense of spiritual existence. When this is clearly understood, the recognition of the necessity of eliminating whatever does not glorify God in human thought will give a new power and consequently greater appreciation of spirituality, until old things will have passed away, and all things become new.

We claim that Christian Science is demonstrably proven in the moral growth, together with the physical healing, of those who embrace its teachings and thus fulfil its mission to mankind in pointing the way which our Master taught to apply his instruction. It is God who heals and saves us, and the means of accomplishing this are fully proven by Christian Science to be divine, while they steadfastly point to Christ as our Wayshower after the manner so graphically recited by Paul: "Where the Spirit of the Lord is, there is liberty. But we all, with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory, even as by the Spirit of the Lord."

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CHRISTIAN SCIENCE SENTINEL

EDITORIAL

AN INALIENABLE RIGHT.

In another column we publish a short report of the speech recently delivered by Senator Works of California, before the United States Senate, in refutation of misstatements which have been made concerning the League for Medical Freedom. The full text of this able address by Senator Works was published in *The Christian Science Monitor* of July 11.

Quite in line with Senator Works' speech is the following editorial, which recently appeared in the *Pasadena* (Cal.) *Daily News,* and which shows by the words of the doctors themselves the *animus* of the demand of the American Medical Association for both state and national legislation. Following is the editorial in full:—

An editorial in the *American Journal of Clinical Medicine* advocates the theory that "the inhabitants of each community should be equally divided among the physicians." After announcing this rather startling plan, assuring prosperity to members of the profession regardless of qualification or the preferences of the dear people, the editorial goes on to say that "if there were no extra fees for surgery it is possible that operating would become somewhat less common."

Are we to infer from this high medical authority that surgical operations are superinduced by the expectation of financial reward? But this editorial writer continues: "The profession would [as a result of dividing the inhabitants of each community equally among the physicians] be more nearly approximated to the ideal of a fraternity; and while a few colossal incomes might be diminished, every member of the profession would have enough." Here we have as bold a proposal for public exploitation of suffering humanity and the personal aggrandizement of the members of the medical profession as one might expect to find.

This editor of the medical magazine quoted does not stand alone and unsupported in this theory that the interests of the public are secondary to the pet theories of a would-be medical trust. Dr. William J. Robinson, president of the American Society of Medical Sociology, in a public address recently said: "The public is not capable of judging as to who is and who is not a competent physician, any more than it is capable of judging as to who is and who is not a good steamship captain, a good electrician, chemist, engineer, astronomer, or mathematician." He further asserted: "No conciliatory attitude is to be adopted with the Christian Scientists, mental healers, absent treatment quacks, osteopaths, chiropractics, etc. The greater part of their claims is impudent fraud, while the grain of truth in some of the cults is incorporated in the regular system of medicine. There is no excuse or reason, except a selfish one, for the existence of different 'schools' of medicine."

Dr. Samuel D. Swope, in one of our American journals, recently wrote: "The public must be educated to take our advice in medico-political matters as they do our pills and powders, without knowing of their contents or effects, but with an abiding faith in their potency." It is unnecessary to quote further evidence of the foregoing character. Instances of the kind might be multiplied almost indefinitely.

A single school of medicine boldly proposes to dominate not alone health regulations and banish every other known means of relief, but it would go farther, if permitted, and invade the sacred precincts of the individual home and compel all to bow to the medical trust. There are people, intelligent, thinking, well-informed people, thousands of them, in every state in the Union, who, after exhausting every possible source of relief known to the old school physician, and after having been given up to die as hopeless sufferers, have found permanent relief and health, renewed life and energy, hope and restored efficiency in lines of relief repudiated as "fraud" by these all-wise advocates of the medical monopoly.

There are thousands of people in every state in this country, intelligent, well-informed people in every walk of life, including some physicians of the old school, who, after having been given up by physicians, and after having exhausted their resources in *materia medica*, have been absolutely and permanently healed by means of Christian Science, which is denounced as a "fraud" by one of the authorities already quoted. Scores of witnesses to this fact, people of character and intelligence, live right here in the city of Pasadena.

It ought not to be necessary to resort to misrepresentation and invective to sustain any theory capable of standing on its own merits. The people of this country are temperamentally so constituted that they will never submit to be deprived of the right of resorting to the means of relief from suffering which appeals to their individual judgment. This is more especially true in cases where *materia medica* confesses its inability to afford relief or has failed to afford relief. The people of this country are not going to submit to any medical tyranny or trust, or monopoly of any kind. They are not going to deliver their liberties into the hands of men who, while forced to confess their own inability to afford relief from suffering, would nevertheless prohibit citizens from a free exercise of individual judgment.

This proposed medical monopoly constitutes the most tyrannical and gigantic effort to throttle personal liberty ever undertaken, and it will meet with the public rebuke which it deserves. Human cupidity and self-interest have in this particular quite overreached themselves.

Undoubtedly the legislative year just closed or closing in many of the states, and in Congress, has seen greater activity in this line than ever before, and had it not been for the intelligent and effective work of the League for Medical Freedom, both in the state legislatures and in Congress, there might have been a different story to tell than that the doctors have suffered defeat in their efforts to secure monopolistic legislation in over twenty of the states, and also in Congress. Slowly but surely the people are awakening to their right to freedom from tyranny of every sort; to the fact that, as Christian Science teaches, "man is properly self-governed only when he is guided rightly and governed by his Maker, divine Truth and Love" (Science and Health, p. 106).

ARCHIBALD MCLELLAN.

"SPIRITUAL THINGS."

THE beginner in Christian Science is sometimes startled when he finds statements in the Bible which parallel those of the Christian Science text-book, but which he had never understood until he began to study the latter. An inquirer who attended a Christian Science service and listened to the reading of the eighth chapter of Romans, remarked at the close, "I see you have a new version of the Bible, arranged to harmonize with Mrs. Eddy's teachings." He was much surprised when told that he had been listening to the reading of the good old authorized version, as he took pains to discover, and yet, he said, it sounded quite different. His attention was then called to St. Paul's words (I Cor. ii, 12, 13): "Now we have received, not the spirit of the world, but the spirit which is of God; that we might know the things that are freely given to us of God. Which things also we speak, not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth; comparing spiritual things with spiritual."

From the very start the student of Christian Science learns to look away from material things to spiritual realities, and in so doing he finds health, holiness, happiness. If he has been ill, he awakens to the fact that he had not been following Paul's advice in respect to claiming "the things that are freely given to us of God," or in "comparing spiritual things with spiritual," but that he has on the contrary been accepting material evidence as to lost health, and been comparing himself with all material, perishable things, and as subject to the law of sin and death. The upward trend of thought when spiritual being is once recognized in Christian Science cannot be estimated by those who insist upon holding to the belief in man and the universe as material, and the permanence of this new mental state is assured for those who adhere unwaveringly to the Science of being and are not swayed by the winds and tides of personal sense or mere religious emotion.

The tendency of the mortal mind ever is to attempt to materialize the spiritual, a practice which is the very opposite of Christian Science, and which was one of the phases of error that led to temporary loss of Christ's Christianity. It has also tended to make thoughtful people suspicious of anything that borders on the miraculous. Some Christian writers (such as Trench) have, however, seen the great difference between the gospel narratives of healing which point so unmistakably to spiritual reality, and the later traditions which obscure the spiritual sense and leave thought submerged in materiality. With this before us we cannot be too faithful in following the counsel of our inspired Leader, "Look away from the body into Truth and Love, the Principle of all happiness, harmony, and immortality" (Science and Health, p. 261).

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Our growth as individuals and as a cause depends absolutely upon our spirituality, for spirituality means that clearness of vision which sees all things from the view-point of Spirit, and beholds Truth as forever triumphant; which gives strength to endure to the end of error, knowing that to God error is nothing and nowhere. The vision of the spiritual should vitalize all our thinking, dignify all our speaking, and give power to all our doing. Let us not fail to make the most of each day's opportunity to be true Christian Scientists by building upon Truth's spiritual foundation the "wood, hay, stubble" of materiality, when instead we should discern and grasp the things of God which are spiritual and "spiritually discerned."

ANNIE M. KNOTT.

CONSISTENCY AND CLEAR THOUGHT.

CHRISTIAN SCIENCE honors God in its adherence to the logical requirements of the divine nature, infinite and immutable good. Maintaining that the law of the divine activity is constant and unfailing, Christian Science not only declares that the divine power is always available, but it refuses to accept any statement or belief about God which is inconsistent with His perfection in wisdom, power, and righteousness; and the shaping influence of this fundamental position is revealed in all that it teaches respecting that divine manifestation which constitutes the real universe, the natural world, in contrast with the seemings of material phenomena.

The tremendous importance of this discrimination between the world of Spirit and the world of matter appears when one notes the disastrous contradictions into which theological writers are led as a result of the failure to be scientific in their discussions of nature as an expression of God. Speaking of nature as "the oldest Bible," a very well known minister and theologian has recently said that "if St. Paul is right in declaring that 'the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, even his eternal power and Godhead,' then nature is a medium of revelation, and we ought to prize it along with Isaiah and the gospels as one of the unveilings of the mind and heart of our heavenly Father."

This is certainly true if by "nature" we are to understand the manifestations of the immediate activity of Spirit, which must of course be spiritual and perfect, since God could not project or manifest His unlikeness. This brother makes it clear, however, in his further statements, that by nature he means the material universe, the basis, substance, and law of mortal life. It is of this "nature" therefore that he goes on to say: "Everything written in this ponderous volume is trustworthy and incontrovertibly authentic. . . . With the making of the Bible man had a deal to do, and evidences of the imperfection and limitation are stamped upon its pages. But in the book of nature there is no blending of the divine and human; every sentence was written by the unassisted hand of the eternal."

This very remarkable delivery would lead one to think that its author had quite lost sight of the poison and pestilence, earthquake and flood, which are ever precipitating indescribable tragedies. He also seems to have forgotten the teaching of Christ Jesus, that sin brings suffering and death, and therefore, unless God be responsible for sin, the so-called material law which begets the cruel wrongs of heredity, and such unspeakable catastrophes as that of Messina, cannot be ascribed to a law of God.

Furthermore, if the finite sense of those who indited the revelation of truth found in the Bible is to be held responsible for the imperfections of that book, why should not the influence of ignorant or malicious mentality and not divine Mind be held responsible for the contradictions and inharmonies of the so-called book of physical nature?

Over against all this lamentable confusion of materialistic theology, Christian Science makes the simple and satisfying declaration that evil cannot come from good or be expressed by it, and hence that the nature which manifests and glorifies God is not the nature of material sense and so-called law. "In one sense," writes Mrs. Eddy, "God is identical with nature, but this nature is spiritual and not expressed in matter. The lawgiver, whose lightning palsies or prostrates in death the child at prayer, is not the divine ideal of omnipresent Love. . . . evil should be regarded as unnatural, because it is opposed to the nature of Spirit, God" (Science and Health, p. 119).

This gives a clear Biblical ground for that careful discrimination in the religious study of nature which it behooves the theologian always to make if he would escape the contradictions inevitably attending every effort to found upon the testimony of material sense a philosophy or religion which seeks to honor God.

JOHN B. WILLIS.

AMONG THE CHURCHES.

DUBUQUE, IOWA.

The laying of the corner-stone of the new edifice of First Church of Christ, Scientist, at the corner of Ninth and Bluff streets, took place Saturday morning [June 3] at half past six o'clock. The ceremony was extremely simple, as is customary for affairs of this kind with this particular denomination, and it was witnessed only by the members of the building committee, the board of directors, and the two readers of the church. A copper box containing a copy of "Science and Health with Key to the Scriptures" by Mary Baker Eddy, Founder of Christian Science, and a copy of the Bible, was placed in the stone, which was then rolled in place. The stone is inscribed with the words, "First Church of Christ, Scientist, 1911." It is expected that the new church will be ready for occupancy by Sept. 1.

Dubuque Times-Journal.

LAWRENCE, KAN.

The Christian Scientists have purchased the Gould property on South Massachusetts street for church purposes. They intend to do some slight remodeling of the house now there, and use it for church purposes for the present, and will take steps to move into it as soon as possible. Plans for a church building are under way, and it will not be long until they are matured and the society will build a suitable church building on the corner. The location is a very desirable one.—*Gazette.*

SUPERIOR, WIS.

The first steps toward the erection of a Christian Science church in Superior have been taken. The three lots at the southeast corner of John avenue and Nineteenth street have been purchased by First Church of Christ, Scientist. The consideration is given as three thousand dollars. It is the intention to wait a year or so before any further action is taken, as the structure which is to be erected will be a fine building and the financing of the project will be a big undertaking.—*Exchange.*

HORTON, KAN.

First Church of Christ, Scientist, of Horton, Kansas, announce to the field their dedicatory services, which were held Sunday, June 4, at eleven o'clock in the forenoon.

Correspondence.

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THE LECTURES.

SPOKANE, WASH.

A lecture on Christian Science was delivered here April 17 by Bliss Knapp for First Church of Christ, Scientist. He was introduced by the Rev. H. Edward Mills, who said:—

We are assembled this evening to hear a lecture on Christian Science. If I am correctly informed, these lectures given from time to time in our own and other cities are not intended as a defense of Christian Science, but as an explanation of it. Christian Science like every other science must be and is its own defense. Men can do very little either for or against it. In fact its utter independence of both its foes and its friends constitutes to my mind its most remarkable characteristic. Some men have honestly felt that they ought to oppose and, if possible, overthrow Christian Science. After exhausting every resource at their command, what have they found? That this great movement, like the rotation of the earth, has gone calmly on, apparently unconscious of all they have said and done. Other men have felt called upon to champion the cause. What have they found? That Christian Science needs champions about as much as does the attraction of gravity. Could anything be a greater cure for that common malady, human conceit?

We have had idealism before, but it was impractical. We have had the ultra-practical, but it lacked the inspiration of a great ideal. Here the two are blended, or rather we are here told that the two are one. Is it strange that millions of men, wearied with the elusive pursuit of things, or surfeited with the hollow satisfaction with which wealth mocks them, are turning their eyes toward the bright dawning of this new hope? Is it strange that multitudes are testing the claims of Christian Science for themselves? Is it strange that great congregations welcome with eager gladness the words of any man who can speak to them on this subject out of a deep experience?—*Correspondence.*

PACIFIC GROVE, CAL.

Willis F. Gross of Boston gave a very instructive lecture on Christian Science in the T. A. Work Company Hall on Friday evening [April 21]. He was introduced by August Blohm, who said in part,—

When the apostles Peter and Paul were preaching in the synagogues of Jerusalem, healing the sick and raising the dead, they were but following the teachings of Jesus. In like manner Christian Scientists today are striving to follow the teachings of the Master. They do not claim to raise the dead as he did, but they do heal the sick and comfort the broken-hearted; they redeem sinners and bring joy to unhappy homes. Christian Science is not a new religion, but a revival of the religion as taught by Jesus and his apostles. The revered author of Science and Health, the authority on Christian Science, has declared again and again that the Bible was her only help and text-book; therefore there is nothing in the teachings of Christian Science that conflicts with the Bible in the slightest degree; on the contrary, all the teachings of Christian Science emanate from the Bible. It is the Christianity of Jesus. Christian Science is founded on truth, and it therefore is demonstrable, as is all science. This is the key-note of its success.

We are living in a wonderful age; the watchword of today is results—results not only in commercial pursuits but also in religion. Theories alone do not satisfy the people in these times. They demand practical results, and this accounts for the wonderful and I may say marvelous growth of Christian Science—because it is intensely practical. At the same time it is a very strict taskmaster. No one need expect to profit by Christian Science unless he earnestly and honestly follows its teachings; no half-way measures will answer. You cannot retain a few of your minor sins and vices and expect good results. Christian Science demands a complete and absolute surrender of all your sins and vices. You may deceive yourself in thinking that a little wrong-doing is harmless, but you cannot deceive God.

Christian Science is being embraced today by all classes of people. Its marvelous growth is really phenomenal when we consider that thirty-two years ago there was only one church with twenty-six members. Today there are over twelve hundred churches with an unnumbered membership. Besides this, there are many thousands of people who believe in Christian Science but are not yet members of any church.—*Review.*

MOBERLY, MO.

Frank H. Leonard lectured on Christian Science April 30 at the Opera House. He was introduced by the Hon. A. B. Chamier, who said in part,—

Many seem to think that the church to which they belong has a monopoly of truth; that they are stockholders in a great religious trust. Such a subjective investment will not bring religious dividends. Justice will force a dissolution of the corporation, because its charter comes not from God. Christian toleration and forbearance will draw the different schools of religious thought into closer sympathy and cooperation, and we shall live to see the beneficent results thereof. The rainbow with its many colors, which we behold with admiration, is but one light,—the light of the sun, refracted by small drops of rain. The Son of God shines through the hearts of men,—human rain-drops which refract divine light. This also is but one light, which is truth, and it comes to the world, like the rainbow, with many colors and through different mediums and forms; yet it is the same white light of God's love, which warms the world and floods it with sunshine.

Today we are assembled here to listen to the truth as it is interpreted by Christian Science. Although I do not subscribe to this faith myself, yet I am not so religiously blind that I cannot see the great good it has accomplished, and I am not so narrow minded as to contend that it is without merit. If it can help to make life's barren places green, cause light to shine where darkness once reigned, and flood lonely lives with showers of blessings, then I have no criticism to offer.—*Correspondence.*

MEMPHIS, TENN.

Clarence C. Eaton lectured on the subject of Christian Science to a large audience at the Lyceum Theater May 4. He was introduced by John M. Dean, as follows: —

Truth has always existed, but when it comes in some newly discovered phase, to overturn and set at naught long-established beliefs and hoary traditions, it is always met by violent opposition. Jesus came preaching truth and he was crucified. Galileo offered the world a great truth and he was cast into prison. The Christian martyrs were thrown to the lions or burned at the stake, and throughout the ages this resistance to truth has arisen, in varying form and degree, to combat every attempt to give the world something better than existing theories. This opposition largely arises from the fact that truth is usually misrepresented and misunderstood until its worth is proven and men are made to see that they have been striking the hand that would bless them.

If Christian Science were what many good people seem to think it is, it would indeed be silly nonsense and unworthy of the serious consideration of any thinking man or woman. Christian Science is no more an invention of Mrs. Eddy than was America an invention of Columbus—it is simply

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a discovery or a rediscovery of a fact that always existed. The speaker of the evening will offer no apology for Christian Science—it needs none. It asks no favors, but certainly has a right to expect fair play. It has no fight against any man or set of men on earth, but it is waging a relentless warfare against sin and its effects, whether they be moral or physical. If it proves its worth it will stand forever, and if it fails to do this it will sink into merited oblivion. Those of us who are trying to be Christian Scientists have proved its worth to our own satisfaction and find joy in telling the good news to others. We never coerce, we never proselyte, we never even persistently persuade, but we are ever ready, as the apostle Paul admonished, to "give an answer to every man that asketh" a reason for the hope that is in us, and that is why this lecture is being given.

News Scimitar.

WINCHESTER, KY.

Prof. Hermann S. Hering, of Concord, N. H., delivered a lecture on Christian Science, at the Opera House, May 11. He was introduced by Tim Needham, editor *Winchester Democrat,* who said in part,—

You have been invited this evening to hear one of the most interesting and one of the most important subjects discussed that ever engaged the attention of mortal man, about which there are more opinions than about any other; and it may well be, because it is of so much more importance than any other that we ought all to be anxious to find the right about it, and having found it we ought to be willing to do it.

None of us can deny that the present statement of the subject for the evening, "Christianity and Religion," has been presented to us in all the ages, especially in the two thousand years since Christianity was presented to us in such a form and in such a manner that we have been utterly unable as a race to seize actually upon it and to rest contented and happy in our understanding of it. Some of the most unhappy people I have ever known in my life have been sincere Christian people. They have been so sincere that they were unhappy lest they might be mistaken, and they were so sincere that they knew that they could not afford to be mistaken.

The whole statement of the subject has always been given us in general terms. There has never been anybody able to state specifically and demonstrate exactly this most vital subject of Christianity to us, and so the strongest plea that has ever been made and the basis upon which we have accepted it, has been the basis of faith. We believe it, therefore, and trust it, and die in that confidence. Now there comes to us a strange phraseology in this new presentation of this old theme. They actually come and say that it is a Christian Science. If it is a science, it must be exact. It must be certain. It must be definite. It must be capable of being demonstrated and so that we cannot avoid accepting it and being satisfied with it. Now I have not been able yet to understand just how this qualification comes in; whether the word "science" added to Christianity is to modify it and give us a more definite, modified statement of Christianity, or whether Christianity is to modify science, injecting into it an element that would make it more attractive to us than any other science we have ever known anything about. I hope and am quite sure that the lecturer will give us some satisfying statement about this subject.

Correspondence.

LECTURES TO BE DELIVERED.

Unless otherwise stated in the notice it is assumed that the lecture will be given in the evening.

Galesburg, Ill.—Frank H. Leonard, Universalist Church, July 14.

TESTIMONIES OF HEALING.

So eagerly have I scanned the testimonials of healing in the Christian Science periodicals that I can no longer withhold an acknowledgment of Truth's healing power. From a material view-point my whole life had been filled with disappointments because of the lack of physical strength to carry out my hopes and ambitions. I suffered from nervous collapses, bilious attacks, rheumatism, and many other ills, among which was a throat trouble that physicians declared could be cured only by living in a certain climate. For a while the change improved the throat condition; but a serious stomach disorder developed, and after months of dieting and doctoring with no results, I had a most severe attack of neuralgia. It became necessary to extract one of my teeth, and an anesthetic was used. Being in such a weakened condition, I could not throw off the effects of the poison, and for five months I lingered between life and death. During this time I was not able to leave my bed except for a wheel-chair. No words could describe the suffering of that long siege. Physicians of all schools were consulted; I was taken to medical springs, only to return more hopeless and helpless than when I started from home. The last medical doctor employed bade me pray that he might find some remedy which might bring me relief. After thirty or forty different medicines had been tried, he then told me that all that he could do was to leave me in the hands of a just God.

I pondered over the healing work done when Christ Jesus was on earth, and saw the inconsistency of attempting to heal with medicine and then to turn to God. I could but believe that the healing was for this generation the same as for those who chanced to be on earth when the Christ walked among men. As kind friends came to minister to us in our long siege of affliction, and expressed the hope that I might soon be better, my heart would cry out for something more than the expression of a hope. I longed to know what that something was, to know it for myself and then give it to every suffering creature in existence. We had now given up all hope of any benefit being derived from medicine, and although we had heard of Christian Science, I had no thought of turning to it; still I was clinging to the hope of being healed by some unseen power. We had unfortunately been prejudiced against Christian Science by people who professed to be Scientists, but who had failed to grasp its teaching. Various experiments followed, but with no permanent results.

I could not eat, and the dreadful nightmare of my illness made life almost unbearable. The whole family were broken in health and spirits from the anxious months of care for me, and expenses had been so heavy that our means were almost exhausted; so when another friend came to tell us of a wonderful healing which she had just received in Christian Science, and offered to direct me to the practitioner who had delivered to her the glad message of freedom from pain, I said, "Yes, take me there, and let me see for myself if there is any good thing for me." In two weeks from the time I took my first treatment I went to a different part of the state and assisted in preparing our household goods for shipping. I ate heartily of all kinds of food, and while this did not digest perfectly, it did not cause me the intense suffering which I had previously experienced. I read "Science and Health with Key to the Scriptures" on this journey, and turned constantly to it as I felt fatigued from my work, the first I had done for a year.

Truly divine Love was a very present help in a time of trouble, but the battle for the acceptance of Christian Science had not been wholly won. I had never thought of this teaching as a religion, but merely as a mysterious healing agency. As I read, I saw that it differed very widely from that of the church to which I had belonged

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for years. I had always had a dread of being led away by some new phase of belief in regard to the Scriptures, and some of my friends were amazed that I should think of taking up Christian Science, one even going so far as to beg me to burn the text-book which I had purchased. I, however, kept on studying Science and Health in connection with the Bible, and prayed that I might be guided by Truth. I had found the statement where Mrs. Eddy asks no one to follow her except as she follows Christ (see Messages to The Mother Church, p. 78), and I was determined to do this—no more, no less.

The burdens dropped off one by one. My husband, who had been unable to work for five years as a result of an attack of lung trouble, was restored to health. He had been a constant sufferer with heart affection, for which he had been treated with only temporary relief, but this and a number of other ailments faded from consciousness as our understanding of Science grew. My father and mother were lifted from a condition of despair to that of hopefulness, and a new lease on life was given them amid a host of misfortunes which had come to them in the past few years.

I could now read for hours without glasses, something I had not been able to do for ten years. I never had an attack of throat trouble after my first treatment; my general health improved, and I was able to do many things which I had never been able to do without suffering. After several months of study and testing of the teaching of Christian Science, I realized that I must take some decided action in regard to my past beliefs and my future course in regard to Christian Science. Behind me was a record of failures, suffering, and conditions upon which my friends in the old beliefs could only look and pity. My study had brought me a new life, new hope, a brighter spiritual insight into the "deep things of God" which I had always supposed I must wait to know until I had passed through death. New friends in Science spoke words of wisdom and encouragement, which helped to snap the chains of error that had so long bound me. I no longer hesitated which way to go, but stepped boldly out for Christian Science, not with the feeling that I was leaving my church or my friends of former years, but that I had simply found something which had enlarged my vision and enabled me to be more useful to the world.

After studying this great question for a year and a half I feel as one who has been born again,—yea, resurrected from a life of uselessness to one of usefulness,—and I have been able to overcome a sense of injustice for those who were not kind when I was struggling with a load of care which I was not able to carry. I am truly grateful for Science and Health, also for the *Sentinel* and the *Journal*. To those who may be seeking Science for the first time, I would give a message which I hope may help them: Rejoice over instantaneous healings, if you receive them, for they are good and encourage us sometimes when hope is almost gone; but do not be discouraged if you have to wait long for the blessing. Patience will bring you a more perfect work for the waiting, and you will have many added blessings for the perseverance in your search for the truth.—MONA E. HERIN, Portland, Ore.

During 1907 and the fore part of 1908 I was to mortal sense under a heavy business strain. The work upon which I was engaged so completely absorbed my time and thought that with the advent of the panic, and consequent failure of my plans, substantially complete mental and physical collapse resulted. I was, during the period above referred to, under expert medical care, which was unsuccessful in checking the progress of the trouble. At this point, through the suggestion of friends and the good offices of my wife, I attended a Wednesday evening meeting, and was impressed with the testimonies of healing. I was also much impressed with the following inscriptions on the wall of the church: "Divine Love always has met and always will meet every human need," that familiar quotation from our Leader's work, "Science and Health with Key to the Scriptures" (p. 494); also Christ Jesus' declaration, "Ye shall know the truth, and the truth shall make you free."

March 21, 1908, I bought a copy of the text-book and began the study of its wonderful philosophy of life, and improvement dated from that very day. During the period described by our Leader as "chemicalization," all the accumulated discordant thoughts and experiences of a lifetime seemed to be precipitated in a violent reaction, until after some time and what seemed serious relapses, the Science of being dawned on my awakened spiritual consciousness, with steady and consistent improvement of mind, reflected in correspondingly harmonious health. I am now, and have been ever since, in perfect health. Our entire household of eight, including four children, have become interested in Science. In the old thought we were entirely dependent on material means, and the family physician was almost a weekly and frequently a daily visitor, but Christian Science has for over two years met our every need, and we are now a household in which, due to its beneficent influence, harmony increasingly prevails.

I desire in this way to make my experience available to any who in similar or any other circumstances of health or fortune, can be assured of certain, complete, and permanent relief. I am also glad of the opportunity to record my gratitude to our Father-Mother God, to Christ Jesus the Wayshower, and to our dear Leader, Mrs. Eddy, for this beautiful truth which rationalizes to spiritual consciousness the chaos and inharmony of a materialistic conception of life.—J. ROBERT CROUSE, Cleveland, Ohio.

In an article in *The Christian Science Monitor*, these words occur: "There is something that can be done; we do not have to fold our hands and be resigned to error." This sentence seems to sum up for me the special message that Christian Science first brought me, over three years ago. The idea of a real way out, and that there always is a way out of every seemingly evil *impasse*, came to me as a ray of hope in great need. I was suffering from an illness diagnosed as a serious intestinal disorder, and after naming the disease the doctor seemed to be able to do nothing more for me at all. I had the best advice to be had, both in England and on the continent; I had gone through endless *régimes*, treatments, and "cures," and was finally resigned to taking a very drastic and tiresome "cure" every year, in the faint hope of regaining a measure of health. I had resigned myself to a life of invalidism, living for months in different health resorts abroad, with a hospital nurse and a devoted maid. I was inactive, useless, and unhappy, with every sort of discord in my life and my body.

One day a relative of mine cut out of a daily paper and sent me the letter of an English lady whose complaint was the same as my own, only in an even worse degree, and who stated that Christian Science had cured her in a few weeks. I was feeling pretty hopeless by then; the last specialist I had seen in Paris having told me that I might get better "with luck," but that he knew of no remedy other than those I had tried and found useless. Every known article of food had, I think, at different times been forbidden me, except a baked apple, though why this remained always unbanned I cannot say. So I was ready to jump at any chance of help, and I jumped at Christian Science, to find it not a mere venture, but a rock, a sure foundation. I returned to London, saw the writer of the letter, decided to take Christian Science treatment, and was benefited almost at once by the healing of pain and sleeplessness. Some manifestations of the old ills have been stubborn, they seemed to be tenaciously rooted in my mind as realities, but in spite of this I have long since been enabled to live

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a happy, healthy, active life, doing more and experiencing less fatigue than before all the false dream of illness.

I have proved again and again for myself that evil is not real, and that there is in reality no danger anywhere, for God is everywhere, and that there can be no problem too hard for divine wisdom to solve. My whole life and being have been changed and bettered by the understanding that Mrs. Eddy has given to us through that wonderful book, "Science and Health with Key to the Scriptures," and her other writings. May my gratitude ever prompt me to live in the way Mrs. Eddy would most wish, namely, in obedience to the law of God, good.

MISS ELEANORA MONEY COUTTS, London, England.

[Translated from the German.]

From the time I was ten years old I suffered from spasms of the stomach, which kept growing more severe, and twice I had hemorrhages from the stomach, so that I seemed to be on the brink of the grave. I was in bed for a long while, had to be very strict in my diet, and tried innumerable remedies without being healed. In spite of all that was done, the condition grew worse all the time, till in the spring of 1908 I could not retain any kind of food. Another specialist then took my case, who prescribed absolute rest. For about eight weeks I abstained entirely from solid food, and kept in a reclining position, but the moment I began to move about the old pain would return, until I almost despaired of ever getting well again.

One day the book "Science and Health with Key to the Scriptures," and a few copies of the *Herold* were sent to me by my sister who lives in Berlin. She asked me to read the literature carefully, and said she knew that I would be helped, if I were to accept the truth. I had never before heard of Christian Science, but I was so struck by what I read, feeling as if it all had been written especially for me, that I can say I became well instantaneously. For the first time in a long while I felt hungry again, and ate what was set before me for supper. I cannot remember ever having eaten with such a good appetite, and after that I ate all kinds of food without any ill effects. I felt very well for several months, when I had a relapse, which was probably due to my not having continued to study as I should have done, and I had to apply for help to a practitioner. Absent treatment was given, the Scientist lovingly and untiringly pointing out to me my faults, and gradually I dropped the errors which were besetting me.

I had to work faithfully, and the healing was much slower this time; but this has been a great help to me, as I thus acquired a better understanding of the truth. The occasion has also presented itself several times to demonstrate the power of the truth for my children, and I am glad to be able to say that we have had neither drugs nor physicians for over a year. I have also been able this year to attend all alone to my household duties, including the care of three little children, and even to go through two big removals within six weeks last spring. I know that God is my strength and support, and that I can always rely upon Him. Both my husband and I are most grateful to God for this healing, and to Mrs. Eddy for the wonderful truth she has made so plain to us in our text-book. It is our wish that many sick people may by reading this book discern the divine presence and be healed.

FRAU MARTHA MENK, Altona, Germany.

This is a plain statement of facts in regard to my little daughter, who has been wonderfully helped by Christian Science. In July, 1909, this child, who was then fifteen months old, weighed only fourteen pounds. She had an intestinal disorder and was suffering from the cutting of teeth. She could only retain a special kind of food. In desperation I asked help of a Christian Science practitioner, although the lady was a stranger to me, and she said that God could help my baby. The first change we noticed was that the baby slept better, seemed to suffer less, then gradually the bowel trouble was better, and as I got courage I increased her food. She gained a pound in August, and cut six teeth, but many times I became discouraged and many times the Scientist came bravely to the rescue; no matter what time of day or night I called for help, she cheerfully responded. My little daughter gained steadily in weight; has had no physician, no help but Christian Science. In six months she could walk as well as any child of her age, could talk, and is perfectly normal in every way. I make no secret of my baby's having been helped by Christian Science, and am willing to have any one write me who is interested in the case.

MARY BLANDFORD FRENCH, Bradley Beach, N. J.

It is with deepest gratitude that I express the great benefits I have derived from Christian Science, which reveals Truth as the only permanent health-giving power. Although I had been under the care of many eminent physicians all my life, which means nearly forty years, I seldom found even temporary relief through drugs and stimulants, from sleeplessness and what physicians pronounced acute nervous trouble,—headaches, a stomach trouble, and internal organic disorders, from which I had not even temporary relief. I can indeed appreciate the difference between physical health and strength and an absolute and lifelong continued lack of them. I had been under leading oculists for increasing and serious eye trouble, causing intense pain and a consequent and constant necessity for different kinds of glasses since I was twenty years of age: but in Christian Science I was completely relieved of both the pain and the necessity for using glasses. My professional work having been art, including miniature work, and writing, I am indeed grateful for this healing.

It is not alone the physical help, but also the sufficient clearness of a religion which is practically adaptable to every human need, proving God to be indeed a "very present help in trouble" and demonstrating the truth that God is All, if rightly understood; for which I am sincerely thankful to God, also to Mrs. Eddy.

ADELAIDE HUSTED LONG, New York, N. Y.

I am truly thankful for Christian Science; not for myself alone, but for the dear ones in our home. One morning our little girl of eight complained of her throat. The evidence was a case of mumps, with high fever, headache, etc. My husband is a Christian man, but not a Christian Scientist, and when he was informed of her condition he became very much alarmed, and wanted to call a doctor at once. I had, however, some knowledge of Christian Science and its healing power, yet not enough to apply it myself, so I asked if I could call a practitioner. In a little while he said he had thought it over and was willing that I should have my way, provided that he could call a doctor if she did not improve very soon. I called a Christian Science practitioner, who came about three in the afternoon and gave the little one treatment. At night her fever was gone, she was able to eat some supper, and in two more treatments she was well, and went out of doors at her will.

Since this experience my husband, who had been opposed to Christian Science, has been cured of a severe throat trouble. We all rejoice at this healing and are grateful that we can turn to this wonderful divine power instead of trusting our lives and all else to medicine. I might say here that our medicine-chest with its contents was buried in the ash-pit, and we rejoice in knowing that God helps in the small things as well as the great, if we but trust Him.

MRS. CORA HINSDELL, Elgin, Ill.

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It is over three years ago that I began the study of Christian Science. At that time I had a very serious nervous breakdown, and when Christian Science was offered to me the first treatment lifted such a burden of fear and despair I knew from that moment a new life had dawned for me. Ever since Christian Science has been a very real and practical help to me in my daily business life. It enables me to do my work without fatigue; in fact, without the exhaustion which almost always followed my day's work in the time before I knew of it. It has released me from the bondage of worry, from a sense of personal effort and personal responsibility, besides enlarging my capacities in every right way. I do not mean by this that Christian Science does one's work for him, without effort on his part, but I do mean that even a slight understanding of the ever-present divine Mind does give one a confidence and courage, when difficulties have to be faced and decisions to be made, which no amount of experience or training in the ordinary sense could possibly impart. Through the application of the truth in the business in which I am interested, I have seen the elimination of one discordant condition after another.

For a peace of mind "which passeth all understanding," for the altogether deeper, broader, fuller life, and the real joy which Christian Science has brought to me, I count it a privilege to express my deepest thankfulness to God, also my gratitude to Mrs. Eddy, who has rediscovered and unfolded this truth to the world and upheld it with such unswerving loyalty and courage. This, I know, can best be expressed by earnestly striving to follow her teachings.

ALICE L. HUNTER, London, England.

After some delay, I now come forward to give my testimony as to what Christian Science has done for me, and to pay a just tribute to its Discoverer, Mrs. Eddy. The circumstance to which I allude was a serious injury to the elbow of my right arm. It was pronounced a complicated break, and it looked ragged and ugly under the X-ray. The surgeon who set the fracture told me that I would have a stiff arm; that at my "time of life" (sixty odd years) he had never known in such cases of any other result. He was a man of wide experience, and would not have distressed me with such a verdict had he thought any other result possible.

A Christian Science practitioner then took charge of the case, and under her faithful application of its teachings the arm and elbow-joint are as good as new. The surgeon gave it no attention from the time he set the bone. I was under the daily care of the practitioner, and I lost no sleep, suffered no pain, although I wore the splints and bandage for a month or so. The doctor was sure my arm would be stiff, and so instead of taking them off myself, I called at his office and he unbound the arm with great care. I made no comment, but when he removed the splints, etc., I suddenly doubled up my fist and swung my arm over my head. He looked at me for a minute, then said it was wonderful.

All the time since I came from San Francisco to the country, where I now reside, I have done much heavy housework with no ill effect. I am glad to tell my friends of the power of divine Love as exemplified in Christian Science.—MRS. C. H. CHURCH, Coutolenc, Cal.

I have long felt that I should express in some way my gratitude for Christian Science and all that it has done for my daughter and myself, but it has always seemed difficult to find words that would even in a small way tell what I feel. My little girl was healed of a supposedly contagious disease. Not being able to make the demonstration myself, I telephoned to a practitioner, and in four days the child was healed. I am learning hourly to rejoice always in ever-present Love, and I am grateful to Mrs. Eddy for this truth.—MRS. SYLVIA MYERS, South Omaha, Neb.

I have long wished to give a statement of my healing in Christian Science. My blessings have been so many that words fail to express them. Over five years ago I turned to Christian Science for physical help, not at that time realizing how much more I needed the spiritual. Because I could not think of God as a corporeal being, I felt that I did not believe in Him. A God who created and then punished His offspring, I could neither believe in nor love. At length I was led to Christian Science, and during my second treatment, which was present, I found what I had long sought, a glimpse of what God is. After eight treatments my condition was so improved that I discontinued them, although I was not in what is termed a perfectly normal state of health. Overjoyed that I too could believe in God, I dwelt in this uplifted state of consciousness for weeks afterward, thinking very little of the material body, desiring above all else more knowledge of this truth, and knowing that the healing would follow as a divinely natural result; that man as the idea of God, governed harmoniously by Principle, would unfold to my consciousness in proportion to the understanding gained. Jesus said, "Seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you."

A question I had been asking for years was this: What is God? I felt satisfied for the first time when the practitioner replied, "God is good. Good is Mind" (Science and Health, p. 113). I commenced to understand when I knew that the omnipotent, invisible good is always with us, and that man is in His image and likeness, spiritual, not material. This knowledge gained, it served to lift me from darkness into light, from doubt and fear of sin and disease to confidence in God. From the first I knew I had found the truth, and even had my healing not followed as a result, this would not have shaken my faith, for I realized that Truth never fails. I tell of the spiritual uplifting first, for it has always been the most important to me; not that I would undervalue the physical healing, for it is the proof that the truth in Science and Health is the same that Jesus taught and demonstrated. He said that if we believed not the word, we should believe for the works' sake, and in gratitude for this proof of the truth, I give this testimony.

For eighteen years I had been afflicted with a chronic bowel and intestinal disease, called organic, and it had been pronounced incurable by eight well-known physicians. From this trouble I was in a very weakened condition, but the first few treatments in Christian Science filled me with strength. For one year I gradually gained in health, and at the expiration of that time the demonstration was complete; I was in what a physician would pronounce a perfectly normal condition. This was a happy year, the sun shone and everything had become beautiful to me, as when I was a child. The healing did not seem slow, for I was so uplifted with the study of Christian Science that I did not realize a year had elapsed until afterward. Words are inadequate to express my gratitude to God for giving to us the one whom I feel it a privilege to call our beloved Leader, who was pure enough to have revealed to her the truth of Jesus' teachings and make them practical for today, and for her loving guidance and spiritual perception, apprehending our present and future need, expressed in her writings. In loving her whom I have never seen, I have learned to love all.

I cannot close this testimony without adding my gratitude for all the Christian Science literature, which has brought blessings not into my house alone but into thousands of others. My daily prayer is for more of this truth, that I may share it with others.

MRS. ROSAMOND P. WING, St. Joseph, Mo.

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I think it a duty to add my testimony to those of the thousands who have been saved by Christian Science. In November, 1908, I was laid up in a London nursing home as a result of one of many prolonged fits of heavy drinking. I had drunk more or less heavily for about ten years, and the habit had obtained absolute mastery over me through my having given way to it, and it often laid me up. I also took sleeping-drafts and opiates constantly. I used to pray in the old way, but had given it up, as there was no result. I saw many doctors, but none could show me any way out, so I eventually gave up hope and really was trying to drink myself to death. I had many near approaches to suicide, but was afraid of the unknown hereafter. I was a physical wreck, and had at any rate one severe ailment and great fear of its incurability. When laid up in London, the doctors, who were most kind, were not able to make anything of me, and talked of operating. Christian Science was then suggested to me, and I promised to try it, though I fear with great skepticism; but after having had a few talks and some help from a practitioner, all desire for alcohol completely left me.

I am now in perfect health and rely only on God in all cases of sickness and distress. The desire for tobacco, which was as strong and indulged as much as the other, left me over a year ago; moreover, I have been absolutely changed in my nature and am trying to live at peace with all men, whereas before it was mostly enmity. My outlook on life has been reversed, and I now wish to try to help others and to live nearer the Christ-way, brought to light again in modern times by our Leader. I cannot adequately express my gratitude to God, and am also sincerely grateful to Mrs. Eddy and to my friends for what is practically a resurrection.—CHRISTOPHER WADE, Hull, England.

I should like to express my great gratitude for the healing of my brother, as stated in above testimony. I bought a copy of "Science and Health with Key to the Scriptures" in 1905, and read it irregularly, with no clear understanding of its teaching. It was through an argument with a friend, who was opposed to Christian Science, that I was led to apply to a practitioner. I was healed of a chronic internal trouble, which I believed necessitated the use of quantities of medicine and for which I had twice had treatment from London doctors; also of a stomach disorder and severe internal chills and headache. I have not taken any medicine since November, 1907, and have never been so well in my life. I have also, I am grateful to say, been able to give up the drinking of wine, which I believed necessary to my health.

I am truly grateful for Mrs. Eddy's teaching, as set forth in Science and Health; for a better and happier outlook on life, and instead of a violent and unreasoning prejudice against what I believed to be religion. I have gained an understanding of the Bible which, although very small, helps me every day of my life.

MARY W. WADE, Hull, England.

To grow a little wiser day by day,
To school my mind and body to obey,
To keep my inner life both clean and strong,
To free my heart from guile, my hands from wrong,
To shut the door on hate and scorn and pride;
To open them to love,—the windows wide,
To meet with cheerful heart what comes to me,
To turn life's discords into harmony;
To share some weary worker's heavy load,
To point some straying comrade to the road;
To know that what I have is not my own,
To feel that I am never quite alone;
Be this my prayer, my task from day to day!

DOROTHY M. PORGES.

FROM OUR EXCHANGES.

[*Continent.*]

Can business be carried on unselfishly? It is unhappy that people are so ready to say no to that question without thinking. The mass of men appear to take it as an axiom that in order to do business in competitive conditions one has to be selfish or fail. And since Christianity is based on teachings of unselfishness, the idea is common that no successful business man can be a real Christian. Many doubt the genuineness of all business men who belong to a church. The burrowings of that suspicion work unfortunate results in a good many places, but the worst effect is on the men so doubted. Men in business, because they hear it said so often that they cannot be unselfish, take the declaration for true without thinking, and supposing themselves to be in the grip of necessity, harden their consciences to go on doing things they are at heart ashamed of and themselves consider inconsistent with religion. The dead weight of this tradition, abjectly surrendered to, is responsible for half the abuses in business. The captains of industry are not all so heartless that they prefer to have financial malpractice and human misery attaching to their enterprises, but the grip of commercial fatalism is so strong on them that they cannot dream of any use in trying to make things better. Such men, as much as any slaves that ever lived, need a bold, stout emancipation proclamation. Let it be spoken loudly, strongly, and far: Business can be unselfish. Competitive commerce does not have to be unchristian. It is not only possible but obligatory for men of Christian idealism in business to deliver trade and industry from the domination of self-seeking and unsocial motives.

[Rev. Frank N. Riale, Ph.D., D.D., in *Christian Work and Evangelist.*]

Health can be brought about as easily as holiness. The very wish and confident belief that this is the true fruit of life will bring forth in oneself and in another this fairest product. To be in God must mean that every thing and thought contrary to the sweet will of God will be sloughed off. That must be the banishment of sin and sickness and death, until they will all go like the mist of the morning when the light cometh. When we feel all the while that we live and move and have our being in God, and that God is ever within us, working out His own good pleasure, we know that our lives can in the end mean nothing but perfect holiness and perfect health. It is the very spirit of Christ within us, the hope of the unspeakable and everlasting glory. It will make our lives bloom and blossom like his who was the fairest of ten thousand, the one altogether lovely, the express image of the Father's glory, our joint heir with us in the life of the Father of all life and light. Living thus in God is the simplest creed in the world. It is the safest and soundest and sanest creed in the world. It satisfies; for it brings forth the fruit so longed for by every one. It makes you one with the Father, and one with everybody, in love and fellowship. You know you are your brother's keeper, and you so love the world of sinners lost, that you, like your Master, would sooner die than that any other one might perish.

[*Churchman.*]

The average man gets his idea of church-going from church-goers. The effect of church-going on them is the meaning of church-going to him. This is a simple, realizable, and ancient test. It is one that formal Christians dread, that real Christians need, that mankind demands, that our Lord imposes. Does church-going help people to become like Christ, to love one another as he loved them? Does it make church-goers friends, neighbors, citizens, saviors of humanity? This is a question more vital to a greater multitude than organized Christianity has yet real-

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ized. It is being asked more widely, more open-mindedly, even more anxiously than in any previous period of Christian history.

Church-going means less to the people because it does not mean more to Christians. Worship is too much separated from fellowship. People do not believe that worship without fellowship is really the worship of God. They are quick to see that worship without fellowship is in fact worship without Christ. The incarnation has forever bound worship and fellowship, fatherhood and brotherhood into one indivisible unity. The attempt to worship God apart from the brotherhood, living and visible, is really to forsake Christianity and to return to pre-Christian times.

[Rev. Clayton R. Bowen in *Christian Register.*]

It is to break faith with her own ideal for the church to emphasize and encourage class consciousness, to preach to men as divided into antagonistic social groups, such as the directors and the performers of the world's brute tasks. Precisely because of the iniquities that prevail in many of these relations, is it imperatively necessary to preserve one shrine where the divisions cannot enter, one sheltered place where all are equal, where we can take refuge from the shames and inhumanities in the social structure that cry to heaven for their cleansing, where only men can come, where neither Jew nor Greek is known, neither bond nor free. The church must help to right the existing wrongs, in God's name, yes! But the most effective contribution the church can make to their nullification is to deny them place in her realm, to refuse to recognize their validity, even their existence. To make social classes part of her system, and to array them one against another as part of her warfare, is to give them a bulwark and an establishment which centuries cannot remove.

[Rev. Francis Brown, D.D., in *New York Observer.*]

The one organization, when it comes to its own again, will have abundant room for diversity of view, because diversity of view on a hundred matters over which Christians have fought and churches split is entirely consistent with union in the vital experience which alone constitutes qualification for the church. This means, obviously, that subscription to elaborate creeds ought not to be asked, because the elaborate creeds go far beyond the absolute requisite of the Christian experience, and although it is important for intelligent leadership that a man should have a connected series of opinions about religion—in other words, a definite theology—and should understand the creeds, experience shows that no one series of opinions has a monopoly of practical value.

[*Standard.*]

We greatly need a larger measure of devotion to the things of the Spirit. We need to add to our loyalty to external ceremonies intense interest in the cultivation and growth of soul-qualities. The needs of the age can be met only by a living apologetic. People grow weary of ceaseless contention concerning outward things while so little is said—and, seemingly, thought—about the graces of human character. Put into any community a body of Christians who live the life that Jesus asks, Christians who are ready to forgive, who walk among their fellows in real humility, who practise as well as preach the homely virtues, and there is a force that cannot be resisted and that will redeem the life of that neighborhood.

[Rev. Frank Oliver Hall, D.D., in *Universalist Leader.*]

Christ brought life and immortality to light. His faith and his experience raised this belief from a vague hope to a vivid and inspiring confidence. But God has not left any people, anywhere, at any time to struggle on in the hopeless dark. As far and as fast as men have been able to know the truth and cherish the hope, they have received the message.

SPECIAL ANNOUNCEMENTS.

FROM THE PUBLISHER OF MRS. EDDY'S WORKS.

THE CHRISTIAN SCIENCE TEXT-BOOK, "SCIENCE AND HEALTH WITH KEY TO THE SCRIPTURES."

SOME OF MRS. EDDY'S WRITINGS originally issued in pamphlet form are now to be had in pocket and library editions. Description and prices will be found on the outside cover page of the *Sentinel.*

The volume, "Poems by Mary Baker Eddy" is specially bound; 79 pages.

In accordance with instructions given by Mrs. Eddy to her publisher on Sept. 13, 1910, an edition of "Rudimental Divine Science," printed in the New York point system of type for the blind, has been prepared and is now on sale. Price, prepaid, single copy 50 cents; six or more copies to one address, 40 cents each.

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

FROM THE EDITOR.

All manuscripts submitted for publication in the *Sentinel, Journal,* and *Herold,* whether articles, poems, or testimonies, and all correspondence relating thereto, should be addressed to the EDITOR, and not to individuals.

FROM THE SOCIETY.

The field will undoubtedly be gratified to learn that a book (132 pages with index) containing the "Excerpts from Editorial Comments" which appeared in the *Sentinel* from Dec. 17, 1910, to Feb. 18, 1911, also the special editorial tributes in our own publications, and the *Outlook* article by Frederick Dixon, is now on sale, published in two styles of binding. For prices see opposite page.

Two of our Leader's poems, "Shepherd, show me how to go," and "Love," set to music by Frederic W. Root, are on sale by the Society. For description and price see opposite page.

A photogravure reproduction of The Mother Church edifices and the Publishing House, with the parkway in the foreground, on sale by the Society, is specially adapted to framing for the home, as it measures but nine by fourteen inches inside of mat. Price, single copy, $1.00, six copies $5.00, twelve copies $9.50.

FROM THE CLERK OF THE MOTHER CHURCH.

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

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

FROM THE CHURCH TREASURER.

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

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THE CHRISTIAN SCIENCE PUBLISHING SOCIETY

The Christian Science Journal

Published Monthly.

Founded April, 1883, by Mary Baker Eddy, Discoverer and Founder of Christian Science, and author of the Christian Science Text-book, "Science and Health with Key to the Scriptures."

This monthly magazine is the official organ of The First Church of Christ, Scientist, in Boston, Mass. In addition to articles, lectures, and testimonies not published elsewhere it contains a complete list of Christian Science practitioners, and a directory of Christian Science Churches, Societies, and Reading Rooms.

SUBSCRIPTION PRICE, PAYABLE IN ADVANCE, POSTPAID: For the United States, Canada, Mexico, and Cuba, single copy, one year, $2; six months, $1.20. SALE PRICE: Single copy, 20 cents. In all other countries add 40 cents postage for each annual subscription. SALE PRICE: Single copy, 25 cents.

BOUND VOLUMES: Current and past year, cloth, $2.50; half calf or half morocco, $3. On earlier volumes write for prices.

The Christian Science Monitor

Published every afternoon, except Sunday.

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

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The Christian Science Quarterly

Published January, April, July, and October.

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

TERMS OF SUBSCRIPTION AND SALE: In the United States, Canada, Mexico, and Cuba, 50 cents annually; single copy, 15 cents; 50 copies or more to one address, 12½ cents, each. In all other countries, 60 cents annually; single copy, 18 cents; 50 copies or more, 15 cents, each.

Subscriptions not accepted for less than one year. Subscriptions begin with current quarter unless otherwise designated, and terminate with the last of the month named on wrapper.

Der Herold der Christian Science

Published Monthly.

A magazine printed in German. It contains original and translated articles bearing upon Christian Science, testimonies of healing, also the Lesson-Sermons which are read at the Sunday services in all the Christian Science Churches. Improved and enlarged in 1910.

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CHRISTIAN SCIENCE: HUMANITY'S HELPER. By PROF. HERMANN S. HERING. Also printed in Dutch.

ANSWERS TO QUESTIONS CONCERNING CHRISTIAN SCIENCE. By EDWARD A. KIMBALL. Also printed in German.

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CHRISTIAN SCIENCE: MAN'S DOMINION OVER EVIL. By EDWARD A. KIMBALL. A Harvard University lecture.

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CHRISTIAN SCIENCE SENTINEL

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

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CONTENTS OF THIS NUMBER

ITEMS OF INTEREST. Brief Mention of Important Events. 922
MEDICINE AND THE STATE. Hon. Clarence A. Buskirk. 923
PERSPICACITY. . . . . Eugene R. Cox. 924
THE POSITIVE MAN. . Louise K. Fleming, A.M. 924
"GREATER WORKS." . H. Coulson Fairchild. 925
"LIVING WATER". . . . Martha R. White. 925
"THE NEW APPEARING." Lucia C. Coulson. 926
SELECTED ARTICLES. 927
EDITORIAL.
Public Sentiment Awakened. 930
The Master's Method. 930
Hunger and Thirst Satisfied. 930
AMONG THE CHURCHES.
Columbus, Ohio. 931
Orange, N. J. 931
Denver, Col. 931
THE LECTURES.
Winona, Minn. 932
Calgary, Alta. 932
Lincoln, Ill. 932
Hornell, N. Y. 932
Tacoma, Wash. 932
Goldfield, Nev. 933
TESTIMONIES OF HEALING. 933
FROM OUR EXCHANGES. 937



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



A NOBLE TYPE OF GOOD HEROIC WOMANHOOD

THE CHRISTIAN SCIENCE PUBLISHING SOCIETY
FALMOUTH AND ST PAUL STREETS — BOSTON MASS USA

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ITEMS OF INTEREST.

National.

An annual appropriation of twenty million dollars for five years to improve the post roads and rural delivery routes of the government was urged in the Senate by Mr. Swanson of Virginia. He contended that, despite the amazing achievements in many directions scored by this country, it is notorious that the United States has the poorest public roads and highways of any civilized nation. He said he regarded the subject as the paramount one before the American people. His plan would open more than one million miles of roads to government aid, the states or local authorities would furnish an amount equal to that appropriated by the federal government, and the total would be divided among the states, according to population.

The Smithsonian Institution has recently sent out an expedition to Alberta and British Columbia, Canada, for the purpose of collecting natural history specimens for the national museum. The expedition is the result of correspondence with the director of the Alpine Club of Canada, outlining plans for an extensive survey of the regions about Yellowhead pass, Mt. Robson, and Jasper park, in which survey the Smithsonian Institution was invited to participate.

The Massachusetts Senate has passed a bill permitting the Boston Elevated to absorb the West End railway and authorizing extensive additions to the subways, which are to be built by the city of Boston and leased to the Elevated. The public, the Public Franchise League, and the improvement societies took an active interest in the matter and forced the acceptance of terms favorable to the public.

New York state has gone on record in favor of a federal income tax, ratifying the proposed amendment to the federal constitution authorizing such a tax. This brings the total up to thirty-one. Fifteen states have either defeated the amendment in one or both houses or have adjourned without taking action in one or both branches. This accounts collectively for forty-six states to date.

The Anglo-American arbitration treaty is ready for the signatures of the United States and Great Britain and ratification by the two governments. The signing of the treaty is being held open for ten days in order that Germany, France, Russia, and Japan, which have expressed a willingness to arbitrate all disputes, may have the opportunity of becoming parties to it.

The Massachusetts Legislature has before it a bill to appropriate nine million dollars for the improvement of Boston harbor. The passage of this bill is being urged by the Chamber of Commerce and other large commercial interests, and there is every prospect that the bill will be passed at this session.

Special agents of the department of justice, who have been investigating the Aluminum Company of America and other metal concerns, to determine if there is an aluminum trust, have finished work and their reports are now under consideration by Attorney-General Wickersham.

An investigation of the Knickerbocker Ice Company of New York, said to be the successor of the American Ice Company, which was not long ago dissolved by court action, has begun. It is charged by the independent dealers to be illegally restraining trade.

Work on the plans for the Richmond (Va.) College has begun. The new college will be located several miles to the west of the city on a tract of two hundred and eighty-four acres.

The city of New York may spend one hundred and twenty-one million dollars for subways without exceeding the debt limit.

International.

The London lawyer who defended Dr. Hawley H. Crippen, the wife murderer, has, after an investigation, been suspended from practice for one year and ordered by the divisional court to pay the costs of the inquiry. He was alleged to have abused his privilege as a lawyer by aiding and abetting the editor of a weekly publication and member of Parliament to publish false statements regarding the case, and also to have aided another paper to give publicity to similar untruths. Justice Darling, in announcing the decision of the court, said that the case had disclosed the gravest state of affairs, absolutely inconsistent with public advantage. Crippen, he said, was not defended as he should have been with a view purely to his defense. The case had been conducted largely for the purpose of making copy for the newspapers, which subscribed money for the defense. That a solicitor should lend himself to such practice was a very grave offense, the justice said, and added that in his opinion the newspapers connected with the affair equally deserve punishment.

The Anglo-American Developing Company, a corporation recently formed in London, is making a timber map of four million five hundred thousand acres of spruce lands owned by the company in Labrador in a region extending one hundred miles along the Labrador coast and seventy-five miles inland, the location being about two hundred miles north of Hamilton inlet. A thorough exploration of the region will be made, not only for the purpose of mapping timber, but for getting information as to logging conditions and data concerning the water-powers of the Fraser and other rivers. Arctic conditions prevail during a considerable part of the year in this region, there being at times but one hour of daylight, while the temperature often runs as low as sixty or eighty degrees below zero.

King George has given the award in the Alsop claim to the United States. The award concedes nine hundred and thirty-five thousand dollars to the American claimants. Early in August last the American ambassador and the Chilean minister at London presented to the British foreign office their respective cases on the Alsop claim, which has been submitted to King George as arbitrator. The claim is based upon large sums of money advanced to the Bolivian government in 1874. Chile agreeing to assume the obligations of Bolivia to the company when Arica passed to Chile.

A revision of the Anglo-Japanese alliance is regarded as the inevitable outcome of the Anglo-American arbitration treaty. There is reason to believe that negotiations for such a revision have been going on for several weeks. It is reported that Great Britain proposed to modify the clause providing for mutual assistance in the event of war, making the provision inapplicable in the event that either party to the alliance is fighting a nation with whom the other has concluded a general arbitration treaty.

Mexico's reserve amounted to $31,535,000 gold, on June 30, according to a statement made by President de la Barra. This is something like five million dollars more than was left in the treasury by Jose Yves Limantour when he resigned as minister of finance and was succeeded by Ernesto Madero, and is attributed to the adoption of a policy of economy.

The present mileage of railways in Korea is six hundred and seventy-four miles and the projected mileage, which is to be completed in a period of five years, will add three hundred and ten miles.

King George and Queen Mary, with the Prince of Wales and the Princess Mary, during the week of July 7 made a royal visit to Ireland, proceeding thence to Scotland.

According to the final accounts of the imperial central treasury of Germany for the financial year 1910, there is a surplus of $29,425,000.

Industrial and Commercial.

B. F. Yoakum of New York and a group of eastern associates have acquired controlling interest in one of the largest private irrigation enterprises and landed holdings in the country, the San Benito (Tex.) Land and Water Company. It is reported that the consideration involved in this transaction is upward of five million dollars. This irrigation canal system and the land that it waters are situated adjacent to that of the American Rio Grande Land and Irrigation Company's property at Mercedes, which is owned by Mr. Yoakum and associates. The latter have already expended more than two million in the construction of canals. The San Benito system comprises thirty-seven miles of main canal. This waterway is two hundred and fifty feet wide and twenty feet deep. More than one hundred and twenty-five miles of laterals branch out from the main canal, carrying water to all the farms on the fifty-thousand-acre tract. The canal is supplied with water from the Rio Grande by gravity through immense head gates. This is augmented by pumping plants. The canal system at Mercedes comprises twenty-seven miles of main canals which have a width of two hundred and eighty feet. There are many miles of broad laterals reaching out to the farms in all parts of the tract. All syphons, head gates, culverts, and conduits are of solid concrete reinforced with steel. The irrigated lands produce crops of various kinds such as cotton, corn, sugar-cane, and nearly all kinds of vegetables.

The proposal for the construction of a dam across the Colorado river at Austin, Tex., and the installation of a hydraulic plant has been accepted by the city council and a contract entered into, subject to ratification by referendum vote by the people of the city. The total proposed consideration is one million six hundred thousand dollars, to be paid in twenty-five annual instalments.

The Hoosac tunnel in western Massachusetts, which has been electrically equipped, was formally opened to traffic last week. The locomotives are fourteen hundred horsepower, capable of hauling a two-thousand-ton load. This equipment eliminates the smoke and gases of former years and renders the ride a novel and pleasant one.

The sum of twenty-five million dollars is to be available soon for carrying out extensive plans which the Hill interests have for the railroad development of Oregon. It will be used for the extension of the various affiliated lines, branches, and feeders of the North Bank road.

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CHRISTIAN SCIENCE SENTINEL

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

MEDICINE AND THE STATE.

HON. CLARENCE A. BUSKIRK.

LET us suppose that a man allows himself to get into a prolonged state of jealous anger, and thereby falls sick. The matter-physician is called to the sick man's bedside and discovers an accelerated pulse, a coated tongue, and other physical effects; whereupon he opines that he has made a needed diagnosis on which he can determine the size, frequency, and contents of the pellets of an inert and non-intelligent drug which he will put into the sick man's stomach in the experimental effort to restore him to physical harmony. If the man's jealous anger sufficiently subsides he will probably get better and finally be comparatively well, and the doctor and his diagnosis and drugs will receive the credit therefor. If the man be slow in recovering, the doctor will feel his pulse, look at his tongue again, and decide that he will try some other drug. If the man's anger in the mean time does not subside the bad symptoms which the doctor has been diagnosing (which withal are only effects and not cause) will continue; and other doctors may be called into a consultation. What for? To look again at the patient's tongue, *et cetera,* and decide upon a "change of treatment;" that is, a change of experimentation. Meanwhile, the patient's vigor is being undermined in various ways, especially by the weakening influence of fear.

Alas! how long will the countless victims of material thought remain content with so unspiritual and so inadequate an order and those who champion its rule be regarded with obsequious respect when they seek legislative aid to discourage and prevent the methods for overcoming sickness which were proven trustworthy by Jesus and his followers? Is it not evident that the right way to diagnose a case is to inquire into and discern the mental cause of the physical inharmony, instead of observing simply physical effects or symptoms? Moreover, is it not unquestionably true that no pill or other material remedy can destroy the mental cause of sickness? and is it not perfectly rational to assume that the remedy for mental discords is the true and right remedy for sequent physical discords? And yet, if this be so, what excuse or apology can be offered in behalf of those who would unite medicine and legislative authority to destroy that freedom of religious conscience and that enjoyment of personal liberty which the fathers so jealously guarded in the constitution of the United States?

It cannot be truly said that the cases of physical sicknesses which are to be traced unquestionably to mental causes are negligible in their number. The observations and often the personal experiences of most adult persons, if they will consider the subject without prejudice, lead to the conviction that such cases, on the contrary, are noticeably numerous, even if the contention of Christian Scientists that the primary cause of physical discord is mental rather than physical be disregarded. Are such cases to be consigned by legislative enactment to drug or other material treatment, and the opportunities for mental treatment be restricted and limited by law? Would not such a monopoly, in behalf of the drug physicians, created and sanctioned by law, be quite as tyrannous and unjustified as the creation and sanction by our laws of a monopoly of religious privileges in behalf of some particular religious denomination? In fact, to limit by law the opportunities of the citizen to worship God as his conscience teaches him is essentially the same thing as wholly to forbid him to worship God as his conscience teaches him. Likewise in fact to limit by law the opportunities of the citizen to have the remedial system for sicknesses in his home and in his own person which his conscience and judgment teach him to be most trustworthy is essentially the same thing as wholly to forbid by law his recourse to such remedial system.

We do not claim that the rights of others may not be protected by reasonable legislative enactments, as for example in what are termed contagious diseases. For the right of the majority, that their beliefs in such matters are to be treated as sacred, is identical in that respect with the right of the minority. Any argument which is based on the undisputed police power of the state to seek to protect the public health in instances of alleged contagious diseases, and in like instances, by reasonable legislation, has nothing to do with the sacred rights of the citizen whenever his choice of the remedial system for members of his household or for himself does not endanger the rights of others. The courts have manifested a strong inclination to leave the question of the reasonableness of medical legislation to the legislatures; hence, the legislatures need to consider with even greater vigilance and caution every measure which may threaten the personal or religious rights of any citizen.

It is evident that the legislative branch of a government has no right whatever to enact any law which is intended to favor, in the least particular, a special school of drug medication, for example, the allopathic, and to work to the disadvantage of another school of drug medication, for example, the homeopathic. And this is so notwithstanding the fact that these two schools are so diametrically opposed to each other in medical theories and practices that if the allopathic be conceded to be scientific and safe, then it follows that the homeopathic is unscientific and dangerous; while, on the other hand, if the homeopathic be the scientific and proper therapeutic system, then it follows that the allopathic system is a peril to life and health. But in the republican form of government the legislature cannot prefer by legislative enactment the allopathic over the homeopathic, or *vice versa.* To do so would be wholly and even absurdly apart from the functions of a republican government.

The same reasons apply to restrain a legislative body from enacting a statute under which the government would deserve to be called an allopathic government or a Christian Science government, rather than a Presbyterian or Methodist government. With a decent regard for the basic rights and privileges of citizenship, lawmaking bodies, either national or state, cannot enter into the determination of the relative merits or demerits of any system of medicine or religion, and if the views and beliefs of majorities at any

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particular time were permitted by legislative bodies to influence in the least the character of the laws which affect religion or medicine, the government would thereby become so subverted that minorities would live under a mobocracy of the most pernicious description.

No line of distinction can be drawn between the right refusal of a legislative body to enact a law which discriminates between allopathy and homeopathy, or a law which discriminates between one religious denomination and another, and a law which discriminates between drug medication for physical diseases and a non-materialistic and mental system therefor, such as was practised and exemplified by Jesus and his followers for at least three centuries of our Christian era.

In this connection there is a consideration which ought never to be overlooked. Under a republican form of government the fundamental rights and privileges of Christian Scientists as American citizens involve the circumstance that their reason and religious conscience have taught them to regard Christian Science as both a system of therapeutics and of religious convictions united. It is a conviction of conscience with them that Christian Science comprehends the religion which was taught and practised by Jesus, including the obedience to his command to "heal the sick" according to his way, which was drugless and mental; and it is their conviction that reason and experience unite in demonstrating that the Christ-way of dealing with what are called physical ailments is the most successful and dependable way. Whether the Christian Scientists in their views may or may not conform to the views of the individual members of the lawmaking bodies or of any class or classes of other citizens, is just as impertinent in this connection as would be their views if they were allopaths or homeopaths, or Episcopalians or Baptists. Any invasion, direct or indirect, of their right to hold and enjoy their own views, religious or therapeutic, or both united, is an indefensible invasion of American citizenship, whether the citizen whose liberty is disregarded belongs to some particular school of medicine, some one church or to none.

A statute which discriminates against a believer in allopathy by seeking to lessen the number of the practitioners of allopathy (by providing penalties for their acceptance of pay for their time and efforts, for example, or by any other kind of indirection), is in its practical effects the same as a statute forbidding allopathy altogether. If a citizen has the right to choose an allopathic physician for his child or himself, then it is an invasion of that right for a legislature to enact a statute which is intended to diminish the number of allopathic physicians to whom he can apply for help. If this be true of the allopath or homeopath or eclectic, it is equally true in the case of the Christian Scientist.

PERSPICACITY.

EUGENE R. COX.

ON the first page of the Preface of Science and Health, Mrs. Eddy says, "The time for thinkers has come," and throughout the entire book it is apparent that her great desire is centered in having each of her followers do his own thinking intelligently and irrespective of dicta, suggestions, or importunities of others. The mental attitude which is always suspicious and carping about every statement made, is trying and objectionable, and it is natural, normal, and proper that we believe what is told us in the ordinary experiences of life. It would be sad if it were otherwise. Yet this should be done with thought and not by impulse.

The beginner in Christian Science who has experienced the spiritual exaltation which is usually incident to the healing of physical disease, but who has not become sufficiently familiar with the Science to know that the healing is in exact accord with divine law, is apt to look upon Christian Science and the healing work as supernatural. Such a one, when told that Christian Science is equally efficacious in business difficulties as in physical disorders, is apt to jump to the conclusion that any business with which a Christian Scientist is connected must perforce be immediately and immensely profitable, while the thinker, the one who reasons from cause to effect, knows that the operation of Science is the manifestation of Principle in accordance with divine law, and that business success must be in accordance with, and not contrary to, the strict requirements of the fundamental laws of commercial life.

To most of us money is the measure of substance, and when we read, "Seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you," we are inclined to expect very large additions in return for a very small amount of seeking. And so it comes about that the Christian Scientist, although declaring in a perfunctory manner that he reflects intelligence, is nevertheless often so carried away by the promise of large returns for an investment that he does not manifest intelligence in analyzing the business propositions which are made to him, or in fully considering the interest or incentive of the one soliciting the investment.

Mrs. Eddy says (Science and Health, p. 128): "A knowledge of the Science of being develops the latent abilities and possibilities of man. It extends the atmosphere of thought, giving mortals access to broader and higher realms. It raises the thinker into his native air of insight and perspicacity." This insight is, in fact, intuition, and as children of God both intuition and inspiration are our birthright, and we have them in proportion to the daily living of Christian Science. Such intuition or perspicacity is an invaluable and invulnerable armor when considering business propositions. Even though a person may talk persuasively of the investment, and may clothe his arguments in phrases familiar to Christian Scientists, and profess great devotion to the cause, we should always analyze the commercial value of every business proposition irrespective of the person who presents it, remembering that extraordinary profit and safety are rarely concomitants. Above all, we should most carefully analyze the thoughts and desires which seem to be the incentive to our taking up a business venture, lest we be tempted by the devil's suggestion of turning stones into bread.

To the practitioner who is at all times alert, the "still small voice" comes, and he instinctively knows the honesty or lack of it in those who come to him for help; whether the story is told frankly and fully, or a part is withheld; whether the patient is really willing to give up all and be healed of sin as well as sickness, or desires mere physical relief. Only through the activity of these right ideas are we assured protection against unwarranted demands upon our sympathy and interest.

THE POSITIVE MAN.

LOUISE K. FLEMING, A.M.

"THE good Lord made the positive integers, but man is responsible for all the rest of the numbers." So said Leopold Kronecker, the German mathematician, and an American writer who quotes from him remarks that this is about as accurate a statement of the truth about numbers as can be expressed in a single sentence. In very much the same simple way might be summed up the truth about man; for truly, God made the positive man, but mortals with their supposititious beliefs are responsible for all error. Even so was it summed up by the Preacher of the Old Testament; for after seeking through all the activities of life he concluded his search with the words, "Lo, this only have I found, that God hath made man upright; but they have sought out many inventions."

The positive, in any connection, stands for that which is; the negative for that which is not. It is always difficult to make pupils understand the meaning of a negative quantity.

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A positive quantity they can handle and look at; a negative quantity they can only suppose. It may be represented to them in various ways, by a loss, a debt, or a lack of some kind; but, however represented, it always involves a supposition; it has to them a sense of unreality. Now, strange as it may seem, most pupils in the Science of Life take just the opposite standpoint. Every one will agree that goodness, health, and life are positive qualities; and few will question that evil, disease, and death are negative in result. The former add to man's lot, and fill it full to overflowing; the latter would take from him all. Mrs. Eddy says, "Evil is a negation, because it is the absence of truth" (Science and Health, p. 186). And yet to human sense the negative seems the real; the positive, the vague and suppositional.

This may be accounted for by the fact that mortal sense is in its very nature negative, reversing all things; it is that carnal mind defined by the apostle as "enmity against God." To see things in their true light, we must put off this carnal mind and put on that Mind "which was also in Christ Jesus." Then we shall know that, however mortal sense may twist things about and invert its own concept, the truth about man is as unchangeable as the truth about numbers; as in numbers the negative is ever the suppositional absence of that which is,—the positive,—so in man sin, disease, and death are but the suppositional absence of goodness, health, and life. In the science of mathematics the relation between positive and negative is based upon an understood fundamental law. They are forever separated; one can never enter the realm of the other; and woe to the pupil who mixes his plus and minus signs,—his problems will never work out. So in the Science of man, divine Principle forever separates the positive from the negative, ruling the latter into outer darkness, the realm of less than nothing; and alas for the student who fails to distinguish between the real and the unreal,—his problem of life can never be solved until he alters his signs.

But, some one may say, in mathematics two negatives make a positive; can two evils make a good? No; nor in that sense do two negatives make a positive in mathematics. Two minus quantities added together make a greater minus quantity, just as surely as two evils added one to another make a greater evil. It is when a negative quantity is subtracted that we have a rule relating to the two minus signs; and here still the analogy holds good; for when we subtract an evil, are we not moving in direction of the positive, good? Another sense in which this rule is used in mathematics is in multiplying two negatives together; but as multiplying a minus four by a minus five simply means the process of subtracting minus four five times, this case is, even as the last, the subtraction of evil, leading toward good.

By a process of distinguishing between the positive and the negative, the true and the untrue, must all the problems of life be solved. When by this constant application of Principle we reach the true stature of manhood in Christian Science, the negative will no longer seem the real, the positive the unreal. Throwing off the shackles of human sense, we shall see the man that God made, and there will be about him no negative element. Then shall we realize the truth about man as clearly as does the mathematician the truth about numbers, and we shall know that God indeed made the positive man, and "without him was not any thing made that was made."

"GREATER WORKS."

H. COULSON FAIRCHILD.

WHEN Christ Jesus told his followers that it was to be their privilege to do even greater works than those which he had done, they must have been astounded; but it is evident that they were not discouraged, for shortly after the resurrection they not only essayed to heal the sick and reform the sinning, but they actually did raise the dead; thus showing that they accepted the Master's command literally, and that it was not the opinion of the disciples that the healing power of Truth should disappear from the earth with the disappearance, to human sense, of the Master. In reading the consensus of opinion as expressed in the newspaper editorials from all over the country, it is evident that the progress of Christian Science will be judged by the proofs which Christian Scientists themselves are able to give of those "greater works" mentioned by Christ Jesus and reiterated to this age through the writings of our beloved Leader, whose works stand an eternal monument to the prophecy of Jesus.

In our progress in every walk of life there comes a time when all must meet the problems of being face to face and alone with Principle. In mathematics one student in the examination room is not even allowed to consult with another; he must demonstrate then and there how much he knows of the basic law of mathematics, and nothing can be substituted for this demonstration. In the study of music there comes a time when the student must either appear in public or before some one and demonstrate that the laws and rules of harmony are understood and can be demonstrated by him, else there would be no proof to the world whether or not he understood the science of music; and so it is demanded of Christian Scientists that they prove by their instantaneous healing of the sick or sinful their understanding of Christian Science. We must, therefore, redouble our efforts to do this thing; it must be done "quickly and wholly" (Manual, p. 92), without relapse or retrogression.

If all Christian Scientists do not actually engage to give so many hours each day to the healing of the sick, they should be always ready to take the cases that come to them, so long as these do not interfere with their other duties or obligations. Furthermore, it is necessary that they should increase their efforts to evangelize human thought, that it may be prepared to give up materialism and accept the truth. All the means so wisely provided for us must be used; we must make the most of all our Christian Science literature by circulating it intelligently and lovingly. We must be true to every demand of our church organization. If there are any today who think they can be true to the teachings of Mrs. Eddy and remain inactive or outside of the church, they are mistaken, and sh uld wake up at once to see their mistakes. Those who devote their time regularly to healing work can well afford to insert their names in *The Christian Science Journal*, and this action is not to be construed as a "material means" of letting the world know we stand for the truth; it takes a mental process to achieve this result, and the result has its metaphysical significance. These are but a few of the ways in which we may prepare to do the "greater works" which are being and will surely continue to be demanded of us by a waiting world.

"LIVING WATER."

MARTHA R. WHITE.

IN the exuberance of Bible imagery one finds many references to the "river of water of life." In the book of Revelation, St. John writes, "And he shewed me a pure river of water of life, clear as crystal, proceeding out of the throne of God and of the Lamb." Christian Science teaches us that Life is Mind, and the understanding of this fact throws a vivid light on St. John's figure. It is a matter of universal experience that our thoughts form a never ending stream. We think, think, think, day and night, and it is only in our thoughts that we are conscious of the world, of each other, of our own existence even. The supply of thought is endless. The compulsion to think is inexorable. If we cease to think of one subject, another rushes immediately into the gap. How simple it becomes to understand that the "river of water of life" is a stream of

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right and pure thought. God, the divine Mind, that goodness which underlies all creation, is the Principle of man, the divine source of his being; hence this river, "clear as crystal, proceeding out of the throne of God," must be pure and undefiled. The real life of man can never be vitiated; God being its source, there can "in no wise enter into it any thing that defileth."

St. John completes his figure by saying that the river not only proceeds from the throne of God but of the Lamb, which is the symbol of innocence and obedience. In this we have a hint of man's relation to God. The Father gives, the son receives, and innocence must be ever present, because the channel must be clear from all impediments of wrong desire in order that the water may flow freely and without interruption. Obedience is necessary, because faithfulness in following the direction indicated by the current endows one with the full power of the current, while any swerving from its course subjects one to its blow. As Mrs. Eddy says in Science and Health (p. 183), "Obedience to Truth gives man power and strength. Submission to error superinduces loss of power." When innocence and obedience have prepared the channel to receive the full measure of power and strength, then the divine Mind, the self-existent, pours its bounty with unstinted measure into the channel prepared. The Hudson river needs no aid to its resistless motion. Conditions being right, it simply flows to the sea. Even so the "river of water of life," "proceeding out of the throne of God," needs no aid from will-power on the part of the recipient. Life's activity is inevitable. It is also imperishable, since Principle is outside and above its idea.

Jesus' discourse to the woman of Samaria is intensely interesting in this regard. He began by asking for water to quench his thirst; then he went on to say that had she asked of him, he would have given her living water: that is, this water of life was at hand, if she or any one else but wanted it. He next said that any one who would drink of it,—who was willing to receive what he had to give,—would never thirst again, but would have an everlasting supply thereof. Then he became more explicit, and leaving the figure of the "living water," said that he who received his word and assimilated its meaning came into the true understanding of God, and was emancipated from the fear of death. Lastly, he wiped out the thought of death entirely by saying that all, even those whom the world called dead, were capable of receiving the truth. In other words, there are no dead.

Thus, in six verses, building simply on the figure of the water of life, Jesus gives a complete exposition of the nature of spiritual consciousness, the immortality of the spiritual man who reflects that consciousness, and the duty of man toward God. Jesus never taught anything which he was not ready to practise himself. He had seated himself on the well's brink, and asked the woman for water. They fell into conversation and she evidently forgot to give him that for which he had asked. When his disciples presently brought him food, he declined to receive it. He was already refreshed! The living water, his spiritual understanding, had restored him, even while he was awakening the woman to a new and purified sense of life.

Every one is conscious of the fact that the river of thought is constantly flowing. We must think something every instant. It is inevitable. It is the nature of Mind, man's source and support, to be omniactive. Every instant, therefore, we should think a good thought, a God thought, for it is ours to choose what we shall think. God's thoughts, and thoughts of God, are life-giving. They are the very substance of our being. They are precious beyond all else. As Jesus said, they spring up into everlasting life in the one who is receptive. The river of pure thought is here for every one who desires it unselfishly. Blessed, indeed, are they that are pure in heart (motive): "for they shall see God."

"THE NEW APPEARING."

LUCIA C. COULSON.

In all history there is nothing more beautiful than the story of the nativity. In the dead of night, when the rest of the world was wrapped in sleep, a band of shepherds and three wise men saw a great light, and led thereby came to worship at the manger where the young child lay who was to bring heaven down to human sense by overcoming the ills which denied the ever-presence of divine Love and Truth.

While considering the story the thought occurred of how vividly it is repeated in the history of every Christian Science church and society. May not each one of these be likened to the manger, the humble shrine which holds the Christ-idea? And the sleeping world! Is not mortal mind as fast asleep now as then—oblivious to the light, deaf to the cry, "On earth peace, good will toward men"? And now as of old, who gather round the manger "to greet the new appearing"? First and foremost "the poor in spirit,"—"the receptive thought" (Science and Health, p. 34),—the sick and sorrowful, those who have little to lose and much to gain. The kings of the earth are not quick to see the star and follow it. The shepherds were a company unnumbered, but there were only three wise men! Jesus said: "How hardly shall they that have riches enter into the kingdom of God," and of all his pregnant sayings surely none is truer than this. Wealth, success, mere physical health, beauty, genius; such as these do not readily seek the manger. The three wise men had a long way to travel, but they desired with a great desire the spiritual riches, and hence sought and found the Christ-idea.

Again, what are the gifts that are brought to the holy child? Gold and frankincense and myrrh. How wonderfully history repeats itself! The bitter myrrh may seem a strange gift to find at the altar of Truth—Truth clothed in light, with the singing birds of hope around her; and yet myrrh is never absent, for it typifies "the persecutions which attend a new and higher understanding of God" (*Ibid.*, p. 33). Frankincense stands for prayer; and those who come to Christian Science learn not only the true meaning of prayer, but its practical demonstration in the healing of the sick and the reformation of the sinning. Mrs. Eddy tells us that "desire is prayer" (*Ibid.*, p. 1), and it is that pure desire which each must bring to the Christ.

Lastly there is gold, symbolizing the Love which means abundance and the abundance which represents Love. Truth demonstrated is the offspring of Love. All who find the Christ share in its radiance, but it is well to remember that the pilgrims brought the gold with them. We must lay down our earthly affections at the manger—lay them down only to receive them again, purified and increased, for "whosoever hath, to him shall be given."

[Written for the *Sentinel*.]

A THOUGHT FOR EVERY DAY.

FREDERICK M. STEELE.

If you, my friend,—just you and I,—
Should smile instead of worry;
If, as the days and moments fly
Amid life's stress and hurry,
We aim to make our thoughts more kind,
Our hearts and words more tender,
To be to others' faults more blind,
For evil good to render:
Then what a change would come about
In all this dark world's story,
If thus the Christ through us shone out,
Revealing there his glory!

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SELECTED ARTICLES.

[Editorial in *Los Angeles* (Cal.) *Examiner.*]

Senator Works' remarkable testimonial on the floor of the United States Senate to the value of Christian Science is of universal interest. His experience has, doubtless, been duplicated in the experience of thousands of Los Angeles residents. As a matter of contemporaneous interest, the *Examiner* would like to print some testimonials from people who have experienced Christian Science cures. Letters to the Editor, containing exceptional examples, will be printed if they do not exceed two hundred words. Names and addresses must be given in full.

[Editorial in *Sacramento* (Cal.) *Union.*]

We commend the courage that characterized Senator Works' defense of Christian Science on the floor of the Senate in opposition to the Owen bill proposing the creation of a federal department of public health. In doing so, we have nothing to say either for or against the teachings of the late Mrs. Eddy; but our admiration is aroused by an avowal obviously so frank and honest, and so bravely flung in the face of certain criticism.

Aside from any question of belief in Christian Science, the fight taken up by the junior senator from California was one in which the common people of the country have a deep concern. Senator Owen may not intend to create a medical trust for the advancement of one particular school, but Judge Works said that such would surely be the operation of the measure he has introduced. At any rate the Oklahoman has offered as a law the regulations for which the American Medical Association has been lobbying for years and which, if Judge Works was right, would work the rankest injustice to thousands of practitioners, not of allopathic or homeopathic training, but competent just the same to treat suffering humanity. We are all quite familiar with the persistent efforts of the association. We have read its magazine articles and followed its activity at each session of Congress. We even had the satisfaction of seeing defeated the attempt made before the recent Legislature by California physicians of the old school to advance their own interests through several bills, the worst of which was that fathered by Dr. Butler, an assemblyman from Los Angeles.

But it is the independence of Judge Works that most interests us now. His own and his wife's life having been saved by Christian Science, as he believed, and his son having been reformed, the senator did not hesitate to arise in his place and express his conviction and his gratitude in a manner that will immediately make him the target for virulent abuse. That was one strong feature of his speech, but, considering the fact that he entered the Senate only a few months ago as a progressive, it is noteworthy that he did not fear to challenge statements in *Collier's Weekly*, the generally accepted organ of the insurgents and progressives in national politics.

And, thus impressed with his courage, we recall his attitude toward the recall of the judiciary before he left for Washington. Although the men who had elected him senator were, almost without exception, demanding that this proposition be incorporated in the general recall amendment to be submitted to the voters of the state, Judge Works spoke of their efforts as "reform run mad," and in personal letters asked members of the Legislature to oppose the heresy. He was bitterly criticized for having dared to express himself antagonistically to the program of the political organization that had given him the senatorship. Evidently, we have a junior senator in Washington who is not afraid to say and do what he thinks right. We wish him more power.

[Frederick Dixon in *Belfast* (Ireland) *Witness.*]

The sermon printed in your issue of the 28th ultimo deals with a subject which looms very large in human thought at the present moment, and which the clerical critic has discovered it is impossible to brush aside with an *obiter dictum*. Eight or ten years ago this gentleman preached a sermon in criticism of Christian Science, and in it he attacked a line of reasoning which to a very considerable extent the world is admitting today. It would be difficult, indeed, to exaggerate the change that has come over human thought during the last decade. The critic, face to face with the conclusions of prominent orthodox thinkers, finds himself obliged to revise his former point of view. Every revision, however, of this point of view he will find will betray him into more hopelessly illogical propositions, until he is content to go the whole way.

Calvinism is a distinctly logical conclusion, however much people may revolt from its premises. Materialism, at the other extreme, is equally logical in its reasoning, however much men may in turn revolt from the conclusions drawn from its premises. Christian Science, again, is supremely logical, no matter what criticism may be brought to bear upon it. Christian Science, however, has this advantage over Calvinism, that it is not content with dogma, but goes forward to push its reasoning not merely to a logical, but to a demonstrable conclusion. It is this that entitles it to be called Science, and so brings it in accord with the teaching of the New Testament, since every one knows that the Greek phrase, *epignosis tou theou*, translated in the epistles as knowledge of God, should be translated, full, exact, that is to say, scientific knowledge of God, and so of Truth.

This, when it is understood, was the significance of the miracle of the New Testament. The word translated miracle never had a supernatural significance. It means, as it has always meant, either an act of power or a proof. It was an act of power, in so much as it demonstrated the omnipotence of good, and it was a proof inasmuch as it showed that the claim that good was omnipotent was no mere ethical *ipse dixit*, but a scientific fact. Jesus came preaching to the world the gospel which he summed up in the phrase, "Repent, for the kingdom of heaven is at hand." Now, the word translated repent means literally something causing conviction afterward, and so a change of mind. As this change of mind took place, men realized that the old theory of evil, which had led in the past to the worship of evil deities and to the attribution of power to evil, was a misconception, and changing their mind from this to an understanding of the allness of God and so of good, they found the spiritual law, which they were able to demonstrate not only in the overcoming of sin, but in the healing of sorrow and sickness, and of all that was unlike God, good.

Dr. ——'s sermon really traverses this teaching, and he puts forward a dilemma, just as he put forward another dilemma ten years ago, which, if it is a dilemma at all, is a far greater dilemma to his own teaching than to that of Christian Science. For what does this dilemma come to? Nothing more nor less than a demand to be acquainted with the origin of evil. The wise men and philosophers of the world have been debating over this, and searching for it for centuries, and they have never found it. What is more, they never will find it, for could the origin of evil be found, that moment evil would be proved to be real, the teaching of the New Testament to be untrue, and the salvation of the world an impossibility. Evil was summed up by Jesus in the only words in which it is possible to sum it up, as a lie; and a lie has no foundation in truth.

Now, the Christian Scientist faces the difficulty which this clergyman points out. He does not, however, do what the critic does, turn away from it and explain that it is an incomprehensible thing which people will never understand.

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If it is an incomprehensible thing which people will never understand, what proof is Dr. —— going to give them that his teaching is accurate, that it is not a mere dogma with no foundation beneath it? The proof which the Christian Scientist offers them is the proof demanded by Jesus, "He that believeth on me, the works that I do shall he do also." In those words Jesus made the working of miracles, which it has been shown are only the demonstrations of the truth of a premise, the test of a man's Christianity, and no amount of explanation will ever get away from that fact. Not only in those words, but in the gospel of Matthew, and again in the gospel of Mark, speaking not of any particular age, but of all time; not of any particular body of disciples, but of his followers in all ages; not under any qualifications whatever, but absolutely without qualification, he declared that those who believed in him, that is to say, who understood his teaching, would be able to do the works he did, because those works were simply the proof of their understanding. Moreover, he said that they would be able to do these works because he would be with them always. This "he" was obviously not the human Jesus, but the Mind which was in Christ Jesus, the Mind which Paul prayed that the Philippians would let be in them. In the exact proportion in which that Mind dwells in man, will man be able to do the works which Jesus did, not through any power of his own, but because he has recognized and is taking advantage of the absolute or spiritual law.

Dr. —— recognizes that healing has been done by Christian Scientists, but he endeavors to escape from this in the way so many people are attempting to escape today, by confusing it with the power of the human mind. In doing this, he is not merely weakening but is destroying the whole basis of the New Testament teaching and is reducing the healing of Jesus to the level of the healing done by the "vagabond Jews." It is, therefore, well to discuss a little at length this question of spiritual and mental healing, and to understand something of the distinction, for it is a subject which is agitating human thought violently today, and will continue to agitate it until the truth is accepted by the world.

In discussing the question of mental suggestion, hypnotism, or any other of its various *aliases*, the one thing it is necessary to keep perpetually in the foreground is the fact of the utter unreality and powerlessness of evil. The necessity for this arises from the fact that for centuries the world has been educated into a belief that evil is real and constitutes power. Of late years, however, there has grown up a body of people who under the teaching of Mrs. Eddy have been learning to relegate evil to its true and consequently scientific position in the economy of human thought. These people have grasped the theory of the unreality of evil, and are beginning with ever increasing success to demonstrate this in practice. They realize that evil is unreal; that is to say, that it is the negation of divine Principle, or, as Jesus expressed it, a lie. At the same time they realize that a lie exercises a temporary effect on those who are deceived by it, and therefore that it needs to be exposed in order that its powerlessness may be proved. They do not, therefore, content themselves with mere blank denials, they exert themselves to know the absolute truth, conscious that, as Jesus told them, the acquirement of this knowledge will free them from the effect of any false belief in evil as a reality, and conscious also that the way to break the bondage of others is first to gain their own complete liberty. It was because Jesus had entirely mastered evil that he was able to loose the woman Satan had bound, and therein lies the secret of those words which he addressed to the disciples on the road to Gethsemane: "In the world ye shall have tribulation; but be of good cheer; I have overcome the world." That victory was for all time.

The story of the ministry of Jesus is contained in the Bible, and the Bible is an eastern book, in the writing of which all the metaphor and imagery of the East has been employed. It is the story, from Genesis to Revelation, of the evolution of the spiritual idea in the human consciousness, and as such it deals with the human belief of evil and the power claimed by those who believed in its reality. To the people for whom the books of the Bible were written, evil was very real and extremely powerful. They personified it under the names of many evil deities, and as these evil deities all became in time endowed with the power of afflicting the human race, there grew up in their train an army of false priests and false prophets, serving and proclaiming them. From the earliest times, the prophets and the kings of Israel waged a war of extermination against these wonder-workers, and after the captivity the struggle was renewed. These wonder-workers operated largely by means of incantations, what we should call formulas today, whereas Christian Science operates through a knowledge of absolute or spiritual truth. The one is an effort of the human mind to suggest, the other an understanding of spiritual law. Like all other occult workers, they appear to have called upon what were sometimes regarded as powers of light and sometimes as powers of darkness. It was this fact, coupled with the knowledge of the perpetual battle which had been maintained for centuries against "other gods," to which the scribes and Pharisees alluded when, in order to prejudice in the eyes of the "common people" the healing done by Jesus, they declared, "This fellow doth not cast out devils, but by Beelzebub, the prince of the devils." The reply of Jesus, in the light of the fact that exorcism was undoubtedly practised quite commonly and quite openly without reproof from the hierarchy, must have been crushing: "Every kingdom divided against itself is brought to desolation; and every city or house divided against itself shall not stand: and if Satan cast out Satan, he is divided against himself; how shall then his kingdom stand? And if I by Beelzebub cast out devils, by whom do your children cast them out? therefore they shall be your judges. But if I cast out devils by the Spirit of God, then the kingdom of God is come unto you."

Christian Science is founded entirely on the Bible, and anybody who will compare the words of Jesus with Science and Health will see how completely they agree. Mortal mind, Mrs. Eddy says, contradicts itself, and this is exactly what Jesus explained by describing it as a house divided against itself. Again, mortal mind, as she says, is the belief that mind is in matter, and is both good and evil. It was this very belief in the power of good and evil which Jesus exposed as a house divided against a house, and it was this very belief in the possibility of effecting healing through the action of the human mind, which is itself fully imbued with the belief in good and evil, that he repudiated in claiming that true healing was wrought by the Spirit of God.

The writer of the Jehovistic document of the book of Genesis put the same statement with equal force in the allegory of the tree of the knowledge of good and evil, the eating of which he said would produce death. This statement has been constantly quoted, without those who have quoted it perceiving what it fully implies. Death, Paul wrote to the Romans, entered the world through sin. It is therefore obvious that a belief in good and evil constituted what in Paul's opinion was sin, and it is therefore impossible to maintain from a Christian point of view that healing can proceed from a mind conscious of good and evil. What would proceed from such a course is, as the Bible clearly states, death, and so necessarily sickness and inharmony of every description. Now Jesus said that it was impossible to obtain figs from thorns, or grapes from a bramble bush. It is therefore as evident as anything can be that a mind believing in good and evil, and so disposed to death, is incapable of healing sickness. What does heal sickness Jesus put quite clearly in the very answer in which he disposed of the human mind as a healing agency. "If,"

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he said, "I cast out devils by the Spirit of God, then the kingdom of God is come unto you." The kingdom of God never came upon any man by suggestion from a mind torn by human passions, and believing now in good and now in evil. The kingdom of God comes to man exactly in the proportion in which he acquires the Mind which was in Christ Jesus, for the possession of the Mind of Christ frees man from a belief in the lie of evil.

[*The Library Journal.*]

Libraries and schools are alike interested in protecting the children from the demoralization of comic supplements and the sensationalism of saffron newspapers, and two movements for "clean journalism" should interest both. In New York a mass meeting of a number of welfare organizations was recently held to take concerted action against the silly, vulgar, and generally abominable comic supplement of some of the Sunday papers; and in New England simultaneous meetings were held on March 27, in ninety-seven cities and other centers, in favor of "clean journalism." These were under the auspices of the Christian Science congregations, but were not confined to that sect, and in fact leading clergymen and other public-spirited citizens were among the speakers. The central feature of each meeting was an address stating the ideals and accomplishments of *The Christian Science Monitor,* the remarkable daily newspaper originated and in large part organized by the Leader of that sect, two years before her death. This daily, published in Boston, but circulated throughout the country and to considerable extent in other countries, refuses alike demoralizing news and misleading advertisements. It replaces the news of crime by the news of welfare, as for instance in the librarians' column, so excellently cared for by the lamented Foss, though he was not himself a Christian Scientist. While it has the advantage of ardent and wide support throughout the membership of its own cult, the success of the paper nevertheless emphasizes the value and the possibilities of journalism of positive character, divorced from crime and gossip. Libraries and schools which subscribe to any daily paper may well add this to their list, since, despite its origin, it is practically non-sectarian, confining itself to one distinctively religious article each day; and they should support every endeavor, local and general, in behalf of journalism of the better sort, thus overcoming evil with good. At the same time no effort should be spared to keep the comic supplement and the yellow journals out of libraries and schools and homes, until they are driven out of existence in a journalistic millennium, which may be nearer at hand than we are willing to suppose.

[Elizabeth T. Bell in *The State,* Columbia, S. C.]

When John the Baptist sent messengers to Jesus asking if he was the Messiah, Jesus replied: "Go and shew John again those things which ye do hear and see: The blind receive their sight, and the lame walk, the lepers are cleansed, and the deaf hear, the dead are raised up, and the poor have the gospel preached to them. And blessed is he whosoever shall not be offended in me." Such is the answer that Christian Science makes to twentieth-century inquirers, and the sense of tolerance which you have recently said is "the greatest characteristic of this century," is the mental attitude to which Christian Science presents its credentials.

The belief in an evil power, with its consequences of sin, disease, and suffering, is the problem over which the thoughtful of all ages have toiled in a fruitless effort to solve; until Mrs. Eddy, recognizing an absolutely good God as the Principle of Jesus' life and works, proved its truth and gave the rule in the text-book of Christian Science. The lifting of heavy burdens, the purification of character, prove the powerlessness of evil when God is understood. This work is not the result of hypnotic suggestion, but the proof through practical application of the spiritual law that God does indeed dwell among men, and that He can and does save to the uttermost; not in a future life, but here and now.

[Ezra W. Palmer in *Denver* (Col.) *News.*]

Christian Science is the spiritual understanding of the Holy Scriptures; it is the spirit and intent of Jesus' teachings made applicable to twentieth-century conditions. To know it, willingness to seek the Father in spirit and in truth must be paramount in the seeker, irrespective of creed or dogma. A student could never understand geometry, for instance, by studying works opposed to it, nor would this method bear fruit in astronomy, physics, or any science. It is apparent from our critic's article that his conception of the New Testament and of the life and works of Jesus differs radically from the Christian Science view-point. Christian Scientists understand that God is unchangeable, that He is the same yesterday, today, and forever, that He is Love; that man is spiritual,—the sons and daughters of God,—and because God is Love and unchangeable, that all His children partake of His bounty.

They also understand that sin and disease, being unlike divine Love, are destroyed by spiritual understanding, and that this healing is not confined to a few isolated cases in the time of Jesus, but is a part of man's heritage, equally applicable to all men who seek God in the manner and method indicated by Jesus. Our critic takes the view, as I understand his view-point, of scholastic theology, that although God is unchangeable and omnipotent, that healing was miraculous, a contravention of law,—"exceptional happenings," as our critic puts it,—given only to a few merely to avouch that Christianity was all right, and then withdrawn, leaving untold millions of future generations at the mercy of sickness, plague, and pestilence. Christian Scientists do not attempt to change the critic's view of the New Testament. This is his right. They merely wish that he grant to them the same Christian courtesy.

The attempt to bolster up the claim that *materia medica* is consonant with Christianity by reference to the admonition of James to anoint with oil is insufficient. Anointing with oil in the Scriptures was symbolic, expressive of the outpouring of the spirit of God and showing His favor on the one so anointed. This clergyman believes the oil did the healing. If that were so, if God so ordained it, Jesus would have employed it, and that method would be in use today; but even *materia medica* does not so employ it. Unfortunately for our critic's contention, St. James in the next verse settles the matter quite decisively by saying, "And the prayer of faith shall save the sick, and the Lord shall raise him up." Yet our critic declares that praying for the sick is "sheer perverseness"!

[E. M. Ramsay in *Montrose, Arbroath, and Brechin* (Scot.) *Review.*]

This is a practical age. People will not go to church unless they find themselves helped by going. Christian Science draws men by the same power which drew men to the Christianity of the first century. It proves the truth of the gospel teaching by producing the proofs of healing which the Saviour promised should be the sign of true faith. It explains the Bible in such a way that God ceases to seem "a God afar off," and becomes a living reality. The students of this Science become conscious of this great power of infinite Love and infinite wisdom, healing their diseases, lifting them out of their sins, guiding them, teaching them, leading them on. A Christian Science church is a place filled with the spirit of love, joy, gratitude, intelligence, confidence in good. Is it surprising that it attracts not only those who have hitherto found no comfort in religion, but also many of the best workers from the older churches?

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CHRISTIAN SCIENCE SENTINEL

EDITORIAL

PUBLIC SENTIMENT AWAKENED.

THAT public sentiment is awakening to the real meaning and purpose of the legislation which the doctors have been trying to get through Congress for the past year or two, and which they have advocated in their own interest for something like twenty years, is apparent from the number of newspaper editorials which have recently appeared, calling attention to the danger of further adding to government paternalism for the benefit of the few. A particularly pertinent editorial appeared in *The San Francisco Call* a few days ago, and we clip from it the following paragraphs:

> Generally speaking, the public is disposed to regard with some suspicion the movement for the creation of a federal health department with searching and extreme powers of regulation and restriction. . . .
>
> It is a distinct abridgment of the liberty of the citizen when one medical school or another sets up to impose its doctrines and practices on the whole people. The practitioners are no more able to agree among themselves about what is right and what is sound medical doctrine than are the theologians, and yet some of them seek to install a so-called scientific tribunal, sitting in judgment *ex-cathedra* and delivering decrees with all the force of federal powers behind them. The nation might with equal logic institute a department of theology, which would lay down such dogmas and practices as the American public would be constrained to accept under penalty.

It has also been apparent for some time that there is no public demand for such legislation, and the animus of the efforts to obtain the passage of the bills which have been before Congress and the state legislatures is clearly shown in the words of a prominent physician, who was recently quoted as having said: "The public must be educated to take our advice in medico-political matters as they do our pills and powders, without knowing of their contents or effects, but with an abiding faith in their potency." It would be hard to find in all history a greater disregard expressed for the rights of the people, or a greater blow to representative government than is contemplated by this gentleman and those who believe with him in the "divine right" of a few to coerce the many.

It is said that there are eighty thousand allopathic physicians in the United States, and to place them in a position where they could and would dominate the other hundred million of the population, as this doctor openly declares they should do, would be a sorry spectacle, so far as individual liberty is concerned. The very arrogance of such a position as the one stated is the key-note to the methods which would be used should the doctors succeed in their efforts to obtain a national health department, and thus have governmental authority back of them. Fortunately there is no reason to believe they will be successful, but this would not be a sufficient excuse for Christian Scientists or others to neglect their duty to render such success impossible.

ARCHIBALD MCLELLAN.

THE MASTER'S METHOD.

CHRIST JESUS was the greatest of teachers. He had entire command of his subject, its Principle and rule, and he showed his ability therewith to solve every life-problem. Furthermore, he was considerate for circumstance, the spirit of the times, the pupil's point of view, his native bias and mental limitations, and he had the wisdom and tact so to adjust his statements and method thereto as to awaken and retain interest. The common people, it is said, "heard him gladly," and this is explained when we note the nicety of his regard for their approachable side, his readiness to take advantage of any human relation, impulse, disposition, or prejudice which might serve as an avenue of approach to their thought.

How clearly all this is revealed in his talk with the woman at Jacob's well. He not only perceived her need, and showed frank friendliness in his bearing toward her, but his approach was marvelously tactful, it exactly fitted the case and immediately opened the way to her heart. He won by the wisdom of his words as well as by the authority of the truth he uttered. Like the woman, the most of his auditors were humble, unlettered folk, who were wont to find entertainment in listening to the tale-tellers that today as of yore, in the East, ply their trade at the entry-way and market-place of the city. He therefore eschewed dogmatics and philosophy and "spoke to them in parables." The incidents of common life were constantly used, in pertinent and poetic ways, to illustrate redemptive truths. He was great both in what he said and in the way he said it.

For parents and teachers, all indeed who essay to "preach the word," this method of the Master merits that careful and continuous study which St. Paul must have given it, if we may judge by the cleverness of his appeal to Philemon and the wisdom of his address on Mars hill. The Athenians, as the apostle knew full well, were alert and inquiring, but volatile and disputatious. They were very ready to enter into an argument with any one, for the simple satisfaction of airing their sophistries and laughing at the confusion of those entrapped by them. Paul therefore avoided contention by beginning his address not with didactic statements, but with a compliment which had the winsome flavor of all genuine courtesy. Noting their many altars, he called attention to them as an evidence that they were greatly given to deity reverencing, thus giving them credit for a most worthy instinct to which he would presently appeal. How wise thus to evoke their good will and stimulate their interest that he might win a hearing for the all-important things he had to say. This art of the true pedagogue is essential to our success as the exponents of Truth, and Mrs. Eddy has duly recognized its value in her saying that "the most just man can neither defend the innocent nor detect the guilty, unless he knows *how* to be just" (Miscellaneous Writings, p. 112).

Christian Scientists can rejoice that the presence and rule of divine Love which they proclaim, does make appeal even to babes, but they are sure to handicap Love's ministry if they forget for one moment that the interesting or uninteresting way in which the truth is expressed usually determines the attitude and responsiveness of those whom they would win. The intelligence of our address to awakening thought has much to do with the growth and success of this great movement, and if we are called and privileged, as we all certainly are, to enter this our Lord's ministry, we may thank heaven for the opportunity, regardless of any sense of present inadequacy, provided we are humbly and sincerely desirous of showing ourselves "approved of God" and are faithful in our study to do the Master's work in the wisdom of his way.

JOHN B. WILLIS.

HUNGER AND THIRST SATISFIED.

WHEN the psalmist said, "As the hart panteth after the water brooks, so panteth my soul after thee, O God. . . . the living God," it was no mere fervid fancy of the poet which he uttered, it was truly the cry of the human heart for the unknown source of being. So far from condemning this desire Christ Jesus said, "Blessed are they which do hunger and thirst after righteousness: for they shall be filled." The pity is that so few discover, until they have suffered long and become well-nigh hopeless, what it is that can satisfy every longing and make hope spring up anew, to unfold quickly into faith and understanding. Mrs. Eddy knew what this meant when she

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wrote, as the spiritual interpretation of the petition, "Give us this day our daily bread," "Give us grace for today; feed the famished affections" (Science and Health, p. 17). The pity is that mortals have ever looked to matter for the supply of all their needs and to mortal mind to satisfy the heart's deep longings when nothing less than divine Love can do this.

We may, however, often remind ourselves that hunger and thirst are indicative of a healthful human condition, if the desire is for good, but in Christian Science we learn that desire can never be truly satisfied until it grasps spiritual reality. In the forty-second Psalm, already quoted, the writer pours out a deep sense of sorrow—tells of tears by day and night, while the senses seem to say mockingly, "Where is thy God?" And yet he tells us that he had gone with the multitude to the house of God, "with the voice of joy and praise." He had, however, to learn the lesson which is for all humanity, that until soul, spiritual sense, is satisfied in knowing God as the very Life of man, and the health of his countenance, the children of men faint and fail by the way; yet the Master said, "He that cometh to me shall never hunger; and he that believeth on me shall never thirst."

Here we may well ask ourselves how often we really "hunger and thirst after righteousness" with the ardent desire which impels men to toil for their earthly food? If we have not a keen desire for the truth, and an equal relish for its bestowments, we may find it worth while to discover whether we are in a healthful mental condition. Thoughtful physicians often pass by drugs in prescribing for patients who complain of poor appetite and loss of strength, and recommend exercise, sometimes even hard work. This should furnish a hint to the Scientist that greater spiritual activity may be his need; not alone the study which is so essential to his health of mind and body, but the work which may mean arduous labor for the advancement of the cause of Truth, and for the "healing of the nations." A homely proverb has come down to us from Paul's day to the effect that he who will not work should not eat. This is easily applied in Christian Science to mean that he who will not work spiritually, for himself as well as for others, will miss to a large extent the bread which cometh down from heaven and giveth life and health unto the world; and this, too, largely because his spiritual appetite is poor.

Christ Jesus said to the disciples at the last supper, "With desire I have desired to eat this passover with you." He knew that only the spiritual food could sustain him in the approaching ordeal, and so he sought new strength from the divine source—and found it, as will every faithful follower who seeks "first," last, always, the righteousness which is the very foundation of God's kingdom, who hunger and thirsts for it until the spiritual is realized and the promise fulfilled, "They shall hunger no more, neither thirst any more; neither shall the sun light on them, nor any heat, for the Lamb . . . shall feed them, and shall lead them unto living fountains of waters."

ANNIE M. KNOTT.

AMONG THE CHURCHES.

COLUMBUS, OHIO.

On Sunday, July 9, was consummated the consolidation of the two church organizations in Columbus, which was lovingly commenced when the former Christian Science Society met with First Church on Easter Sunday, in response to an invitation extended by First Church. Hearing that the society would soon be seeking other quarters, as its place of meeting had been sold, and a joint committee of the two organizations being then in consultation as to the advisability of a consolidation of the two organizations, the members of the committee on behalf of First Church extended to the members of the committee from the society a cordial invitation to attend the services of First Church until definite arrangements had been made.

The invitation was unanimously accepted and on Easter Sunday the members of the society attended First Church in a body. At a subsequent meeting of the joint committee of six a resolution was passed which proposed that the society should disband its organization, first recommending its members for membership in First Church, and that First Church receive into membership at the communion service all persons so recommended by the society. The next evening after this action of the joint committee, both organizations at separate meetings unanimously adopted the recommendations of the joint committee, communicating their action, each to the other, by telephone, before either meeting adjourned. As a result of this self-consecrating action on the part of the individuals comprising the various committees, boards, and membership involved in this momentous undertaking for the cause of Truth, there was admitted to First Church on July 9, in the largest class in its history, as communicants and members of that church, practically the entire membership of the former Christian Science Society of Columbus. The occasion was one of great thanksgiving among the members of both organizations.

It is due to the society to mention the fact that in effecting the consolidation, the readers, trustees, and all officers of the church and Sunday school, voted themselves out of office, and that no provision was made for any of them to receive official recognition in First Church. It is due First Church to say that, without waiting for the consolidation to be formally completed, it placed on three of its important committees representatives of the society to aid in the extension of the united field work in Columbus. The members of the society accepted the organization of First Church as they found it; First Church accepted the members of the society as it found them; henceforth to be one, in Christ.

Correspondence.

ORANGE, N. J.

Simple but impressive services marked the laying of the corner-stone of First Church of Christ, Scientist, on Cleveland street, in Orange, at an early hour this morning [July 12]. The ceremony was attended by members of the board of trustees and a few of those connected with the church in official or ministerial capacities.

When completed, the new church will represent an expenditure in all of about $47,000. This includes the cost of the former unfinished structure. The church was informally organized in December, 1895, and incorporated on April 5, 1898, and its history is a progressive one. Through the Christian work of the destruction of sin and the healing of the sick by spiritual means, the interest of the community has been gradually aroused in the Christian Science movement in the Oranges. Toil, sacrifice, and rejoicing on the part of the band of earnest members and friends of the church have marked the periods of progress in the construction of this house of prayer and thanksgiving.

Daily Chronicle.

DENVER, COL.

The residents of the Park Hill district and east and south of City park are to have a new church. Third Church of Christ, Scientist, which was organized several years ago and which has been holding services in the Women's Club Building, has moved to 1720 Colorado boulevard, where services will be held. Negotiations are on for the purchase of lots in that vicinity for a building site, and it is planned to erect a new church there in the next few years.

Denver Republican.

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THE LECTURES.

WINONA, MINN.

Prof. Hermann S. Hering lectured on Christian Science March 12. He was introduced as follows by H. M. Kinney:—

My attention was first seriously called to Christian Science several years ago, when, detained in one of our western cities over Sunday, I decided to attend the morning service at a near-by Christian Science church. Judge of my surprise when I was met at the door by an old friend, who was one of the ushers, and who I supposed was in the depths of despair and disgrace because of having left a position of responsibility and trust through the excessive use of liquor. His smiling face and joyous greeting told me more of the power of Christian Science than I had ever known or imagined. I was conducted to about the last vacant seat in that large auditorium, and as I glanced at the faces of those about me it seemed as if every one whom I saw must likewise have been released from some form of bondage. Such an atmosphere of trust and peace I had never before realized.

It has been my privilege to attend similar services in many parts of our country, and that same calm, implicit faith in God is the prevailing note. A number of times when inquiring the way to a Christian Science church I have been told to "follow the crowd," and it proved to be correct. Certainly this rediscovered religion, this revelation to Mrs. Eddy, this provable Christianity, has met with a wonderful growth over the entire world, and we are here this afternoon to learn more of it from one who speaks with authority.—*Correspondence.*

CALGARY, ALTA.

A lecture on Christian Science was delivered in the Shriners' Temple Monday night [April 24] by Bliss Knapp, of Boston. R. B. Bennett, K.C., M.P.P., presided and introduced Mr. Knapp, saying in part,—

We are gathered together this evening for the purpose of listening to a lecture on the subject of Christian Science. We are living in an age of speculation and investigation, and if by reason of this lecture we even in a small degree learn more of the great truth, it is indeed well that we have met together. Like many others here this evening, I know very little of Christian Science and am here especially for the purpose of listening. Christian Scientists, however, do accept the teachings of the Bible; they acknowledge one supreme God, and His Son. They may perhaps differ from other denominations in their method of applying the teachings of our Master with respect to healing the sick. In each great religious movement there has always been at least a degree of truth upon which it is founded. My only spiritual teaching was that which I learned as a boy at my mother's knee, and I assure you we all some day will have to return to a childlike faith.—*Provincial Standard.*

LINCOLN, ILL.

A large audience of representative men and women of the city filled the Broadway Theater Sunday afternoon [May 7] on the occasion of an address on Christian Science by Frank H. Leonard. The Hon. T. T. Beach presided and introduced Mr. Leonard, saying in part,—

It is not more than twenty-five years ago when those who attended a Christian Science lecture were regarded by the public generally as little less than incurable cranks, but today God's sunlight never leaves the Christian Science church, for this religion has encircled the entire globe, and its lectures, which are delivered in every civilized country in the world, are attended by audiences that are far above the average in intelligence and refinement. This proves not only the wonderful power of the religion, but also a remarkable change in public opinion, and the reason for it seems to me plain. An omniscient God of infinite love could have no higher desire than the perfect happiness of His own children, and therefore human happiness is the highest good. Christian Science has added so wonderfully, so beautifully to the sum of human happiness on this earth in the last twenty-five years, that thinking people are inquiring how that is and why it is. They are seeking that great truth, the knowledge of which, we are taught by Holy Writ, will make us free, and we are very fortunate in having with us this afternoon a gentleman who is qualified to give us light upon that most of all important question.

Lincoln News-Herald.

HORNELL, N. Y.

William D. McCrackan, M.A., delivered a lecture on Christian Science at the Woodbury Universalist Church May 8. He was introduced by Prof. D. B. Lake of Alfred University, who said in part,—

Your presence here tonight shows the interest which is being manifested throughout the world in regard to Christian Science, and your interest is but one of the phases of the many changes that are taking place with respect to human beliefs and opinions throughout the civilized world. In every human endeavor great effort is being made to utilize the broad practical fundamentals underlying every cause and effect. Instead of theorizing, we are practising; instead of believing, we are knowing. In the industrial world, in the scientific world, in the educational world, scientific and exact knowledge is taking the place of the previous inefficiency. Likewise in the religious world, if I may use that term, a great change is taking place in human conceptions of religious practices. Gradually there is dawning upon our consciousness the great fact that the religion which Jesus came to establish is a vitally practical one. It is a religion which satisfies every need which we may experience. It is, in a word, a religion which will teach men and women how to live here and now. This practical conception of religion has been set in motion by Christian Science, and there are many of us here tonight who can testify to the lasting benefits which we have received as the result of conscientious efforts to practise its basic laws.—*Correspondence.*

TACOMA, WASH.

On last Monday evening [May 1] Willis F. Gross of Boston delivered an interesting and well-attended lecture on Christian Science in the Tacoma Theater. He was introduced by Charles F. Kraft, chairman of the state committee on publication, who said in part,—

A little more than nineteen hundred years ago a man by the name of Jesus went about the towns and villages of Palestine, telling a most wondrous story, a story so wonderful that people by the thousands flocked to hear him. His career, brief though it was, ushered into the world's history a new era,—the Christian era. He claimed to be the promised Christ. Many theories have been advanced regarding this most remarkable man and the story he told, and as a result we see today and all down the centuries, numerous religious sects, differing more or less in theory yet all claiming to be Christians, followers of the Christ.

Jesus declared this story to be the truth about God and man; that truth, an understanding of which was to make men free; that should redeem the world from all its sorrow and sickness and sin. And he left this conditional promise: "If ye continue in my words, then are ye my disciples indeed; and ye shall know the truth, and the truth shall make you free." The material or personal sense of things to him was worse than valueless. He constantly pointed his

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hearers away from his personality to the truth he was teaching and demonstrating. He declared, "It is the spirit that quickeneth; the flesh profiteth nothing." And when in after years materiality did creep in, overshadowing the spiritual import of the word, much of the vital power of his teachings was lost. And although now and then there have been those who have caught glorious glimpses of that truth, it was not until less than half a century ago, that a woman whom years of selfless searching for truth had fitted for the great work which lay before her, succeeded in uncovering the "hidden mystery," revealing again to the world the scientific Christianity taught and demonstrated in the early centuries, and which she denominated to this age Christian Science, a Science that has already brought multitudes of men and women out of bondage of every description into some realization of the freedom promised by the Master to those who should truly apprehend and follow him.

In order to correct in some measure the mistaken notions that constantly obtrude themselves concerning this teaching, the Church of Christ, Scientist, has instituted a board of lectureship, one of whose members we have with us this evening.—*Ledger.*

GOLDFIELD, NEV.

The Hon. Clarence A. Buskirk lectured on Christian Science May 19. He was introduced by T. J. Woodworth, who said in part,—

I am not a Christian Scientist, but from what little I know of it I am firmly convinced that its teachings will lead its followers onward and upward to a higher plane of spirit and intellect, and will also be instrumental in developing upon earth a grander civilization, a broader humanity, and a more perfect brotherhood between man and man. Any influence, I care not whence it emanates, that brings you and me into closer communion with our creator, that opens our eyes to a more perfect realization of the possibilities of our own spiritual and mental attainments, that helps us to comprehend more fully human sympathy and the good we may accomplish through the medium of a properly directed mentality,—certainly such an influence is worthy of our most serious thought and consideration.

I have never been particularly impressed with any religious belief based principally upon the fear of future punishment or the hope of future reward. It seems to me that the individual who obeys either the civil or the religious law through fear of punishment rather than through choice, or through the hope of future reward rather than from a sense of right,—it seems to me that such an individual would not add very much to the well-being of society here upon earth or to the dignity of heaven hereafter. It seems to me that a religion which enables us to be upon earth better fathers and mothers, better husbands and wives, better sons and daughters, better sisters and brothers, lighter and more happy hearted, with brighter and clearer intellects, sweeter and more helpful dispositions,—it seems to me that such a religion should be good enough for this life and for the life hereafter. I understand that the Christian Science faith leads to those conclusions.

Correspondence.

LECTURES TO BE DELIVERED.

Unless otherwise stated in the notice, it is assumed that the lecture will be given in the evening.

Raymond, Wash.—Clarence C. Eaton, Philbrick Building, 2 p. m., July 23.

CORRECTION.

In the *Sentinel* for June 24 the name of the gentleman introducing the lecturer at St. Louis Mo., should have read James R. Dunn instead of John Randall Dunn.—EDITOR.

TESTIMONIES OF HEALING.

It is with deep gratitude for all the benefits I have received through Christian Science that I write this testimony. When I first heard of Christian Science, about two and a half years ago, I was in a very hopeless condition, having just received the verdict of several of the best doctors in the place that it was impossible for me ever again to return to my work, that of boiler making and steel ship building; or, in fact, to do any hard work, on account of serious trouble with my heart. I was unable to walk far, and had become a slave to the drinking habit during the very severe illness through which I had just passed.

A copy of the *Christian Science Sentinel* was sent to me by one who had heard of my illness, with a request that I read it. I did so and I at once realized that here was love, and if there was any truth in religion (which I had almost ceased to believe), it was here. I at once began to take treatment, with the result that I was very soon able to walk far and fast, to run up and down stairs, or do anything that I wanted to, as the freedom from fear was wonderful; and for this I am very grateful. The habit of using bad language, a very violent temper, and other moral ills were overcome in the first few treatments. The medicine which I was taking was given up at once, and I have not taken any since or used any strong drink. In about three months I was back in the factory, taking my full share of the hard work, and at times working for thirty-five hours at a stretch, only stopping for meals. I have remained at the same work ever since, under all sorts of conditions of ship and boiler repairs, this last winter working for a greater number of hours than I have ever done, and with much less fatigue than before I knew of Christian Science.

I have had many proofs of the healing power of Truth. Soon after returning to my work I was attacked by a severe cold and for a day suffered greatly from it. I tried to use what little I knew of the truth, but did not have enough understanding to meet it. I was at work, lying in the bilges of the ship, and at dinner time it was with great difficulty that I climbed the ladders to reach the deck. I could not eat, so sent to the practitioner for help, and was instantaneously healed. I returned to my work at two o'clock, feeling like a new man, and was able to finish my job (which was urgent) in good time. I lost no time that winter through sickness, although two thirds of our men took a turn on the sick-list during that time.

I was also instantly healed from the bad effects of a fall through an iron trap-door in a vessel on which I was at work. My leg was severely injured, but I tried to realize the truth that God is Love, that He does not send accidents to harm us when we are doing our duty; that "there is but one primal cause. Therefore there can be no effect from any other cause" (Science and Health, p. 207); and I continued at my work. I suffered very little pain, but after another long hard day's work I found that my leg presented an alarming appearance. Fear then presented itself, and I at once opened Science and Health, knowing that therein I should find my remedy. It opened at page 321, which I read, and by understanding the truth given there, I lost all fear and was immediately healed.

I have been able to use what understanding I have of the truth on several occasions, having instantaneous healing with my children in cases of coughs, skin diseases, and throat trouble, which have yielded rapidly to Christian Science. I am deeply thankful to God, and to Mrs. Eddy for giving us Science and Health; and for her life of self-sacrifice, through which we are enabled to know the truth that sets free. I am also grateful for the literature, which so often meets our need. For the spiritual understanding and uplifting I am more thankful than I can express. My one desire is to know more of this wonderful truth, that I may be enabled to use it for the good of others, and so

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carry out the Master's injunction: "Freely ye have received; freely give." May my life attest my sincerity.
HARRY ERNEST MAFFEY, Southampton, Hants, England.

In reading the *Sentinel* recently, the thought came to me very vividly that I must give out some at least of the blessings which I had received in Christian Science, although these have been so numerous that I know not where to begin. Over a year ago I was delivered, practically without pain, of a little son. The child is strong and healthy and I am perfectly normal in every sense. About two and a half years ago, when living in Seattle, Wash., I was taken seriously ill with acute lung trouble, and not being able to meet the attack myself, I called in a Christian Science practitioner. She worked faithfully for me, but the conditions seemed very alarming, and I told the practitioner how I felt. She continued to pray for me, and in a little while read aloud to me from Science and Health. In less than twenty minutes I was free.

Many indeed are the blessings that I have received from my understanding of God as taught in Christian Science. I love the beautiful truths that Science and Health sets forth; and how different the truths of the Bible are to me now. Since I have the "Key" to this Book of books, I read it with unbounded joy and gratitude. I love Mrs. Eddy for giving us Science and Health, and pray that I may be more loyal and true each day to its teachings.

MRS. H. L. BROADBRIDGE, Los Angeles, Cal.

This is to certify that our little boy, five years old, was taken severely ill with acute lung trouble and fever. We called a Christian Science practitioner, and he was quickly healed. He played on the third day, and on the fifth day he was perfectly well. I send this with great love and thankfulness to God for all that our dear Leader, Mrs. Eddy, has done for us in giving us this healing truth.

MRS. NELLIE SHIPLEY, Bellevue, Neb.

I feel divinely led to write my testimony for those who cannot hear me speak in our Wednesday night meetings. Some twelve years ago, in my home in Cincinnati, a doctor told my mother that I had an incurable disease of the lungs, and we believed it. From being a healthy young woman, I became a sickly, ailing one. A friend of mine, in reading of Christian Science, spoke to me about it, but like a great many more I would have none of it.

In 1908 I went to Worcester, Mass., and became so very ill that a doctor said my days were numbered, that I could not live longer than three days at the most. I, too, felt that I was dying, and I said to my Christian Science friend that something must be done for my cough. I could not eat, and was very low. She asked if she might send for a Christian Scientist, and I told her to do as she thought best. She then telephoned for a practitioner, who came late in the evening, and I heard her say something about Jesus and the power of divine Love. At midnight my friend became anxious and again called the practitioner, who answered, "Fear not, for God is her health and her life; and I have the assurance that God has healed her."

The next morning when I awoke I was very hungry. The practitioner telephoned that I could eat anything I wanted, and requested that I come to see her at her office. I did so, and in the one visit I was healed. Thanks be to God, and to dear Mrs. Eddy's wonderful teaching.

When the doctor came to see if I was still living, my friend told him I had been healed by Christian Science and had gone up to the practitioner's office. Afterward I was examined by a doctor in the Worcester hospital, and he remarked to the nurses, "This is a fine type of healthy young womanhood." I told them I had been wonderfully healed by Christian Science. I say again and again, "Thank God for the priceless gift of Christian Science." Any one who desires to know more, may write to me and I will tell them of many other things that Science has done for me.

MRS. DAISY B. SHANNON, Nyack, N. Y.

Since I began to study Christian Science I have undergone so great a mental change that I scarcely know myself. The world is indeed a different place. As the result of burdens too heavy for my shoulders and responsibilities too great for my years, I became a nervous wreck. It was a case where the doctors were able to do little except to recommend outdoor living; but it was of no benefit, as my trouble was principally mental—a fact that I seemed to realize more clearly than any one else. I missed the significance of everything, my memory was almost gone, and I had lost the power of concentration. There seemed to be a heavy veil before my mental vision, through which I was constantly struggling to see. Life was not worth living, and all I asked was that it might end.

It has ended—but very differently from the way I had thought. After my first treatment in Christian Science the sense of depression, of hopelessness, had vanished like the morning mist, and I felt I had indeed been born again. The heavenly dove had descended on me, and with the apostle I can truly say that I have beheld a new heaven and a new earth.

EDNA PARTHENIA HALLORAN, Los Angeles, Cal.

Words are inadequate to express the great pleasure it affords me to be able to declare publicly my gratitude for the blessings which Christian Science has brought to my family and myself. After suffering for twenty-five years with various diseases, I finally found that four of the ills for which I had been treated during the last ten years of this period were steadily growing worse, and that I was unable to keep up any longer. I had reached man's extremity. I had taken almost every known medicine for these troubles and tried different climates, but to no avail. The physicians did all they could for me, but I continued to grow worse. Some of these diseases were pronounced incurable by physicians. I can assure the reader that I received the very best that *materia medica* could give me, as my grandfather was one of the foremost and best known doctors in this country. I was brought up among the prominent physicians in this city and the kindness these doctors bestowed upon me I shall never forget. I shall always be grateful for their efforts to help me, but the limit of their ability was finally reached, and it was then I turned to Christian Science and was healed.

Words fail to express how grateful I am for the deliverance from the physical suffering, but I am a great deal more grateful for an almost complete deliverance from one of the worst and most subtle enemies of mankind, and that is, temper. While this error is occasionally expressed on the outside, there lie hidden within jealousy, anger, hatred, pride, cruelty, selfishness, and many other forms of sinful thoughts, and where such qualities abide there can be no real love, and no health or happiness. I wish to say that I am a thousand times more grateful for the blessings I have received since I began to know our dear heavenly Father aright, which knowledge I gained from the careful study of "Science and Health with Key to the Scriptures" by Mrs. Eddy.

I also wish to take this opportunity to express my love and gratitude to our beloved Leader for the blessings which have come to me through her teachings and her untiring efforts to help mankind; also to all who have helped me to understand this great truth about God and His eternal, unchanging love and kindness.

ELECTUS BACKUS WARD, New York, N. Y.

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[Translated from the German.]

I give this testimony with a feeling of deep gratitude for all I have received through Christian Science. I became acquainted with this wonderful teaching through the healing of my son. Two years ago in January he was taken ill, and after the physician had treated him five weeks for typhus, his condition did not improve. An acquaintance of mine who is a Christian Scientist then happened to call; she at once asked to see the patient, and told me that he would improve right away, which I did not understand at the time, but during the following night there was a change; the fever abated, and he grew more restful. Some new symptoms, however, caused me to be frightened, and I immediately called upon another physician, who told me that the other doctor's diagnosis was wrong, and that we should make up our mind to have an operation performed, as the boy's lungs otherwise would be affected permanently. Thereupon we had the operation performed, and everything went smoothly until four weeks later, when a severe relapse occurred, so that the physicians themselves did not know how things would come out.

In my anxiety I prayed to God, according to the small understanding I then had of Christian Science, and there was an immediate improvement. On the following day the Christian Science friend again treated my son, and thus, with God's help, he recovered, to the surprise of the physicians, who did not know what to make of it. Later on my daughter was taken ill with a violent stomach and bowel disorder and very high fever. I immediately went to the Christian Science practitioner and asked for help, with the result that after two treatments my daughter was well.

My heart is full of gratitude to God, our all-loving Father, and I also think with greatest reverence of our faithful Leader, Mrs. Eddy, through whose spiritual illumination and selfless work the way to God, to Truth and Love, has been reopened to us.

FRAU ROSA MÜLLER, St. Petersburg, Russia.

At the dinner table one evening there arose a discussion upon the merits of Christian Science, and during the conversation my husband said, "One of the prominent physicians of New York told me there was no possible chance for my wife to get well. She does not look like that now, does she?" I had never heard my husband make this statement before, and while I knew from my own experiences that the benefits I had received from the ministrations of Christian Science had been unnumbered and blessed, this statement seemed to place before me a vivid picture of the past—the wilderness I had come through—and a consequent realization of the present height I had reached. It also awakened a new sense of gratitude for the wonderful work that has been accomplished for humanity by Christian Science.

The glorious fact revealed by the Science of Christianity, that God is Life, this was the truth to which I clung when death threatened and appeared to be an awful reality. "God is light," the apostle John tells us; and this was the truth to which I clung when clouds seemed dark and heavy. John also declared, "God is love;" and to this most simple and yet most profound statement I clung when all seemed cruelty and hatred. I knew that there was absolutely no hope for me, as the physician said, except—which he did not know—in that great truth which a sweet and gentle woman was patiently pointing out to the world. I accepted the teaching and began to "work out" my salvation, and to "hold thought steadfastly to the enduring, the good, and the true" (Science and Health, p. 261). In so doing I proved the words of the Master to be true, and then came the great joy of helping others. That the divine Mind is the only Mind I proved in one treatment. My husband also was healed of an attack of illness by one declaration of the truth of being. Upon another occasion he came with a very troubled look and described a seemingly serious condition of the bowels, but in a short time he returned with a smile and declared that all was well.

These are some of the many blessings that have come to me through the right understanding of God, and I desire to express my gratitude to the great power that is governing the universe, and to the wonderful woman who has made it plain to us what that power is.

ANNA C. THEW, New York, N. Y.

A few years ago I had a most painful attack, said to be caused by passing a kidney stone. At that time a physician was unable to relieve me except by giving me repeated hypodermics, and even then I suffered terribly for hours. Later, I had another attack, even more violent than the first. At seven in the evening a Christian Science practitioner was called by telephone to give me absent treatment, and in fifteen minutes after she had responded the pain was so much relieved that I was sitting quietly and was decidedly better. In half an hour I went to bed, and by nine o'clock the pain was entirely gone, and nothing remained of the trouble but a sense of extreme soreness in the kidney when I tried to take a deep breath. I was able by the next morning to get up as usual and go about my business. The soreness left gradually, the practitioner giving me two more treatments. On the third day after the attack I was entirely well. I had none of the after effects which had followed the attack a few years before.

I am glad of an opportunity to express my sincere gratitude for all that Christian Science has done for me, and is doing.—JESSIE F. BAUM, Philadelphia, Pa.

It is with a heart full of gratitude that I give the following testimony. Four years ago I was very ill with what was diagnosed as appendicitis and nervous exhaustion. The attending physician told my family that an operation was absolutely necessary. I could not, however, make up my mind to submit to it, and was at that time advised by a friend to try Christian Science. I did so, and in four weeks I was entirely healed. I was also healed of hernia for which I had worn a truss for eighteen years. After the third treatment I was enabled to lay aside the truss, and have never felt the need of it since. I feel that I can best express my gratitude to God, and to our Leader, as I understand and live the teachings of Christian Science.

BELLE BALCOM, Boston, Mass.

I am very grateful for the many blessings that have come to myself and husband through the study and application of Christian Science. My first experience with the healing power of Christian Science was a number of years ago, when I was perfectly healed in one treatment of a badly injured ankle. Later, I was healed of gall-stones, from which I had suffered for about seven or eight years; and at various times afterward of colds, hay-fever, and very badly burned hands and arms. In this last experience, the accident happened on Saturday, and as I was serving as first reader I had a fear of not being able to take my place Sunday morning as usual; but with some help in Science the fear was allayed, and all pain was overcome in about two hours. I read regularly in the church, also did my accustomed household duties, and in two weeks my hands and arms were well, and without scar or even redness.

My husband has been healed of a severe cold, and also of the smoking habit of twenty-five years' standing, and has been helped very much in business problems. It is impossible for me to write or tell of the many, many blessings that have come to us through Christian Science. Again I wish to express my loving gratitude to God, and to our dear Leader, Mrs. Eddy, for this healing truth which has brought to us light and understanding.

MARY DILLARD MICHEL, Ft. Scott, Kan.

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I give this testimony with love and gratitude for what Christian Science has done for me. I have been healed of many ailments,—rheumatism, catarrh, and stomach trouble, also female weakness. In a case of poison taken accidentally, I was healed in twenty-four hours. In two instances I was not under treatment. In the case of ... poisoning the first thought that came to me was the text, "If they drink any deadly thing, it shall not hurt them." I repeated this many times, till at last I fell asleep.

The physical healing is not all. The spiritual sense of love became a higher consciousness to me, and many trials have been overcome, while they grow less day by day. I cannot express my heartfelt thanks to dear Mrs. Eddy for the good she has done mankind. I have received much help from the *Sentinel*. My desire is to live so close to Truth that others may see it and come also into Christian Science; that they may see that Truth's healing power is with us today even as when Jesus was on earth.

MRS. S. E. WEBER, Shelby, Ohio.

Over six years ago I was led to the study of Christian Science by the hopelessness of getting relief from my suffering through *materia medica*. I was told that my age stood in the way of my recovery. One diagnosis of the case was spinal, kidney, and stomach trouble. My back had been injured when I was only sixteen years old, resulting in a curvature. I had submitted to all kinds of treatment in the hope of being cured, but received no permanent help.

I determined to give Christian Science as fair a trial as I had *materia medica*, but I had to contend with an unaccountable dislike to Mrs. Eddy, and yet I had always believed myself to be fair-minded. I now know that it was the same evil which always has opposed itself to Truth and Love,—the old Adam hiding in its belief of personality. But this was overcome, and even greater to me than the healing of disease was the healing of a sense of sorrow. This sorrow seemed so great that life appeared a hideous nightmare, and death the only means of escape, when God in His loving-kindness brought to my remembrance a book that I had heard about eighteen years before, written by a woman whom I thought I disliked. This book was the means of saving me from a suicide's grave, and its teachings have opened the windows of heaven to me. O love unspeakable, unselfed love, what can I offer in return for the priceless boon given by our loving Father through Science and Health! In the words of St. Paul, I shall strive to "press on" to the high calling of God which is in Christ Jesus.—MRS. S. E. KERLINGER, Germantown, Pa.

Over two years ago a friend came to visit me one day, and found me in a critical condition, suffering with a distressing ailment. When she asked me if I had thought of trying Christian Science, I said I had not, that I thought it was good for those who were melancholy, but not for any one in great pain, as I was. At this time I knew nothing of Christian Science, but had tried every available material remedy, and the physician had done all he could for me, without my getting relief; so I decided to try Christian Science, as I felt sure it could do me no harm, even if it did not do me any good, as I did not have to take any medicine.

I had worn glasses for twenty years (I was nearly blind in one eye), and the optician said that I would always have to wear them, as he knew of no cure for the condition. Since taking up Christian Science, however, I have done fine needlework, reading, writing, or anything I wanted to do, even by lamplight. I have felt no need of glasses and have had no pain in my eyes. I can also see equally well with both eyes, and this is a great comfort to me. For nine years I had suffered from a bad skin disease, but found no physician who could diagnose my case, although they told me that it was a bad one. At times my face was in such a condition as to cause me much suffering and humiliation. I had tried many remedies, but nothing proved a permanent cure. I had at one time a very severe attack of spinal meningitis and had never fully recovered from it, much of the time being unable to attend to the duties of my home, having severe headaches which lasted several days at a time. Besides this I had bowel and kidney trouble, also a lung affection, having at one time been given up to die by one of the best of physicians; but, thanks to God and Christian Science, my lungs are strong again. Thin cotton clothing has taken the place of the heaviest woolen, and I have never felt the cold so little as in the past year.

All these diseases of long standing were met and overcome in one Christian Science treatment. In one hour from the time the practitioner began treating me, I was free from pain for the first time since I was a child; I could eat anything I wanted to without its giving me any distress, and have been practically well ever since. When any discordant condition appears, I take "Science and Health with Key to the Scriptures" by our beloved Leader, Mrs. Eddy, and with the truth as presented by her in our textbook, every condition has been quickly met. I am thankful to God for this truth which makes us free from the bondage of sin, disease, and death; also to Mrs. Eddy for her sacrifices in making it possible for us to gain this understanding as God has revealed it to her.

Through the teaching of Christian Science I am learning to be more charitable, loving, and kind to those about me. Surely "perfect love casteth out fear." God has promised to supply our every need, and He never will forsake those who put their trust in Him. I have proven this statement many times. I am grateful for the spiritual uplifting, which means more to me than the healing of my many diseases.

MRS. HARRIETTE J. D. HIBBARD, Kalamazoo, Mich.

I was led to investigate Christian Science through the healing of my mother of lung trouble in its worst form. My first reading of Science and Health cured my two children of periodical attacks of throat disease which had been very alarming. Two children have been born under Christian Science treatment, and the duration and severity of the experience were much less than on previous occasions. My strength never left me, and both times I joined the family at table the third day. I have seen severe bowel trouble, toothache, accidents, false appetites, and many minor troubles disappear under the application of this truth.

I thank God for the life of our Leader, also for the privilege of attending the church services, and for our periodicals.—NINA L. MANN, Redfield, S. Dak.

It is with a grateful heart that I tell what Christian Science has done for me. About three years ago I was told by a physician that I had an abnormal growth and would have to go to a hospital to have an operation performed. It was at this time that Christian Science was brought to my notice, and after hearing what it had done for others I decided to study it. Although I employed no practitioner, in about two years I was examined by another doctor who said I had no tumor whatever. Since the last examination I have given birth to a perfectly healthy child. In obedience to the law of the state a doctor was called, but the laws of *materia medica* were set aside so successfully that the labor really lasted only about twenty minutes and caused so little pain that I was able to treat myself all through it. For my healing and other smaller demonstrations in Christian Science I am indeed grateful to God.

MRS. WILLIAM F. SWIFT, Monument Beach, Mass.

I should like to add my testimony to the many that each week find their way to the *Sentinel*. I am very grateful

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to God for giving this truth to the world through Mrs. Eddy, whose consecrated life has helped to bring us a demonstrable religion. I did not take up Christian Science for physical healing, but many ills have been overcome through the application of the truth. Before coming into Christian Science I was very unhappy and dissatisfied, and my disposition was far from being pleasant; but the understanding of God and His perfect creation has made a great change in my life. I am learning to be more patient and to love my neighbor as myself. We have also had some wonderful healings in our family. My father was healed of a chronic stomach disorder in about three weeks. My mother owes her life to Christian Science, for I know that but for this wonderful healing truth she would not be with us today. In the summer of 1909 my youngest brother was healed of an attack of fever in three absent treatments.

For all of these healings we are indeed very grateful, and also grateful for the every-day blessings. We are thankful for having been so lovingly and patiently helped on our way from sense to Soul.

EMMA GRAF, Los Angeles, Cal.

I feel it a duty, also a great privilege, to testify to the benefits I have received from Christian Science, for which I thank God. I have been helped both physically and mentally. When I first heard of Christian Science I scoffed at it, and thought that Christian Scientists were dreadful people, although I had never asked one of them what it taught; I had only gained my knowledge from non-Scientists.

Two years later, I was in need of physical help. I had been under a doctor for over a year, but he did me no permanent good. I prayed to God to take me to Himself, as I was a misery to myself and other people; but instead He gave me Christian Science, which makes it clear to us that in God man lives, moves, and has his being. How could I die if God is man's life? Christian Science has given me a sense of peace such as I never thought it was possible to have in this world; but I now know that God does not afflict man, for God is Love, and in Him "is no darkness at all." I never was so happy in my life as I am now! I have been cured of very severe colds, which were always accompanied by a most distressing cough, and I could get nothing to relieve me. I have had only one cold in the four years I have been in Science, and then the cough lasted only a brief time. I have been cured also of bowel trouble of many years' standing, besides nervousness, headache, toothache, and many other ailments. Christian Science is a cure for every ill, if it is applied in the right way!

Above all the physical help is the spiritual healing. It is such a comfort to understand God, and to know what the real man is. I know I cannot show my love and gratitude to God, or my appreciation of Mrs. Eddy, better than by trying to help others as I have been helped.

MRS. R. M. JENNINGS, Gt. Hallingbury, Essex, England.

This is to testify that I was healed of a severe case of rheumatism of long standing, through Christian Science treatment given me by my wife. I am deeply thankful to God, and grateful to Mrs. Eddy.

WILLIAM MCCRAITH, South Omaha, Neb.

Never alone! for the watchful eye
That notes each wandering sparrow's fall,
And a mighty and saving hand is nigh,
And a gracious ear to attend thy call.
When sorrow doth cloud life's prospects here,
Then oft is His tenderest mercy shown;
O seek then the Friend who would ever be near,
And ne'er shalt thou find thyself alone.

ANON.

FROM OUR EXCHANGES.

[Rev. H. N. Brown in *Christian Register.*]

Very often the man of today does not expect anything whatever from spiritual sources. Quite as often, though he may believe in a divine spirit, he regards every attempt to increase its ministrations as being foolish, if not impious. One person may think that God will never interfere with the natural sequence of things, or send us help outside the established lines of law and causation. Another person may think that, since God knows best what is good for us, and is already perfectly disposed to supply our wants, it is no better than a kind of faithlessness in us to proffer Him our petitions. Altogether, the old motive, which has so long sustained the upbuilding of religious institutions, probably has been quite seriously weakened in the public mind. Naturally, this being the state of the case, they into whose keeping the church has now come are frequently found groping about for some other motive to which they can appeal, some other valid and vital purpose which the church can serve. They try, for instance, to find a use for it as a means of promoting social and civic righteousness, which use may, perhaps, give it a new excuse for being. Or they surround it with an atmosphere of esthetic and sentimental interest, which they fondly hope will feed its life and sustain its growth.

I simply wish to record my own profound conviction that these endeavors, in the end, will prove mostly futile. Religion will have to stand or fall, I think, with that primal motive out of which it came. If it can do for men what they have believed it to be doing throughout the past,—that is to say, serve as a means of connection between this present world and another, higher world beyond our sight,—then religion will live. If it cannot do this, religion will die; and it is of no use whatever to try to varnish it up with any kind of ethical or sociological gloss. Certainly there is no reason, the church having an assured foothold, why it should not help mankind in many ways. I utter no protest against that kind of church which serves the community in every good work to which it can put its hand. But I say that nothing of this usefulness is likely to make up for the loss of its ancient function. It may mediate for man, in some fashion, between the seen and the unseen; and then, in addition to this, it may busy itself with all sorts of plans for social betterment. But it will have only a fading life if the attempt be made to substitute an interest in civic affairs for interest in the spiritual world, as the ground of its appeal for public support.

[*Standard.*]

The non-religious man on the street judges of religion very largely by what he finds in the religious man on the street, as he has a perfect right to do. His reverence for religion, his faith in its reality and power, his estimate of its value for man, are all based upon what he finds in the daily life of religious men by his side. He is told that he must not look at the disciples of Jesus Christ but at Christ himself; not at fallible followers but at an infallible Lord; not at Christianity in its imperfect expression but in its original perfection. That is all very well, but the man on the street will not heed it. He assumes, very naturally, that if there is anything in Christianity that makes a man more honest, more kindly, more patient, more forgiving than he would otherwise be, it will come to light in business life. If he does not find these qualities of character exemplified in the Christian men with whom he has to do, he cannot be blamed if he questions the practical value of religion. If any man is distinctly called of God to an important ministry, it is the Christian business man. It lies within his scope to preach with more power than the most eloquent minister, to affect men more profoundly and constantly than any evangelist. If the non-religious man

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on the street is daily confronted with evidences of the power of Christ to make generous men of those who are naturally stingy, to make unselfish men of those who are naturally selfish, if he is set face to face with practical Christianity expressed in daily life, he will soon come to be a religious man on the street.

[*Advance.*]

The charge that past generations of believers have made God an absentee from His universe is hard to down. Nobody who believes the Bible can teach, say, or think that God is absent from His universe. Believers in the Bible never have thought so. The Scriptures are too full of the other view. Men who believe the declarations of the Bible believe in a present God. In fact, they might as well be accused of having no piety as of not believing that God is here. For the question of a present or absent God is not a question of philosophy but of piety. Much of the recent discussion about a present God has been a rolling over and over of words which does not move the church forward or lead anybody to repentance and faith. It would not convert a sinner in a thousand years, nor would it comfort the troubled heart of a saint. What is wanted is such a belief in God's presence as appeals, not to philosophical speculation, but to the hearts and hopes of men.

[Rev. R. J. Campbell, M.A., in *Christian Commonwealth.*]

Apparently we are making our own heaven or hell every day we live, and although retribution may not overtake a wrong-doer in this world, it comes up with him swift-footed in the next. It is a preacher's solemn duty to warn people of this, little though the task may be relished. With the decline of belief in the horrible doctrine of eternal punishment there has come in modern times an amount of confusion of thought on this subject, and even indifference to it, which requires to be rectified. People need to be made to see the law that governs the relations of the soul to the righteousness of God. It simply is that we must equilibrate the balance in so far as we have falsified it; and no juggling with the facts, no indifference to the issues, no deadening of our moral sensibilities, will save us from having to do this in the long run, and to do it with sorrow and humiliation of spirit.

[*New York Observer.*]

There is an ideal for the church, even if there is not as yet an ideal church. That ideal for the church is found clearly indicated in the Holy Scriptures, which tell us how in the Old Testament days God gat Him a "congregation" or synagogue in the wilderness, how He cherished that spiritual community as its life centered around the successive temples in Jerusalem, how now, as the Saviour told the woman of Samaria, not in Samaria's mount nor yet in Jerusalem shall God be worshiped, but everywhere the spiritually minded find Him out, and how the work and worship of the Christian church shall be preserved through the centuries, and in turn, like salt, shall preserve society, until the coming of the Lord of the redeemed society, to set up His glorious kingdom, whereof the Lamb is the light. That Biblical ideal for the church cannot be too much studied, nor too sedulously imitated in practice.

[Rev. Arthur W. Grose, D.D., in *Universalist Leader.*]

Were it not for the lamentable success of the medieval theologians in so presenting Jesus to the world that many thoughtful men could not possibly accept their caricature of the real man, we should today be much farther along the road toward having a truly universal Christ. Men have rejected the ecclesiastical Christ, the mythological Christ, the Christ of the creeds. But whenever the real Christ has been presented to men they have not rejected him.

SPECIAL ANNOUNCEMENTS.

FROM THE PUBLISHER OF MRS. EDDY'S WORKS.

THE CHRISTIAN SCIENCE TEXT-BOOK, "SCIENCE AND HEALTH WITH KEY TO THE SCRIPTURES."

SOME OF MRS. EDDY'S WRITINGS originally issued in pamphlet form are now to be had in pocket and library editions. Description and prices will be found on the outside cover page of the *Sentinel.*

The volume, "Poems by Mary Baker Eddy" is specially bound; 79 pages.

In accordance with instructions given by Mrs. Eddy to her publisher on Sept. 13, 1910, an edition of "Rudimental Divine Science," printed in the New York point system of type for the blind, has been prepared and is now on sale. Price, prepaid, single copy 50 cents; six or more copies to one address, 40 cents each.

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

FROM THE EDITOR.

All manuscripts submitted for publication in the *Sentinel, Journal,* and *Herold,* whether articles, poems, or testimonies, and all correspondence relating thereto, should be addressed to the EDITOR, and not to individuals.

FROM THE SOCIETY.

The field will undoubtedly be gratified to learn that a book (132 pages with index) containing the "Excerpts from Editorial Comments" which appeared in the *Sentinel* from Dec. 17, 1910, to Feb. 18, 1911, also the special editorial tributes in our own publications, and the *Outlook* article by Frederick Dixon, is now on sale, published in two styles of binding. For prices see opposite page.

Two of our Leader's poems, "Shepherd, show me how to go," and "Love," set to music by Frederic W. Root, are on sale by the Society. For description and price see opposite page.

A photogravure reproduction of The Mother Church edifices and the Publishing House, with the parkway in the foreground, on sale by the Society, is specially adapted to framing for the home, as it measures but nine by fourteen inches inside of mat. Price, single copy, $1.00, six copies $5.00, twelve copies $9.50.

FROM THE CLERK OF THE MOTHER CHURCH.

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

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

FROM THE CHURCH TREASURER.

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

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THE CHRISTIAN SCIENCE PUBLISHING SOCIETY

The Christian Science Journal

Published Monthly.

Founded April, 1883, by Mary Baker Eddy, Discoverer and Founder of Christian Science, and author of the Christian Science Text-book, "Science and Health with Key to the Scriptures."

This monthly magazine is the official organ of The First Church of Christ, Scientist, in Boston, Mass. In addition to articles, lectures, and testimonies not published elsewhere it contains a complete list of Christian Science practitioners, and a directory of Christian Science Churches, Societies, and Reading Rooms.

SUBSCRIPTION PRICE, PAYABLE IN ADVANCE, POSTPAID: For the United States, Canada, Mexico, and Cuba, single copy, one year, $2; six months, $1.20. SALE PRICE: Single copy, 20 cents. In all other countries add 40 cents postage for each annual subscription. SALE PRICE: Single copy, 25 cents.

BOUND VOLUMES: Current and past year, cloth, $2.50; half calf or half morocco, $3. On earlier volumes write for prices.

The Christian Science Monitor

Published every afternoon, except Sunday.

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

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The Christian Science Quarterly

Published January, April, July, and October.

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

TERMS OF SUBSCRIPTION AND SALE: In the United States, Canada, Mexico, and Cuba, 50 cents annually; single copy, 15 cents; 50 copies or more to one address, 12½ cents, each. In all other countries, 60 cents annually; single copy, 18 cents; 50 copies or more, 15 cents, each.

Subscriptions not accepted for less than one year. Subscriptions begin with current quarter unless otherwise designated, and terminate with the last of the month named on wrapper.

Der Herold der Christian Science

Published Monthly.

A magazine printed in German. It contains original and translated articles bearing upon Christian Science, testimonies of healing, also the Lesson-Sermons which are read at the Sunday services in all the Christian Science Churches. Improved and enlarged in 1910.

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CHRISTIAN SCIENCE SENTINEL

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

Vol. XIII. No. 48.

BOSTON, JULY 29, 1911

CONTENTS OF THIS NUMBER

ITEMS OF INTEREST. Brief Mention of Important Events. 942
OPPORTUNITIES IMPROVED. Willis F. Gross. 943
THE QUICKENING TRUTH. . Mary Traxell. 944
THEORY AND PRACTICE. . Richard P. Verrall. 944
GOD THE TRUE SOURCE OF SUPPLY. J. Behrens. 945
THE GOAL OF ASPIRATION. Grace Squires. 945
LIGHT AND SHADE. . . Geo. S. Haddock. 946
SELECTED ARTICLES. 947
EDITORIAL.
The Rule of Practice. 950
"The word of truth." 950
One Law. 951
AMONG THE CHURCHES.
Chicago, Ill. 951
Kansas City, Mo. 951
Lincoln, Neb. 951
Baltimore, Md. 951
THE LECTURES.
Seattle, Wash. 952
South Haven, Mich. 952
Staten Island, N. Y.. 952
Los Angeles, Cal. 952
TESTIMONIES OF HEALING. 953
DE PROFUNDIS. (Poem.) Warwick James Price. 957
FROM OUR EXCHANGES. . . . 957



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



A NOBLE TYPE OF GOOD HEROIC WOMANHOOD

THE CHRISTIAN SCIENCE PUBLISHING SOCIETY
FALMOUTH AND ST PAUL STREETS — BOSTON MASS USA

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ITEMS OF INTEREST.

National.

Attorney-General Wickersham, in an address before the Minnesota Bar Association, declared that government commission is desirable to regulate great industrial organizations in the same way that the interstate commerce commission regulates railways; law of supply and demand no longer controls prices in the United States. Prices in all great staple industries are fixed by agreement between principal producers and not by normal play of free competition. Probably no one thing has done more to facilitate restraint of trade and the growth of monopoly than the departure from the early rule of law that one corporation cannot hold stock in another. By government control a national economic force may be utilized to the public benefit and to the general satisfaction of the commercial world. Under federal supervision thousands of small traders may, by regulated cooperation, protect themselves from the ruin of destructive competition on the one hand and from the constant apprehension of indictment on the other.

The treaty between the United States and Great Britain providing for the arbitration of pecuniary claims between the two countries in accordance with the general arbitration treaty, has received the ratification of the Senate. The treaty provides that within four months either of the governments may submit to the other any claims which it desires shall be passed upon. All claims not submitted within the time specified are to be barred.

An investigation of pipe lines, their rates, classifications, and regulations, has been ordered by the interstate commerce commission. Informal complaints have been made to the commission that certain pipe lines are being operated in an unlawful manner and to the prejudice of the interests of oil shippers.

An association of women has been organized in Minneapolis, Minn., to provide symphony concerts for children, with ten cents the admission price. The general public will also be admitted to these concerts, after the wants of the children in the way of seats have been satisfied.

Congress is making, through various investigations, a careful inquiry into the present and past development of the resources of Alaska. The result will probaby be the enactment of laws that will correct past misuses of privileges and insure honest methods for the future.

Guns that will carry their projectiles clear out of sight will be placed in the turrets of the new battleships of the New York type. With a muzzle velocity of twenty-four hundred feet a second the shell will have a range of about fourteen or fifteen miles.

Negotiations between the state department and the French government for a general arbitration treaty have reached a point which practically insures success, and it is expected that the state department will soon issue a statement to that effect.

Connecticut has passed a new law creating a public utilities commission of three members with power of direct order and control of rates of service by all common carriers and by electric, gas, telephone, telegraph, and water companies.

In the two years and a half of President Taft's administration ten bills in equity have been recorded in trust prosecutions and sixteen indictments obtained.

Four indictments charging conspiracy in restraint of trade have been returned by the federal grand jury against officials of wall-paper jobbing houses.

By a vote of 15 to 1 the board of estimate confirmed the vote awarding all New York subway contracts to the Brooklyn Rapid Transit Company.

More than a thousand banks have now been designated by the postmaster-general as depositories for postal savings.

Secretary of War Stimson last week made an official visit to the Canal Zone and went from there to Havana.

Oregon will benefit to the extent of four hundred and sixty-five thousand dollars in 1911–12 in corporation fees.

Over six hundred thousand acres of Indian lands in the Dakotas are to be thrown open to homeseekers this fall.

International.

A progressive policy of land settlement in South Australia has necessarily resulted in the destruction of large timbered areas, and the question of reafforestation has received close attention. For the 1911–12 season the different state nurseries have a total of 547,230 trees ready to be transplanted. During the 1910–11 season 312,522 trees were issued in response to 2017 applications, making a total of nearly eight million trees given away in the course of the twenty-nine years the practice has been in vogue.

The Belgian aviator, Olieslagers, in a monoplane last week made a flight of 388 miles at the aerodrome at Brussels without a stop. This beat the world's record for distance, in an uninterrupted flight, held by Tabuteau, 362 miles. Four days later aviator Loridan, piloting a small biplane at the aerodrome at Mourmelon, France, covered 465¾ miles, remaining in the air eleven hours and forty-five minutes. This is a new world's record for distance and time.

The government press of Japan is congratulating the ministry on the insertion into the treaty of alliance with Great Britain of Article IV. which practically excludes the possibility of war between Japan and America. This article was inserted in order to make possible the ratification of the Anglo-American arbitration treaty, as the old treaty provided that in case of war Great Britain should lend aid to Japan.

The veto bill, as amended by the upper house, passed its third reading without division in the House of Lords on the 20th. As the amendments made by the Lords would be rejected by the Commons, the King, on advice from the premier, promised to appoint, if necessary, as many new members to the House of Lords as would insure the passage of the bill in the form in which it came from the Commons.

The era of compulsory service was inaugurated in Australia last week with musters in all the training areas. One hundred and five thousand boys from fourteen to eighteen years of age have been brought under the immediate discipline of a training that requires at least four whole-day and twelve half-day parades and twenty-four night drills a year.

The American auxiliary yawl Sea Bird, a twenty-five-foot craft which left Providence, Rhode Island, on June 10, reached the Azores July 1. The trip of about thirty-three hundred miles across the Atlantic was made in thirty-five sailing days.

A review of irrigation in India for 1909–10 gives the total area irrigated at twenty-two million five hundred thousand acres, and the value of crops raised by works, for which capital accounts were kept, at about two hundred million dollars.

The Russian foreign office confirms the report that Baron Rosen will not return to his post as Russian ambassador at Washington. He probably will be given a seat in the Council of the Empire.

Field Marshal Viscount Kitchener of Khartoum has been appointed agent and consul-general of Egypt, to succeed Sir Eldon Gorst.

Industrial and Commercial.

A Boston organization, to be called the Charlesbank Homes, has applied to the state authorities for incorporation under the general law for the purpose of providing homes for working families of limited means. The object is to gradually do away with unattractive and inconvenient buildings in congested districts. The incorporators named are Edwin Ginn, Mrs. Ginn, Samuel B. Capen, Emma S. Blood, Charles H. Thurber, George W. Anderson, John Abbott, Flora H. Ayer, and Prof. W. T. Sedgwick, and the corporation is to be made self-perpetuating. Under the charter asked for the organization is to be allowed to buy or sell real or personal estate and to receive by gift or otherwise property to the amount of one million five hundred thousand dollars and such additional sums as the laws of the commonwealth may in the future permit. It is planned to begin building model apartment houses, which will be rented to deserving tenants of moderate means at a rate to bring in only a small profit. These profits are not to be taken from the corporation, but will be used to extend the work. As fast as funds are available it is planned to buy more land occupied by uncleanly and unfit buildings in crowded sections and replace them with fit and desirable buildings. The organization also proposes to establish reading-rooms, libraries, gymnasiums, playgrounds, and other public facilities of a similar nature.

The deal for the sale of the Home Telephone Company, which has some twenty-five thousand local subscribers and a large suburban and long distance plant, has been halted by the attitude of Mayor Brown of Kansas City, Mo., who demands that, in any deal of that kind, a new franchise be accepted by the Bell company which will give the city additional rights of regulation under state laws. The sale of the Home company cannot be consummated without the consent of the city. The city's demands in return for its consent are that both companies must first surrender all rights they now have under existing contracts; that if there is to be a merger it must be under an entirely new contract subject to the new city charter and the late state laws giving the city the right of control and regulation; that there must be an appraisement and thorough investigation of conditions as a basis for determining the rates, and that the contract would have to go to a referendum vote as a means of ascertaining whether the people desire a merger.

Tin plate makes a new record in two or three important particulars in the commerce of the United States for the fiscal year just ended. The imports are lower than in any year since the record of its importation was begun, the outward movement of American tin plate was larger than ever before, and the shipment of domestic tin plate out of continental United States for the first time exceeded the imports of foreign tin plate.

The municipal water plant of Kansas City, Kan., made a profit of $77,270.41 for the city, after paying all expenses for operation and maintenance, the first six months of this year.

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CHRISTIAN SCIENCE SENTINEL

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

OPPORTUNITIES IMPROVED.

WILLIS F. GROSS.

THE men and women who are successful in the affairs of this world are those who take advantage of and improve their opportunities. Herein lies the difference between success and failure. The successful person is awake to his opportunities and makes the most of them, while the unsuccessful fails to recognize his opportunities, or, recognizing them, neglects to improve them because he cannot see wherein they would contribute in any large degree to the success he desires.

There are too many people in this world who aspire to do great things, but are unwilling to devote themselves to the best accomplishment of the many comparatively insignificant things which are an important part of the life-work of all individuals. All who have been truly successful for good have laid the foundation of their success in the well doing of things which the great majority of persons have had the opportunity to do, and many of them under more favorable conditions. It has been truly said that "we learn how to do by doing," and no man has ever learned to do the big things who has not first been faithful in the performance of the little things. If today's opportunities are not improved, whence can come the ability to take advantage of the greater opportunities the future may afford? Mrs. Eddy says, "Unimproved opportunities will rebuke us when we attempt to claim the benefits of an experience we have not made our own" (Science and Health, p. 238).

The successful person is oftentimes the object of envy. There are those who believe they could do fully as well, or even better, if they "only had the chance." This may or it may not be true. In either case there is no occasion for envy. One is not called upon to bear the burden of the responsibility of the work that is not required of him, even though he could accomplish it with ease; on the other hand, he is spared the humility of the defeat which would be his if he has overestimated his abilities. No doubt there are abundant opportunities within reach which would enable him to accomplish even more for the universal good, if he would only improve them as he might, than would result if he had been called to the greater work. To desire to succeed in a good work is a worthy ambition, not because of the personal recognition and esteem that would be bestowed, but because of the lasting benefits conferred upon mankind in general, the great majority of whom may not even know who is their benefactor, while comparatively few of those who do know may bestow the justly deserved recognition.

Success along spiritual lines is desirable, and the things which make for success in spiritual attainments are much the same as those which gain the desired end in material undertakings. The basis of any success is work. Without work there is no progress and results are not forthcoming. There must be desire, perception, application. If one desires not spiritual things, there is no occasion to strive for them. One may desire, but if he does not perceive what is possible of attainment his efforts are not intelligently directed and he fails to reap the reward of his labors. When there is earnest desire, clear perception, faithful application, or well-directed effort, then there is achievement, and one is conscious that he has not labored in vain.

Salvation, either present or future, is the desired end of religious endeavor. The term salvation may have a broader meaning and application to some persons than to others, and there may be differences of opinion as to how much may be experienced or enjoyed, in the present, but all are agreed that without faith it is impossible to be saved. But faith is not all that is necessary. The apostle James tells us that "faith without works is dead," and Paul, fully realizing what is required of a man if he would be saved, left this wise counsel for all: "Work out your own salvation." The command to work out one's salvation is not contrary to Paul's admonition to the jailer, "Believe on the Lord Jesus Christ, and thou shalt be saved," for he who truly believes must of necessity do. What a man does, indicates what he really believes.

Since it is required of men that they work out their salvation, the question arises as to how or where we shall begin this all-important work. There must be a beginning, and the work must be carried on to completion. One should begin now, and he must begin right where he is. If he waits for a more convenient time, or more favorable conditions, he is not improving his opportunities and he has no reason to expect the reward of the faithful. It is the unerring and eternal law of divine Love that a man reap as he sows. The effort must be right if the end is to be harmonious.

Christian Science reveals the necessity of working out one's salvation and shows how it is possible to do so. One must begin his work right where he is, and Christian Science gives him something to work with. Many times a man is called upon to "walk by faith," but this does not mean that he is as one who walks in the dark and knows not where he is going. Rather does it mean that spiritual understanding, even though it be but a single ray of light, is to direct his steps. Christian Science imparts the true idea of God and man. This idea must be wrought out in human experience, and in proportion as this is done, harmony is established and salvation becomes a present possibility.

No one who has gained a slight understanding of the truth of being as it is revealed in Christian Science can truthfully say that he does not have an opportunity to live what he has learned or to apply the idea of Truth in correcting the errors of mortal sense. The term salvation implies something to be saved from. In Christian Science it is understood that man needs only to be saved from that which is unlike God. Error, or evil, is all that does, or can, enslave. The working out of one's salvation consists in overcoming error with Truth. The overcoming of all error is not possible to a limited understanding of Truth, but even a limited understanding will accomplish results which cannot be achieved in any other way. More is gained only as one puts into practice what he already knows.

A most helpful lesson is learned from the parable of the talents. The one who had received the five talents was a

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faithful servant. He improved his opportunities, and when he was called upon to give an account of his stewardship he was able to report that he had gained five talents more. His commendation was, "Well done, good and faithful servant." The servant who had received two talents was just as faithful to his trust as was the one who had received five. He gained two talents more, which represented opportunities well improved, and he forgot the burden and heat of the day when he heard the welcome words of his master: "Well done, good and faithful servant; thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy lord."

The servant who received but one talent was not faithful to his trust. He was probably one of those persons who aspire to do big things. The time and effort which should have been spent in the right use of the one talent, was probably spent in lamenting the hardness of his lot and regretting the lack of opportunity. He was unfaithful to his trust, and that which he had was taken from him.

The application is so evident that it scarcely need be made. The talents have been bestowed. To each is given "according to his several ability." It is required of him that he work out his own salvation. Abundant opportunities are afforded him, and he must needs be faithful. It is not required or expected of him that he perform that which is not possible, but it is expected and required that he make the best possible use of that which has been entrusted to his keeping. Greater opportunities, larger responsibilities, await him, and the "Well done, good and faithful servant," cheers and supports him along the way. If he continues faithful, his every effort for good is crowned with success, and his ability to perform is greatly increased as he realizes that, as Paul tells us, "it is God which worketh in you both to will and to do of his good pleasure."

THE QUICKENING TRUTH.

MARY TROXELL.

In June, 1899, it was my privilege to be numbered among the thousands who attended the communion services held in The Mother Church. The annual meeting of the church was held in Tremont Temple, Tuesday, June 6, following Communion Sunday, and it became known that Mrs. Eddy would be present at the meeting and address her church. On the morning of that memorable day I awakened too ill to get up from my bed. I had formerly been subject to similar attacks, which sometimes lasted several days, and except for my knowledge of Christian Science I should have expected certainly to be in bed all that day and probably much longer.

I knew that the friends upon whom I might have called for aid were all busy with preparations for the day; therefore I went to work for myself, stimulated by a great desire to be present at the meeting, not to see our Leader's personality, but from a longing to hear the audible word of Truth from this great spiritual teacher. I felt, too, that if I could only be there, I should be healed. After a couple of hours' mental work, I arose, and with patient effort dressed myself. I had not been able to eat any breakfast, so craving for something cool, I went out for some ice cream, the only food taken that day till evening. I then went to the hotel where friends were assembled, and thence with them to Tremont Temple. There was a throng outside, so that we were obliged to wait for admission, and it was only by steadfast declaration of the sustaining truth that I could stand on my feet. Even after I was seated, the distressing conditions seemed unabated, and it required all my understanding of God's power and presence to enable me to keep my place.

Soon after the opening exercises, our Leader came upon the platform, escorted by Judge Hanna. She addressed the meeting briefly—the printed words cover a little more than a page in *The Christian Science Journal* (July, 1899, p. 238)—and she immediately after retired from the platform, during the singing by the assembly of the doxology:—

Praise God from whom all blessings flow.

Words can never describe the effect of that loving, tender message of divine Love; one sentence especially seemed spoken directly and personally to my need; it was this: "Thou hast no longer to appeal to human strength, to strive with agony; I am thy deliverer." The wonderful sense of sweetness, calm, and peace, of the divine ever-presence, that came to me while Mrs. Eddy was speaking is best described in the stanza of a well-known hymn:—

Still, still with Thee when purple morning breaketh,
When the tired waketh, and the shadows flee.
Fairer than morning, lovelier than the daylight,
Dawns the sweet consciousness, I am with Thee.

How or when the sense of discord and suffering left me I know not; it was simply lost—forgotten in the exalted consciousness of those inspiring moments. Some time after, during the exercises, I realized that I was healed; all pain and distress had vanished as a shadow, and I was happy and free. Not only this, but for months afterward I was in better health, stronger and freer mentally, spiritually uplifted, and as a natural result did better healing work. Soon after my return home, an apparently difficult and dangerous case yielded in a few days to the enlightened understanding of Truth.

Among the many beautiful experiences I have had for others and for myself, this wonderful evidence of the power of the word of God, spoken with spiritual understanding, to heal instantaneously, glows in memory with imperishable light and glory, demonstrating to my consciousness the eternal verity of Christian Science. The testimony thereof is offered at this time as a heartfelt tribute of humble gratitude and deepest love to the one through whose spiritual teachings, consecrated life, and noble work, God has given to the world the great blessing of Christian Science.

THEORY AND PRACTICE.

RICHARD P. VERRALL.

Not very many years ago the terms "theory" and "practice" were generally regarded as opposed to one another. The theoretical man was depicted as a sort of dreamer or transcendentalist, whose schemes were wholly visionary and impracticable, while the practical man was supposed to be a materialist who earned his bread by the sweat of his brow. Even so great an authority as Webster defined "theory" as a "scheme of things, which terminates in speculation or contemplation, without a view to practice;" and in this belief he was not alone among lexicographers. On the other hand, Sir William Hamilton, the famous mathematician and astronomer, while conceding an individual domain to both theory and practice, takes the correct and widely divergent view. He speaks of "theory" as "a generalization of the principles on which practice proceeds," and establishes an inseparable relationship between the one and the other. It may be said that practice seeks to realize in action what theory proposes as true. Practice needs therefore to be combined with infinite patience, for it is required to prove all things and hold fast to that which is good.

The representative of any theory must of necessity first study its basic law, and its rule must be literally obeyed. The method of the ideal modern business man is a combination of theory and practice. His knowledge of the laws governing the particular business in which he is engaged enables him to solve practical problems in what would seem to the uninitiated to be a miraculous way. The expert electrician, directing what are termed the forces of nature to the use and convenience of mankind, is constantly put-

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ting theory into practice, and proving that an idea is not merely a dream but the essence of something which may be realized in action. As an illustration of the power obtained through a proper blending of theory and practice, Sir William Arrol, builder of the colossal cantilever bridge which spans the Firth of Forth in Scotland, during the years of its construction was the indefatigable genius who kept theory and practice in constant relation. While dealing with men of varying grades of intelligence, he succeeded in inspiring them all to do their best work and had confidence in each man's ability to perform his appointed task. Sir William saw the finished bridge in his mind's eye always before him, and no problem that arose was too hard for him to solve. It is said by those who were close to their chief that he was never happier than when called upon to surmount some unprecedented difficulty. He would be lost in thought for hours at a time, but the vision always came and was seldom found to be impracticable.

The man who turns to the one Mind as the source of his power, even though he be unconscious of the laws of divine metaphysics as taught by Mrs. Eddy, touches the hem of the garment of Truth and is rewarded accordingly. Any attempt to break down the limitations of material sense, even through the exercise of what is termed human intelligence, must tend to emancipate mortals from the bondage of ignorance. The unprecedented industrial, educational, and scientific activity that took place during what is called the Victorian era helped to prepare the general consciousness for a more ready acceptance of the knowledge of God. Through the understanding of the divine Principle of being, as discovered, taught, and practised by Mrs. Eddy, the cause of progress has received a universal incentive.

The mental preparation along the lines of putting theory into practice has emancipated a very large portion of mankind from comparative slavery. Every man today is worth just as much as he can prove that he knows. Theory and practice are the basis of all successful achievement, and the individuals who combine them are finding their way to the front in all walks of life. In contrast with the old-time custom of preaching without practice, Christian Science reiterates the fact that "faith without works is dead." To emphasize this point Mrs. Eddy has caused to be written upon the walls of The Mother Church the following epigram, "The best sermon ever preached is Truth practised and demonstrated by the destruction of sin, sickness, and death" (Science and Health, p. 201). Carrying out this fundamental idea in all of the branches of Christian Science activity, she has provided for equal representation of the theory and practice of her teachings in the public worship of her church. On Sunday the services are confined to a statement of the Principle, and on Wednesday evening to the hearing of testimony illustrating its practice. Thus by a regular and healthy alternation between theory and practice the thought of the people is kept properly balanced.

While most human beings are inclined to lay too much stress on one side or the other, the fact remains that a perfect equilibrium between theory and practice is the ideal condition. A Christian who can show his faith by his works must be the kind that Jesus had in mind when he said, "By their fruits ye shall know them." Advancing from the human standpoint toward a knowledge of absolute Christian Science, it is inevitable that there should be some ups and downs by the way. The best student and follower must therefore be that one who takes least into account the hardships that beset him and keeps on advancing toward the ultimate goal. While human experience demands this painstaking process, it is at the same time most encouraging to note that the real man is not advancing toward the goal of perfection, as our Leader tells us, but is already there. Because of this fact it is within our power to know it and prove it, and to say with St. Paul, "Behold, now is the accepted time; behold, now is the day of salvation."

GOD THE TRUE SOURCE OF SUPPLY.

J. BEHRENS.

In my journey through the wilderness of human experiences, the glorious fact has been proven to me that God is the true source of supply when we apprehend and faithfully apply our understanding of our relationship to Him daily, in every need. About six years ago I was suddenly deprived of a certain monthly income, which provided not only for myself and daughters, but also for the monthly payment on our home, which had been purchased under this arrangement.

For a few minutes after the news came, a sense of utter despair seemed to take away from me my knowledge of the allness of God. Through a wonderful physical healing, I had learned to study faithfully the Bible, together with Science and Health and other Christian Science literature, thus gaining a knowledge of the omnipotence of God which I earnestly endeavored to apply to my daily problems, with "signs following," and in these moments of darkness and disappointment I wondered who could help me in my need. Then suddenly the truth came to my consciousness that my supply would come not from man, but from God. Our Leader's words, "Divine Love always has met and always will meet every human need" (Science and Health, p. 494), comforted me greatly. I went to sleep, awakening in the morning refreshed and able to fulfil my duties that day, as I have every day since.

All my needs were met each month through my own earnings, nor did I ever want for a dollar, and the full reward of faithful trust and toil is now demonstrated. I have paid for a very comfortable home, and more recently have had the privilege of making a trip through the East, including the opportunity to visit our dear Mother Church. Many times I received special help from Mrs. Eddy's article, "Angels," in "Miscellaneous Writings" (p. 306). Her counsel that we should never doubt was held to faithfully when evil suggestions tried to enter consciousness from within or without. Another help was the article "Love Your Enemies," on page 8 in the same book.

I give this experience with the earnest desire to help those who are still struggling to reach the supply for their daily needs. The psalmist says, "Trust in the Lord, and do good; so shalt thou dwell in the land, and verily thou shalt be fed."

THE GOAL OF ASPIRATION.

GRACE SQUIRES.

Much has been said and many excellent articles have appeared in our periodicals corrective of a common misapprehension of the goal toward which the sincere Christian Scientist wends his way. That it is not merely the healing of his ills, his griefs, his limitations, his lacks, and his discords, but is first and last his demonstration of righteousness through which he blends or unites his thought with that of God, both Science and Health and the Scriptures reiterate and confirm. Perhaps the mortal tendency to work in the interests of the physical or material self, keeping the eyes focused on health or supply, blinded to the fact that "self" and not God is still concerning him, is what our Master meant when he said that "strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it." Certainly self-interests are not pursued by the few, but are lamentably prevalent.

Mrs. Eddy says in Science and Health (p. 4): "The longing to be better and holier, expressed in daily watchfulness and in striving to assimilate more of the divine character, will mold and fashion us anew, until we awake in His likeness." This holy, consecrated effort of the Scientist so to reflect the divine Mind that his entire character shall be remolded, and to reach God thereby, is the treasure

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he lays up for himself which neither moth nor rust can corrupt, nor thieves break through and steal. Some one may say, "There is no lack in divine Mind and it is right for Scientists to have all that others have." The author of such a remark will see his mistake in time and will move onward and upward. In the mean time his influence needs correction, because he gives onlookers a wholly wrong estimate of Christian Science; and as for the young student, struggling for the first time to correct his false estimate of the relative value of things material and things spiritual, such a statement confuses and discourages him. He asks himself with some misgiving what really he is after, and concludes it must be the loaves and fishes which in some mysterious way have become legitimatized.

In "Miscellaneous Writings" (p. 204) Mrs. Eddy says that the influence of Truth gives mortals "new motives, new purposes, new affections, . . . a marked loss of faith in evil, in human wisdom, human policy, ways, and means." She adds that it "unselfs the mortal purpose." For a Scientist to say there is no lack in divine Mind is to speak truly or equivocally. There is no lack of truth in divine Mind, but there is a tremendous lack of materiality there, and to attempt to prove in one instance what he struggles to disprove in the next, is to give destructive evidence of the house divided against itself which cannot stand. One can always clear his mental view-point by studying the scientific translations of mortal mind. (See Science and Health, p. 116.) It will be seen that in the third degree, spiritual understanding, spiritual power, love, and holiness occupy the Scientist's every endeavor.

The Christian Scientist strives to let not the flesh but the Spirit be represented in him. He counts, therefore, his spiritual gains, and if he can point to quick demonstrations over resentment, to his entire willingness to let God rule, and to step out with his own dominant self-will, if he can be happy and contented in the midst of surroundings that argue loudly for unhappiness and discontent, he has found the truth which the world cannot see; he has chosen the "better part," and it shall not be taken from him.

Christian Scientists are not seeking what the world is seeking, or using spiritual vision for material ends. They are seeking righteousness and doing this with much earnestness and consecration. In this richness of spiritual good the desirability of much that the world prizes loses value. Truth does indeed give him new motives, new purposes, and they are never worldly or self-centered. He may sow and richly reap in his Father's vineyard, and yet have very little of what others have from a material view-point,—as little as the Master had. He may be able quite fully to subscribe to his Leader's Christmas wish in his "famine of sense," but her equal wish, viz., a "feast of soul" (*Sentinel*, Jan. 1, 1910), will be his, and he will find a rich recompense in his ability to say to the anguished and suffering, as Peter said at the gate Beautiful: "Silver and gold have I none; but such as I have give I thee."

LIGHT AND SHADE.

GEO. S. HADDOCK.

As the path winding up a mountainside leads, oftentimes, to an opening where the eye finds refreshment in the view, and then into the darkness of the wood; only to come out farther up and find revealings of greater beauty, so the journey out of material sense, with its doubts, fears, unsatisfied desires and unattained ideals, into the harmony and peace of Soul, is marked by periods of light and shade. The light is the dawn of Truth upon darkened sense; that which seems to be shade is the appearing of the suppositional opposite of truth and good, to be met and overcome, and in this overcoming the firm ground of understanding is reached.

In "Miscellaneous Writings" (p. 57), Mrs. Eddy says, "By the law of opposites, after the truth of man had been demonstrated, the postulate of error must appear." As warm sunbeams, after the rain, search out the dampness, causing it to rise in vapor to go into nothingness, so in the operation of the law of divine Love the children of God are liberated from bondage to material conditions. How loving, yet certain and strong, is this process of liberation. The error of belief must come out. There is no escape for it. And in coming to the surface, before the revelation of Spirit in Christian Science, it does so to go into oblivion. Thus we see our best good is ofttimes being worked out in the experiences which seem the most trying, and if at such times we stand strong, doubting not, clinging to the light of Truth and Love, the way will clear and greater freedom than before be ours. If this were more generally understood, there would be less turning back in trepidation and fear when one should be standing firm.

As the revelation of truth in Christian Science dawns, there is the joy of "the wide horizon's grander view;" the hand of Love draws aside the curtain of sense, and the enraptured eye gazes for a moment upon the glories of the Father's kingdom. The divine command, "Let there be light," is fulfilled. Are we not to rejoice and stand firm and steadfast, even if this light brings from under cover the lying belief in a power apart from God? And though the test seems severe, the way heavy and dark, do we not see that the dross is being burned, impurity chastened, the weak place in our armor strengthened, and that there and then we are finding the freedom that will bring us peace? At such times it is a joy to know that the darkest thing in our path, reversed, is the brightest in heaven.

Standing steadfast in the hour of test (the shade), faithful to God, knowing only the things of Spirit, the mist clears and a radiance greater than before comes into view. *Thus* we press on,—the light ever brighter and more glorious, the shade ever fainter, till through "the wholesome chastisements of Love" (Science and Health, p. 323) and the ever unfolding of the Christ-idea we are brought at last to the sunlit peak, above the storm and cloud, where joy and gladness reign and the shades have melted into light.

I awoke one morning with a very tired, weary feeling, a deep sense of discouragement. There was a great deal of material work to be done, and before beginning this work I took up the Bible and Science and Health, hoping to find some words of encouragement; but I seemed to find no comfort. While going about my work, however, these words kept coming to me, "Rejoice, and be exceeding glad;" "I will not leave you comfortless." All day these truths were with me, but personal sense argued that this was not what I needed. Was I to rejoice for a tired, sick body, and a lack of money for needed supplies, etc.? Still the voice of Truth kept saying, "Rejoice, and be exceeding glad;" and all day my heart was lifted to God in prayer.

Toward evening the clouds began to break, a light appeared, and again the command came to rejoice,—rejoice because the discord had never been real; because the harmony of the universe had never been disturbed and never can be, since God is governing it each moment, and His government is eternal. The evening brought the reward for faithfulness, with a sense of the peace that passeth all understanding, the peace which Christ Jesus said he would give—"not as the world giveth." The money that was needed so much for the morrow came in an unexpected way, and once again the promise was fulfilled, "Mine eyes shall be upon the faithful of the land;" "Thou wilt keep him in perfect peace, whose mind is stayed on thee."

MOLLIE E. SHAFFER.

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SELECTED ARTICLES.

[From an editorial in *Elizabeth* (N. J.) *Journal.*]

One cannot believe that the medical profession as a whole is so narrow as some members of it seem to be. The layman, holding for his family physician much the same regard that he has for the pastor of his church, does not wish to believe, and it is to be hoped has no reason to believe, that this welcome visitor in hours of pain is so lacking in breadth of view as to hold that the member of no other school of healing is entitled to any consideration. Yet it is the charge of the National League for Medical Freedom that this is the case, and it is further insisted that the members of the dominant school of healing are doing everything possible to bring not only moral but legal pressure to bear upon the practitioner who takes other means to bring about the same result.

Medical bigotry has no more place in this country than religious bigotry. There are many religious bodies here, some large and some small, but all which have for their purpose the betterment of mankind have a right to exist. Each has its place in the world, under present conditions. The same may be said of the healing art. The last word on the subject of medicine has by no means been spoken. Some day, perhaps, all medical wisdom will be embodied in the practice of one school, and all beyond that will be error. No intelligent person believes that to be the case at present. And until that day comes, medical tolerance is just as imperative as religious tolerance.

[William J. Bonnin in *Bury* (Eng.) *Times.*]

Mere talk and argument have a very small part to play in Christian Science. Is any one ever convinced by an argument against his own opinion, or won to a great truth by words? The churches have been trying to do this for centuries, trying to argue people into the kingdom of heaven and to prove that their own particular road is the only one. Now Christian Scientists have given that up, and are seeking to replace it with the method which the Founder of Christianity adopted to convince the world of the truth of his message, and which he so plainly insisted that his followers should also adopt. In other words, it is the duty of a student of Christian Science to let his works rather than his words speak for him and for his religion, and to let the world see that primitive Christianity, the Christianity which was continually being proved to be an actual protecting and saving power, is today ready at hand and to be availed of every whit as much as it was in the first few centuries.

Our critic accuses Christian Science both of attacking Christian principles and of insulting the medical profession. It would be quite impossible to substantiate such charges. Because Christian Science presents an interpretation of the Bible which differs from the various conflicting interpretations enjoying currency today, shall it on that account be held to be attacking those interpretations? Perhaps it is a little difficult for a faith without works to avoid a feeling of being stirred out of a more or less comfortable repose, and to resent this as an attack upon it, when it is face to face with a faith which insists that Jesus' last words on earth, reminding his disciples of the signs that should follow them that believe, are to be heeded today, and that a faith is dead which cannot be demonstrated by works. It is no good for such a faith to argue that those words were spoken to a select few at a select period, because Jesus also said that though heaven and earth might pass away his words would never pass away. So far from insulting the medical profession, Christian Scientists have nothing but respect for those who are laboring conscientiously for the good of mankind. That they do not agree with their methods by no means implies that they do not approve of their motives.

Recently the *British Medical Journal* asked all doctors to remember how great an evil fear is. When it is borne in mind that the race is being taught by medical science that it ought to be frightened of pretty nearly everything, and particularly of the all-powerful microbe, it is easy to see that medical science is in something of a quandary. One of the most universal experiences among those who have undertaken the study of Christian Science is the overcoming of fear by some measure of understanding of the omnipotence of divine Love, and until a more scientific way of destroying fear, and the disease and misery born of it, is forthcoming, it might be as well for those in the quandary I have referred to, to consider this offered remedy.

[Rev. J. W. Paull as reported in *Manchester* (Eng.) *Advertiser.*]

The mind is garrisoned by the grace of God only so long as prayer is its habitual atmosphere. Some of you know full well that this is true. And even those who do not know it for true by experience are conscious often of a sort of inward rebellion against the dominance of petty thoughts and cares and anxieties. The complex character of modern life tends to much tyranny of circumstance, and it is the revulsion from it that has given so much vogue to the teaching of what is called Christian Science. All the elements of truth in that teaching have been all along in the New Testament; and if we had not forgotten or neglected them, Christian Science would have had nothing to attach itself to in the way of appeal. In effect, its counsel is: Do not overthink yourself either as to your person or as to your circumstances. Fill the mind with higher and more ennobling thoughts and you will cease to be the prey of these petty and belittling worries. St. Paul has been exhorting us in the same way for a long time; and before him one greater than Paul said, "Take no thought, . . . for your heavenly Father knoweth." Could any words be found or devised more perfectly calculated to meet the need of the unrestful, ambitious, dissatisfied state of so large a part of society than these: "Be not conformed to this world: but be ye transformed by the renewing of your mind."

[D. M. Ely in *Cleveland* (O.) *Leader.*]

In the attack on Christian Science as reported, an evangelist is credited with the declaration that Christian Science "is but a slight improvement upon the philosophy of the Hindus." Nowhere in the writings of Mrs. Eddy or in the literature of Christian Science can the critic find warrant for such a statement. Every teaching in "Science and Health with Key to the Scriptures," the text-book of Christian Science, by Mrs. Eddy, is based on the utterances of the prophets and on the life and teachings of Jesus the Christ, whose sermon on the mount, as she declares, is the "essence" of Christian Science (Science and Health, p. 271). Christian Scientists realize with Paul that it is "the law of the Spirit of life in Christ Jesus" which sets us free from the law of sin and death and heals both sickness and sin.

[Editorial in *New York American.*]

The statute prohibiting the unauthorized practice of medicine expressly makes an exception in favor of the tenets of churches. The court of appeals has not yet interpreted this statute in its bearing upon the healing art as practised by Christian Scientists. Until such authoritative interpre- [illegible] had, through the prosecution of a single test case, that [illegible] found to support the Christian [illegible] to stop making indiscriminate arrests. That [illegible] of otherwise blameless lives, [illegible] persuading sick people to cheer up, looks to [illegible] like persecution.

The *American* protests against this as against every other [illegible]

kind of persecution. And, in the absence of a distinct law, backed by the interpretation of the highest tribunal, this newspaper will continue to believe that neither the constitution nor the spirit of American justice can brand as a crime the sincere prayer of religious faith or any honest application of mental therapeutics.

[Alfred Farlow in *Milwaukee* (Wis.) *Medical Journal.*]

You say that "in the most beautiful and healthful portions of our city, where no poverty obtains and the Christian Scientists are strong, there are at the present time so many cases of scarlet fever as to amount almost to an epidemic."

You might have made a stronger statement than this. You might have said that according to Biblical teaching God, who is even greater than a Christian Science community, is everywhere present; that no place can be found where God is not, and yet disease prevails.

David said, "Whither shall I go from thy spirit? or whither shall I flee from thy presence? If I ascend up into heaven, thou art there: if I make my bed in hell, behold, thou art there. If I take the wings of the morning, and dwell in the uttermost parts of the sea; even there shall thy hand lead me." War, calamity, and epidemic besiege those who do not realize the divine, unseen presence sufficiently to avail themselves of His protecting care, while those who are awake to the divine presence find peace and health. It has been so in all ages of the world. One individual does not merit and reap the reward of the righteous because of his neighbor's goodness. He must merit his own salvation, he must merit his own pardon, deserve his own immunity, before it is granted him by a just and allwise Providence. Not because God is unwilling to save us from our distresses, but because we cannot be saved from them until we open our minds to spiritual truth and close them against that which is opposed to God.

No, Mr. Editor, the carrying out of "Christian Science to its logical conclusion" would not permit sickness but would make the world too good to be sick. It is not our goodness, but our materiality that is subject to sickness. Christian Science does not teach that one is immune from disease simply by believing in the omnipotence of God, but through spirituality, which is expressed by conduct in keeping with such belief. The immunity of the Christian Scientist, his ability to escape the ills of the flesh, is the only evidence that he is really and truly a good Christian Scientist.

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

A late issue contained a criticism of Christian Science by Bishop Neely, which, coming as it did from the presiding elder at the New England conference of the Methodist Episcopal church, is a decided contrast to statements made at the Protestant Episcopal convention last fall, when Christian Science healing was referred to in an editorial in the *Baltimore American* as "'a jewel which the church cast away and a woman picked up.' This was the concession made by one of the delegates to the insight of Mrs. Eddy, in perceiving that the church was failing to use one of its most potent instrumentalities and that it was neglecting one of the finest weapons of warfare, unmindful that it hung in the armory of the church as an obsolete piece of Christian equipment."

When it is remembered that the Master sent his disciples "to preach the gospel, and to heal the sick," and when it is further remembered that his preaching healed the sick as well as reformed the sinner, as did that of his disciples and followers for more than two hundred years afterward, then it becomes apparent that the early Christians found the "pearl of great price" a vital and practical element in the practice of their religion. In fact it was this sort of preaching "with signs following" which testified that they were true Christians, according to the standard of him who said: "By their fruits ye shall know them."

Inasmuch as Christian Science teaches those who understand it to do in word and deed all that Jesus said should attend the efforts of "them that believe," and inasmuch as Christian Scientists are today proving in large measure the efficiency of those teachings in the destruction of sin as well as the healing of sickness, it ill becomes a clergyman to speak slightingly of another's religious views, simply because one does not follow with him. In the gospel of St. Luke will be found the proper attitude for one Christian to hold toward other Christians: "And John answered and said: Master, we saw one casting out devils in thy name; and we forbade him, because he followeth not with us. And Jesus said unto him: Forbid him not: for he that is not against us is for us." Therefore the Christian Scientist never attacks the religion of others, for while he believes that Christian Science follows with the Master, he does not feel that it is right to condemn others because they do not follow with us.

[Frederick Dixon in *British Medical Journal,* London.]

In an article entitled "Decrease of Medical Students in America" you go out of your way, after the manner which is becoming almost inevitable in the press today, to attack Christian Science, and, if you will forgive my saying so, you lose sight of your logic in the effort. You put down the decline in the number of medical students to some various causes, among others to Christian Science, and then conclude with the deduction that the decline may be taken as a proof of the success with which the medical profession is fulfilling its aim. Now, as a mere matter of argument, if the decline is owing to the success of the medical profession, how can it possibly be owing to the competition of Christian Scientists? Furthermore, why, because you differ entirely from the methods of Christian Science, should it be necessary to speak of Christian Scientists as the personification of childish credulity, encouraging people to go to the devil? The best way to meet childish credulity is to ignore it, and when people are sure that their neighbors are childishly credulous they find it easy enough to ignore their claims. The persistent attacks which are made on Christian Scientists all over the world, and which seem to grow in intensity rather than anything else, are possibly the strongest proof that their opponents are perfectly conscious that Christian Science is not childish credulity, but is a great movement to be reckoned with.

[William S. Campbell in *Washington* (D.C.) *Post.*]

The current May number of *Health Culture* contains an article on "Mrs. Eddy and Christian Science," from the pen of Dr. T. J. Allen, whose contributions to the *Post* make his name a familiar one. Referring to Christian Science, he says: "It is entitled to great credit for popularizing the healing practice of the 'great Physician.'" He adds, "To dwell upon the sunny side, as Christian Science teaches, is not merely beautiful, but practical." Elsewhere in his article, Dr. Allen says: "In emphasizing the importance of the spiritual side of life, and especially of faith as a means of cure, Christian Science has done great good, especially in an age that has leaned too far to the material side; and it is apparent that its work is not yet finished."

These frank statements are from a member of the medical profession, and the doctor is to be commended for his honesty of expression. Still, there are some things that he assumes are included in Christian Science which do not meet with his approval, and in this respect he represents a large class of people. Some of these things are not included in the Christian Science teaching at all, but are mere misconceptions of its teaching; others are misunderstood, for the reason that the Christian Science view-point is always on the spiritual side, and the view from the material side gives the wrong perspective.

If one could get off the earth a sufficient distance to get

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a correct view of the movements of the solar system, it would not be difficult to comprehend that the earth is not only circling around the sun at a terrific speed, but is also revolving on its axis at a rate that moves everything on its surface a distance of more than a thousand miles an hour. Standing on the earth, it is more difficult to comprehend this, yet it is the fact, regardless of whether one believes it or not.

In much the same way it is necessary to get outside of matter in order to get the right view-point of the real universe—the universe that God made and governs. The statement of the apostle Paul is, "Whilst we are at home in the body, we are absent from the Lord," and his advice is "to be absent from the body, and to be present with the Lord." Jesus said, "Take no thought for your life, what ye shall eat, or what ye shall drink." The personal habits of both these teachers showed that they intended their teaching to be practical. Paul advised that whatsoever is set before us, we are to "eat, asking no question for conscience sake." Jesus ate with his disciples, and in eating what was set before him he probably gave no thought to the subject of hygiene, for he was constantly absent from the body and present with the Lord—realizing the presence of divine power to govern all the phenomena of existence, even to the delicate texture and coloring of the lily.

Mrs. Eddy has stated in the Christian Science text-book, on page 478: "That body is most harmonious in which the discharge of the natural functions is least noticeable." And again, on page 388, "If mortals think that food disturbs the harmonious functions of mind and body, either the food or this thought must be dispensed with, for the penalty is coupled with the belief. Which shall it be? If this decision be left to Christian Science, it will be given in behalf of the control of Mind over this belief and every erroneous belief, or material condition. The less we know or think about hygiene, the less we are predisposed to sickness."

It is sometimes difficult at first to understand that Christian Science is a consistent whole. It can be seen that there is good in it, but in other respects it is at variance with material ways of thinking. But people are learning more and more that if any part of Christian Science is good, it is good all through. Its proposition is that it is Science, and the highest and most accurate form of Science, because its Principle or primal cause is God or Spirit. The system is therefore consistent, and if any part is good, it is good in its entirety. If the proposition is admitted that God is omnipresent, omniscient, and omnipotent, then all the deductions from that proposition will be found in harmony with the Christian Science teaching.

[John M. Dean in *Memphis* (Tenn.) *Commercial Appeal.*]

Christian Scientists rely entirely on God, and as His truth lives forever, they are not in the least disturbed as to the future of their religion. The entire trend of Christian Science is away from personality and toward Principle, and with this attitude they are so content as to be unruffled by dire speculative predictions which are fathered by a wish that they may come to pass.

Many of the statements made concerning Christian Science at this particular time would be extremely interesting but for one important thing—they lack the saving grace of correctness. However, we need not expect a logical or correct statement of Christian Science from an enemy, a misinformed person, or one who is disqualified by a lack of information; and to be a graduate of a theological seminary confers no greater qualification for correctly defining Christian Science, than would a perusal of the Christian Science text-book render one an authority on the tenets of another faith.

It is freely granted that Mrs. Eddy taught a religion of love and that she was ofttimes beset by enemies who sought to disturb her peace of mind, but this was also the experience of even Christ Jesus, the Founder of this new dispensation of love. Though the very embodiment of love and gentleness, he was maligned, persecuted, and finally crucified by a fanatical mob, which was incited by the intolerant clerics of that day. Love, preached and practised, always excites the opposite human manifestation of hate, and Mrs. Eddy's experience was no exception to that rule, which seems even yet to be operative under circumstances which should deter the most rabid critic from saying things as unnecessary as they are unkind.

Before presuming to make correct statements of Christian Science, the gentleman should have known that it does not teach the unreality of death in the sense that it is a mortal manifestation, but it does claim that, as God is not the author of sin, sickness, and death, they are unreal concepts which will gradually disappear before a correct realization of God's omnipotent truth, until we reach that day when "there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away."

On page 254 of Science and Health, Mrs. Eddy says: "During the sensual ages, absolute Christian Science may not be achieved prior to the change called death, for we have not the power to demonstrate what we do not understand. But the human self must be evangelized. This task God demands us to accept lovingly today, and to abandon so fast as practical the material, and to work out the spiritual which determines the outward and actual." She never taught that she herself would be able, on this plane, to attain to the heights of her revelation. She simply stated a truth which is the ultimate goal of life, and said like Paul: "I count not myself to have apprehended: but this one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus."

The great Baptist religion contains enough of truth to demand the entire time and talent of its ministers, and time devoted to widely advertised attempts to pull down a sister faith is a digression from that constructive policy which is the very essence of true religion and will result in nothing better than mere sensationalism.

[John L. Rendall in *Washington* (Ia.) *Democrat.*]

You ask the question, "What do Christian Scientists say about the charge, viz., that they claim there is no such thing as sin?" This is a fair question and is entitled to a fair reply. In the first place, Christian Scientists do not say "there is no such thing as sin" in any such sense as this minister uses it. Christian Scientists recognize very clearly that, according to human experience, sin, sickness, disease, and death are very real. They are part of the "carnal mind," of which St. Paul said, "to be carnally minded is death."

Mrs. Eddy states on page 447 of "Science and Health with Key to the Scriptures": "To assume that there are no claims of evil and yet to indulge them, is a moral offense;" and on page 448, "Evil which obtains in the bodily senses, but which the heart condemns, has no foundation; but if evil is uncondemned, it is undenied and nurtured. Under such circumstances, to say that there is no evil, is an evil in itself." There is no authority anywhere in Christian Science for the indulgence of sin, but in all its teachings there is the exhortation to forsake sin and to become so pure in thought, word, and deed that sin ceases to have even the appearance of power and reality. Only one who has attained to this desirable result can truthfully say, "There is no sin." This is in accordance with the teachings of Christ Jesus and is good Christian Science doctrine.

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CHRISTIAN SCIENCE SENTINEL

EDITORIAL

THE RULE OF PRACTICE.

THROUGHOUT Mrs. Eddy's writings there is an insistence upon the necessity for having not merely a theoretical belief in Christian Science, but rather a demonstrable knowledge of it; and the reason for this is explained on page 323 of Science and Health, where she writes, "In order to apprehend more, we must put into practice what we already know. We must recollect that Truth is demonstrable when understood, and that good is not understood until demonstrated." This rule of practice is the key-note not only of intelligent action, but of all right endeavor. It is the rule for all Christian Science study and demonstration, and the guide by which we may expect to make further progress. Correlated to this saying of our Leader is another, on page 457 of the same book, viz.: "Christian Science is not an exception to the general rule, that there is no excellence without labor in a direct line. One cannot scatter his fire, and at the same time hit the mark." This saying also shows that mere theorizing about Christian Science, or a perfunctory acceptance of its teachings, is not sufficient, and that diligent study and application are necessary for those who are to become Christian Scientists in fact as well as in name.

Theory alone will never make one accomplished in any pursuit. Theory must be worked out, made practical, to be of any use. Mrs. Eddy discovered a wonderful truth, but she waited until she had proved the value of her discovery, until she had demonstrated the Principle and rule whereby Christ Jesus healed the sick and the sinning, before she gave it to the world; they might deride and scoff at a theory, but they could not gainsay its practice when before their very eyes the sick were healed and the sinning reformed. Over and over again, undaunted by sneers and ridicule, she proved that "the Lord's hand is not shortened, that it cannot save; neither his ear heavy, that it cannot hear" the prayer of faith which heals the sick today as it did nineteen hundred years ago.

Our Leader has set before us a high goal, even the attainment of that degree of perfection which the Master commanded: "Be ye therefore perfect, even as your Father which is in heaven is perfect." There is one thing to be noted, however, in connection with this command, namely, that it is the conclusion, the result which is to be obtained by the practice of the precepts which precede it; in other words, it is the doing of his commandments that will work for, bring about, the perfectness which belongs to the divine likeness. Jesus made no secret to his followers that toil and struggle would be their portion,—"in the world ye shall have tribulation," he told them later; but behold the reward to them that do his commandments: "Whosoever shall do and teach them, the same shall be called great in the kingdom of heaven." They were to do them, that their teaching might have the sincerity, the effectiveness which comes only from practice.

Even so does our Leader tell us that the road to a full understanding of Christian Science is no royal road, but one of patient and persistent toil and endeavor. The end sought is not mere personal or worldly happiness, but rather the establishment of the kingdom of heaven upon earth, that all may share it. Its method is not that of will-power or blind faith, but is that complete realization of God's omnipotence which clears away the false belief of aught else than the infinitude of divine Mind,—the good which embraces, includes all,—and the consequent nothingness of any and every phase of evil.

As Mrs. Eddy has said on page 150 of Science and Health, "The mission of Christian Science now, as in the time of its earlier demonstration, is not primarily one of physical healing." This physical healing, however, is inseparable from the demonstration of the divine presence and power which constitutes the practice of Christian Science; that is, when the belief that there is power in anything else than God, omnipotent good, when the sin that has been indulged is overcome and cast out, in other words, when we have truly repented, and thoughts of Truth and Love have replaced the hatred, envy, and malice that once dominated us,—then the physical body can but respond to the healed thought, and the disease which so tormented us will find no habitation. The physical healing is the natural consequent of regenerated thought.

It is because of Mrs. Eddy's insistence that her followers should prove their faith by their works, that they should be faithful to the divine commission "to preach the gospel, and to heal the sick," that the spread of Christian Science, that marvelous growth at which the world wonders, has been accomplished. The sick and the sinning are all about us,—"the fields are white unto the harvest,"—and they that thrust in the sickle of Truth shall reap a rich reward. Thus, and thus only, will we as Christian Scientists prove to the world that the religion we profess is no mere theory, but a full salvation.

ARCHIBALD MCLELLAN.

"THE WORD OF TRUTH."

IN Paul's second letter to Timothy he warns him against mere wordy discussions, which only tend to mislead the hearers; then he adds, "Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth." There are a number of references to this "word" or declaration of truth in the Scriptures, one of the most significant being the statement by James, "Of his own will begat he us with the word of truth, that we should be a kind of firstfruits of his creatures."

It seems remarkable that for long centuries this divine idea, of such vast significance to humanity, should have been practically unknown, so far as its application to human need is concerned. Who, for instance (prior to Mrs. Eddy's discovery of Christian Science), would have thought of telling a suffering mortal that "the word of truth" could and would heal him? Yet this was always true, even as in Jesus' time, and no other fact is of such vital importance to the human race as this. Here some one may ask, as did Pilate, "What is truth?" So far as the record shows, no direct answer to this question was then given. The Master had demonstrated the truth throughout his whole earthly career, and had also taught others how to do so, little as the world understood his teaching; but those who were faithful followed the lines laid down by him, and by "the word of truth" they healed the sick and even raised the dead, and that for several hundred years. Then came the dark ages, when belief in matter and material means usurped the place of spiritual supremacy; truth was sought by material methods, and its quest began and ended with material evidence. This inevitably led to agnosticism, for if God is Spirit, as Christ Jesus declared, His existence cannot be proved by material evidence.

But at length there came a great spiritual awakening, the Christian Science text-book, "Science and Health with Key to the Scriptures," was given to the world, and again men "trusted in Christ" to do all for them. Paul says, "In whom ye also trusted, after that ye heard the word of truth, the gospel of your salvation;" and this has been the experience of unnumbered thousands who have been healed in Christian Science. They learn therefrom that the truth about God and man is the spiritual fact, and that this must be known before the truth about anything else can be rightly understood. As "the word of truth" is declared in Chris-

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tian Science, the truth about man becomes apparent to human consciousness, and this never includes sin, disease, or death. It lays bare the falsity of mortal belief and uncovers all that needs to be exposed,—the hidden fear or sin which seems to delay healing or the restoration of harmony. The truth must first be known, then lived, then declared,—silently or audibly as the need requires,—but there is no doubt as to its power.

Truly says our revered Leader, "Divine Science, the Word of God, saith to the darkness upon the face of error, 'God is All-in-all,' and the light of ever-present Love illumines the universe" (Science and Health, p. 503). Who would deny this, or question the Christ-power voiced by an old hymn,—

Thy touch has still its ancient power;
No word from thee can fruitless fall.

ANNIE M. KNOTT.

ONE LAW.

THE moment one begins to think about law, in the light of Christian Science, that moment he begins to realize that the prevailing concepts of its meaning are confused and confusing to a degree which is most lamentable in view of the intimate, causal relation of law to life and conduct in human experience.

This word law is constantly being used in explanation of things, without there being any definite apprehension of the ideas to be conveyed or of the metaphysical facts of the case, and there results a vague and ofttimes self-contradictory sense of relation, where an exact sense is imperatively demanded. To ask the average person to give his definition of law is to hear perchance that it is "a binding practice or habit," or "the dictum of some authority," or "the order of nature's procedure," or "the commandment given to Moses," or "the demand of conscience." Every impulse, habit, tradition, prejudice, force, and philosophy, every human belief, indeed, and every physical phenomenon, asserts itself and makes its appeal in the name of law, and this clatter of tongues might well be named Babel.

That there is war to human thought in the realm of law cannot be questioned. Having the most venerated convictions, customs, and conformities for their sponsors and advocates, the claims of material sense are quite warranted in saying that they have been honored by every human tribunal, and that they have wielded a practically undisputed sway in all the centuries. Nevertheless, in the arena of every truth-awakened consciousness they are met face to face with the opposing assertions of spiritual sense, the decrees of the one divine law, and here every righteous human struggle finds its beginnings. This struggle is given an old-time and most dramatic setting in the story of the wrestling of Jacob upon the banks of the Jabbok. It is portrayed by St. Paul in his confessions of inner conflict, when he says: "I find . . . a law that, when I would do good, evil is present with me. For I delight in the law of God after the inward man: but I see another law in my members, warring against the law of my mind, and bringing me into captivity to the law of sin." This is a specific and yet all-inclusive statement of the nature of all the asserted conflicts of law, and the apostle makes it clear that he recognized not only the powerlessness and illegitimacy of this "other law," but its unreality, when in his next sentence he identifies it with "death," falsity, nothingness. He was, however, in the midst of the mental turmoil with which we are all so familiar, and he found freedom only in so far as he realized that, since God is the only source of life and authority, the activities of good, divine Mind, express the only law.

Reasoning from this basic truth, that God is the only lawgiver, Christian Science teaches that "there are no antagonistic powers nor laws . . . governing man through perpetual warfare;" that God, infinite good, "is not the author of barbarous codes" (Science and Health, pp. 231, 381), and that escape from disharmony, disease, and death is dependent upon our realization of their absolute lawlessness. In both his preaching and practice Christ Jesus taught that to annul the so-called laws of materiality to which mankind are so pitifully subject is the goal of all spiritual aspiration and endeavor, and yet how hopeless is this undertaking so long as their asserted validity and divine approval is accepted. The joy, inspiration, and stimulus to the assertion of their freedom which is gained by Christian Scientists is explained by the fact that they have awakened to an understanding of the teaching of the Master that there is but one law, the wholly good and saving law of Truth and Love.

JOHN B. WILLIS.

AMONG THE CHURCHES.

CHICAGO, ILL.

Under the auspices of the ten Churches of Christ, Scientist, a free reading and writing tent, seventy-five feet long and thirty-five feet wide, has been fitted up for the accommodation of the soldiers and visitors who are attending the national military tournament at Grant park, Chicago, this week. We clip as follows from a letter recently received:—

"I am availing myself of the opportunity of writing the first letter written in the Christian Science reading-tent, erected in Grant park, on our lake front, as a reading-room where all our literature may be read, and where visitors may obtain, without money and without price, copies of our periodicals. The committee has provided the best of everything, including the stationery for free public use."

KANSAS CITY, MO.

The ground at the northeast corner of Fortieth and Walnut streets has been purchased by First Church of Christ, Scientist, and a new church, to be known as Third Church of Christ, Scientist, will be built there. The lot is one hundred and fifty-six feet on Walnut street and one hundred and fifteen feet on Fortieth street. It was purchased from the Kansas City Athenæum. The members of the Athenæum purchased the lot with the purpose of building a clubhouse there, but they decided that it was too far south.

Plans for the new church have not yet been drawn. The church which is to be built for the Scientists, who are now meeting in Morton's Hall at Fortieth and Main streets, will not, however, be as expensive or as large as either the First or the Second Christian Science edifice. It will face south and will be built along modern lines. Definite plans will be finished by the first of next year.

Kansas City Times.

LINCOLN, NEB.

The contract for the completion of First Church of Christ, Scientist, Twelfth and L streets, was awarded to an Omaha firm at a meeting of the church which was held Thursday evening [July 6]. Work will begin within a few weeks. The contract calls for an expenditure of at least $54,400, and the plans accepted from architects about four years ago will be used, without any material change.

Nebraska State Journal.

BALTIMORE, MD.

Plans have been finished for an edifice of Grecian design for First Church of Christ, Scientist. The building will be erected on University parkway, opposite Wyman park. The edifice will have an ornamental facade of marble, with tile roofing and concrete foundation. The interior will be finished in oak and mahogany.—*Baltimore Sun.*

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THE LECTURES.

SEATTLE, WASH.

Willis F. Gross of Boston, Mass., delivered a lecture on Christian Science in Junction Hall, May 4, under the auspices of Second Church of Christ, Scientist. He was introduced by E. W. Craven, first reader of First Church of Christ, Scientist, who said in part,—

One of the misapprehensions about Christian Scientists is that they do no missionary work. As I understand missionary work, it is the bringing of the knowledge of God and of Jesus Christ, and of the salvation which is manifested through him, to the attention of people who do not understand it as we do. Christian Scientists do this kind of missionary work on a large scale. In this community Second Church of Christ, Scientist, maintains regular Sunday services and also a Sunday school, as other churches in this community do; also, for the purpose of diffusing a knowledge of Christian Science and thus doing missionary work, it maintains a free reading-room. It also gives a free lecture; and thus, as missionary work is popularly measured in dollars, it expends over three hundred dollars per year for that purpose. Is there another church in this community that spends such an amount for missionary work? If so, that church does well. I speak now of First Church, because I know more about it. It spends for publication work, for maintaining a reading-room, and for lectures the sum of $3,395. Is there another church in Seattle that expends an equal amount per year in cash for missionary work? If so, it does well. There are other benevolences, moreover, in which we have been interested as a body, such as the San Francisco disaster and the earthquake at Messina.—*Correspondence.*

SOUTH HAVEN, MICH.

Bliss Knapp delivered a lecture on Christian Science at the Opera House May 5. He was introduced by Lawyer L. Myrol Phelps as follows:—

We have gathered here this evening to listen to a lecture on a subject which is attracting world-wide attention among all classes of people. As for myself, I am not a member of any Christian Science church, but I am an interested student of Christian Science and find it to be a very beautiful religion. Many have termed it a new religion, or a new thought, but to those who have studied its text-book and watched its results in healing both sin and sickness, it appears to be the religion demonstrated by Christ.

We are all aware that Christian Science as well as every other new movement has been criticized by many who have not a thorough knowledge of the subject. Into the construction of every beautiful building, be it king's palace, state house, or cathedral, there enter rough stones, lath, and mortar, each of which has its office in sustaining the grace and grandeur of the structure. But suppose that the building is in some distant land and that you have never seen it, and some friend visiting the building breaks a stone from the foundation or tearing open a partition takes out lath or mortar. Returning to you, the rough stone in one hand and the lath and mortar in the other, he says, "Behold, here are samples of that wonderful building." You would straightway answer, "If I am to know something of the beauty of this building, I must enter into its halls. I must ascend its marble staircases and look out from its dome upon the surrounding landscape. I must measure its height, depth, its length and breadth. I must examine its foundations." So it is with many of these criticisms. A short sentence or paragraph is torn from its context and held up to the world as a sample of what Christian Science teaches, when in its proper place it is natural and beautiful.

In listening to this lecture tonight, as well as in your future studies in Christian Science, I ask you to be both open-minded and unprejudiced. Try to be in that frame of mind which a juror must have in trying a case. The attorney for respondent asks the juror if he will enter into the trial of this case believing the respondent innocent and continue in this belief until convinced beyond a reasonable doubt of his guilt. I ask you to investigate Christian Science, believing it innocent of the charges made against it, and to continue in this belief until you are satisfied beyond all reasonable doubt of its fallacy. If you will do this, I bespeak for you a wonderful conception of this religion and a great peace and joy in your life.—*Correspondence.*

STATEN ISLAND, N. Y.

Curtis Lyceum, St. George, was filled Sunday afternoon [May 7] to listen to a lecture on Christian Science by William D. McCrackan, M.A., of Boston. Eugene R. Cox, Christian Science publication committee of the state of New York, introduced the speaker, and said:—

We have all read the promise, "Ye shall know the truth, and the truth shall make you free," and throughout this broad land many thousands are earnestly, longingly, hungrily seeking for this truth, in the desire to be free from all of the distresses, diseases, and discomforts which seem to afflict humanity. We who have through the knowledge of God imparted by Christian Science achieved somewhat of the glorious liberty of the sons of God, and have found thereby healing of sorrow, sickness, and sin, are gratefully glad to let others know of the bountiful benefits which we have received, and so this church bids you welcome to this lecture, from which you may get a foretaste at least of the great emancipating truth.—*Staten Islander.*

LOS ANGELES, CAL.

Bicknell Young lectured in Simpson Auditorium Sunday afternoon and Monday and Tuesday evenings, May 14, 15, and 16, under the auspices of Third Church of Christ, Scientist. The seating capacity of the auditorium was taxed at each meeting, and many were turned away. Newell Darlington, first reader of Third Church, introduced Mr. Young Sunday afternoon, saying in part,—

We have gathered together this afternoon to listen to a lecture on a subject which is claiming the attention of thinking people of all nations, and which has become world-wide in its activities. Christian Science comes bringing a message of health and happiness and peace to a world sorely in need of relief from its distresses. It simply asks that it be accorded an unprejudiced investigation, to have that rule applied to it, to determine whether it is Christian or anti-Christian, whether it has value or is valueless, which Jesus gave to the multitude of his time and to us today, when he said in his sermon on the mount, "By their fruits ye shall know them."

T. N. Johnson of Third Church of Christ, Scientist, introduced Mr. Young Monday evening as follows:—

The momentous question of today, "What is truth?" was answered in the time of Jesus by "signs following," by the healing of all manner of sin, sickness, and disease. In this age Christian Science, the teaching of Christ Jesus, is replying to the question in like manner. It is unquestionably true that Christian Science has healed thousands of men, women, and children who had been pronounced incurable by physicians. Because of its beneficent healing ministry Christian Science is largely engaging the attention of the world today. It is, therefore, highly important that accurate and reliable information be given concerning its teaching and practice.

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On Tuesday evening Mr. Young was introduced by F. E. Woodley of Third Church as follows:—

Since the time of Adam, men have been seeking for truth and freedom. The great desire has been to know the truth about God, man, and the universe, the truth which liberates men from the bondage of a belief of power apart from God, which keeps them from realizing man's real selfhood and holds them in subjection to sin, sickness, and death. Christian Science is the understanding of this truth; it teaches just what each and every one of us has been longing to know,—how to have that dominion over the ills of the flesh and over all discord which is our God-given right.

Correspondence.

DENVER, COL.

About twenty-five hundred people heard Francis J. Fluno, M.D., last Sunday afternoon [May 21] in Woodmen Hall and Monday evening in First Church edifice. John Horne Chiles, assistant district attorney, in introducing Dr. Fluno Monday evening said:—

Forty-five years ago Mary Baker Eddy, upon the occasion of an accident, called in her extremity upon the infinite to save her and restore her to health. Being of a religious nature and an earnest student of the Bible, the inspiration received by her as the result of her immediate recovery led to the discovery of that truth which she afterward named Christian Science. Mrs. Eddy discovered the same truth which the Christ had taught, the life-giving Principle, and she reduced it to a system of rules which is published and set forth in her text-book, "Science and Health with Key to the Scriptures." This book is an exposition of the truth, a spiritual exposition of the Bible.

The Master, in his teachings to humanity, set forth that corporeal or material man amounts to nothing, and that the real and substantial man is the spiritual man, who is not subject to sickness, sin, and death, but who lives eternally. Jesus demonstrated this in his teachings and in his daily life. Upon this basic truth Mrs. Eddy gave to the world the illumination of the Scriptures, which, carefully read in the light of this text-book, shows that the Principle is Life, Truth, Love, and which when sought for, and finally brought into the consciousness, has "healing in his wings," healing which produces health, prosperity, and happiness, and destroys sickness, sin, poverty, and discord.

Jesus said, "Heaven and earth shall pass away, but my words shall not pass away," and during all these centuries, although the human race in its mad chase for happiness, its pride and envy, hatred, malice, and strife, has lost the art of healing; although empires have risen and fallen, and nations have come and gone, the words which the lowly Nazarene spoke when on the earth have been preserved, and Mrs. Eddy apprehended the truth he taught and gave it to the world in her text-book, "Science and Health with Key to the Scriptures."—*Denver Times.*

As the glorious dawn of morning light
Brings forth the foreground into sight,
Revealing form and beauty rare
Of mountain, forest, flowers fair,
As guardian with protecting grace
Of tiniest nook or largest place;
So doth the glory of our Lord
Bring to our inner sight the Word
Made flesh, its truth and fullest grace,
Its depths of wisdom, sweetest face;
Of perfect Love, no great, no small,—
Our rereward, guardian, All-in-all.

ANON.

TESTIMONIES OF HEALING.

From 1898 to 1908 I suffered a great deal from heart disease, supposedly the result of a fever contracted when ten years of age. I had paid slight attention to it until after being examined by a doctor for an appointment, in 1897, when I was eighteen years old. The doctor pronounced my complaint an organic disease of the heart, and then the trouble grew worse, as my thought was centered upon the complaint. Being unable to secure the appointment (the doctor had kindly said that owing to my circumstances he would pass me for it, but I refused as it did not seem wise to go farther), I borrowed some money and went to South Africa in October, 1898.

In three months I was in a hospital in Cape Town, with the first acute attack of heart trouble. For the next three years I had occasional attacks, until in 1902, when in Pretoria, I was several weeks in a hospital. It was thought that Johannesburg would suit me better, so my employers arranged for me to take up an appointment there; but the day after leaving the hospital I was taken back. I had a relapse, and for several days my condition was extremely critical. This resulted in losing my appointment, as it was considered advisable for me to get back to sea-level; so I returned to Cape Town. In a few weeks I was again in a hospital, after which I obtained work, only to be laid up again in about two months. By this time my savings were almost gone, and I decided to return to England while I had the money, so I came home in March, 1903. For the next four or five years there was no improvement, and during this period I wrote to a friend to send me some money to have by me for funeral expenses, as funds were at bed-rock and doctors gave me no hope of improvement.

While in South Africa I had been interested in Christian work, and one day a lady visitor to the house where I was staying spoke about the power of faith. The subject interested me, as a couple of years before I had heard a slight reference to Christian Science and I had often pondered, while lying ill, about the healings of the Master; but no one could give me any light. In 1907 I had begun to take a more independent line of reasoning, the conflicting nature of the medical opinions in my case confirming me in the thought of the unsatisfactory understanding of disease and how to deal with it which all the doctors had exhibited, as compared with the healings of Christ Jesus.

In September, 1908, the pastor of the church of which I was a member announced a sermon against Christian Science, which was influencing the thought of some members of his flock; and although I had a great admiration for him, I felt this was something I ought to inquire into myself. We are bidden to "prove all things; hold fast that which is good;" so instead of going to hear his sermon I went to a Christian Science meeting. Being favorably impressed, I borrowed a copy of Science and Health, and the chapter on Prayer completely altered my attitude. I commenced the study in earnest, and in a few days my whole outlook on life was changed; I was a new man; the hideous dream of years had passed away, and I was at last experiencing that "peace of God, which passeth all understanding." This was over two years ago, and from that time to this I have not lost one day's work, but am proving daily what are the things "added" unto us by seeking first the kingdom of God. Whereas before taking up the study of Christian Science I was continually being bolstered up with drugs and plasters, avoiding rain and fogs, certain articles of diet, likewise hills and stairs and undue exertion, since relying "on the sustaining infinite" (Science and Health, Pref., p. vii), as understood and taught in Christian Science, I have not resorted to a single material remedy, I have lived the life of a normal, healthy person, and have been able to work at full pressure with comparative ease and comfort.

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The very great cloud of fear and uncertainty which overshadowed the happiness of our home was one of the earliest things to be removed, and only those who have experienced this fear can appreciate the joy and peace of such freedom. So many ills have entirely disappeared that I am greatly encouraged to press onward, knowing that in proportion to my sincerity of desire for that Mind to be in me "which was also in Christ Jesus," I am following the path which leads to complete salvation. Apart from the physical advantages, I am most thankful for the spiritual uplifting which comes from the conscientious study of the Bible in conjunction with "Science and Health with Key to the Scriptures." I can gratefully say that even if Christian Science did not heal disease, I would "hold fast" to it for the purity of its teachings and the effect brought about by the better understanding of God and His Christ, which reveals the Father's wonderful love.

WILLIAM BAXTER, Bishopston, Bristol, England.

With an overflowing heart for what Christian Science has done for me, I hereby offer the following testimony: In the spring of 1905 I submitted to a surgical operation (abdominal) of a very serious nature. I grew worse after the operation and suffered severe pain for about a year, when the physician decided that I would have to undergo another. I again submitted, but this also failed to bring relief. A third operation was advised, but it was decided best not to perform it. I was then told that nothing more could be done for me and that I would always be a sufferer.

All this occurred within about two and a half years. My mental suffering during that time was beyond description, and I feared insanity, for that was held to be inevitable by physician and family. Life seemed a burden and death the only relief, and I had made all preparations to seek this relief when my husband called a Christian Science practitioner, realizing that if I was to receive help it must be at once. It is over three years since that time, and I remember as I look back how a sweet sense of peace and freedom entered my consciousness during the first treatment. My cry to God for rest and forgiveness was heard and answered, and the words of our Master came to me clearly, "Ye shall know the truth, and the truth shall make you free;" and thank God the truth did make me free!

When I commenced to take Christian Science treatments, I decided to be as fair and true to my practitioner as I had been to my physician. Following her advice, I immediately purchased a copy of "Science and Health with Key to the Scriptures" by Mrs. Eddy, and began its earnest study, as I was told this would aid in my recovery. I was practically healed in one treatment, but continued for about five weeks. My heart breathes a silent prayer of thanks to God for our inspired Leader, Mrs. Eddy, whom I think of as the anointed and appointed one to bring this truth to the world. More precious to me than the physical healing is the spiritual understanding of God as Love, Truth, and Life, and my true relationship to this infinite God, good.

The study of our text-book is teaching me to love my neighbor as myself, and to love God supremely. I believe the only way to show our gratitude is to live this redemptive truth, thereby helping others, and my daily prayer is to be a true Christian Science student. I feel grateful for our weekly Lesson-Sermons, as they enable me to gain a clearer understanding of the Bible, and I am also grateful for the *Sentinel, Journal,* and *Monitor.*

MRS. CORA A. GOODNOW, Kansas City, Mo.

In gratitude for what Christian Science has done for my wife, as she has stated above, and also for myself, I am impelled to append my testimony. I was in a very nervous condition, troubled with chronic rheumatism, a great slave to tobacco and a moderate user of liquor. I was also addicted to profanity. Now, thanks to Christian Science as revealed through Mrs. Eddy, I am well and free from these false appetites and habits; and I have received a spiritual uplift that I did not think was possible on this plane; for all of which I am very thankful to God.

W. H. GOODNOW, Kansas City, Mo.

I wish to tell how I came to Christian Science, but words cannot express my gratitude. My health had been failing for over a year, and our regular physician advised a change in climate, or perhaps an operation; but I kept at my duties until May, 1908, when I became much worse. I suffered indescribably for several hours, until the pain was overcome with an opiate. The next day the doctor diagnosed the case as appendicitis with serious complications. I had been unable to retain food for nearly two months, and several times had alarming experiences. The doctor insisted upon removing me to the hospital immediately, but I refused to go or to be operated upon. He came every day for two weeks and did all in his power to relieve my sufferings, but at last he gave up the case and told my husband that unless I was operated upon I could not live. We then tried another kind of treatment, and I was helped a little at first, but soon grew worse again. I was told not to try to eat even one spoonful of food, because I was vomiting almost constantly, and my fever was very high for weeks. After about sixteen days I was advised to get a surgeon, to save my life if possible. We then summoned the best surgeon in the city. He demanded an operation that very day; but this I refused to submit to, although he did his best to show me that it was "the only means of life." I was in a pitiful condition; could not even turn myself in bed, and had been in one position for seven weeks. According to the doctors I had tuberculosis of the bowels, appendicitis, etc., and the outlet of my stomach was said to be closed. I was terribly reduced and so weak that I felt unless something higher than human aid came, I soon must die.

A friend had been pleading for us to try Christian Science, and as a last resort my husband telephoned for a Christian Science practitioner. When she came I was too weak to talk, but she sat near the bed a few minutes and seemed to be thinking. Before she came into my room I could not have told where the pain was the worst, but in a few minutes, and for the first time in nine weeks, there was "no more pain." It had passed away so quietly that I did not know when it ceased. In half an hour when she asked me how I felt I could not tell, I was so astonished and happy and hungry. When she told me I could have something to eat, no wonder I doubted, as I had not tasted food for thirty-two days; but she was so sure it was all right, that I thought I would try. My family held their breath while I ate heartily, but there was absolutely no distress. Then I slept for over an hour and awoke hungry again. The third day I got up and walked alone the length of the house, the twelfth day I went down stairs alone, and in three weeks I walked three blocks. I gained thirty-five pounds in seven weeks and felt better than I had for years. Before my illness I had worn glasses to read, but I have not had them on since the first day of treatment. I was totally deaf in one ear, but my hearing is now perfect. I had been troubled since ten years old with a chronic throat difficulty, but I have not felt the least soreness since coming into Science. My daughters and my husband also have been cured of many ills.

The physical healing was grand, but far more beautiful was the mental healing and spiritual uplifting, and I feel that I never really lived before. Words cannot express my gratitude for the truth, but I try to show my love and gratitude in my daily living. I sincerely hope this testimony will help others to try the Truth-healing for themselves. I thank God for dear Mrs. Eddy, who has shown us how to reach again this light which lighteth "every man that cometh into the world."

MRS. BERTHA M. WRIGHT, Portland, Ore.

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It is with deep gratitude that I give my testimony to the wonderful help I have received through Christian Science. It is over five years since I first heard of it. I had been laid up for ten months with what two of the best medical men in Exeter pronounced a malignant growth, and they gave me no hope whatever. I then took some treatment which required a strict diet, besides medicine and baths. I was under this treatment for eight months, receiving some benefit, but it did not remove the excessive fear from which I suffered. I was then introduced to Christian Science by a kind lady who said I could be healed. I gave up all medicine, diet, and baths, and put my trust in God for healing, for as soon as I had read the Christian Science text-book, "Science and Health with Key to the Scriptures" by Mrs. Eddy, I knew I had found just what I wanted, not thinking very much about the physical healing, but seeking a higher understanding of God, which I saw I should get if I read and studied the book. This I gladly did, and not only received healing of body, but mental healing as well, which meant much more to me. I had treatment from the lady who lent me Science and Health, and in a short time I was in perfect health. Not only did I lose the fear of the growth, but lung and heart trouble of over twenty years' standing disappeared, also lifelong headaches. A poisoned finger has also been healed.

One year after I was healed, while out walking one stormy night, I fell heavily on the frozen road, fracturing the small bone of the leg and dislocating the ankle and foot bones. I asked help from a Christian Science practitioner, who treated me at once. I slept during the night, and in ten days I was able to put my foot on the ground, walking with a stick. In three weeks I was doing my housework as usual and feeling no bad effects, and in a short time I was again quite well. I am indeed grateful for all the help I have received in Christian Science. Through the reading of Science and Health I am gaining the true understanding of God, and learning how to overcome any difficulties that may arise by the understanding of Life and Love. To say I am truly thankful to God, and also to Mrs. Eddy, for this wonderful healing of mind and body in Christian Science, after all other means had failed, does not express fully my gratitude. I trust this testimony of healing may be the means of benefiting others as I have been helped. Christian Science has taught me to know that nothing is impossible with God. I am always grateful for the Lesson-Sermon and all of Mrs. Eddy's writings, also our hymns and the periodicals, as they are all helpful to me in my journey from sense to Soul.

MRS. MARY JANE SHORT, Exeter, England.

I am deeply grateful to Mrs. Eddy for her teaching of Christian Science, for her explanation of God as Spirit, as Love; and, because man is made in the image and likeness of God, he "is not material; he is spiritual" (Science and Health, p. 468). My concept of God had been man-made. In some mysterious way he was said to be a God of love, but also a God of vengeance and eternal punishment. This had been so emphasized that the balance was overwhelmingly with the latter, and I lived in constant fear—fear of everything. When I took up the study of singing, a succession of annoying colds was an almost constant experience, and because I had a supposedly inherited tendency to colds, I thought I could not escape them.

Four years ago, while studying singing in Berlin, Germany, I found myself unable to continue my work because of these colds, and having exhausted all medical means, Christian Science was suggested to me by a good friend, though not a Scientist. I hesitated, however, because of my prejudice against what I thought it to be, but I was so sorely in need of relief that I visited a practitioner. She told me in a simple, direct way what Christian Science really teaches, and soon I knew that this was the truth I had been seeking all my life. At once I was able to go on with my work, and am gaining more and more freedom as my understanding of this blessed truth unfolds.

Words cannot express my joy that I have inherited this great gift of the Father, that I can realize in some measure, now, the great love which "the Father hath bestowed upon us." I am sincerely grateful to all that has helped me on the way, whether this help has come through verbal explanation or through Christian Science literature.

JEAN MARIETTA SHUPP, Los Angeles, Cal.

Although not a member of any Christian Science organization, I deem it a duty to give testimony at this time to the undeniable fact that Christian Science is a very potent factor in the affairs of men. About two years ago I had a serious attack of rheumatism in my right shoulder and arm, including my hand, which incapacitated me for successfully attending to the requirements of business. Having some knowledge of Christian Science, derived from the reading of "Science and Health with Key to the Scriptures" by Mrs. Eddy, a copy of which I carried in my grip, being a traveling man, I resorted to it for relief, but was helped only temporarily. I then realized that something must come to my aid soon, as I was unable to sleep because of the severe pain and it was with great difficulty I could turn over in bed; in fact, I could hardly hold a pencil when it was necessary to write, which was the main feature of my business. In the absence of any visible avenue of escape, I bought an alleged infallible cure for rheumatism, but after taking four or five doses according to directions, my stomach rebelled and I was unable to eat. I then threw away the medicine, and wrote my wife to ask the practitioner who on a prior occasion had healed me of a painful toothache to treat me.

Being separated by about two thousand miles, it took nearly four days for a letter to reach home, but the real source of the help was omnipresent, as the fifth night I slept soundly and in the morning could dress without difficulty. I soon regained normal conditions, and now have no more use for material means, since the spiritual are available and reliable. I feel very grateful to the one from whom has come to us the knowledge of this healing truth, we who have all these years been worshiping at the shrine of matter, ignorant of the real fact and source of life. To all who may be halting between two opinions, as to the truth or error of Christian Science, yet are honestly seeking light and believing there must be truth somewhere,—to such let me say, Throw off the mask of pride and self-righteousness, and investigate Christian Science for yourselves.—J. A. SWIFT, Fort Scott, Kan.

I rejoice that the opportunity has been given me to testify to the healing power in behalf of Christian Science, for I have seen many forms of error disappear under its declarations of the power of Truth. Several years ago I suffered from nervous collapse to such an extent that I could not walk across the room and had to be carried up and down stairs. Now I am able to help in the church work and do many things it seemed I would never be able to do. I have seen severe illness disappear into its native nothingness in a few treatments, both in myself and those of our household. An ulcerated tooth, which the dentist said could not be relieved for several days and that I must endure the pain, was healed quickly. A practitioner took up the work in the morning, and by the afternoon all pain was gone. The dentist was much surprised, and said the core of the abscess had come out as though it had been operated upon surgically. It certainly was a case of beautiful and quick healing. I feel none could testify to the sustaining power of Truth in passing through a great sorrow better than I, and I send this testimony with deep thankfulness to God.

MISS MARY H. SLAUGHTER, Webster Groves, Mo.

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I wish to express my gratitude for the many benefits received through Christian Science. I was healed of a disease of twenty years' standing, which was diagnosed by a specialist as an affection of the stomach and liver. He thought he could cure the stomach disease, but said the liver would always trouble me. His remedies failed to help me, and since getting a little understanding of Christian Science I know why everything material failed, for the cause of the suffering being mental, it could not be removed by a senseless drug. My wife urged me to try Christian Science. She called on a Scientist to inquire where we could get "Science and Health with Key to the Scriptures" by Mrs. Eddy, and was informed that a reading-room was to be opened here and that a practitioner would soon arrive. We then bought a copy of the text-book, and read it in connection with the Bible, and gained some understanding. As soon as we found that meetings were being held, we attended them. I had nine treatments, and was completely healed. Words cannot express my gratitude, but it shall be my daily endeavor to live so as to reflect Truth.—W. F. THOMAS, Pittsfield, Mass.

Impelled by deepest gratitude for the truth and all it has done for me, I send this testimony. Over six years ago, having for two years followed the advice of a leading physician in our city to live out of doors as much as possible, and failing to find relief for what he had pronounced a serious lung trouble, I turned for help to Christian Science. I at once realized a spiritual awakening, which resulted in an earnest longing to gain an understanding of this divine Principle, and through the daily study of the Bible and "Science and Health with Key to the Scriptures" by Mrs. Eddy, the physical condition was gradually overcome.

Wishing to follow as closely as possible in the pathway that our beloved Leader has so lovingly prepared for us, I accepted the privilege of class instruction. Through revelation Mrs. Eddy, as the God-appointed messenger to this age, has given us the truth as taught in Christian Science, which proves to be indeed the "pearl of great price." Words fail to express my gratitude for the many blessings received in our home through the realization of this truth.

MRS. ADELE R. MCCRAY, Minneapolis, Minn.

I wish to verify the statements of my daughter, Mrs. Adele R. McCray, regarding her healing of lung trouble. At the time it was diagnosed by our physician as such, I was familiar with and saw the evidence of the disease. I rejoice that I am able to testify to the fact that it was entirely overcome, as my daughter has stated. For this healing and many other blessings which have come to me through Christian Science, I rejoice and am very grateful.

MRS. REBECCA W. ROSE, St. Paul, Minn.

I wish to express my gratitude for the many blessings I have received from the testimonies in the Christian Science periodicals, for these were the first things I read. I did not take up the study for physical healing, but because I saw what it had done for my wife, who had taken up the study about three years before I did. She did not seem like the same person, for where before she was always sick and unhappy, now she is well and happy. I took up the study in earnest about three years ago, and it has helped me wonderfully in many ways. One of the ills overcome was kidney trouble, and this is entirely gone; also a slight throat trouble, and the use of bad language. The latter I made some effort to quit, but it seemed to be quite difficult. However, after I had been studying Science and Health for some time, I burned my hand quite badly, and the first thing I did was to laugh. I then noticed that the habit of profanity had left me. Meditation upon the truth contained in "the scientific statement of being" (Science and Health, p. 468), brought relief, and the burn did not trouble me in the least.

Another thing which has been overcome was a desire to work on Sunday. I used to enjoy working on Sunday more than any other day, but this desire has left me. One of the errors I had to overcome was the belief that Scientists worshiped Mrs. Eddy, but I now know that they do not, but only love her and are thankful to her for bringing to light this truth that has been lost so long, and for making it so plain that we can put it in practice the same as in Jesus' time. I am very grateful to her because she lived near enough to God to write Science and Health, which is indeed a key to the Scriptures, for it makes the Bible a new book to me. Before I took up the study of Christian Science I never read the Bible, but now I love to read and study it every day. I am also thankful for the Christian Science literature, especially the daily newspaper, the *Monitor*, which I think every Scientist ought to take. We feel that some of the papers contain articles that are well worth the price of a year's subscription. At the start, although I was not then a member of the church, I gave half of the only ten dollars I had in cash for a year's subscription. I felt happier and rejoiced because of doing this, and I am thankful to God, and to Mrs. Eddy for this truth.—J. W. ARNI, Pasadena, Cal.

In December, 1905, while living in Great Falls, Mont., Christian Science was brought to my notice, and I was healed in a very few days of diseases that had been pronounced incurable by physicians in this and another state. They told my husband to make life as pleasant as he could for me, since it would be very short at the best. Besides my husband I had two small children whom it seemed very hard to leave motherless. When a young girl my parents had been buried in one grave, and I dreaded to leave my babies to pass through even a small part of the trials and sorrows I had then endured, as my life had been anything but happy, owing to loneliness and grief caused by the loss of my parents and home.

I was a nervous wreck, and the physicians pronounced my case so serious that nothing more could be done for me. My husband, though not himself a Scientist, had for two years tried to persuade me to try Christian Science, but I did not wish to leave my church or to believe what I then thought Christian Science taught; but there came a time when I realized all had been done that could be by the physicians, and I very reluctantly consented to see a Christian Science practitioner, with the thought that it could do me no harm even though it did not help me. After the fourth treatment, however, I felt free from my aches and pains,—entirely free, and strong and well, after years of suffering! At this time I laid off glasses which I had worn for eight years. Three different specialists had examined my eyes and told me that I never should go a minute without glasses; but it has been over five years since I have had them on, and my eyes have been better in this time than they ever were, for they had been weak from childhood. In November, 1909, a son was born to us. Before his birth there were some discordant physical manifestations, but these were all overcome by the truth. There seemed to be many unfavorable conditions, but at the time of birth much harmony and love was manifested, and my every need was met far beyond anything I had expected.

For all these and countless other blessings, for the spiritual uplifting at the time of my healing, and for the different understanding of God, I am truly grateful to our Father, to the Wayshower, Christ Jesus, and to our dear Leader. I hope to live so that I may be worthy to be called a Christian Scientist.

MRS. C. H. MAYO, Kalispell, Mont.

This is to certify that I knew of the condition of Mrs. C. H. Mayo's health previous to her investigating Christian

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Science, having boarded at the same home with her family after she was compelled on account of the condition of her health to give up housekeeping. I was intimately acquainted with her husband, who frequently talked with me in regard to his wife's health, and I know of several business changes he made solely on account of it. Mr. Mayo was the first party from whom I learned of her healing in Christian Science, and knowing her condition I was amazed when he told me that she was well. I thought he was joking, and so treated it until I questioned him. It was through this healing that I became interested on my own account, and was healed.—A. E. SCHWINGEL, Great Falls, Mont.

In writing this testimony I desire to express my heartfelt gratitude to God, and to our Leader for what Christian Science has done for me. Late in 1909 I was taken with a very severe attack of appendicitis. Two doctors were employed for about four weeks, also a nurse for a portion of the time. As soon as I was able I went home with my mother, who is a Scientist, and at this time I was receiving absent treatment from a Christian Science practitioner. A little later I went to the practitioner and received present treatment for one week, and was entirely healed. For this physical healing I am very grateful, but far more am I grateful for the spiritual uplifting that comes from a constant study and practical application of Christian Science as taught by Mrs. Eddy in "Science and Health with Key to the Scriptures." "Thanks be to God, who giveth us the victory."—MRS. STELLA DONLEY, Enterprise, Ore.

I wish to express my heartfelt thankfulness to God for what Christian Science has done for me. For a number of years I suffered with acute attacks of rheumatism, the pain being very intense at times. A friend advised that I consult a Christian Science practitioner. I did so, and after having the rudiments of Christian Science explained to me in a quiet convincing manner, I was treated for a half hour. I cannot explain the effect it had upon me, but I experienced a wonderful feeling of peace, as if a great load had been lifted from me. After the second treatment the practitioner advised me to lay aside the glasses which I had worn constantly for over fifteen years. I did so, and was very much surprised to find that they were not necessary. At her request, I quit smoking while under her care, without any apparent effort, though I had used tobacco for twenty years and had often tried to stop, but seemingly could not do so. After discontinuing the treatment I felt free to smoke, so I lighted a cigar; but two puffs were sufficient to make me feel sick and dizzy, and I threw it away in disgust, being fully convinced that my craving for tobacco had been destroyed.

All symptoms of rheumatism have disappeared, and I am very grateful for the physical benefits received in Christian Science, which are as nothing in comparison to the spiritual uplifting I have experienced through its teaching.

C. J. ANNIS, Denver, Col.

[Written for the *Sentinel*.]

DE PROFUNDIS.

WARWICK JAMES PRICE.

FROM stormy deeps men cry to Thee for aid,
Their suppliant pleadings lost in ocean's roar,
Trembling and cowering, belittled, sore afraid,
Hearing God's anger in the sea at war.

Far fitter were it, in midsummer's calm,
When storms are still, and waves lie lulled in sleep,
And peace has spread old ocean's breast with balm,
To think again how Jesus hushed the deep.

FROM OUR EXCHANGES.

[Rev. John H. McKenzie, D.D., in *Living Church*.]

Revealed truth must stand and will stand every method of investigation, whether it be the scientific, the historical, or the exegetical. Instead of being losers by this method, we are the gainers, because it is bringing about an academic honesty and sincerity that we have not always known even in the church, and instead of the pulpit being, as it has been called, a "coward's castle," the pulpit will boldly proclaim the truth as this church has received the same, and not simply garble a few platitudes that are lifeless and not the application of Christianity to immortal souls of this generation. The brave and accurate preaching of God's word is the crying need of the age; that preaching which eliminates personal opinions and honestly proclaims the truth as God has revealed it to His church; and not simply the truth, but the whole truth and nothing but the truth; and when God's ambassador clearly discerns God's revealed truth and clearly expounds it to the faithful with the same assurance that St. Paul wrote to the Corinthians: "We know the things that are freely given to us of God, which things also we speak, not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth;" when with this same assurance we preach and accept revealed truth, it will go far toward dispelling the unrest of the religious world in our day.

[*Churchman*.]

"Organic fellowship," "visible and organic oneness,"—these are not only ideals, they are not mere heights attained through faith and order. They are the fundamental facts in Christ upon which the church is built. They are the simple, sacramental basis of the church. It is surely impossible that that which is intended for the salvation of the world, that what is to be the means of reaching and saving common humanity everywhere, should be or can be a matter for historians or a matter for a few favored people, or in any sense a complex thing to be understood only by the few. In its original nature and character the church to be the church of the world must be simple. Membership in a family demands nothing as a prerequisite of the member born into it, but it demands everything of the member when born in order to fulfil the relations into which he is born. Membership in a nation demands conditions so simple of those who come into it or are born into it that practically citizenship in the nation is available to all. How can the analogy be resisted when universal citizenship in the eternal kingdom of God is substituted for that of the family and of the nation. Short-cuts, next-steps, philosophies and definitions must be subordinated to the ever-present fact—the governing principle of the family of God.

[Samuel Harden Church at Christian Church Convention, Pittsburg, Pa.]

The church universal for which I am pleading must be the church whose paramount purpose is the fulness of life on earth in accordance with the example of Jesus. We have got far away from that doctrine of the olden time that religion was devised to prepare men for death, the grave, and heaven. The kingdom of heaven is within you! We have got far away from the idea of a hell after death, which is a slur on the nature of God. Is it not a monstrous perversion of those attributes which alone would make God worthy of the love which we, His children, cherish for Him, to maintain that He requires a man either to believe or to do anything in subjection to Him, with the alternative of being damned after death? Yet some men have gone far beyond this in choosing certain accidental texts on which to erect a destiny of cruelty and blood. It is God's will that we suffer here for every conscious disobedience to those laws which our hearts tell us should be inviolate. That is all the hell that exists or that ever did exist; and

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in destroying the power of the church to torture us either here or hereafter, we have compelled her to cease from tyranny and restore the Saviour's way of gentleness. That, or she must perish!

[Rev. Frank N. Riale, Ph.D., D.D., in *Christian Work and Evangelist.*]

Christianity in its final, fullest, and most practical aspect is life. It is not primarily creeds, though often men have practically thus thought it; they are but the logical inference or logical incident of it. It is not a mere code of duties; that is but an ethical and essential expression of it. It is not merely building cathedrals or building almshouses and hospitals; these are but the esthetic and humane expressions of the mystery of godliness everywhere manifest. Christianity is foremost and fundamentally life—the life of God expressing itself in the life of men; so that they not simply rethink His thought, or redo His deeds, but relive His life, and become more and more fully the express image of the Father's glory—more and more fully the Immanuel —"God with us." If the signs of the time mean anything in the thought world, it is a demand to reformulate the message of the Messiah in the thought language of the hour —in terms of life; for this is the last word and lost chord of evolution, the most holy place of all creation, life abounding and triumphant. It is the key to the kingdom of all kingdoms, for it alone brings forth the practical product that means the true Eureka of the world's universal and most holy quest.

[William E. Rutledge in *Standard.*]

The truth is what we want. As Christian men and women, we want the truth as to our relations and our duty to politics. Truth is light. It drives away the fog. It gives us a clear sky. It elevates us. The truth makes us free. Many Christian men have come to view politics as a subject so low, so mixed with crookedness and corruption, that they would better leave the subject alone. To be in politics is to be looked upon as a dirty man, is the view many people take of it. Politics is the science of government. God is the author of government. Then politics is just as clean as the hand of God. Many Christian men say it will not do to mix politics and religion. If government has been authorized by God, we cannot separate politics and religion. It is not, as a rule, a good policy to mix too much politics in your religion, but you cannot put too much religion into your politics. You cannot be wrong politically and right religiously. You cannot aid or encourage a wrong principle in civil government and enjoy the right relations with God who authorized civil government. You cannot knowingly vote for a principle not in harmony with righteousness, and then pray from your heart to God, "Thy kingdom come. Thy will be done."

[*Christian Register.*]

The cast of mind that can recognize no virtue outside of what is traditional and sanctioned must always remain an enigma to the eager searcher for what is good in itself, and *vice versa;* although he who has shaken off the tyranny of custom is wont to be more tolerant of his adversary's peculiarities than is the custom-enslaved person of his radical opponent's unwillingness to bow to convention. The enlightened progressive will generally yield a good-natured acknowledgment that it takes all sorts to make a world, but the bred-in-the-bone conservative can see no good whatever in upsetters of the established order.

[*Continent.*]

The age of miracles is not past. Today, as in the days of the apostles, a church attested by miracle—that is, by the phenomenal intrusion of the power of God into the affairs of men and women—is the only church which can command the world.

SPECIAL ANNOUNCEMENTS.

FROM THE PUBLISHER OF MRS. EDDY'S WORKS.

THE CHRISTIAN SCIENCE TEXT-BOOK, "SCIENCE AND HEALTH WITH KEY TO THE SCRIPTURES."

SOME OF MRS. EDDY'S WRITINGS originally issued in pamphlet form are now to be had in pocket and library editions. Description and prices will be found on the outside cover page of the *Sentinel.*

The volume, "Poems by Mary Baker Eddy" is specially bound; 79 pages.

In accordance with instructions given by Mrs. Eddy to her publisher on Sept. 13, 1910, an edition of "Rudimental Divine Science," printed in the New York point system of type for the blind, has been prepared and is now on sale. Price, prepaid, single copy 50 cents; six or more copies to one address, 40 cents each.

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

FROM THE EDITOR.

All manuscripts submitted for publication in the *Sentinel, Journal,* and *Herald,* whether articles, poems, or testimonies, and all correspondence relating thereto, should be addressed to the EDITOR, and not to individuals.

FROM THE SOCIETY.

The field will undoubtedly be gratified to learn that a book (132 pages with index) containing the "Excerpts from Editorial Comments" which appeared in the *Sentinel* from Dec. 17, 1910, to Feb. 18, 1911, also the special editorial tributes in our own publications, and the *Outlook* article by Frederick Dixon, is now on sale, published in two styles of binding. For prices see opposite page.

Two of our Leader's poems, "Shepherd, show me how to go," and "Love," set to music by Frederic W. Root, are on sale by the Society. For description and price see opposite page.

A photogravure reproduction of The Mother Church edifices and the Publishing House, with the parkway in the foreground, on sale by the Society, is specially adapted to framing for the home, as it measures but nine by fourteen inches inside of mat. Price, single copy, $1.00, six copies $5.00, twelve copies $9.50.

FROM THE CLERK OF THE MOTHER CHURCH.

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

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FROM THE CHURCH TREASURER.

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

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The Christian Science Journal

Published Monthly.

Founded April, 1883, by Mary Baker Eddy, Discoverer and Founder of Christian Science, and author of the Christian Science Text-book, "Science and Health with Key to the Scriptures."

This monthly magazine is the official organ of The First Church of Christ, Scientist, in Boston, Mass. In addition to articles, lectures, and testimonies not published elsewhere it contains a complete list of Christian Science practitioners, and a directory of Christian Science Churches, Societies, and Reading Rooms.

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BOUND VOLUMES: Current and past year, cloth, $2.50; half calf or half morocco, $3. On earlier volumes write for prices.

The Christian Science Monitor

Published every afternoon, except Sunday.

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

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Published January, April, July, and October.

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

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CHRISTIAN SCIENCE SENTINEL

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

Vol. XIII. No. 49.

BOSTON, AUGUST 5, 1911

CONTENTS OF THIS NUMBER

ITEMS OF INTEREST. Brief Mention of Important Events 962
TRUST GROWTH. . Rev. Wm. P. McKenzie. 963
UNDISTURBED. . . . Martha Harris Bogue. 963
OUR SURE HERITAGE. . M. E. Prutzman. 964
SALVATION. . . . . Eleanor Money Coutts. 965
"JEHOVAH-JIREH." . . Mary L. Cummins. 965
THE TRUE TEACHER. . Ruth F. Runyon. 966
FAITH IN GOD. . . . Helen Ward Banks. 966
SELECTED ARTICLES. 967
EDITORIAL.
William B. Johnson, C.S.D. 970
Holding On and Letting Go. 970
The Sand and the Rock. 970
AMONG THE CHURCHES.
Boston, Mass. 971
Albany, N. Y. 971
Orange, N. J. 971
Atlanta, Ga. 971
Wheaton, Ill. 971
THE LECTURES.
Cincinnati, Ohio. 972
Long Beach, Cal. 972
Des Moines, Iowa. 972
Buffalo, N. Y. 972
Medford, Ore. 972
TESTIMONIES OF HEALING. 973
FROM OUR EXCHANGES. 977



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



A NOBLE TYPE OF GOOD HEROIC WOMANHOOD

THE CHRISTIAN SCIENCE PUBLISHING SOCIETY
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ITEMS OF INTEREST.

National.

In what are known as the Spokane-Reno-Pacific coast cases the interstate commerce commission has ordered material reductions in freight rates from the East to points between Denver and the western terminals of the great transcontinental railroads. For many years the railroads have exacted from shippers to intermediate points, such as Spokane and Reno, higher rates on eastern freights than were charged for the much longer hauls to Seattle, San Francisco, and other Pacific coast points. The theory has been that the railroads must meet water competition to the Pacific coast. The higher rates to intermediate points, arbitrarily fixed, have been defended by a comparison with the coast rates, plus a theoretical back haul from the coast to the inland stations along the line. The commission recognizes the right of a railroad to meet water competition to Pacific coast points, but practically wipes out the back haul rates to inter-Rocky mountain territory. It lays down what it considers would be fair and just rates to various freight zones in the West and gives the railroads until Oct. 15 to adjust their tariffs accordingly. The commission also lays down the important principle that hereafter railroads will not be permitted to fix arbitrary market limits and that hereafter commercial conditions rather than the will of railway traffic managers shall control rates on transcontinental transportation.

Great efficiency and economy were shown by the battleship Delaware on her cruise to England for the coronation. The average speed for the round trip was 11.85 knots. The ship left New York on June 4 with 2,749 tons of coal and 282 tons of fuel oil. She arrived at Torbay, England, on June 16 and at Spithead on June 19. She left Spithead on June 28 and arrived at Boston on July 9. During her stay abroad the Delaware took no fuel, engineering supplies or stores of any kind, with the exception of some fresh water, and on reaching Boston she had remaining 607 tons of coal and eighteen tons of fuel oil. This shows that after a period of one month and five days, during which time she crossed the Atlantic twice, the ship had sufficient fuel remaining to steam fifteen hundred miles.

As the result of an investigation of the United Shoe Machinery Company, which has been conducted for the department of justice during the past five months and has just been completed, Attorney-General Wickersham has directed that the evidence obtained be presented to the federal grand jury, which was summoned in for that purpose this week. This investigation, conducted in secrecy, has been extensive, covering the United Shoe Machinery operations in the United States, Canada, and Europe, and the evidence is to be presented to a circuit court grand jury through a large number of witnesses. No witnesses from foreign countries have been summoned, but documentary evidence is in the possession of the government.

As battleships are built larger year after year, the navy department may recommend to Congress the construction of a mammoth drydock at New York or Norfolk exceeding in size any naval dock in this country. Tentative plans for the dock contemplate a length of one thousand feet, nearly two hundred feet greater than any American dock built or building: a beam of one hundred and ten feet, the width of the Panama canal, and a depth of thirty-four feet. Were the battleships Wyoming and Arkansas ready for commission at the present time, there would not be a dock at an American navy yard wide enough to accommodate them.

The roads of the country will be benefited to the extent of two hundred million dollars during the next five years if the House adopts and the Senate and President then approve a resolution which representative French of Idaho has introduced. It provides for an expenditure of twenty million dollars by the government for five successive years, the states to add an equal amount for improving their roads. The money would be divided among the states according to population, not counting cities with thirty thousand or more population.

How to reduce the high cost of living was solved last week at Des Moines, Ia., by three thousand consumers, who established there a permanent market-place. Following a campaign of several weeks, the city officials turned the city hall lawn over to the vegetable and farm produce venders. Nearly a half hundred hucksters were lined up on the plot. The rush of consumers began at six o'clock. Two hours later the hucksters had sold out. The prevailing prices were about half the retail market prices.

Evidence that eleven of the largest steel manufacturing companies in the country entered into a pooling agreement forming "The Steel Plate Association of the United States," through which the members were permitted to manufacture and sell a certain percentage of the total production of all the companies, was introduced before the House committee investigating the steel trust. The pooling agreement itself was dated Nov. 9, 1909. The committee believes it is still in force.

A new method of eliminating the express companies has been proposed by Representative Campbell of Kansas in a bill introduced in Congress. It forbids all railroads from issuing contracts for the carriage of parcels or merchandise of any kind and requires the railroads to perform all this service themselves after Jan. 1, 1913.

Congress will be asked soon by the war department to appropriate two hundred and fifty thousand dollars more to complete the work of raising the battleship Maine in Havana harbor. This will make a total expenditure of nine hundred thousand dollars.

Criminal prosecution and civil action for dissolution of the corporation are to be started by the government within four months against the International Harvester Company, known as a trust.

The grand total of excavation on the Panama canal to July 1 was 142,067,554 cubic yards, leaving to be excavated 30,570,312, or less than one fourth of the entire amount for the completed ditch.

Steel wire men indicted as members of a steel trust have pleaded guilty, and fines amounting to $42,000 were imposed. The government attorney pleaded for jail sentences.

International.

Owing to the favorable financial situation in Russia the Czar has confirmed the decision of the government to apply a sum of twenty-five million dollars out of the budget excess toward redemption of the 1884 five per cents and of the 1868 five per cent bonds of the Moscow-Jaroslav-Archangel railway. Though the Russian national debt exceeds four billion five hundred million dollars, more than one billion five hundred million dollars are represented by railway loans, of which over five billion have been incurred since 1889. The actual national debt has been incurred during the past twenty years as a consequence of redemption of loans before term, conversion and exchange of old debts, and for general needs of the Empire.

During the last session of the Australian state Parliament, in accordance with the policy of the present government, a bill to authorize the purchase of privately owned wharves and jetties was introduced by the premier, who made a strong speech in justification of state ownership. The bill provided for an expenditure up to one million pounds and the amount of compensation in each instance was to be arrived at by mutual agreement, or failing this, by the arbitration of a supreme court judge.

Miss Annie S. Peck, the American mountain climber, accompanied by Carl Volkmar and five Peruvians, ascended two peaks of the volcano Corapuna in the department of Arequipa on July 16. The Corapuna is one of a number of giant volcanoes in southern Peru, the elevation of which is given as 22,800—about one thousand feet lower than Huascan, which Miss Peck climbed in 1906.

Street rubbish is put to a variety of uses, part made into fertilizer, the rest assorted, and the paper, rags, metals, and glass sold to dealers. Amsterdam has a new idea. It proposes to convert the waste into fuel briquets, which can be sold at $1.40 a ton. These briquets can be produced at $1.15 a ton, making a profit of over twenty thousand dollars a year on eighty-five thousand tons of briquets which the street refuse will yield.

The population of Sweden in January of the present year amounted to 5,520,518, which shows an increase of 44,077 during 1910. According to latest statistics the number of persons who emigrated during 1910 was 27,679, as compared with 21,902 during the present year, while the emigration returns show that 8,018 people entered the country as against 8,071 during 1909.

Industrial and Commercial.

The plans for the new steamer Aquitania, which the Cunard company is building at Clydebank, have been amplified to make the vessel the largest in the world. Her length will exceed nine hundred feet (more than a sixth of a mile), and be ten feet greater than the length of the fifty-thousand-ton liner Imperator, which the Hamburg-American line will put into service in the spring of 1914. It is also stated that the Aquitania will be one knot faster than the German rival. She will accommodate four thousand passengers.

In the Bighorn coal basin in Alberta it is estimated there are six billion six hundred million long tons of coal in an area of about one hundred and eighty-seven square miles that are workable. The Bighorn basin is about eighty-five miles northwest of Banff, one hundred and forty miles southwest of Edmonton, and seventy miles south of the Grand Trunk Pacific and Canadian Northern railway surveyed routes.

The Atlantic Fruit & Steamship Company was recently incorporated under the laws of Delaware at twelve million dollars capitalization, chiefly by the officers of the Atlantic Fruit Company, which is superseded by the new corporation.

A ten-acre site has been selected in Portland, Ore., for construction of a beef packing plant to cost six hundred thousand dollars, for Schwarzschild & Sulzberger. It will be the largest and best equipped on the Pacific coast.

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CHRISTIAN SCIENCE SENTINEL

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

TRUST GROWTH.

REV. WM. P. MC KENZIE.

MARY the mother of Jesus reached the sure understanding that God is the one source and origin of life, hence she was able to maintain peace of mind regarding her child through her trust in the growth made inevitable, by that life. The early history of her son is compactly stated in the words: "Jesus increased in wisdom and stature, and in favor with God and man." When as a man he began to reveal the mysteries of life to his disciples, he bade them trust to the power revealed by growth, when he said, "Consider the lilies of the field, how they grow;" indicating by his further explanation that if God so clothed in beauty the grass of the field, man having the greater need might more largely rely upon the supplying potency for all that he could possibly need.

It is not in the vanity of any man's mind to consider himself the origin of the flower he tends. He knows that there is a producing cause. He would not deny that it was, is, and ever shall be; therefore he does the work which his experience justifies, and trusts to inevitable growth. One wonders why it is that in dealing with human beings it is so difficult to have that compassion and patience which indicates trust in growth. Parents fail to comfort themselves by recognizing a continuing life for children, while in floriculture they would rely upon a producing cause ever present. Conceiving matter and personality as the source of man, they shut out the vision of life continuous and dwell within the boundary walls of superstition and fear which enclose a brood of monsters ready, as they believe, to pounce upon and end the feeble fluttering of life transient. They cannot be at peace, like Mary the mother, and allow divine Life to find its manifestation in man through the unfoldment we name growth.

Men and women are not patient enough with themselves, nor with others. Education is a process of discovery and development whereby we come to know what is true, and to be so much both in and of what is true that we become revealers of truth. The truth which becomes intelligence and life to us is not, however, either novel or transient; it is from everlasting. If we prove it and rejoice in it today, so also did the patriarchs in their time. Jesus could say to the Jews, "Your father Abraham rejoiced to see my day: and he saw it, and was glad." The truth which he was demonstrating was the same truth which Abraham discerned, and the father of the faithful was glad in the certainty that it would be demonstrated. May not we, like Abraham, be so friendly to God in this respect that we will trust the working out of good into universal manifestation. It is only when we look pervertedly at life that it seems to be "a ferocious struggle, a savage fight." It is valueless for a man to injure and embitter others for his own seeming advantage. All that is valuable and fine in life comes normally by way of growth.

"Trust growth," let us say, when we become impatient and angry with ourselves, seeing how little we have achieved, how imperfect we are. Much of our perplexity is due to ambition, and that is sometimes envy of another man's fruits, which to him came by natural growth. Envy must be guarded against, for it would seduce one with the temptation to take away what is his own from another. Rather let him learn more of the source of all good, and become related thereto in such a way that growth will be continuous and fruitful. Let every tree bear fruit after its kind, and let each man's life develop by natural growth to its individual enrichment and fruition.

UNDISTURBED.

MARTHA HARRIS BOGUE.

THE world is crying for peace, peace among nations, peace in families, peace in the heart. Is it willing to pay the price for it? Surely all who covet peace would do well to consider what the word peace means to them; what the peace they would have might mean to some one else. Peace signifies a state of quiet or tranquillity, calm, repose, security, ease; to rest in confidence, quietness of mind or conscience, and can one be quiet or tranquil if he is fearful, anxious, disturbed? Has he any right to be, if he has work left undone; if he is harboring any wrong thought?

It has been said many times by those who have put their hands to the Christian Science plow, "I thought by being in Christian Science I would find peace; but I seem to be more disturbed than ever. I find more to do than I ever dreamed there could be." Suppose a room dimly lighted by a faint gleam. One comes in and looks it over. There are easy chairs; the room seems richly furnished, spacious; it appears to be very inviting, very comfortable. He heaves a sigh of contentment and sits down to rest. It is very pleasant in this room, and he is quite satisfied to remain there, thinking he has found just what he long has sought. After a time the day begins to break; the light comes in more abundantly, and with its increase the visitor begins to see that the walls and ceiling are cracked, dusty, stained, and the corners full of cobwebs; the furnishings are shabby, faded, moth-eaten, marred; there is vermin everywhere. What is he to do? Shall he cry for the darkness to hide the defects, or welcome the light that has brought the uncovering? take the means he has at hand, go to work, clean and renovate the room, transform it entire by the right renewing? This will mean work, hard, patient, persistent effort on his part, but does any one question that it is worth while?

Science is the search-light of Truth. It reaches every nook and cranny, and will not leave one place for error of any name or nature to hide in: "I form the light, and create darkness: I make peace, and create evil: I the Lord do all these things." Respecting this, Mrs. Eddy says, "The prophet referred to divine law as stirring up the belief in evil to its utmost, when bringing it to the surface and reducing it to its common denominator, nothingness" (Science and Health, p. 540). To the deceived thought

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that would be content with a false sense of peace in the unrenovated room, the light seems trying, it brings disharmony, for it brings to light the objectionable and distressing. Saith the prophet, "The chastisement of our peace was upon him; and with his stripes [to our peace] we are healed." The transgression of a false sense of peace and contentment, which is only another name for blindness (ignorance), is upon every one today, and Truth is declaring, "Let there be light."

If we would have the peace of Jesus the Christ, it must be the peace of overcoming, the peace that comes from first seeing the error to be overcome; that rejoices in the revelations of the light which uncovers, discovers, probes in our consciousness all that is unlike the anointed, the one "altogether lovely," tender and true. We must have the "stripes" which rebuke the erroneous belief of peace, and then we shall find in our very warfare the real peace for which we longed.

Some one has well said: "It is well to rise above violence, it is well to rise superior to anger; but if peace means final acquiescence with wrong, if your aim is less than justice and peace for every one,—then your peace is a crime." When one finds himself crying for peace, let him ask the questions, "Peace with what? peace in what?" He who is conquering fear, envy, ambition, anxiety, sensitiveness, anger, all the passions, the works of the flesh, is not crying for peace, because he already has it. He is free from agitation, from disturbance. His is not the world-given peace with error, a false sense of peace that is really the opposite of peace, but rather the peace that Jesus promised, the peace of conquered sin. The peace of the greatest conquest carries with it the peace of all other conquests. It attends the overcoming of self, the belief of a life apart from God.

It is ours to face the devil, evil, not run from it. It is ours to render to Cæsar the things which belong to Cæsar, as well as to render to God the things that are God's. Paul's understanding of Truth did not keep the viper from fastening upon his hand, but it did prevent his being poisoned. John's understanding did not keep him from being thrown into the boiling oil or being exiled to Patmos, but it did prevent the oil from doing him any harm, while on Patmos he received the Revelation. Daniel would not "defile himself with the portion of the king's meat, nor with the wine which he drank." He proved that he could eat pulse and drink water and remain strong and well; nevertheless, he was thrown in the lions' den. His understanding did not keep him from being thrown in, but it closed the mouths of the lions and brought him out unharmed.

The divine promise reads: "When thou passest through the waters, I will be with thee; and through the rivers, they shall not overflow thee: when thou walkest through the fire, thou shalt not be burned; neither shall the flame kindle upon thee;" and we find this correlative passage in Science and Health by Mrs. Eddy (p. 495): "When the illusion of sickness or sin tempts you, cling steadfastly to God and His idea. Allow nothing but His likeness to abide in your thought. Let neither fear nor doubt overshadow your clear sense and calm trust, that the recognition of life harmonious—as Life eternally is—can destroy any painful sense of, or belief in, that which Life is not." It does not say in either reference, if you pass through the waters, or if the illusion of sickness or sin tempts you or the painful sense comes; it says "when." We have the whole path to walk, the whole race to run, and there are temptations to be overcome, the wilderness, the fire to go through, our fears to face, and right there we are to find Immanuel, "God with us;" right there we are to find peace, the true peace that passes understanding, because our understanding has been demonstrated.

Just so long as one is afraid of something, he is not at peace, and need not expect to be; he must rise in the strength of God, face the fear, go through the fire and prove it powerless, reduce it to its least common denominator, nothing, then his peace cannot be taken from him or fade away. If in the dim light there is something hidden, covered, we should want the light to uncover it. We should want the light to shine more and more, even though the uncovering does compel us to work, work, work. It is the only peace that is real, that is good for anything, a peace, tranquillity, that cannot be disturbed because it is ours through disturbance overcome. "Undisturbed amid the jarring testimony of the material senses," Mrs. Eddy writes, "Science, still enthroned, is unfolding to mortals the immutable, harmonious, divine Principle,—is unfolding Life and the universe, ever present and eternal" (*Ibid.*, p. 306).

We cannot separate the Scientist from Science; and so, amid the jarring testimony of the material senses, where the smoke of battle seems the thickest, right there it is ours to acquaint ourselves with God and "be at peace," the peace that will prove abiding and inviolable.

OUR SURE HERITAGE.

M. E. PRUTZMAN.

GATHERED about the table, at the close of that memorable supper in the upper chamber, Christ Jesus said to his disciples, "It is expedient for you that I go away: for if I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you. . . . Howbeit when he, the Spirit of truth, is come, he will guide you into all truth." Later, after the resurrection and after the disciples had witnessed the ascension, the record states that they "returned to Jerusalem with great joy: and were continually in the temple, praising and blessing God."

How could they, at that time, have "great joy"? Only those can know who through faithful, patient striving to put off the mental apparel of mortal concepts and beliefs have glimpsed the primal, spiritual, eternal verities which Christ Jesus brought, as it were, within the vision of the disciples, and which our beloved Leader has again disclosed to the present age. "Eye hath not seen, nor ear heard; neither have entered into the heart of man, the things which God hath prepared for them that love him." The sweetness and satisfaction of these glimpses of spiritual reality are beyond utterance; and to know that such consciousness alone is the native status of man created in God's likeness, is the only condition that can lead to real joy. To know that the divine purpose is moving irresistibly in the blotting out of all human sense of evil and in the quickening and the awakening of the whole human race to recognize man as "in Christ," in the spiritual order; to drop the concept of mortality, letting the divine energy of infinite Spirit sweep away all falsity and disclose the eternal verities which have been "from everlasting to everlasting,"—to be able to contemplate these things, and erect and joyful to bear the cross of our own overcoming, which wins the crown of spiritual realization, is rare privilege, and cause for deepest thanksgiving and praise. And these glimpses of the divine Science of being bring with them a spontaneous joy, crystal clear and beyond human utterance.

It is to be remembered that the outpouring of the Spirit, on the day of Pentecost, upon one assemblage, was after the Master had finished his earthly course and was no longer with his followers in the flesh; and also that Peter called to the remembrance of the multitude, gathered in "one accord" and marveling at this wondrous enduing, the familiar promise of the prophet Joel: "And it shall come to pass afterward," saith God, "I will pour out of my spirit upon all flesh." The record further shows that in the days following, through the spiritual enduing received, the apostles were enabled to effect a transformation of material conditions in what to the general thought were "many signs and wonders," and also that there ensued the first

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general movement outward, from Jerusalem, of the Christian religion.

On page 166 of "Miscellaneous Writings" we read: "The monument whose finger points upward, commemorates the earthly life of a martyr; but this is not all of the philanthropist, hero, and Christian. The Truth he has taught and spoken lives, and moves in our midst a divine afflatus;" and on page 4 of "Pulpit and Press": "You have simply to preserve a scientific, positive sense of unity with your divine source, and daily demonstrate this."

The joy of the divine Science of being, the enduing of the Spirit, and the unrestrained operation of the divine will and energies are never so near to human recognition and apprehension as when thought can no longer rely, either consciously or unconsciously, upon the human presence of the one through whom have come signal revealings and unfoldment of long hidden truth. In the degree that Christian Scientists are found "continually in the temple" (the sanctuary of uplifted, watchful, prayerful thought and striving), will they too have great joy and be found praising and blessing God. And in this degree will the world continue to be fulfilled in this day which is written of the apostolic days: "And the Lord added to the church daily such as should be saved."

SALVATION.

ELEANOR MONEY COUTTS.

THE teachings of Christian Science throw a clear light on what is meant by salvation. In all of Mrs. Eddy's writings we find the eternal fact reiterated that we are saved, here and now, by the spiritual understanding of man's real status as God's perfect child, made in His image and likeness; his Father being that Mind of whom Jesus spoke, saying, "God is a Spirit: and they that worship him must worship him in spirit and in truth."

The word "saved" has sometimes been used to imply a very contrary teaching, however; in fact, the old Calvinistic doctrine would have us believe that there are two entirely different species of mankind, one "saved" and sure of eternal life, and the other eternally certain of damnation. It is most interesting to go even farther back than this and to study the constant use of the word as found in the book of Psalms, that wonderful compilation of poems by many authors and of widely different dates. We first come upon it in the Third Psalm, where we read: "Salvation belongeth unto the Lord." This is one of the few psalms which can be ascribed with any degree of certainty to King David himself, and the poem is thought to have been written by him at the time of Absalom's rebellion, when the king fled from Jerusalem. The psalmist speaks of the derision of those that "trouble" him and "rise up against" him; who say "there is no help [or salvation] for him in God." But David knew better, and the lonely fugitive begins at once to describe his calm trust and sweet rest even in this bitter experience in the face of seeming danger. Why is this? "Arise O Lord;" he cries, "save me, O my God: . . . Salvation belongeth unto the Lord." Knowing this, David knew his "salvation" to be absolutely unshaken trust in his highest understanding of God, good, and the consequent powerlessness of evil.

A note from Dr. Kirkpatrick's very interesting book on the Psalms is helpful in this connection: "In the revised version margin we read 'victory' instead of salvation. This unduly limits the thought, though no doubt it is the particular form in which David desires to see Jehovah's saving power manifested. 'Save' is the constant prayer, 'salvation' the constant desire, of the psalmists. The Hebrew words thus rendered denote primarily enlargement, liberation, from a state of confinement and distress; power to move freely and at will; and so deliverance generally. Such deliverance comes from Jehovah alone: it is eagerly sought as the proof of His favor . . . the word grows with the growth of revelation, till it gains inexhaustible fulness of spiritual meaning in the New Testament."

This "growth" can be traced, if we follow the evolution of the word through the Psalms, right up to the prophecy of the Messiah or Christ, Truth, "the divine manifestation of God, which comes to the flesh to destroy incarnate error" (Science and Health, p. 583). A few of these uses of the term "salvation" may be noted from the Psalms, but there are many others, and the study is most interesting, revealing a steadily rising tide of spirituality and a feeling after the truth enunciated by our Leader, that "man is not material; he is spiritual" (*Ibid.*, p. 468). "Thou art the God of my salvation." (This form, or "the salvation of God," occurs continually in the Psalms.) "The Lord is my light and my salvation; whom shall I fear?" "Say unto my soul, I am thy salvation;" "The salvation of the righteous is of the Lord;" "Restore unto me the joy of thy salvation." (This last is in David's great psalm of penitence for sin and prayer for renewal of the Holy Spirit, with its cleansing power and indwelling joy.)

Again we read: "God is my King of old, working salvation in the midst of the earth." "He shall cry unto me, Thou art my Father, my God, and the rock of my salvation; also I will make him my firstborn, higher than the kings of the earth." Respecting this last, Dr. Kirkpatrick notes: "Visible manifestations of God's providence, proving His care for His people, . . . especially the deliverance from Babylon. Each such manifestation was a harbinger of the final Messianic glory which is the goal of Old Testament hope. In the light of New Testament revelation the words of the verse gain a new and larger meaning;" as also the following: "The Lord taketh pleasure in his people: he will beautify the meek with salvation."

"JEHOVAH-JIREH."

MARY L. CUMMINS.

WHEN considering the question of supply for a dear friend, soon after coming into Christian Science, the story of the trial of Abraham's faith came to the writer with great helpfulness. In this account we read that the angel of the Lord called to Abraham, when Isaac had been placed upon the hastily built altar, "Lay not thine hand upon the lad, neither do thou anything unto him." Undoubtedly there came to Abraham then, as never before, the realization of God as a God of love. Isaac, so dear to the earthly father's heart, was still more dear to the all-Father. God did not demand the surrender or relinquishment of any joy or happiness which Love had bestowed. It is more than likely that Abraham entered at that moment into one of those glorious periods of clarified thought and apprehension of the real nature of God which we all have had at some time, and which are some of those "treasures" laid up in the heaven of spiritualized consciousness to which Jesus referred.

The Old Testament story goes on to say that "Abraham lifted up his eyes, and looked, and behold . . . a ram caught in a thicket by his horns." It is very probable that the animal which supplied Abraham's apparent need of the moment was there before he saw it, but it was not until Love had cleared his mental vision that he "lifted up his eyes, and looked" in the right direction. Some such experience as Abraham's becomes ours when through Christian Science we realize that the God whom we have perhaps been faithfully trying to serve for years, as a God of infinite love, is close at hand. When we realize that those who are near and dear to us are still nearer and dearer to our Father-Mother God, that whether they form part of the home circle or are to material sense far away, we know that they are provided for and cared for, held safe and secure in the one supreme law of Love.

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With such realization as this there comes a clarifying of the mental vision, and not infrequently the means of supplying any seeming lack, our own or another's, is found close at hand,—so near, so natural, that its coming in this way never occurred to us until we came to see that good is always near and natural. Then, with Abraham, we are ready to call the name of that place—or experience—"Jehovah-jireh," which means, "The Lord will provide."

THE TRUE TEACHER.

RUTH F. RUNYON.

In the Sunday school class the little ones of Christian Science are learning to think right about God, about themselves, and about their neighbors; and to teach a class one must seek preparation,—not of the words to be spoken simply, nor of an outline to be followed, but a preparation of the heart. The teacher must not only study the Lesson-Sermon, but he must live Christian Science, or there will be obstructions in the channel through which Truth would guide these little ones into the attainment of right understanding.

Greater than deliverance from physical pain is the healing of wrong thoughts. Every child, no matter how much or how little of Christian Science he knows, has to uproot these weeds of error which have sprung from a wrong concept of God. To beget a wrong concept of God is worse than all the crimes we condemn; yet we know that unless we are living a life of love we are bringing this wrong concept to some one every moment. In the Sunday school the children should learn how to weed error out of thought, how to reflect love in their homes, their play, the schoolroom, so there will be no ground in which the plants of selfishness, jealousy, lust, envy, hate, malice, and revenge can spring up to bear fruit. If we look these several forms of error frankly in the face, and know them for what they are in all their phases, we can so turn to the light as to reflect Truth to these little ones, and thus awaken in them a right concept of God.

The question of discipline may seem difficult to those who have not had to do with children in the home or in the class-room, and an experience that came to the writer's notice may help those struggling with a problem and aid them to realize that all the training in the world is not equal to one clear thought of God as the only Mind. A young kindergartner fresh from normal school, the possessor of many theories and enough practice to secure her diploma, became an assistant in a bright little kindergarten. She was strong and capable, and many visitors remarked upon her apparent control and management. It was the director's duty to prepare her for a higher position, so after a few months' happy work together she offered the young assistant complete charge one morning, while she attended to the clerical work of the schoolroom. All was well for a short time. When a period of greater freedom was given, the children at once took the advantage it offered and riot reigned. For several minutes it raged. Then the assistant signaled the ringleader, picked up a little chair with the same energy with which she would have lifted a table, and in the calmest tone requested the little fellow to sit down; but there was only more noise, kicking, and punching added to the tumult.

Finally the director was asked to take charge. She was a student of Christian Science, so closing her eyes for a moment of quiet, she realized that discord could not be real, because God, the only Mind, governs; that this Mind is Love, fills all space, and is a law of annihilation to every sick belief of another power or minds many; "the Lord God omnipotent reigneth." Rising from her chair, she walked slowly across the room and placed her feet on the painted floor circle. Instantly thirty children were "toeing the circle." Not a sound could be heard, and each little face was upturned in happy expectancy of some good. God's voice had stilled the tempest. Later the assistant begged for an explanation, and she was asked what she was thinking when she lifted the little chair. "I was intensely angry with every one of them," was the reply. She then learned that her own wrong thought had stirred up wrath and aroused the belief of minds many.

Christian Science teaches us to look away from self, away from the belief that we of ourselves can do anything, to the Mind that is God, that we may be governed by that Mind alone, and so be able to stand before the little ones in a Christian Science Sunday school as clear channels for the truth. The lessons our Leader so wisely selected for us to teach are given to us, with Science and Health as our guide, to show us how to live every day, and only as we live the minutes and hours for God can we teach the children how to put away wrong impulse and thought, and help them to know that, as they remove these weeds along the way, the seeds of loving deeds will spring up and burst into bloom. The Sunday school whose workers are consecrated to the Christ-living can but become a beacon-light in the community.

FAITH IN GOD.

HELEN WARD BANKS.

Out of the humblest events of life, sometimes, we learn our deepest lessons. I had one day occasion to drive a horse that was said to be afraid of automobiles. Before going out, I remembered to declare that, as we learn in Christian Science, fear has no authority. When we had finished the drive and were approaching home without having met a motor-car, I was conscious of a sense of relief and thankfulness. Then the thought flashed into my mind, "There are two ways of making this demonstration: one by avoiding automobiles, the other by meeting them and proving that fear has no power over man or beast." I was conscious that I had been glad the easier method was mine on this occasion.

It is perhaps a bit of inherent laziness in human thought that makes us desire the easiest way of working out our problems, though we all know that harder work brings greater gain. When Principle, in its unswervingness, leads us through the experience instead of around it, we bring out of it always treasures of faith and love and confidence that we would not have gained merely by escaping a hard experience. Did the three young Israelites whom Nebuchadnezzar cast into the fire lament that their proof of God's power did not consist in escaping "the burning fiery furnace"? Yet, behold, in the furnace, the only thing burned was their bonds, and they walked through the flames free, in company with the Comforter whom they had not fully known till then. Would they ever fear fire again, however close it might come to them?

Human sense cries out for escape from the fiery furnace, but if we need to go through the flames to prove their powerlessness to harm us, let us be grateful for knowing that the very depth of the experience shows us the power of God. Purified, "as by fire," we come out with a faith that is not a blind belief, but a sure confidence in the "Father of lights, with whom is no variableness, neither shadow of turning."

I need not seek to find the ways
  By which the angels enter in,
Nor measure fast the weeks and days
  For Truth to triumph over sin,—
There is no need for me to know
  The path my loved one has to go,
Nor mine, however strong and brave,
  The only hand outstretched to save.

MYRTLE B. S. JACKSON.

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SELECTED ARTICLES.

[Editorial in *Galesburg* (Ill.) *Mail.*]

It is a little short of remarkable that one of the largest churches of the city should be crowded on a summer night to hear a free lecture on Christian Science. Yet such was the case last evening. One of the ablest men of the Christian Science church delivered a lecture which was profound and philosophical and yet seemed to hold the interest of the large audience from start to finish. Only a few years ago Christian Science was regarded by a majority of the people as a passing fad and few busy men would go out of their way to hear its doctrine and teachings expounded. Last night's audience was made up in no small degree of busy men.

Long ages have humans grappled with the problems presented by sin, sickness, and death. Physical and metaphysical remedies have been advanced, changed, forsaken, or clung to. And yet a universally accepted solution has not appeared. Materialists have increased in numbers and in strength of their doctrinaire assertions. But there remains a something in man that no material explanation will satisfy, an almost indefinable confidence that over all and beyond all, Spirit rules. Upon the definition of this ruling power and its attributes disagreement seems to grow with additional learning.

Christian Scientists claim that this power—which they agree with Christians of other faiths in calling God—is Mind, and has dominion over all things material or spiritual. Such power, claim the Christian Scientists, extends over sickness and death, which are not eternal, and it is by such power that sickness and death can be overcome. What Christian Scientists claim they can do and show they have done, through God, is the basis of much dispute and at times has provoked much bitterness. It is true today, however, especially in the English-speaking world, that Christian Scientists are not attacked as they once were and that more interest is being shown in the teachings as laid down by the late Mrs. Eddy, Founder of Christian Science. Last night's meeting showed that this increase of interest extends to Galesburg.

[Frederick Dixon in *Pioneer*, Dublin, Ireland.]

Christian Science is the attempt to restore the teaching of primitive Christianity to the world, in a form adapted to the requirements of modern conditions. There is in certain religious quarters a tendency to regard the Old Testament as a *quantité négligeable*, and to base all modern religious teaching on the New Testament. Such a view is structurally impossible and historically incomplete. The New Testament grew out of the teaching of the Old as completely as Christian Science has grown out of the teaching of the New. The Bible, as we have it today, may be described as the story of the gradual evolution of the spiritual idea in the human consciousness. This spiritual idea is the Christ, and the Bible records the effort of the human race to gain a perception of the Christ, to hold that perception, and to demonstrate the meaning of it. Jesus referred to this, in a famous sentence, when he said to the Jews, "Your father Abraham rejoiced to see my day: and he saw it, and was glad." He did not, of course, mean to imply that Abraham had ever seen the physical Jesus, but he did mean to say that Abraham grasped the Christ, the truth about God, sufficiently to realize the eventual victory of the Christ when a knowledge of it was sufficiently gained to be developed and manifested in human form, as it was in Jesus the Christ.

Exactly in the same way, the book of Isaiah contains the Messianic prophecies. The word prophet referred originally to the priest who explained the oracles. He was the man who understood and gave utterance to a clearer sense of Truth than the world about him. The Hebrew prophets were seers in exactly this sense. Their vision of the Christ, or their understanding of Truth, was sufficient to enable them to foretell the inevitable effect of the struggle between truth and error. In this way, the writer of the Messianic prophecies was able to point the world to the conditions which must inevitably occur when there should arise in its midst a man so dominated by Principle as to manifest the working of Principle scientifically in his daily life. To the Jewish nation, wrapped, like the people about them, in materialism, the Messiah inevitably took the form of an earthly potentate, a form which the folklore of the world has disseminated in the myths of the sun god and in romances such as the Arthurian legends. To those, however, in its midst who had sufficiently divorced materiality from their thoughts, there was always present a more spiritual conception of the Christ, a conception which enabled them to rise superior to the evidence of the physical senses, seeing, with more or less persistency, "the chariot of Israel, and the horsemen thereof."

This understanding of Principle, this vision of the Christ, which Jesus was one day to define as the knowledge of the truth which would make the world free, came with more or less persistency to the Hebrew nation from the time when Abraham the historical father of that nation broke away from the polytheism of Babylon in his marvelous perception of monotheism. Then came the day of Moses, who, with a broadening perception of the Christ, held before the people in the desert the dominating power of Truth, feeding them with manna and healing them through the type of the uplifted serpent.

Thus there came a day when Isaiah could discard the sacrifice of animals, as Abraham had discarded that of human beings, and call upon the people for that true self-sacrifice which, in the days after the captivity, was to be preached by the Baptist in the baptism of water or purity. In such a manner the Old Testament became the story of the evolution of the spiritual idea, from the first dim perception of it in the allegory of creation, to the coming of the man who so clearly grasped the truth which Abraham had dimly perceived, that he was known as the Christ, that is to say, as the one who had made the knowledge of Truth essentially his own.

The whole story of the life of Jesus of Nazareth is the story of a man perceiving the absolute truth of being far in advance of the spiritual perception of his age, and demonstrating his knowledge to a people faltering between a wish to believe and an inability to accept. The ministry of Jesus was devoted to acquiring for himself, and for humanity, that absolute knowledge of Truth which was to make the world free. His struggle with the Jewish hierarchy was largely based on his attempt to show them that the title of the Christ was dependent upon his understanding of spiritual sonship, and not on his power to become a greater Joshua or Omri. He never made a claim to be the only son of God. He made the claim of sonship for all humanity, though the translations of the Bible are woefully misleading in this respect. I and the Father, he declared, speaking of God and spiritual man, are one, and therefore he bade all his followers, in all ages, to be perfect, even as their Father which was in heaven was perfect.

"Jesus of Nazareth," Mrs. Eddy writes, on page 313 of Science and Health, "was the most scientific man that ever trod the globe. He plunged beneath the material surface of things, and found the spiritual cause." It was precisely because of his knowledge of spiritual law that he was able to perform what are known as miracles, for the miracle, so far from being a violation of law, is the object-lesson in demonstration of the understanding of law. These miracles took very largely the form of physical healing, not because the aim of the gospel was essentially the healing of the sick, but because it was through the world's willing-

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ness to be healed of sickness that the appeal to it to understand the spiritual and real law could most readily be made. Mrs. Eddy, acknowledging Christ Jesus as "the way," has used the spiritual healing of physical disease in exactly the same manner. Nevertheless, as she has written, on page 150 of Science and Health, "these signs are only to demonstrate its divine origin,—to attest the reality of the higher mission of the Christ-power to take away the sins of the world."

Mrs. Eddy's own discovery was brought about through her recovery from the effects of what threatened to be a fatal accident. Entirely unable, as she told the physician who attended her, to explain the manner of her recovery, the spiritual significance of which was manifest to her, she withdrew from the world for three years, and with the Bible as her only text-book labored to discover the scientific explanation of the occurrence.

Her discovery amounted to this, that the supposititious physical law which had for centuries been the battle-ground of scientists and the basis of innumerable speculations, was in itself nothing but a misconception of the true law, and that, consequently, the statement made centuries before by Aquinas, that theology, or the word of God, was the only absolute Science, and that all branches of natural science were purely relative, was true, in a way he had never begun even to suspect. This law had been dimly perceived by Abraham, in the acceptance of monotheism, and had grown slowly in the perception of the Hebrew people, until it had been completely mastered and demonstrated before the world by Jesus the Christ. The miracle, understood in this light, became no longer a supernatural violation of law, but a supremely natural demonstration of law, so that to anybody mastering the spiritual law and living in accordance with it,—knowing the truth, as Jesus put it, and abiding in it,—it became just as possible to repeat the miracles of Jesus as it has been possible to apply steam to locomotion and electricity to the despatch of messages, when the ignorance which surrounded these branches of natural science had been dissipated.

This discovery Mrs. Eddy gave to the world in her book, Science and Health, a book which is not a special guide for a limited cult, but a text-book of spiritual law for all humanity. It is, indeed, a scientific library in a volume, since it contains between its covers the essential literature of a world movement. The building up of a scientific movement can only be based on an understanding of Principle. The Principle of Christian Science is God, the divine Mind which made all that was made. God and His creation, divine Mind and its ideas, constitute the cause and effect of all that actually exists. It is on an understanding of this, and of all that follows from it, that Christian Science is today standing, like the city built foursquare, because it is founded on the rock of divine Principle, and not on personality.

From the very first, Mrs. Eddy realized that the movement must be secured from personality. "There was never," she wrote in her article on "Personal Contagion," "a religion or philosophy lost to the centuries except by sinking its divine Principle in personality." With this end in view, she withdrew herself, so far as was possible, from the administrative work of the movement. In her self-sought seclusion, first in Concord and later in Brookline, she guided and built up the movement, teaching her followers to rely, not on her personality, but on their own understanding of divine Principle. She guided the movement with the utmost care and with the keenest scrutiny, but that care and that scrutiny were never permitted to interfere with the initiative of her lieutenants, but were devoted entirely to advising them on fundamental, scientific points, and to correcting the mistakes into which they were betrayed. In this way it was shown that the Christian Science movement was not dependent on her bodily presence, but, in her own words, written to one of its Associations, twenty years before: "You can well afford to give me up, since you have in my last revised edition of Science and Health your teacher and guide" (Miscellaneous Writings, p. 136).

This book was not given to the Christian Science movement as a mere philosophical study. It is, as has been said, the text-book of Science, and the Christian Science movement has attracted to it a vast number of capable men and women, for the very reason that the Science therein taught is demonstrable because it is Science. Mrs. Eddy has told us how the publication of this book was delayed while she was herself engaged in testing and proving her own premises, since she had realized the fact that the book itself could not be profitably studied unless it was based on demonstration. That was thirty-six years ago, and in those thirty-six years there have spread over the habitable globe a vast body of people who have experienced or witnessed the demonstration, not only of the healing of sickness, but of the overcoming of every form of inharmony, poverty, sorrow, ignorance, *et hoc genus omne*, through a true understanding of divine Principle. It is the sin, the carnal mind, of humanity which is always tempting it to believe in the power of evil, to believe in anything except the goodness of God. To overcome this temptation by emotion, by will-power, or by blind belief, has been tried again and again, and proved impossible. How to overcome it by a scientific understanding of Truth is the good news, or gospel, which Jesus preached to the world almost two thousand years ago, and the practical message of this, after having been lost for centuries in the mist of human materiality, is again being given to the world by the students of Science and Health, who, wherever they go, are fulfilling the demand of the Christ,—"to preach the gospel, and to heal the sick."

[Howard C. Van Meter in *Portland* (Ore.) *Telegram*.]

In the brief extracts, printed in a recent issue, of Dr. Cudlipp's paper read before the ministers at their monthly meeting, one finds much to commend, particularly when he declares, "There is a tendency to a more practical, a more sane conception of what it means to be a Christian." However, he immediately follows this by criticizing Christian Science, presumably for enabling a person to be just such a Christian. The teaching of Christian Science, when understood and practised, results in freedom from evil of all kinds, and thus the individual may express an activity that is indicative of obedience to God through an understanding of His law; and this is properly what a "practical and sane conception of Christianity" should do. If Christian Scientists believe that sickness as well as sin should be abolished through obedience to God, we may well ask the gentleman for which of these good works he is stoning us.

The gentleman declares Christian Science to be nothing short of pantheism. This confusion is due to failure to perceive the difference between Spirit and spiritual law and the material sense of things. When Christian Science teaches the reality and unity of Spirit and spiritual creation, it does not try to spiritualize matter and make it a part of God. The gentleman's regret because of the toleration which permits those in distress to avail themselves of a "practical and sane" teaching wherein God is shown to be an ever-present help in time of need, is scarcely in accord with the consideration which he is called to manifest toward that which is daily blessing thousands of our fellow beings. When he says "they [Christian Scientists] would have disease and death run riot in our streets," he may have intended to mean that contagion is ignored by the people of this denomination. I will say that any tendency to carelessness in this respect is inexcusable and wholly unwarranted by the teaching of Christian Science. A proper regard for not only the municipal requirements but also the beliefs of others is enjoined, and where this is not in evidence it is not the fault of the teaching. It is true, as the

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gentleman states, that the practice of Christian Science does "aim at the sacred place called home," with which he concludes the above-quoted sentence, and the increase of happiness seen in homes where discord has reigned is one of the proofs of its potency for good.

[Ezra W. Palmer in *Leadville* (Col.) *Herald-Democrat.*]

Christian Science has been before the people more than forty years. It has proved itself a positive boon to people in practically every community of any size in the United States, healing them of so-called incurable diseases and bringing them peace of mind and a sense of harmony and security to which they were strangers before. It is safe to say that this critic is ignorant of the work of Christian Science, or he would not make such false statements. In refuting his charge that Christian Science is irrational it may be pointed out that Christian Science has been studied, applied, and accepted by college professors, doctors, editors, ministers, lawyers, and others engaged in the learned professions, whose ability to follow a line of logical reasoning is doubtless quite as good as that of the one who condemns it.

Instead of looking to the human mind as a cure for disease, Christian Science points steadfastly to God as the healer of all of man's diseases. Jesus healed by the power of God. He persistently declared that of himself he could do nothing, that God was his source of inspiration, and this ought to be sufficient evidence that hypnotic suggestion as a healing agency is anti-Christian. The Bible warns men repeatedly against sorcery and necromancy, which were the forerunners of modern hypnotism or mesmerism, and Christians today should be alert to its evil character.

[From an editorial in *Elizabeth* (N. J.) *Journal.*]

Whatever may be the legal status, or lack of it, of Christian Science, there is no reason, from the point of view of the believer in justice, whether he has faith in this particular doctrine or not, why an intelligent man or woman who desires treatment from a Christian Science practitioner should not be permitted to have it. His opinion in regard to what is good for him is just as valuable as the opinion of any one else on the same subject, and whatever may be the explanation of the cures, there can be no question in the mind of any reasonable man that remarkable results have been secured.

[Editorial in *Ohio State Journal.*]

Not long ago a Jewish rabbi spoke from a Methodist pulpit in Washington, and recently a Methodist preacher occupied a Unitarian pulpit. That is crossing sectarian lines with a perfect abandon. It ignores the ancient idea that religion is expressed in a creed, and takes Christ's broad view that humanity is the concern of religion and the value of a doctrine is the measure of the good it does to men and women.

We are fast getting away from mere forms and mottoes and putting our convictions into life. The true work of the church today is self-denial, helpfulness, companionship, purity, temperance, sincerity. That is what men subscribe to in uniting with a church. There may be some forms of doctrine, but they are incidental, the main thing being the doing of good, obeying the golden rule, and inspiring men with hope and courage. A church is not built upon an intellectual conviction, but upon faith in God and the final sway of His righteousness. The real orthodox teaching is expressed in the greatest commandment.

[George A. Law in *Stamford* (Conn.) *Advocate.*]

In reply to the statement as to the teaching of Christian Science regarding the "world," kindly allow me to state that Christian Scientists accept the Scriptural account of the creation as found in the first chapter of Genesis, where it is stated that God created the spiritual universe, and man in His image and likeness; spiritual. It is also stated that God saw that His creation was good. This spiritual universe, where all is good, where peace, harmony, and happiness reign supreme, is not apprehended in its entirety by mankind, with his immature sense of things; however, to the extent that he gains a knowledge of God, the universe, the true man, and the laws governing, to that extent is man able to discern the truth and exclude from his experience that which has no rightful claim to a place in the life of man as the image and likeness of God. This is in strict accord with the teachings of our Master.

If what God created was good, His creation certainly could not contain an element of evil, or anything having an evil or harmful effect; hence any such results could not possibly originate in God or emanate from anything which He created; therefore harmful effects must necessarily be accounted for in some other way. It is easy then to conclude that all such destroyers of the peace, happiness, and harmony of man, including sin, sickness, and death, are not the legitimate experiences of man; if they are, then certainly Jesus, whose mission was to show man how to live aright, would not have taught how to get rid of these disorders. By example and precept Jesus showed that, by allowing God's spiritual law to operate and govern the thoughts and actions of man, man's freedom from all ill, together with his right of "dominion over all," is established.

We feel that a careful study of the Christian Science text-book, "Science and Health with Key to the Scriptures," will reveal to any one the answer to the question "What is wrong with the world?"

[Eugene R. Cox in *Port Jervis* (N. Y.) *Gazette.*]

In a recent issue appears a report of a paper entitled "Christian Science *vs.* Medical Science," which indicates that the author did not have a very accurate knowledge of Christian Science. A Scientist would never so entitle a paper, because Christian Scientists are not against physicians, nor do they willingly enter into controversies or make comparisons. We recognize the earnest efforts of conscientious physicians to alleviate pain and to help mankind, and would do nothing to impede them in such work. When the statement is made, however, that lives are lost because Christian Science is employed instead of doctors, it is pertinent to ask what doctor can say that any given remedy will produce the same results in all cases, or what school of medicine would undertake to cure any certain disease at all times. In other words, were medical science an exact science and uniformly successful, there would be no turning to Christian Science except as a religion.

On the other hand, it is safe to assume that most of the sufferers who turn to Christian Science do so only after having exhausted the resources of *materia medica.* It is a sad fact that people are willing to turn to God for healing only after becoming hopeless of help through material means. Christian Scientists are content to be known by their works rather than words, and large congregations of happy, healthy, and contented people, in a chain of twelve hundred churches encircling the globe, testify weekly to benefits received through Christian Science. But few will be found to dispute the statement that it is better to heal an invalid and make him self-supporting than to bestow hospitals and dispensaries upon him.

I would not ask to know the way,
Save step by step and day by day.
Thy bow of promise in the cloud
Uplifts the heart that may be bowed,
And confidence inspires each deed
Since to know Love meets every need.

IDA R. SIMONEAU.

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CHRISTIAN SCIENCE SENTINEL

EDITORIAL

WILLIAM B. JOHNSON, C.S.D.

IN Science and Health (p. 427) it is said that "if it is true that man lives, this fact can never change in Science to the opposite belief that man dies. . . . Man's individual being can no more die nor disappear in unconsciousness than can Soul, for both are immortal. If man believes in death now, he must disbelieve in it when learning that there is no reality in death, since the truth of being is deathless." We recall, and are comforted by these statements, even as we note the passing on of our friend and associate, the late William B. Johnson, C.S.D., formerly Clerk of The Mother Church and member of The Christian Science Board of Directors.

Mr. Johnson before coming to Christian Science had proven the sterling courage and loyalty which afterward marked his career as one of the most prominent and faithful of Christian Scientists. When his adopted country needed his services as a soldier, he volunteered, and was for three years with the army of the Potomac. Through his own healing he became convinced that Christian Science is the truth, and in 1884 he studied with Mrs. Eddy, its Discoverer and Founder, after which he entered upon the practice of Christian Science healing. Mr. Johnson was held in high esteem by his teacher, who recognized his worth, and in connection with his work for her he filled the office of secretary of the Massachusetts Metaphysical College Association and also acted as secretary of the National Christian Science Association. He held the office of Clerk of The Mother Church from 1887 until 1909, when he resigned both this office and that of Director, devoting himself successfully, from this time on, to the healing of the sick.

Through his long and faithful service to the cause in these various capacities, Mr. Johnson became well known to, and was beloved by, a great host of Christian Scientists, who were thoroughly appreciative of his loyalty and devotion to Christian Science, and to its Discoverer and Founder.

ARCHIBALD MCLELLAN.

HOLDING ON AND LETTING GO.

"THE fight has been such a long one, and sometimes I feel like giving up and letting go; but I know I simply can't, and then I take another grip and hold on for dear life." So much from the heart-to-heart tale of an innocent sufferer: and the situation thus frankly disclosed is well worth thinking about in the light of Christian Science.

The so-called grit which means nervy persistence of effort, the pluck which resists temptations to discouragement and stands by its guns in the face of fierce assault, is a quality which may fully merit the generous commendation it sometimes receives. It often distinguishes the faithful from the faithless, the brave from the cowardly, the self-reliant from the self-depreciating, the earnest and reliable from the superficial and indifferent. Nevertheless grit is not sufficient, not redemptive, and its failure often lends pathos to tragedy. It may put forth a splendid effort, make a heroic struggle, yet in itself it is but weakness in so far as it rests upon the sands of self-centeredness and self-will. If it is not grounded in divine Principle, it is without God—without an anchorage that will hold, and hence without hope.

Honest endeavor to lay hold of the truth expresses that improved belief which indeed paves the way to progress, but which must and will be passed over and beyond, as knowledge replaces good impulse and inquiry. He who has acquired even the beginnings of a demonstrable understanding of the truth, is freed in so far from the struggle of trying to hold on to the truth. The pupil who has made the multiplication table his own, has no further sense of the necessity of trying to keep hold of it. Instead of his straining to possess it, he is now possessed by it. It has become a part of consciousness, a factor of his true self. It asserts itself in all his thinking, and corrects every habit of stumbling in his calculations. He is constantly protected by that which he knows he has not made and cannot mar, because it is forever true and quite independent of him, but which, having been received into a good and honest heart, enables him to rejoice evermore.

All this may help us to understand the relation of Christian Science, the truth of God, to spiritual progress and peace. In a passage no less remarkable for its beauty than its truth, Mrs. Eddy expresses the philosophy of our realization of spiritual freedom when she says, "Christian Science silences human will, quiets fear with Truth and Love, and illustrates the unlabored motion of the divine energy in healing the sick" (Science and Health, p. 445). As this is apprehended, the conscious need of reliance upon right determination, the persistent will to do well, which has meant so much to our betterment perchance in the past, gives place to an attitude of acceptance toward Truth, a glad consent to the sovereignty of divine law, the righteous rule of the will of God, good. Thus awakening to the truth, we enter into its eternal peace, begin to realize for ourselves that response of heart which the ancient seers sought to evoke in their appeal that we trust in the Lord and wait patiently for Him. We no longer have to strain to hold on to the truth, but are held and sustained by it; we no longer struggle to do, but yield to that which hath been done "from the foundation of the world,"—the unlabored achievements of Truth and Love.

Thus to know for ourselves the truth which Jesus taught, is to rest now from the relatively unprofitable struggles of well-intentioned human sense. It is to feel the repose of the eternal triumph of good. Henceforth our letting go can have to do only with what remains of material self. To let go of the truth which we have proved true is simply impossible, since it holds on to us with a divine tenacity and will not let us go.

JOHN B. WILLIS.

THE SAND AND THE ROCK.

THE sermon on the mount is rightly regarded as the basis of all of Jesus' teachings, and its relation to his marvelous healing work is of great interest to the student of Christian Science. In Science and Health (p. 271) we read: "When the Science of Christianity appears, it will lead you into all truth. The sermon on the mount is the essence of this Science." Through the entire discourse we find an inflexible demand for obedience to the moral law, in spite of the opinion held by so many that Christ Jesus had a more elastic standard than did Moses, that he was more willing to make concessions to human weakness than were the upholders of the Mosaic teaching. Nothing could be farther from the fact than such an unwarranted assumption. The spiritual standard is always above the mortal sense,—"as the heavens are higher than the earth," —and it was to this that the great Teacher directed all thought.

At the very outset Jesus told his hearers that he had not come to destroy the law and the prophets, but to fulfil them, and Christian Science stands ever by this demand for their fulfilment in the most comprehensive sense. Christ Jesus said it was not enough that a man refrain from evil deeds, he must also abstain from evil thoughts, he must not hate any one, and he must not entertain any impure desire.

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The Master was not content to demand a mere negative virtue, he asked for positive obedience to God's law in thought, word, and deed, and in making this demand he lifted thought away from the material up to spiritual reality,—the "treasures in heaven" which are within our reach here and now if we are willing to let go of the illusions of sense.

Here it is well to note that Jesus' teaching differed from that of Moses in respect to the infliction of penalties. He did not favor the proposition to put a sinful woman to death, but required of her that she "sin no more," and he knew that obedience to this requirement is possible to all who gain the true concept, viz., "perfect God and perfect man,—as the basis of thought and demonstration" (*Ibid.*, p. 259). This agrees with St. John's statement, "Whosoever is born of God doth not commit sin." Until the spiritual concept is gained, one is building upon the shifting sand of human opinion and the belief in mortal will-power, and when the testing time comes, as come it must, the entire structure will fall; so said the Master.

At the close of the sermon we are reminded of the absolute justice of divine Principle. We are told that all have equal opportunities, so far as God is concerned,—He sends rain and sunshine upon just and unjust alike, and in the final testing of character no favor is shown. The storms of adversity arise and shake the foundations of each house; the winds of mortal belief and opposition to Truth beat upon its walls, and even the floods come, but the house which is founded upon the truth of being stands, unshaken as the rock of ages upon which it rests. It is made very clear to us that only the one who does the will of our Father in heaven comes out of every ordeal unscathed. Christ Jesus did the will of God continually, yet in Gethsemane he prayed, "Not my will, but thine, be done;" and great was his victory over all evil, a victory which all may share who do the Father's will and work as the Master wrought.

Each day brings some test, and as we meet the lesser we are prepared to welcome the greater trial of our faith, wisdom, and obedience. Divine Science truly enables one so to build his house that, no matter what the storm, the result will be told in the Master's words: "It fell not: for it was founded upon a rock."

ANNIE M. KNOTT.

ANONYMOUS LETTERS.

Unsigned communications are usually consigned to the editorial waste-basket, but occasionally there comes to this office one which asks that a reply be made through the *Sentinel*. It is seldom that personal problems are of general interest, and as a rule they can be best dealt with individually. No one, in writing the editors, need hesitate to give name and address for a personal reply, as all letters are regarded confidentially and answered as fully as other duties will permit.

AMONG THE CHURCHES.

BOSTON, MASS.

The First Church of Christ, Scientist. Services: 10:45 a.m., 7:30 p.m.; Sunday school, 10:45 a.m.; Wednesday, 7:30 p.m. In the new church edifice, Norway, Falmouth, and St. Paul streets. The Sunday evening service is omitted during July and August. The church is open to visitors Wednesdays and Fridays from 10 a.m. to 5 p.m.

Reading Rooms: Berkeley building (suite 306-307), 420 Boylston street; open daily, except Sunday and Wednesday, from 9 a.m. to 9 p.m., and on Wednesday from 9 a.m. to 5 p.m. International Trust Company building (second floor), southwest corner Devonshire and Milk streets, opposite Post Office; open daily, except Sunday, from 9 a.m. to 5:30 p.m.

ALBANY, N. Y.

Second Church of Christ, Scientist, of Albany intends to dissolve its organization on July 1, 1911. Second Church was organized in the spring of 1906. Every year since its organization has witnessed a substantial growth. The past year has been no exception to the rule. All obligations have been met, with a considerable surplus in the hands of the treasurer. At no time in its history have the meetings of Second Church been better attended than in the last six months, the church being in a substantial and flourishing condition.

The church felt, however, that the present need in the city of Albany did not call for more than one Christian Science church, and that throughout the field in communities where there are two or more comparatively small churches, the tendency is to consolidate them into one congregation, and that it is a mistake to form new Christian Science churches where one or more already exist, except as a matter of growth and the actual need of providing for the many that the older organization is unable to accommodate for lack of room. These reasons seemed sufficient for Second Church to dissolve its organization.

Albany Knickerbocker.

ORANGE, N. J.

Plans have been filed for extensive alterations to First Church of Christ, Scientist, of Orange. The changes, involving an expenditure of twenty-five thousand dollars, will make practically a new Indiana limestone structure out of the present frame building in Cleveland street. Work is to begin at once and be completed, according to the expectation of the contractor, by Oct. 1. Sessions of the church will not be interfered with by the construction work.

From its present width of fifty-six feet the church will be increased to eighty-eight feet and the seating capacity will be increased from three hundred to six hundred. In addition a Sunday school room thirty-two by forty feet in size will be added in front.—*Newark News.*

ATLANTA, GA.

Members of the Christian Science church of Atlanta are raising money with which to erect a church building on Peachtree Circle, near Sixteenth street. They have purchased a lot for sixteen thousand dollars for the purpose of making it a church site. They desire to erect a church building that will seat from one thousand to twelve hundred people and that will cost about forty thousand dollars. The lot that will be used as a site for the new building was bought some time ago, but payment for it has just been completed. It extends east two hundred and thirty-eight feet, south two hundred and twenty-five feet, and west two hundred and eighty feet.—*Atlanta Journal.*

WHEATON, ILL.

First Church of Christ, Scientist, of Wheaton, has purchased the lot at the southeast corner of Main and Center streets for a new church edifice. It is not understood that they will build immediately, but in selecting and purchasing this desirable lot a beautiful site has been reserved, and there is no doubt that when a building is erected it will be a credit to the city, for the style of architecture usually adopted by this denomination is both artistic and appropriate to its purpose.—*Wheaton Illinoian.*

CORRECTION.

We have been asked by Third Church of Christ, Scientist, Kansas City, Mo., to correct two erroneous statements in the item from the *Kansas City Times* in the *Sentinel* for July 29. The lot was not purchased by First Church, as stated, but by Third Church; also, that no plans will be considered until the lot is paid for.

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THE LECTURES.

CINCINNATI, OHIO.

The first lecture in the new edifice of First Church of Christ, Scientist, on Walnut Hills, May 7, brought out an audience to hear Bliss Knapp which filled auditorium, foyer, and Sunday school rooms. The lecturer was introduced by the first reader of the church, A. J. Thorne, in the following brief statement of the purpose of the lecture:—

There is perhaps no great subject today that the general public is talking so much about, and yet really seems to know so little of, as Christian Science. The building of these magnificent churches all over the land is causing the public to realize that there must be something good back of this advancing movement, and Christian Science is being investigated now more than ever before. When our Saviour was on earth he gave this imperious command to his disciples: "Go ye into all the world,"—"to preach the gospel, and to heal the sick." This command was not limited to any particular period, place, or people, but was for all time. So Christian Science, by its teachings, is carrying out this command all over the world in healing the sick and comforting the sorrowing.—*Correspondence.*

LONG BEACH, CAL.

Bicknell Young of London, England, delivered a lecture in the Auditorium at Long Beach to an audience of about sixteen hundred people, on the evening of May 12. Herbert M. Haskell, first reader of First Church of Christ, Scientist, introduced the speaker of the evening, and said in part,—

Men and women have always sought for happiness, some through the accumulation of wealth, some through the so-called pleasures of sense, others through personal glory or worldly power. All these, if honest, must at some time admit, "This is also vanity and vexation of spirit." Christ Jesus, the best man that ever lived, came preaching this gospel, "On earth peace, good will toward men." His message to sin-sick and suffering humanity was one of good cheer. He said, "Ye shall know the truth, and the truth shall make you free;" and again, "The kingdom of God is within you."

Christian Scientists absolutely believe all this to be true. They believe because they are able to prove in their daily life many of the truths the Master taught. Many of us have been healed of sickness and great bodily suffering after all material means had failed. We also know we are happier than we used to be. Many can truly say they are happier than they ever expected to be. We have found a God who is Love. We are learning to love our brother more and ourselves less. We have found health, happiness, harmony, and contentment. And because we are happy and grateful for all these blessings, and also that the many misapprehensions as to Christian Science may be lovingly corrected, we are to have this lecture this evening.

Correspondence.

DES MOINES, IOWA.

The lecture at the Christian Science church last night [May 12] was attentively heard by about eight hundred people. The lecturer, Willis F. Gross, was introduced by George A. Wells, who said:

I candidly confess that I am not qualified to speak for Christian Science, but I have great respect for a people who calmly and without the use of sensational methods offer to their fellow men statements of their religious belief, leaving to each individual liberty of conscience and action; and I am deeply impressed with the significant fact that the Christian Science church has grown rapidly under the simple form of service thus established by its Founder. I also have great respect for a people who build their own churches with their own money and always pay their debts.

The business of making the world better and of uplifting humanity is not and never has been confined to a particular church or organization, but it is my personal observation that the Christian Science church is permanently establishing itself as one of the standard-bearers of Christianity, and that the sentiment of skepticism and criticism is giving place to a sentiment of recognition and commendation.

Des Moines Capital.

BUFFALO, N. Y.

Frank H. Leonard delivered a lecture on Christian Science on May 21. He was introduced by Wm. E. Robertson, who said:—

When I was first asked to preside at this meeting today, I hesitated, and took a day to consider the matter; the reason being that I could not see where the work of the Chamber of Commerce and a gathering of this kind could find anything in common. As the president of the Chamber of Commerce I am called upon to preside at and address meetings of various kinds, but these meetings heretofore have invariably been in connection with some subject of commerce. The more I considered the request, the more certain became my conviction that I would accede and preside here today, and that because the request came from a group of men many of whom are members of our Chamber of Commerce,—men of courage, men of high ideals, men of generosity, and men who can be depended upon to support every good movement for the uplifting of the community.

When I took into consideration the fact that I and my family had attended a number of your services and found there a happy, optimistic people of kindly impulse and courtesy, I felt that the least I could do to show my appreciation for the kindness which I have received when I have attended your church, and the cordial and loyal support of many of your members in the difficult work of the Chamber of Commerce during the past year, was to come here today, if it would be any service to you, and preside at this meeting.—*Correspondence.*

MEDFORD, ORE.

Clarence C. Eaton gave an interesting lecture on Christian Science under the auspices of the Medford branch at the Opera House Tuesday evening [May 16] to a large and interested audience. The speaker was introduced by Kirby S. Miller, whose introductory remarks were as follows:—

The only dangerous people in the community are those who are satisfied with what they know. They furnish the material for our rigid, inflexible systems in economics, art, and religion. In no other realm is the human mind so static as in religion, because it is supposed to be too subtle for the average mind. The unseen figures so largely in religion that we have been thrown back entirely upon our leaders. We have grown naturally to look for "authority" upon whom we can shift the burden of our thinking. Finer, greater things in religion are only possible when people are free to do their own thinking. Freedom entails great responsibility, and most men hesitate to claim it in religion; but until men are free to receive truth from any and every source, there is no chance for progress.

A few large minds and hearts have gathered unto themselves much more of insight and experience than the average life, and have been hailed as the saviors of the world. But no one mind or life has held all the wisdom and insight of the race. Groups here and there have developed now

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this side, now that side of this many-sided human life; but no one leader or group or religion has covered the whole of the wonderful life of man or developed all his latent powers. Now and again in the history of the race we find a great but hitherto neglected truth brought into the consciousness of men, with the result that life is cleared, enriched, and revitalized. The great service of Christian Science is that it has brought and is bringing into the open for our consideration a great truth heretofore neglected. This service is very great to those who do not accept the system of thought built upon the particular truth emphasized. No system can contain all. Among many others, I gladly recognize my debt to those who have emphasized the truth which is the peculiar message of Christian Science. The open mind has much to expect yet from this large, almost unexplored field.

Human existence has not yet been wholly justified by human thought, and probably it never will be; but we are saved by hope and faith and love, and many lives are lived effectively and beautifully. Our minds and hearts have made long reaches into the nature of things, which wonderfully lightens the burden of life. Any one with real insight who can by even a little lengthen our reach into life's meaning, is very valuable to us all. I ask for the lecturer an open mind, assured that he comes not to recite history, but to present to you vital truths.—*Medford Mail Tribune.*

EUREKA, CAL.

The lecture given in the Ingomar Theater Saturday evening [June 24] to a large and appreciative audience was delivered by Francis J. Fluno, M.D. He was introduced by Will H. Fischer, who said:—

Inasmuch as we are Scripturally adjured to know the truth, and by the same authority are promised that it shall make us free, the pursuit of that which is true becomes the first concern of man. It is a peculiar frailty of humanity, however, often to seek its own beguilement in matters wherein great principles are concerned. Nations have held to the theory, too much, that might makes right. The adherents of faiths, philosophies, and creeds have frequently preferred the contemplation of numerical conquest to sober, sincere, and unbiased reflection upon the soundness or unsoundness of their professions. Individuals are prone to justify their prejudices, interests, and practices by the seeming success of operation, and to make fond wishes the parents not only of their thoughts but of their dearest beliefs.

An educated world, however, is getting to the point at which it demands reasonable proof and satisfactory demonstration of those who come before it as the professors of principles. Slowly, perhaps, but certainly, we are coming to be governed by reason and a desire to know the truth about all things. Christian Science, which is to be considered this evening, presents itself as demonstrable truth, denying as unrealities sin, sickness, and death, which humankind, throughout time, has regarded as its most distressing realities. It offers to man a new conception of his dignity, his purpose, his power, and his destiny, and is therefore worthy of the thought and attention of all people.

Humboldt Standard.

LECTURES TO BE DELIVERED.

Unless otherwise stated in the notice, it is assumed that the lecture will be given in the evening.

Cotuit, Mass.—Judge Clifford P. Smith, Freedom Hall, Aug. 14.

Los Angeles, Cal.—Clarence C. Eaton, Shrine Auditorium, 3 p. m., Aug. 7.

Randolph, Vt. — Bliss Knapp, Bethany Parish House, 3 p.m., Aug. 7.

TESTIMONIES OF HEALING.

It is over two years since I became interested in Christian Science, and words are inadequate to express my gratitude to God for the wonderful blessings He has showered upon me in that time. For over fourteen years I had suffered from an illness which the doctors called contraction of the nerves, and for six years I was unable to perform my household duties. I was bent forward so that I could not look up, and always walked with a stick. During my illness I had medical treatment almost constantly and tried a good many physicians (some of the best), two of whom advised me to go into a hospital. I was much opposed to this: but I knew that something must be done, so I said I would go. I was in the hospital a month, and my own doctor attended me. The doctor and nurses did their very best for me; and when I came out I did seem a little better in some ways. I was advised to go to the moors, where I stayed about two months and came home rather worse in some ways. I also had electrical treatment, but it was of no avail.

The first week I commenced to read "Science and Health with Key to the Scriptures" by Mrs. Eddy, these words impressed me very much: "Cling steadfastly to God and His idea" (p. 495). There seemed to be fear, but I clung steadfastly; and then came the uplifting, the healing power of God, and I went on day by day "from strength unto strength," knowing that God has all power. By the loving help of a practitioner, within the first fortnight I was up and doing all kinds of work, such as I had not done for years. During my illness I could neither read nor write, but now, thank God, I can do both. For years I had never walked out alone, and when my sisters saw me they could scarcely believe it possible; and they told me afterward that they stood at the top of the street, watching until I got to the bottom. These are only a few of the many blessings I have received through divine Love, which meets all our needs. While there are yet some weeds of error to be rooted out, I have confidence to press onward. By God's tender love and watchful care we are encouraged to labor on, knowing that he who endureth to the end shall be saved.

For the physical healing I am very grateful, but more so for the spiritual healing,—the understanding of God as an ever-present help and the love for God and man which this truth brings to us. I desire to be not only a hearer but a doer of the word, because I realize that it is only by knowing and doing the will of God that we can help others. Not only myself, but my husband and also the two children have been healed of many ills through my understanding of God as the giver of all good. It is with a very thankful heart that I send this testimony, and my earnest prayer is that I may prove my gratitude to God, and to Mrs. Eddy, who has shown us the way to health and holiness.

MRS. F. WILSON, Scarboro, Yorkshire, England.

The mistake of thinking that I would wait for a greater demonstration of the truth, before giving my testimony as to the efficacy of Christian Science teaching, led me to defer what should have been acknowledged a year or two ago. I was taken the day after Christmas (1909) with what appeared to be a severe attack of rheumatism. It continued through the week and increased to such an extent that I felt I must cancel a dinner engagement with a friend for New Year's day. She lived not far away and I managed to get to her house the day before New Year's and tell her why I could not have her come. On returning to my home, I found it was with difficulty that I could get around, aches and pains being very evident. The thought then came to me that there was one thing that I could do, namely, to get my books and study the Lesson-Sermon, feeling that I could take just as much time as I wished without any like-

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lihood of interruption. This experience showed me how much of the Lesson is lost when one takes it up hurriedly, while thinking at the same time of other things to be done, thus taking the mind almost entirely from the Lesson in the eagerness to attend to something else. It seems to me more profitable, if one is seemingly limited as to time, to give one section due thought and consideration, rather than to go through the whole Lesson in haste.

The subject of this Lesson was "God," and I found it unusually interesting. It seemed as if I had never received so much good from any other which I had studied. I was so absorbed in it that I thought neither of aches nor pains —in fact, I forgot everything but the Lesson, and when I had finished it I found myself up and in an adjoining room, and I then realized that I was free from all the former symptoms. I walked around the room in my accustomed way, making as it were a test of myself, and then I knew that I was healed, perfectly free from what less than an hour before was so painfully evident.

I then went back to my friend. I did not crawl this time, but ran and told her she could come, as I was perfectly well. She was so amazed that she laughed and said, "How is it that it is so quick, for only about an hour ago you were here so lame you could scarcely walk?" Not being a Scientist, she could not understand it. However, the healing made such an impression on her that she mentioned it to her friends as something she saw for herself, and it seemed to her wonderful. I will add that since then there has not been the slightest return of the rheumatism, and a friend called it a good demonstration of instantaneous healing.

With thankfulness to God for this manifestation of His power, and with grateful appreciation of the faithful labor and love of our Leader, Mrs. Eddy, I am endeavoring more and more each day to know what it means to be a Christian Scientist.—G. W. PARTON, Hudson, N. Y.

In Science and Health (p. 255) we read: "'Let there be light' is the perpetual demand of Truth and Love, changing chaos into order and discord into the music of the spheres." Christian Science has changed discord into music for me and mine, and I am daily learning of the perpetual demand of Truth and Love, since I awoke to know that the Bible and Science and Health point to the light of Truth. Five years ago I was at a neighbor's who was moving. About the house were scattered many books, so I picked out several medical books and a copy of Science and Health, remarking that perhaps now I could find a cure for my little boy. I studied the medical books and read Science and Health slightly, then discarded all of them. Shortly after this I was ill in bed, and the doctor was about to change the medicines when I remembered something about mind and medicine that I had read in Science and Health, and I thought I would like to read it again. I told the doctor not to call any more, and the next morning I got up and walked to a neighbor's to borrow some Christian Science literature.

When reading Science and Health the second time I felt that I wanted to go far and near to shout its praise. To be told that God did not cause sickness and sorrow for some wise purpose seemed to me wonderful, and yet all so simple and right. Our child was healed from sudden sick spells and weak stomach in a few treatments, after he had been under a doctor's care for over a year; also croup disappeared entirely from the children at my first effort to see God's child aright. When we moved to another state and out into the country away from church and other Scientists, both myself and husband realized that now we must work out our own salvation, and I cannot begin to tell of the many helpful lessons and the rough places that were made smooth by turning directly to Principle. A child was born without outside help of any kind, all being harmonious and with but little suffering. I arose that evening and washed and dressed the baby. The next day I was about the house, and the next was doing my usual daily work. A son nine years of age was suffering greatly from toothache. I worked throughout the night with him without apparent success, but in the morning I took the Christian Science Hymnal and began to repeat our Leader's hymn, "Shepherd, show me how to go." When I came to the words, "I will listen for Thy voice," I stopped, as then I saw clearly that I had not been listening at all; that we can but listen and follow. The toothache soon stopped and the swelling quickly disappeared.

When quite young I had suffered an attack of sunstroke which seemed to affect my head. As the years went by the pain I had to endure was so severe that I sometimes feared I should go insane. These spells gradually grew less severe after I began the daily study of our Lessons, and now have disappeared entirely. As the children grow up they reveal to us how near is infinite Love; they recognize God's government and naturally become obedient and helpful as day by day I throw off the fear, care, and worry of former years, that bound myself and them. I feel that I do but little when I teach my children to love a Leader who has so gently led the children into freedom, health, and holiness, while wisely pointing out to the mother her true relation to the child, thereby filling our homes with gladness and our hearts with peace.

Another beautiful lesson that Christian Science has taught me is the control of a restless, imaginative, discontented disposition. It has calmed the mad desire to grasp the top round of the ladder before placing my foot firmly on the lower round, while teaching me still to look high, but to love the humblest work. As I climb I find art in housework, beauty and love in everything at hand. I have also forgotten the dread of growing old, faded, and useless.

The Bible is now to me a delight to study. May I be found ever watching my thoughts, and showing by my daily life that Christian Science is a practical religion for all.

MRS. G. A. BAKER, Grants Pass, Ore.

I cannot express in words the thanks I owe to God, also to Mrs. Eddy, for having been spared to take care of my little ones. But for Christian Science I would not be with them, and I write this testimony hoping that Christian Science may help some other mother as it did me. When our baby boy was born we employed a physician, for whose kind attention I am deeply grateful. The child got along nicely, but I did not. Everything seemed dormant, and finally fever set in. The doctor changed the medicine, but I still grew from bad to worse. We heard through a Christian Science friend that a practitioner was coming to our town to visit, but by the time she arrived I was in an alarming condition. I could not retain the medicine, and the nurse said I would not recover unless there was a change before night.

I dismissed the physician and began to take Christian Science treatment, with the result that in a few days I was able to sit up; when suddenly an eruptive disease set in, with almost unbearable pain in the stomach and bowels. I could no longer see to read, but I clung to Truth and repeated what passages I had memorized from "Science and Health with Key to the Scriptures," especially the one on page 421, "I insist vehemently on the great fact which covers the whole ground, that God, Spirit, is all, and that there is none beside Him." I listened to the dear, untiring friends who were with me, giving forth the word of Life, until error gave way to Truth and I rapidly grew better. In a few days I drove eight miles to the home of a Christian Scientist, where I stayed for one week, then went home with my husband, three little girls, and my baby boy held in my arms. I was a well woman!

This was two years ago. In this time some ailments have been quickly met for the little ones, and they are

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stanch Christian Scientists. Blessing has been added to blessing, while the spiritual healing and happiness in our home is more than all else.

WINNIE B. GIBSON, Bishop, Cal.

I add my testimony to that of my wife, as an expression of heartfelt gratitude to God, and to our Leader, for our many blessings. It is twenty or more years since I first learned of Christian Science through the healing of a sister when the doctor gave no hope of her recovery. She was healed in a short time in Christian Science. Nearly six years ago, our eldest daughter, then eight years old, was taken ill with scarlet fever. We were in a little mining town in Nevada, and sent for a doctor, some fifty miles away. He advised us to take her to the city, which we did, and called in the best medical aid we could find: but they could give us no hope, as she was lying in an unconscious condition. We then called in a Christian Science practitioner, and in the course of a few months the child was fully restored to health.

Although I thought I lived nearly right, having been a church-member for over thirty years, I began to see that we may read the Bible, go to church, help the church financially, and yet lack the practical understanding which heals the sick and makes us better in our daily life. I did not realize that I was letting impatience, anger, superstition, etc., rob me, and make those I loved unhappy. About a year ago I had an opportunity to think it all out, and to see that Christian Science was all right, but that there was something radically wrong with me.

One day a horse kicked me, injuring my leg severely. I called in a surgeon, but he had very little hope of saving the limb, and the chances were against my life, as on the third day gangrene made its appearance. As they were preparing to operate, I heard the doctor and the nurses saying: "He is getting pretty low; the chances are all against him." That aroused me, and I knew the "great Physician" could heal all disease, and I thought of my family. I sent for a Christian Scientist, and in about five hours the gangrene began to disappear. The Scientist returned home next day, and the surgeon operated on the limb, cutting away the remaining gangrene. He continued to treat it for about three weeks, but the results were not good, and the bone did not unite. I again called a Christian Science practitioner, and my recovery was very rapid. One of the sharp bones was uncovered, and there was a place that I thought could not heal as there was no flesh to cover it; but the practitioner told me that God could heal one thing as well as another, and could supply every need; and today the limb is as sound as ever, only a trifle shorter than the other.

I am truly thankful for the healing, but more thankful that I am a better man, and for the understanding I have gained in the past year. I owe it all to Christian Science.

HARRY M. GIBSON, Bishop, Cal.

"I have hesitated to write of my healing in Christian Science; but I am very grateful for it. I am also grateful that, as my understanding of Christian Science enlarged, my appreciation of all we owe to our Leader, Mrs. Eddy, is also enlarged, so that I can realize more and more what her life and work must have been to make it possible for her to manifest such patience and such love to all mankind as was needed to show us the way. For the help of any who fear to give up a personal sense of God, I will say that my father died while I was too young to have any recollection of him, and as I grew up my Father in heaven was to me a most real Father, to whom I could go with all my joys and sorrows; but at the same time I believed that all pain and sickness was sent by Him, and for some good purpose,—a blind faith in His wisdom and goodness which led me to bear as patiently and cheerfully as possible whatever came to me.

A number of years ago, while living in a western city, a very dear friend who was suffering from what seemed to be a hopeless case of mental and physical misery, was asked to try Christian Science; which she did, and at the end of about a month she was much improved. At the same time I was in a most miserable condition with stomach and heart trouble, but knew nothing of Christian Science excepting its name, and that had had no attraction for me; but I was much interested to know what had healed my friend. A sister with whom I was living was equally interested. We bought the text-book, "Science and Health with Key to the Scriptures" by Mrs. Eddy, and my sister was blessed in realizing the truth of the spirit and letter in reading the book. On opening the book and reading the first statement, "To those leaning on the sustaining infinite, today is big with blessings" (Pref., p. vii), I was convinced that my former concept of God was not correct, and that the study of the book would give me at least a better one. I knew also that if this teaching was of God, it must be honest and true; so I told my physician of my intention to try Christian Science treatment, and that it would mean to rely on it alone; that is, to give up all material remedies. I shall always feel grateful to him for his faithful efforts in my behalf and for his generous hope that the treatment would give me the health which I had not received in the other ways. The practitioner who had helped my friend gave me some treatments, and what was much more, gave me an understanding of what the real healing should be, showing me how to work out my own salvation, helping me over many trials and into the better understanding of God, instead of a blind faith.

Christian Science has filled my every need, at times with help from others, but usually through my own study and effort. I have also been blessed by helping others out of some suffering and trouble. In place of my very personal sense of our Father in heaven, I gradually found a God who is Love, ever near, and ever willing to heal and help when my own consciousness or thought did not hide Him from me; a God who gives only good, who is the giver of all blessings, if we but accept of them. After years of health, in place of invalidism or death, I surely wish to thank God, and also Mrs. Eddy for her loving guidance, and to pray that I may live this truth and manifest more and more of real love to God and man.

MRS. E. L. CROLL, Ardmore, Pa.

I am glad to testify to the efficacy of Christian Science, to its healing power. I was suffering from pain in my stomach in a severe form, and asked a Christian Science practitioner if she could relieve me. She said she could not, but that God could; and the relief came almost immediately. I am grateful for Christian Science.

EARL M. COLLINS, Spokane, Wash.

While sitting alone one evening, reading the *Sentinel* and pondering over the many beautiful testimonies, a deep sense of gratitude and love came to me for Mrs. Eddy, the Founder and Leader of Christian Science, for giving us "Science and Health with Key to the Scriptures," not only because I myself have received such benefits, but also because all who will may come and drink of the water of life freely. For three years I was an invalid, said to have an incurable disease. My limbs were deformed, also my hand and arm, but these have all been straightened out through the truth taught in Science and Health and through the loving patience of a dear practitioner. After eight weeks my cane was laid aside, never to be used again. I have been able to realize the truth clearly enough to know that divine Love meets every human need, and thereby I

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have been enabled to go to housekeeping, knowing that in God is my strength and activity.

All this has not been accomplished in a short time; I have had many struggles with self, but I find as I lay off old thoughts,—pride, fear, anxiety, sensitiveness, and so on,—I am being made stronger every day. I am truly grateful for the physical benefits, but I am even more grateful for the understanding of God, and of man's relation to Him as far as I understand it. It is my earnest desire to know more of God and to have more of the Christ-mind.

MRS. EVELYN HILL, Baltimore, Md.

In the *Sentinel* of March 10, 1906, is an account of my healing in 1898. Should I longer withhold my testimony as to the never-ceasing efficiency of Christian Science since that time, "the very stones would cry out." In working recently in an apiary (introducing new queens, strengthening weak colonies, etc.), it would have been an impossibility had I not had in some measure the spiritual understanding of God as the one Mind, revealed through the teachings of "Science and Health with Key to the Scriptures" by Mrs. Eddy.

One lesson I gleaned from the bees, namely, that the colonies most inaccessible—overgrown with vines or small bushes, the entrance almost obstructed by long grass—were the ones that were strongest and yielded the greatest surplus of honey. This led me to ponder the thought of our Leader, that "the more difficult seems the material condition to be overcome by Spirit, the stronger should be our faith and the purer our love" (Science and Health, p. 410). I have had very many beautiful proofs of the healing and saving qualities of Christian Science. When I fully realize that "all of God's creatures moving in the harmony of Science are harmless, useful, indestructible" (*Ibid.*, p. 514), I can work for days without getting a sting, and can help others. When I do get a sting I have an ever-present remedy, "divine Love, which makes harmless the poisonous viper" (*Ibid.*, p. 243).

After twelve years' experience of Christian Science, under severe tests, I can truthfully say it has not failed in any hour of need. Gratitude to our beloved Leader can be expressed only by daily efforts to put in practice what she has so lovingly and unselfishly taught.

MRS. M. E. JANES, Paducah, Ky.

It has often struck me that my neglect to acknowledge in print the benefit I have received from the teachings of Mrs. Eddy, is like the conduct of the soldiers of Clearchus, as related by Xenophon, who when danger threatened were only too happy to be under the confident marshaling of a general whom on cessation of hostilities they were inclined to desert for any other leader less firm and rigorous. In order, therefore, to rid myself of the taint of ingratitude, I hasten now to put on record some particulars concerning the influence of Christian Science on me.

I have found Christian Science a grand discipline against delusions. It has taught me that by carrying about with one a corrupt consciousness on any subject, all one's social service and so-called self-denials are but deceivings, having in reality the mad object of earning thereby an easy conscience for one's favorite idolatry. Ill does it behoove those of us who have been dragged out of the pit by Christian Science to forget in self-satisfaction at our new freedom that which should be our first consideration; namely, the pointing out to others still in the pit of the ladder by which we ourselves have been rescued. Morally and mentally, more especially, Christian Science has been my great salvation, and yet the physical realm has at the same time been by no means uninfluenced by "the divine energies of Truth" (Science and Health, p. 186).

At no time of my life have I been more capable of prolonged bodily exertion than I am now. I am able to take bicycle rides of over one hundred miles in a day, and similar hard exercise, without looking forward, as I used to do before I knew Christian Science, to probable suggestions of heart weakness. I have also received splendid help from Christian Science as a cure for headache and toothache, also in relieving subtle and distressing fears to which I had been subject from childhood, and which, owing to the belief of there being a tendency to mental disease in the family, were sometimes very depressing.

Although I have not yet found an all-rounded fulness of satisfaction, the fact remains that the worst time I ever had in my life was when I attempted to break away from Christian Science; but from any readings or talks on other religions that I may now have, my return to Christian Science is always like the change from a fevered debating hall to the open fields, beneath the crystal spray of stars. Considering my own great salvation in Christian Science, therefore, I can in all gratitude and confidence encourage the suffering and the sinning, in the words of the poet Sutton,—

> If my shut eyes should dare their lids to part,
> I know how they must quail beneath the gaze
> Of Thy love's greatness; no, I dare not raise
> One prayer to look aloft, lest I should gaze
> On such forgiveness as would break my heart.

DAVID FRANCIS THOMPSON, Oxford, England.

The healing of a member of my family led me to attend for the first time a Christian Science Wednesday evening meeting, and the memory of that night will ever be with me; it was indeed a feast of good things, such as I had never before experienced. To me it was also an assurance of divine guidance. I did not come into Christian Science for healing, but soon had occasion to ask for help of a kind practitioner, and the trouble was quickly met. One who was near and dear to me was suffering from a condition so terrible that it kept me in constant dread. It did not occur to me at first that Christian Science could help this particular case, as the trouble was an abnormal appetite, such as I had never heard of. It included a desire for straw, wool, wood, etc., and the victim was brought to death's door. Her physician, after bringing all his skill to bear upon the case, advised a strait-jacket; another physician said an operation would be necessary, as it would be impossible otherwise to dislodge the wool from the stomach. I spoke to the Christian Science practitioner in regard to the case, and she answered that to God all things are possible. She took the case, and after some months of patient loving work the apparent mountain of trouble was laid low, and the patient was restored morally and physically.

There have been many other cases of healing in my family, and I am truly thankful to God, also to Mrs. Eddy, for Christian Science. It has made life worth living.

MARIE E. CEFREY, Malden, Mass.

The following is an account of the healing of my wife, formerly of Providence, R. I., New York, and now of Manila, P. I. For seventeen years she had been under the care of doctors in different parts of the world, but not any of them could cure her. Five doctors in Providence told her they could not help her; one in Bristol, R. I.; several in the three best hospitals in New York; also one doctor in Mobile, Ala. They all said the same thing, namely, that she had stomach and bowel complaints, gall-stones, and a serious condition of the kidneys. She refused to have them operate on her because I was at sea, and I thank God for this. She then came out here to Manila, and the three hospitals here in which she was treated are claimed to be of the best. The doctors said she must have all of the operations which had been prescribed by the others, if she wanted to live.

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I then bought her a copy of "Science and Health with Key to the Scriptures" by Mrs. Eddy, and from the time I gave her the book she commenced to get better, although she was having her stomach washed out every morning; but she did not take any medicine, and began to eat any kind of food. So I took her out of the hospital and she went to a Christian Science practitioner for treatment. From that time her sickness took wings. Now it would not be possible to find two happier people than we are, and I give thanks to God, and to Mrs. Eddy, for all of it. To any one who wants the particulars of my wife's healing, I will gladly give them. I would like our friends, and the doctors who attended my wife, to know that she is well and happy and strong, all through Christian Science.

CAPT. GEO. H. COOKE, Manila, P. I.

I gladly confirm the testimony sent by my husband, and give permission for its use in any way in which it may be of help to others. While some ailments have presented themselves, they have been quickly overcome, and I realize more each day that God is indeed an ever-present help. Words cannot express my gratitude for what Christian Science has done for me.

MRS. G. H. COOKE, Corregidor, P. I.

I feel that I must express my gratitude to God for the very many benefits which I have received since I began to understand what life really is. It is only through understanding that we are able to reflect Love and demonstrate the fact of Love's ever-presence and power. I have benefited very much both bodily and spiritually, and am now able to realize that "perfect love casteth out fear."

I was spending a day in the country with some friends who had several children staying with them. In the evening we let off a lot of fireworks, and in helping to amuse the children I had my hand severely burned. The pain seemed so great for the first few minutes that I asked another Scientist who was present to help me. I then went on letting the rest of the fireworks off, and no one else knew that anything had happened. When we had finished and I had washed my hand, which was quite black, I found it badly blistered, but as soon as I was able to realize the power of divine Love, I lost all sense of pain from the burns, and after the first ten minutes suffered no more from them.

This is only one instance of benefit received from the understanding of God's law, gained through Mrs. Eddy's discovery and the spiritual meaning of the First Commandment. I also know that the only true way of expressing gratitude is in deeds, not words. With James I say, "I will shew thee my faith by my works."

A. J. TWIST, Keresley, Coventry, England.

I have for a long time wished to send a few words to express my gratitude for the many blessings I have received through Christian Science. I was cured with very few treatments of a sudden deafness which came upon me during the summer of 1909. These few treatments not only took away all signs of deafness, but lifted me higher spiritually, into a fuller understanding of divine Love. Words cannot express my gratitude to God, and to our dear Leader for all the blessings I have received.

STELLA SWIFT, Fort Scott, Kan.

It was after I had tried many kinds of medicines that I finally came to the truth as found in Christian Science. I had been troubled for about three years with enlargement of the neck. I took a week's treatment from a Christian Science practitioner, and at once experienced relief. I am indeed thankful to God for Christian Science, and to our dear Leader, Mrs. Eddy.—EDITH SWIFT, Kansas City, Mo.

FROM OUR EXCHANGES.

[Prin. P. T. Forsyth, M.A., D.D., in *British Congregationalist.*]

The word is much more than the man. We have heard it said that the great thing is not the pulpit, but the man in it. That is more false than true. The great thing is the message for which the pulpit stands. It is lamentable and pathetic to see how when a popular man goes from a church the church itself melts. That is because it is the man who has been the attraction and not the message. What sustains a church is the word, the revelation, the message of the gospel, the Holy Spirit, the living and present Christ. The man is there for the sake of the message. The word must be a living word; not because it comes from a "live" man, but because it is the word of a living God. It is a question not of man's vitality or energy, but of the indwelling of the eternal life. We have not so much to improve men as to vivify them, to make them alive, to regenerate them; not only to teach them new ways of living, but to have the power of making new men by the word in our hands. The demand upon the preacher is more and more that his word should have the note of reality; not mere sincerity. A man may be wonderfully sincere to a word which is not real. We must do much more than practise what we preach; we must experience what we preach. We must do more than live it; we must live upon it. What we preach to our people, if we are preaching to good purpose, will only be the overflow of what we are presenting in our own soul to God.

[*Universalist Leader.*]

The trials that test our moral endurance do not create it; and unless we are prepared for their ordeal before it comes we are likely to fail. The oak proves its strength in the tempest; but it does not get its strength from the tempest. It gets it from quite different sources during the tranquil weather. Moral emergencies, when they come, demand the use of qualities of heart and mind which we have gathered from our outward blessings in the day of peace and joy. The temptations that assail us must be resisted by a strength already acquired. The inner worth that shall make us independent of our outward losses must already exist. The help required in time of trouble must be derived from sources with which we were familiar before the trouble came. It was because Job had enjoyed his blessings with a thankful heart, and used his prosperity, while it lasted, in just and generous ways, that his integrity issued triumphantly from the ordeal in which Satan had predicted its defeat. Because Jesus had been with God on the mount of transfiguration, he found Him more easily amid the shadows of Gethsemane.

[*New York Observer.*]

The cure for barbarity in the use of human materials in industry is first of all the more general diffusion of the sociological teachings of Christianity, a practise by every one of the golden rule, instruction as to improved protective devices and methods, and the passage and strict enforcement of laws to guard working men in their daily labor. The church of Christ should take up this cause as systematically, sympathetically, and scientifically as it conducts any other crusade of the cross. And, when all has been said, it is only the love of the merciful Christ, who had compassion on the multitudes, that will constrain men individually or in masses to use the talents and toils of their fellow men equitably and humanely.

[Rev. K. C. Anderson, D.D., in *Hibbert Journal.*]

The crucifixion is something that is to be worked out in every man, and it is this mystic but most real crucifixion that is the reality, though all others should be proved un-

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historical. It is not the historical that is the foundation of the spiritual; it is the spiritual that is the foundation of the historical. Facts are nothing in themselves until they become symbols of spiritual truths. The crucifixion of Jesus would remain merely a brutal murder, without further significance, if we regard it merely as a historical fact. Even with those with whom it is a historical fact, it must become a symbol of spiritual truth before it can be an inspiration for the soul; both the idea of Jesus and the idea of crucifixion must cease to be looked upon as merely historical and become the outward manifestation of an inward experience.

[Rev. Frank N. Riale, Ph.D., D.D., in *Christian Work and Evangelist.*]

Perhaps one can come to a dead certainty of the divine consciousness of what the life in Christ is, in no better way than by accepting the fundamental fact that whatever the relation of Jesus is to the Father, is the only true relationship for all men, at all times and everywhere. This is the law of life eternal, as true and as universal in its sweep as the law of gravity. It is the law of God's universal love that holds all worlds in its grasp. We shall realize its universal glory as we yield to its universal power and love. That we might come to realize this rich, high purpose of God for all the race was Jesus' long, last prayer; whatever God was to him is his crowning glory-purpose to be to all of us.

[*Christian World.*]

It was the fortune of the present writer to form one of a quartet who spent many days together in Norway. The other members were an Anglican canon, a Roman Catholic priest, and a Unitarian layman. We formed the happiest society, in which we discovered to our continual wonderment what a vast area of common ground our souls occupied. "If we go on like this," it was remarked, "what is to become of all our political, our theological, and our ecclesiastical animosities?" What, indeed! The secret of the coming world-unity will lie in getting men together and in letting them talk at large.

[Rev. E. P. Powell in *Christian Register.*]

There is a lot of preaching going on nowadays, and much of it is outside pulpits and outside of churches altogether. The world drift is not toward atheism, as it is not toward churchism. It is a wholesome result of larger information and less imagination, applied to the spiritual and moral affairs of the world and the universe. It is speaking in purer political demands, in a cleaner social life, in a higher-keyed educational outlook, as well as in matters pertaining to the future life.

[*Christian Register.*]

It may be that the period of costly, elaborate, showy, unvitalized churches may come to an end in time, and something better arise, adapted to the needs of all classes; for we must confess that our fine sanctuaries are houses of exclusiveness, of classes, instead of the people. The new religion may break down these dividing lines. It will, if brotherhood is ever to become a reality instead of a meaningless shibboleth.

[Rev. Ransom A. Greene, D.D., in *Universalist Leader.*]

While religion never changes, men's views concerning it do change. Theology changes. What is considered religion in one generation, often has at least a question mark after it in the next generation. What is considered religion by some people is by others thought of as at best a form of religion, and sometimes it seems to be nearly empty of the reality.

[*Outlook.*]

We submit to ministers and churches, to councils and conferences, as a legitimate subject for discussion, in lieu of the oft-repeated question, Why do not people go to church? the more important but less debated question, Why do not the churches go to the people?

SPECIAL ANNOUNCEMENTS.

FROM THE PUBLISHER OF MRS. EDDY'S WORKS.

THE CHRISTIAN SCIENCE TEXT-BOOK, "SCIENCE AND HEALTH WITH KEY TO THE SCRIPTURES."

SOME OF MRS. EDDY'S WRITINGS originally issued in pamphlet form are now to be had in pocket and library editions. Description and prices will be found on the outside cover page of the *Sentinel.*

The volume, "Poems by Mary Baker Eddy" is specially bound; 79 pages.

In accordance with instructions given by Mrs. Eddy to her publisher on Sept. 13, 1910, an edition of "Rudimental Divine Science," printed in the New York point system of type for the blind, has been prepared and is now on sale. Price, prepaid, single copy 50 cents; six or more copies to one address, 40 cents each.

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

FROM THE EDITOR.

All manuscripts submitted for publication in the *Sentinel, Journal,* and *Herold,* whether articles, poems, or testimonies, and all correspondence relating thereto, should be addressed to the EDITOR, and not to individuals.

FROM THE SOCIETY.

The field will undoubtedly be gratified to learn that a book (132 pages with index) containing the "Excerpts from Editorial Comments" which appeared in the *Sentinel* from Dec. 17, 1910, to Feb. 18, 1911, also the special editorial tributes in our own publications, and the *Outlook* article by Frederick Dixon, is now on sale, published in two styles of binding. For prices see opposite page.

Two of our Leader's poems, "Shepherd, show me how to go," and "Love," set to music by Frederic W. Root, are on sale by the Society. For description and price see opposite page.

A photogravure reproduction of The Mother Church edifices and the Publishing House, with the parkway in the foreground, on sale by the Society, is specially adapted to framing for the home, as it measures but nine by fourteen inches inside of mat. Price, single copy, $1.00, six copies $5.00, twelve copies $9.50.

FROM THE CLERK OF THE MOTHER CHURCH.

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

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

FROM THE CHURCH TREASURER.

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

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THE CHRISTIAN SCIENCE PUBLISHING SOCIETY

The Christian Science Journal

Published Monthly.

Founded April, 1883, by Mary Baker Eddy, Discoverer and Founder of Christian Science, and author of the Christian Science Text-book, "Science and Health with Key to the Scriptures."

This monthly magazine is the official organ of The First Church of Christ, Scientist, in Boston, Mass. In addition to articles, lectures, and testimonies not published elsewhere it contains a complete list of Christian Science practitioners, and a directory of Christian Science Churches, Societies, and Reading Rooms.

SUBSCRIPTION PRICE, PAYABLE IN ADVANCE, POSTPAID: For the United States, Canada, Mexico, and Cuba, single copy, one year, $2; six months, $1.20. SALE PRICE: Single copy, 20 cents. In all other countries add 40 cents postage for each annual subscription. SALE PRICE: Single copy, 25 cents.

BOUND VOLUMES: Current and past year, cloth, $2.50; half calf or half morocco, $3. On earlier volumes write for prices.

The Christian Science Monitor

Published every afternoon, except Sunday.

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

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The Christian Science Quarterly

Published January, April, July, and October.

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

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Der Herold der Christian Science

Published Monthly.

A magazine printed in German. It contains original and translated articles bearing upon Christian Science, testimonies of healing, also the Lesson-Sermons which are read at the Sunday services in all the Christian Science Churches. Improved and enlarged in 1910.

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CHRISTIAN SCIENCE: MAN'S DOMINION OVER EVIL. By EDWARD A. KIMBALL. A Harvard University lecture.

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CHRISTIAN SCIENCE: OR, DELIVERANCE FROM EVIL. By REV. WILLIAM P. MCKENZIE. Also printed in French and in Dutch.

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CHRISTIAN SCIENCE SENTINEL

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

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BOSTON, AUGUST 12, 1911

CONTENTS OF THIS NUMBER

ITEMS OF INTEREST. Brief Mention of Important Events. 982
"THINGS NEW AND OLD." Judge Clifford P. Smith. 983
LOVE'S BURDEN-BEARING. E. Howard Gilkey. 983
THE MONITOR. . . . . Sallie J. Upton. 984
THE FULFILMENT OF PRAYER. Lillie C. Hanson. 985
VALUE OF QUIET WORK. . W. H. Jenkins. 986
THE FIRST STEP. . . . . M. F. Eustis. 986
SELECTED ARTICLES. 987
EDITORIAL.
The Province of the Lecture. 990
The New Birth. 990
The Offending Ear. 991
AMONG THE CHURCHES.
Boston, Mass. 991
Chicago, Ill. 991
Belmont, N. Y. 991
THE LECTURES.
East St Louis, Ill. 992
Jackson, Mich. 992
San Jose, Cal. 992
Milwaukee, Wis. 992
Minneapolis, Minn. 992
Bloomington, Ill. 992
TESTIMONIES OF HEALING. 993
FROM OUR EXCHANGES. 997



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



A NOBLE TYPE OF GOOD HEROIC WOMANHOOD
LONGFELLOW

THE CHRISTIAN SCIENCE PUBLISHING SOCIETY
FALMOUTH AND ST PAUL STREETS — BOSTON MASS USA

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ITEMS OF INTEREST.

National.

A bill has been introduced in Congress by the chairman of the public lands committee, providing for leasing of Alaska coal lands, designed as the basis of conservation legislation and to prevent coal land monopoly. It fixes a minimum royalty of one cent per ton for low grade coal and three cents for high grade coal. It leaves the maximum royalty limitless. The same bill was introduced in the Senate by Mr. Works of California. Under its terms no lessee is to be permitted more than five thousand one hundred and twenty acres nor to lease the land for more than thirty years. In addition to the royalty, the government is to receive a rental for the land, amounting to twenty-five cents an acre the first year, fifty cents an acre the second year, and one dollar an acre for each year thereafter.

Requested by the attorney-general of Texas to give a report of his company's affairs in that state, the vice-president of the Postal Telegraph-Cable Company replies that the Western Union Telegraph Company and the Bell Telephone Company have entered into an unlawful combination in Texas, Oklahoma, Louisiana, and Arkansas to stifle competition, and that the Postal Company has not only suffered, but the general public has been deprived of the benefits of competition in telegraphy, and that scores of cities have been subject since June 26 to the domination arising from the control of telegraph and telephone wires by the Western Union Company.

President Taft has signed a proclamation reducing the area of the petrified forest national park, Arizona, from ninety-five to forty square miles. This reduction is made on the recommendation of the head curator of geology of the National Museum, who has just made an examination of the land for the interior department. He says in his report that outside of the new boundaries there is practically nothing worth preserving. Two large tracts within the park are also marked off from which museums and others authorized by the secretary of the interior may take specimens of the silicified woods.

Ground for the new Broadway-Lexington avenue subway—Manhattan's second underground artery of transportation—was broken last week. This subway is one of the important links of New York's projected subway and elevated system to cost nearly three hundred million dollars, which is designed to relieve traffic congestion in all boroughs. Eight thousand men will soon be engaged on the task. Part of the line will be double-decked. Four years will be required to complete the work.

In the interest of economy Secretary Meyer is contemplating a policy regarding the procurement of many articles required in the equipment of a ship which will further curtail the work done in the government navy yards. It has been found that many articles, such as ship fittings, headlights, hammocks, flags, paints, small boats, anchor chains, rope, and furniture, can be advantageously purchased from private manufacturers. A naval board is looking into the matter.

The Standard Oil Company of New Jersey is making preparations to break up into its original thirty-three companies. The stock of the various companies will be distributed to stockholders according to their holdings of record on Sept. 1. All of the new companies, it appears, however, will still be controlled by John D. Rockefeller and his associates, who are the holders of the majority stock in the Standard Oil Company of New Jersey.

The department of justice is planning immediate prosecution of all trusts and monopolies which do not dissolve or take other steps to obey the Sherman law as it has been interpreted in the Standard Oil, tobacco, and powder trust cases. Attorney-General Wickersham is authority for the statement that all such will be brought before the courts as soon as proceedings can be instituted.

Standley dam, said to be the largest of its kind in the world, is completed, and the entire equipment of a vast irrigation enterprise that is to supply water to two hundred and ten thousand acres north and east of Denver will soon be finished. The capacity of the reservoir is one hundred thousand acre feet of water.

From twenty-five to thirty thousand square miles of land in different parts of the United States are mapped each year by the federal topographers. About three eighths of the United States has already been covered by these surveys. These maps are sold at a price which covers only the cost of paper and printing.

Attorneys for the electrical trust have submitted to Attorney-General Wickersham a decree which, it is said, they are willing to have entered against the alleged combination in the government's suit for dissolution. This move means that the trust is willing to dissolve without a contest.

It is stated that experiments at the government firing grounds with armor plate made of molybdenum used in alloy with nickel and steel, proved it to be from fifteen to twenty per cent superior to the recognized armor plate standard in resistance of super-calibre projectiles.

The "money trust" of Wall street is to be investigated by Congress, in order to determine whether there is a great banking combination which has the power to control credit, exchanges, and deposits, and to bring on business depression and panics, as has been charged.

The arbitration treaty between the United States and France has been signed by Foreign Minister De Selves, with Robert Bacon, American ambassador to France and M. Jusserand, French ambassador to the United States, as witnesses.

In postal savings banks established in second-class offices, up to June 30, $777,748 had been deposited and $100,974 withdrawn. The average amount of the 26,889 deposits on June 30 was $57.57.

The bill providing for reciprocity with Canada has been passed by Congress, which was especially called in extra session for the purpose, and has been signed by President Taft.

The Legislature of Massachusetts has appropriated nine million dollars for the immediate improvement and development of Boston harbor.

International.

As an indication of the expansion which is going on in Australia, there are at present eight royal commissions appointed by Parliament to make inquiries regarding the best means of carrying out several important public works that have been recommended as necessary to cope with the great agricultural and industrial development which has taken place. Five of the bodies appointed are dealing with railways—chiefly those intended to open up new country, and the others have reference to wharves, education, and water supplies.

The English channel tunnel scheme, which has lain somewhat quiescent since the bill for its construction was rejected by the House of Commons, is again showing signs of life. Both the English and French Chambers of Commerce are very much in favor of the scheme. Hitherto the chief objections to it have been military ones. The people seem now awaking to the fact that there are other points of view quite as important as the military one.

A large number of architects and others have already applied to the Australian high commissioner's office for sets of the maps and other information as to the Yass-Canberra district, with the intention of sending in designs for the laying out of the future commonwealth capital. Prizes of seven hundred and fifty and five hundred pounds are offered for the best designs, which have to reach Melbourne by Jan 31, 1912.

The Turkish government announces the resignation of Sir William Willcocks, the noted irrigation engineer and British adviser to the ministry of public works. Sir William was the designer of the Assouan dam and also prepared the plans for great reclamation works in Mesopotamia.

A merger of many electrical properties in Canada has been completed by Sir William MacKenzie and R. J. Fleming, who are behind the various deals.

The amounts advanced for Irish land purchase under the different acts up to March 31, 1911, reached a total of $348,379,550.

Industrial and Commercial.

A machine has been invented for manufacturing net and lace, the liquid material being poured on one side of a roller and the fabric being reeled off on the other side. One factory is now producing a thousand yards a day, and the process seems capable of indefinite extension and application to various sorts of woven, knit, and reticulated goods. The raw material is cotton waste and the finished fabric is a good substitute for silk. As in the process of making artificial silk, the cellulose is dissolved in a cupro-ammoniacal solution, but instead of being forced out through minute openings to form threads, as in that process, the paste is allowed to flow upon a revolving cylinder which is engraved with the pattern of the desired textile. The turning of the cylinder brings the paste in the engraved lines down into a bath which solidifies it.

There are now more cultivated rubber plantations than there are of the wild. There are about one hundred and twenty million rubber trees on the various tropical plantations, practically all grown within the twentieth century. The value of the rubber raised in the Malay straits and Straits Settlements now amounts to over thirty million dollars a year. Ceylon has an annual production nearly half as great. There is plenty of land capable of raising Para rubber in the Philippines and in Panama, while within the borders of the United States proper the Guayule plant can be cultivated.

An effort to save the Alaskan fur seal from extermination is about to be made by the government experts at the New York acquarium. If the experiments are successful, it is probable that the government will establish somewhere on the Atlantic seaboard a colony of fur seals. For this purpose, it is said, the coast of Maine would be the most available. There a great rookery will be established, the animals being confined in an enclosure, until they become so numerous that it will be safe to let them migrate northward.

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CHRISTIAN SCIENCE SENTINEL

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

"THINGS NEW AND OLD."

JUDGE CLIFFORD P. SMITH.

At the end of a wonderful series of parables on the kingdom of heaven, the Master said, "Therefore every scribe which is instructed unto the kingdom of heaven is like unto a man that is an householder, which bringeth forth out of his treasure things new and old." What did he mean? The kingdom of heaven is not a place in the universe set apart for the reception of the better class of people after death. Mrs. Eddy tells us that it is "a divine state of Mind;" that a man is in this condition of consciousness when "the divine understanding reigns, is *all*, and there is no other consciousness" (Science and Health, pp. 291, 536). The kingdom of heaven is within man because man is the expression of the infinite Mind whose individuality is divine good.

The so-called human mind is the belief in a kingdom of both good and evil; it is the belief in more than one Mind or source of thought; it is a divided consciousness. In Science such a condition of thought is impossible, since good only is real, as Mind or thought, and the seeming elements of evil in consciousness are unreal. The supposititious consciousness of both good and evil is, however, that which needs to be saved from its error. The unceasing action of the saving Principle, divine Love, has therefore revealed Christian Science to the human consciousness, unfolding to men the true concept of Mind and man and the mental practice by which salvation from the illusion of error has become possible. The student of Christian Science learns that God is the Mind of man and the only true Mind, and he endeavors to let this Mind supply his consciousness and exclude the belief in any other source of thought. Such a student is being instructed into the kingdom of heaven, and he has a treasure out of which he may bring forth things old and new.

Christian Science does not present itself merely as knowledge to be gained; rather is it the law of Life, to be understood and made one's invariable rule of thought. This involves both study and practice, and the latter is no less important than the former. Indeed Mrs. Eddy has said that "the Science of Mind-healing is best understood in practical demonstration" (Rudimental Divine Science, p. 6). It is therefore most important that the student become adept in the use of his newly gained spiritual knowledge, so that he may in all circumstances utilize the power of Truth against error and thus maintain a true consciousness. By so doing he will gain more and more of the kingdom of heaven for himself and for others. Did not Christ Jesus say, "If I with the finger of God cast out devils, no doubt the kingdom of God is come upon you"?

The practice of Christian Science being scientific, it admits of progress from the beginning of a correct mental practice to the perfection that is beyond human experience. The student of this Science therefore begins his practice with his first effort to understand a spiritual idea as the fact in respect to an error; and he progresses in the degree that study, experience, and practice increase his spirituality and understanding. The intelligent student will not be content with repeating a set form of words for any idea, but will cultivate spontaneity of thought and idea, thus gaining the divine utterance. Ultimately "the spiritual power of a scientific, right thought, without a direct effort, an audible or even a mental argument" (*Ibid.*, p. 9), will bear witness to the truth and accomplish the healing work. (See also Miscellaneous Writings, p. 359; Science and Health, pp. 411, 454.) In this manner the progressive student will bring forth out of his treasure (his understanding of the Principle, rule, and practice of Science) "things new and old."

LOVE'S BURDEN-BEARING.

E. HOWARD GILKEY.

There is a general acceptance of the fact that to each individual there come periods when it would seem that the burdens of mortal experience are beyond his ability to stand up under them. They may be burdens of ill health, of domestic life, of business activities, or the cares of a professional career; in some one or other of the departments of human life each individual suddenly becomes aware in an unexpected moment that a burden has been fastened upon him through some mistake, perchance, of his own, and he is at once put to the task of removing it or else of suffering a continued inconvenience or disability.

It is the problem of removing these burdens which makes mortal experience unhappy and distasteful to all humanity at times. Not that one would get rid of life, it is only of the burdens which seem to accompany it that he would be free; but until one meets with Christian Science he has no reliable chart of life, and no unfailing rule of conduct is given whereby these burdens may be removed. Then the struggle arrives at the point in which human rules of conduct are discarded for that universal and eternal rule given by Christ Jesus, when he said, "Take my yoke upon you, and learn of me; . . . and ye shall find rest unto your souls." Until Christian Science was discovered by Mrs. Eddy, and was revealed to the world with such proofs of power that mankind willingly or unwillingly admitted Christian Science to a recognized place in its affairs, at least the modern world had no key to the real meaning of Jesus' words, nor did it do more than yield mere mechanical assent to them, hungering though men were to learn of him and find the rest he promised.

"Come unto me," said the Master tenderly, as with his understanding of human weakness and its great distance from spiritual Truth he gazed into the faces of the men and women who crowded about him to hear his words: "Come unto me, all ye that labor and are heavy laden, and I will give you rest." He would give them the means of finding rest and relief from every burden which limited and saddened their lives; for with his great knowledge of the law of God he could help them to rise above the material sense of life and its small affairs, to make every so-called

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yoke easy and every so-called burden light. But, for nineteen hundred years after Jesus spoke those words, men were taught to learn of Jesus through blind faith alone, and they sought to obtain the rest of which he spoke through material belief, through superstitious belief in religious observances, through husks of form and ceremony in which individual spiritual attainment was ofttimes forgotten in the effort to create organized sects and orders and associations, governing the religious activity of men in bulk. Until Christian Science came into the field of religious endeavor, bearing the torch of individual salvation by individual demonstration and individual perception of divine law, men had not realized that each one is responsible to God alone and that each has direct access to God, unimpeded by any intermediary, divine power being so vital a force in the experience of every man that it can be said, "In him we live, and move, and have our being."

Paul himself, after his conversion to Christianity, used the above quotation to convince the Greeks that God was not an unknown factor in daily life, but was the vital center of real being, though he did not realize the presence of God in the life of the individual until he had left the church of his youth and young manhood, so new and strange to human teaching had been the word of Jesus spoken under the dome of the tabernacle and in the shadow of that temple which was supposed to be the home of the true religion blessed of Jehovah. In this age it has also been found necessary to awaken men and women to a new realization of the fact that God is to every man a Father, that divine Love is to every man a Mother, that heaven is to every man a condition of spiritual understanding which in itself gives the solution of every problem of life and makes easy the "yoke" and light the "burden," even as the great loving Master said to the friends who in Palestine listened to his words of Truth.

A little more light may be thrown upon the thought of Jesus in this connection, by referring to his words concerning the day of ultimate attainment, when he said, "For the Son of man shall come in the glory of his Father . . . and then he shall reward every man according to his works." If every man is to attain perfection according to the works of that man, then it is not improper to assume as a spiritual fact that every man will be relieved of the burdens which impede his steps toward happiness in the measure of his spiritual understanding of the truth which removes the sense of unhappiness and gives men power a visdom. Individual advancement is attained by indiv.. d effort; individual effort produces individual results; ind.vidual reflection of divine Love opens the door to the "Spirit of truth," and through this door there comes into individual consciousness that power over evil which is evidenced in wisdom, patience, well-directed industry, gentleness, faith, unselfishness, and such like, these being the fruits of Spirit and leading one higher and higher toward that exalted thought which says with gentle encouragement to the struggling one, "Come unto me, . . . and I will give you rest,"—rest in spiritual activity.

This high goal is constantly before the individual who is seeking God; its attainment being, in the ultimate outcome, inevitable. Divine Love has led our Leader to persevere in the establishment of churches, periodicals, lectures; in the printing of text-book, manual, hymnal, helpful writings; in the ordination of lecturers, teachers, practitioners in their respective fields, but it must be borne in mind that unless the individual himself takes hold of his own affairs with an earnest longing to adjust them to the eternal law of infinite good, all of these helpful agencies will fail of their benefits to him because of his spiritual inactivity, his lack of spiritual receptivity, his unfamiliarity with good; and his burdens will be no lighter until he feels the touch of Love which impels him to unlock the closet in which he has been confining his God-given spiritual abilities. There is deep reason for this individual workmanship in the house of the Lord. "Let every man prove his own work, and then shall he have rejoicing in himself alone, and not in another," wrote Paul to the Galatians, "for every man shall bear his own burden." Every man must bear the burden of his own spiritual ignorance until by consecrated individual effort, wisely using the helps that have been so abundantly provided, he shall have displaced ignorance with a better understanding of God and the universe, including the real man, who is freed by Truth from burdens of every kind.

THE MONITOR.

SALLIE J. UPTON.

WHEN, in 1908, I read in the *Sentinel* that Christian Scientists were to have a daily newspaper, I immediately subscribed for a copy to be sent to a member of my family, but being myself in Honolulu, about six thousand miles from Boston, I thought I did not care to take it. Shortly after this, the announcement was made that our Leader requested that "every Christian Scientist . . . subscribe for and read our daily newspaper" (*Sentinel*, Nov. 21, 1908). Although abundant proof of her wisdom in leadership was not lacking, and I knew she had good and sufficient reason for making such a request (whether at the time I saw what it was or not), I confess I stopped to argue with myself, instead of sending in my subscription at once.

I argued that the paper would be old when it reached me; but immediately came the thought that Mrs. Eddy must have considered the fact that all Christian Scientists do not live in or around Boston,—that they were scattered all over the world and in places where it would take that paper days to reach,—and yet she had requested that *all* Christian Scientists read it. Then came the argument that I had so little time, and that I wanted to read the text-book, Mrs. Eddy's other writings, and the periodicals. I had to admit that Mrs. Eddy was aware how much all these meant to Christian Scientists, and yet she had requested Christian Scientists to read the *Monitor*.

About this time, in walking home from church one Sunday, two other earnest Scientists were with me, and I found they were using the same arguments I had employed; but, argue as I would, I felt that I was not doing right. It is well known among Scientists that the *Sentinel* and *Journal* are constantly meeting the needs of the field, both collectively and individually, and soon after this an article came out in the *Sentinel* which as I read between the lines opened my eyes very wide, and I immediately subscribed for and commenced to read the *Monitor*, and the other two did likewise. Since then I have almost gasped when thinking what would have been the result had I not responded, for I commenced at once to see something of what I would have missed had I not done so, besides the ingratitude and lack of wisdom I would have shown in ignoring our Leader's request.

The article to which I refer appeared in the *Sentinel* of Dec. 26, 1908, under the title "An Added Responsibility," and is mentioned here in the hope that if some who read this are still listening to similar arguments, or if others not then interested in Science have not yet availed themselves of the privilege of taking and reading our splendid newspaper, they may get from the article all that I did and whatever more there may be in it.

I believe it was in one of our periodicals that some one wrote she always felt "refreshed" after reading the *Monitor*, and I can say that I always feel "encouraged." For this clean, wholesome, instructive daily newspaper, I am very grateful to the faithful Leader who made its publication possible, as well as to the faithful workers at headquarters and to all who in any way contribute toward making it the great success which it unquestionably is.

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THE FULFILMENT OF PRAYER.

LILLIE C. HANSON.

"VERILY, verily, I say unto you, Whatsoever ye shall ask the Father in my name, he will give it you." "Ask and ye shall receive, that your joy may be full." "If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you." These are the words of Jesus, in whose mouth was no guile, hence they must stand incontestable, entirely unaffected by human opinions or by the beliefs of individuals who have not yet experienced or demonstrated their truth. Very few, perhaps none, of those who study the Bible regularly would say that Jesus exaggerated in his promises; yet many have not wholly accepted these words as a basis for action, and really regarded them as reliable. And why? Simply because they have not understood, have not known and seen that every promise he gave, every word he taught, every healing he accomplished was based upon spiritual insight, upon his clear understanding of Truth, the eternal, immutable, divine, omnipotent Principle, God, who upholds and governs the universe.

Christian Science, the demonstrable knowledge of Truth, proves clearly that the words of Jesus are entirely true and practicable at the present time, even as they were nineteen hundred years ago; that God really is Love, and really does hear and answer prayer; really is omnipotent, and that this divine Principle, which can never cease to operate, which can never be changed or moved, must stand fast forever. Omnipotence can never lose its power. Truth must be true eternally; it cannot be altered in the least; it is immutable. Although we may have had the wrong concept of or have not understood it, it stands secure just the same. Men change their ideas on all subjects, also their belief of God and His creation, but God can never change, nor can He alter His thoughts, since they are perfect. In Truth there cannot possibly be any deception. It stands immovable, whether men believe it or not. Untruth (error), the lie, alone can deceive, and this is its only pretense of power. There is but one God, omnipotent, omniscient, omnipresent, regardless of the innumerable images of God formed in human thought. "Shall a man make gods unto himself, and they are no gods? Therefore, behold, I will this once cause them to know, I will cause them to know mine hand and my might; and they shall know that my name is The Lord." "Thou shalt have no other gods before me."

If all this be true, and it surely cannot be denied, then why have not these promises been fulfilled upon all who have prayed? The reply is given by St. James: "Ye ask, and receive not, because ye ask amiss, that ye may consume it upon your lusts." And again he writes, "Let him ask in faith, nothing wavering [doubting]. For he that wavereth is like a wave of the sea driven with the wind and tossed. For let not that man think that he shall receive any thing of the Lord." It is evident, therefore, that prayer offered to the one true God, who is Spirit, should be sincere and free from doubt. In order to be thus sincere, it must express the inmost desire, a hunger and thirst after righteousness that excludes all selfishness. This is real prayer, the prayer which the Holy Spirit teaches us, according to the word of God, the prayer which reaches God whether it is expressed in words or not. Usually prayer loses more or less sincerity when it is repeated aloud; our inmost thought is best adapted to bear our prayer to God. The Master said, "When thou prayest, enter into thy closet, and when thou hast shut thy door, pray to thy Father which is in secret: and thy Father which seeth in secret shall reward thee openly."

This declaration is explained by Mrs. Eddy as follows: "The closet typifies the sanctuary of Spirit, the door of which shuts out sinful sense but lets in Truth, Life, and Love. Closed to error, it is open to Truth, and *vice versa*. The Father in secret is unseen to the physical senses, but He knows all things and rewards according to motives, not according to speech" (Science and Health, p. 15). In order to be pure and unselfish, our desire must be in harmony with the law of Love, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind," and "Thou shalt love thy neighbor as thyself." Deity never comes in contact with a single sinful thought, for God is "of purer eyes than to behold evil." All desires, therefore, which are not entirely pure, fall to the earth; they cannot be answered, because they do not reach God.

Yet another condition for answered prayer is that it be free from doubt. In order to bring this about, it is absolutely necessary to know, to understand, that God is Love, is spiritual, good, and hence can send us only that which is good. "Every good gift and every perfect gift is from above, and cometh down from the Father of lights, with whom is no variableness, neither shadow of turning." In divine Love it is impossible to find other than good. Isaiah likens God's love to a father's protecting power and to a mother's loving watchfulness. God is omnipresent and omnipotent—what then can we fear? Nothing but good can approach us when we know God as the omnipotent One, as Love, and so follow the words of Jesus to the Samaritan woman: "They that worship him must worship him in spirit and in truth."

We learn in Christian Science that to pray "in spirit and in truth" is to pray with the understanding, with the certainty that God is Spirit, omnipotent, immutable Life, Truth, Love, and that the real man is spiritual and perfect, created in the image and likeness of God. Then we shall understand the words of Jesus: "Your Father knoweth what things ye have need of, before ye ask him." In the strength of these words, we may learn to give thanks for the fulfilment of prayer before it is answered to the senses, as did the Master when he raised Lazarus. Before he bade Lazarus come forth, he said, "Father, I thank thee that thou hast heard me." Such prayer does not contain a single element of doubt and cannot possibly fail; it goes forth "in spirit and in truth" and is a true demonstration, the result of spiritual understanding. It is not sufficient to believe that God hears us; we must realize it, must know it.

This truth of God, which has existed eternally and which can never change, this same truth which the patriarchs and prophets understood, this steadfast truth which Jesus also taught, with "signs following," could not be ignored or thwarted in Jesus' time, nor can it be in our time, and it means the healing of sin, disease, and death, the destruction of error's seeming power. This saving truth is available at all times, and through Christian Science it again dawns for us as the "Sun of righteousness," which comes "with healing in his wings." To those who seek, but do not yet seem to have grasped the deep significance and divine origin of this teaching, we can send the message which Jesus sent to John the Baptist when the latter's disciples asked whether he was the one who was to come, or if they should await another; namely, we can show them the works which are wrought through an apprehension of the power of Truth.

When we begin to know God as Spirit, as Life, Truth, Love, and ourselves as His children, knowing also that our Father is all good, and that nothing but good can have its origin in Him,—then, and then alone, can we begin to understand that God's will is being done unceasingly, unhindered in its abundant power and blessing. It simply remains for our eyes to be opened, for our hearts to be chastened, for our innermost desire to reach out, in order to receive all the gifts which have been prepared for us since the foundation of the world.

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VALUE OF QUIET WORK.

W. H. JENKINS.

MOST people's lives are largely made up of preparation for and the doing of some work. Sometimes we are called upon for an effort which tests us. The pupil in school may be suddenly asked questions to demonstrate his knowledge of a subject, the mechanic to do some difficult work, the teacher to explain some rule, the writer for an article on short notice, a speaker to make an extemporaneous address, or the Christian Science practitioner may be called upon to heal some case of great suffering. The ability to respond to such calls quickly depends on how well one has done his quiet work when alone.

No one can give what he does not possess. The desire to take our part in the world's work is right, but one cannot well help another to work his problem until he has worked out his own. The habit of going to God alone, and not to other people, should be established. It is well for students of Christian Science to counsel together and exchange helpful experiences, but neither this nor any public service can take the place of the work one should do alone. The word work expresses the right thought, for we must work for the understanding of truth. Mrs. Eddy tells us that Science and Health needs to be studied, not merely perused. We get little benefit from reading carelessly and only when convenient. We need to read, if possible, at stated times, as well as in our spare moments, and to concentrate thought on paragraphs which specially help us, reading them over and over carefully and prayerfully. This is study. Besides this, we should strive to come to the reading of the book in a childlike and teachable condition of mind, and continually watch to keep out the thoughts which would hinder the unfoldment of its truths. All this is work.

The best results follow if we work quietly, alone with God. We shall know, and others will also, that the motive is right, and not that of the Pharisee who prayed to be heard of men. It is well to go to our closet; but when this is not possible we can enter into our sanctuary, even when with other people, and shutting out the world about us can work quietly and so obtain rest and strength. This quiet work is a means of keeping our lives filled with the consciousness of Spirit, like the spring which is so filled by underground reservoirs that it overflows and makes all the vegetation around it luxuriant. When we thus pray continuously and conscientiously, the overflow of spirituality from our own life will bless others.

Many are restless and complain because of their isolation. They want to be doing some greater work, but their isolation and retirement may be just the opportunity needed in which to do their work well. This, if rightly used, will be their season of preparation, and some time, some where, in some way, when they are ready, they will be called upon to do greater work in the Father's vineyard, where the prepared workers are too few,—"to heal the brokenhearted, to preach deliverance to the captives." Mrs. Eddy's quiet work, alone with God, brought forth for us our text-book. Christ Jesus is our Exemplar in this respect. For thirty years he lived a quiet and simple life in the village of Nazareth, and often during his public ministry he went apart from the people to be alone with God. The value of this work and the spiritual power which resulted from it is attested by his teachings and in the healing of the sick, a result which may be ours to the degree in which we follow in his footsteps.

THE FIRST STEP.

M. F. EUSTIS.

No word surely is more often on the lips of Christian Scientists than love, and in their acts nothing should be more apparent; but for several years after accepting Christian Science as the truth, after trying to make it practical in my daily life, and receiving great benefit therefrom, I yet felt that I had not reached the heart of it, for the true sense of love was yet an unacquired treasure, notwithstanding Mrs. Eddy has so plainly told us how to gain it, and that "Love imparts the clearest idea of Deity" (Science and Health, p. 517).

When I asked some who seemed to understand this teaching, how to love, I was told, "You must love every one." But I answered that this was impossible, because the many were quite unlovable to me. A year ago, I again asked a Christian Scientist the question, "What is it to love? What does it mean? How shall I go to work to love?" He answered that to love is to feel kindly, then he told me how he once disliked the English sparrow; but when he awoke to the fact, he began to note its brave fight in the winter storms, and there was thus awakened a kindly feeling toward the little foreigner. He also spoke of the little thoughtful things that were done for and by him in traveling, things that always called forth a kindly response. I left this Scientist with my eyes opened to my first needful step. I must waste no more time in wondering as to what love is, but I must by kind thoughtfulness for others begin to reflect to human sense the Love that surrounds it but to which its eyes are not opened.

The next day had been set aside for shopping, a task which was so often accompanied with thoughtless acts and impatient words that I had more than once said to myself, "I am glad they do not know I call myself a Christian Scientist." But now in place of pitying myself for having to be in the crowded shops and cars I found myself watching for an opportunity to be kind; and what a different place town was! Such sweet smiles and hearty thanks as were given me, and each time I longed to say, "I'm a student of Christian Science. Isn't it beautiful?"

For years I had been meeting and passing by an old acquaintance with averted eyes, because of an unkind feeling I had cherished. One day, a few weeks after taking my first step on this kindly road, I found myself shaking hands and saying some pleasant words to him. I was pleased then, but oh, so grateful to Love for giving me the opportunity, when later I found I was not to meet him again. Opportunities to be kind have multiplied since then, and I have learned a new meaning for the phrase, "Blessed are ye;" for when one has proven his God-given ability to be kindly, to love, he then knows the God-given peace that no words can describe.

Another thought has helped me on the way heavenward, and it is this: we are governed every moment by divine power. If we realize that we are governed by Love, we are thinking, saying, doing the kind, thoughtful, selfless things. We are meeting a disagreeable remark or act with a kind one; not with the old idea of heaping coals of fire, but of eliciting something good and true from the person. And this one can do, so great is the power of Love.

When impelled by a spirit of unkindness, we are developing a get-even sense that meets a disagreeable remark with one of its kind; yes, we may even look for trouble in order to hit back. This sense is indeed "earthly, devilish;" but we can know Love, and Love will set us free when, as Jesus said, we do always those things that please the Father.

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SELECTED ARTICLES.

[Editorial in *San Diego* (Cal.) *Herald.*]

The Christian Science Publishing Society of Boston has compiled, in book form, the editorials on the life and work of the late Mary Baker Eddy. The compilation is designated "Editorial Comments" and contains the expressed opinions of the thoughtful editorial writers of America. The book is neatly printed and will furnish pleasant reading for members of the Christian Science faith. It will also be profitable reading to those who scoff at all religions, and also the members of other faiths who are unduly devoted to their own creed.

The achievements of this remarkable woman will be recorded in history as among the great events of the century in which she lived. Even history, which will be the expressed opinion of one writer, and one possibly of her own faith, cannot give the reader the same true estimate of the real merits of Mary Baker Eddy and her work as does this compilation, which is the expression of minds trained to measure men and events from an impartial standpoint.

There is nothing to indicate whether the book is gotten out for general sale or only to be sent to those who may be interested in this faith. However, it would be a valuable adjunct to any library. Not as throwing light on the faith or philosophy, but as the contemporaneous opinion of the merits and achievements of a remarkable woman.

[Mrs. Sue Harper Mims in *Atlanta* (Ga.) *Journal.*]

Mrs. Sue H. Mims spoke on "Why I Am a Christian Scientist" before an audience that completely filled the Universalist church, where ministers of different denominations have been invited to give the reason of their faith. There were many who stood in the aisles and at the rear of the church. Part of Mrs. Mims' address was as follows:—

I am a Christian Scientist because in an hour of great stress, when a despairing state of hopeless invalidism faced me, Christian Science came as the quickening "Spirit of truth," a beam from the "Sun of righteousness . . . with healing in his wings," answering every aspiration of the soul, every question of doubting reason, healing my body, lifting me from a state of dependence and almost despair into one of joy and hope and usefulness and the activity for which I had longed. It stimulated a passionate love of God and humanity, and of the establishment of His kingdom on earth. Old things were passed away; and new motives, new aspirations opened the way to an enlarged sense of good. I have every reason to believe that but for Christian Science I would not be here before you tonight, for that it has added many years to my existence on earth is a fixed conviction on my part.

I am also a Christian Scientist because of the knowledge that what Christian Science has done for me it will do for every being on earth today, and because the study of Christian Science will enable any one to prove this divine theology of primitive, practical Christianity that was ushered in with signs and wonders two thousand years ago. I am a Christian Scientist because the study and practice of Christian Science has so illumined the Bible to me that its pages beam with the light "that never was on sea or land"—making its pages luminous with spiritual health and inspiration.

Now, wherein do Christian Scientists differ from the other denominations? We all stand confessedly on the same definition of God. I am a Christian Scientist because I accept absolutely this definition in all that it logically includes, even the denial of matter, evil, disease, death—because these things are a denial of what we claim that God is. God is also understood in Christian Science to be the supreme ruler of man and the universe, the only lawmaker, whose "law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death," as St. Paul declared to the Romans.

[B. O. Flower in *Twentieth Century Magazine.*]

On the appearance of Science and Health, critics, as is the wont of materialistic scholars in the presence of metaphysical thought, declared the volume to be incomprehensible, incoherent, inconsistent, and absurd. This criticism is not wholly surprising, as it is the reception which has been given to practically all attempts to bring idealistic truth to the comprehension of minds accustomed to think in terms of materiality. It is much as if a traveler on the ocean, after inspecting a distant ship or headland, should hand his spyglass to a companion, who, taking the instrument, sees nothing clearly while the glass remains focused to meet the visual requirements of the owner. Christ Jesus, after trying to teach the Jews and finding that to them the truths so clear to him were unintelligible, declared that eyes had they, but they saw not; ears had they, but they understood not. And this fact will always be apparent when a teacher seeks to place the supreme emphasis on things spiritual.

But, though publishers were confident that the book could never pay for publication, and the critics scoffed at it, the author never for a moment doubted but what it would ultimately prove a success, because she believed most profoundly that it contained a message of health and life, in accordance with the divine laws of the universe. That her faith was not without foundation, is seen in the fact that no other serious work during the past century, devoted to the elucidation of religious concepts, has met with such phenomenal sales. Though in 1875 there were few persons who even cared to try to read it, in 1891 sixty-two thousand copies of this work, that has always sold at from three to five dollars a volume, had been called for; and by 1905 between three hundred and fifty and four hundred thousand copies had been sold. Moreover, the sales since then have steadily increased.

The success of Science and Health has been inexplicable to many persons. The following words of a friend well voice the feelings of a great multitude. "To me," said this gentleman, "one of the mysteries of our time is the success of Science and Health. If it had been a fascinating volume of fiction, or poetry abounding in fine imagery; or, on the other hand, if it had compromised with popular religious theories, so as not to have affronted those whose religious prejudices are strong, and if it had glossed over the sins of the flesh and catered to the easy-going materialistic conventionalism of our day, seeking to make peace with physical science, one might find a reason for the constantly increasing demand for the work. But it does none of these things, while being a metaphysical volume and in the nature of the case too abstract to be readily comprehended by the general reader."

We replied that to us there appeared several reasons for the reception of this volume. In the first place, the world was hungering after spiritual food. The church had become largely what conventional religion was in Christ's time—a worship marked by externalism and intellectual dry-rot, absorbed in form, ritual, dogma, and creed, and in intellectual quibbles and controversies, rather than aflame with a passion for righteousness and guided by the voice of spiritual truth. At this critical hour came this new message that placed the master emphasis on the spiritual verities, and it proved as manna in the wilderness to many hungering souls. Thousands who had been long in the far country of materialistic gratification, until they had learned that there is no enduring peace or true satisfaction to be found in the sensuous life, have discovered in this message that which the world and the conventional church failed to give. But without doubt the greatest immediate

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factor that has contributed to the success of Science and Health and of the Christian Science movement has been the remarkable results that have come from the study of the message. Thousands of men and women who have been desperately sick, many of them having been given up by the best physicians in their communities, and others in the depths of affliction from whence there seemed no delivery, have patiently studied Science and Health until, often unconsciously to themselves, their whole thought world has been changed, and with the change has come health in the place of disease, life where death had seemed inevitable, hope and joyous confidence where depression held sway, and a newer, higher, finer concept of the meaning of life, which has turned their thoughts from sense domination to spiritual idealism.

Cures of a remarkable character have been effected in many hundreds of cases, and it is unquestionably true that a very large proportion of Christian Scientists have been led to accept its teachings through having been cured of diseases that have baffled the skill of physicians. But the curing of disease has been followed by the acceptance of a noble spiritual philosophy that has changed or transformed their lives, giving them a vital, living faith, purifying and ennobling their thought worlds and filling their hearts with love. This army of believers have become militant apostles of Christian Science. The curing of the sick has been a means of redemption, as it was when Jesus trod the sands of Galilee and solemnly enjoined his disciples to accompany their preaching of good tidings with the healing of all manner of disease. Mrs. Eddy clearly teaches in Science and Health that while it is a bounden duty for the true Christian to follow Christ's example and injunction, and heal the sick, this work is only a means to the great end of awakening man to a realization of his divine sonship, and so bringing him into rapport with God that he shall reflect in his being life, love, truth, and the beauty of holiness.

The key to the success of Science and Health, then, is found in its work in restoring the health of the sick and so transforming the lives of its disciples that they have become radiating centers for life and love, for purity and that moral idealism which is the oxygen of the soul for men and nations. It restores the vision without which life shrinks into pitiful egoistic vacuity and nations perish.

[Charles K. Skinner in *Grand Rapids* (Mich.) *Herald.*]

The statement of Dr. Vaughan, "No one who knows the fundamental facts of chemistry, physics, or biology can ever be a Christian Scientist," would amuse many men and women who have not only been well educated on these particular lines, but who have also held chairs in these professions or have devoted years of earnest work to the practice of medicine, and who are now Christian Scientists.

The whole thing resolves itself into the view-point from which the individual looks at Christian Science. To the one who sees everything through the eyes of a materialist, all must be subject to and respond to the laws of matter. To him, God (if he believes in God at all) must be in some far-away place, controlling the universe by material laws which are as changeable as the theories and specifics of *materia medica*. To such a person a spiritual universe and a spiritual man created and governed by an omnipotent God who is Spirit, divine Principle, is a myth and positively unthinkable. Call it faddism if you will, but remember that the truth of a theory or proposition is proved only by the results accomplished.

The facts concerning Christian Science—and which cannot be overturned by bald assertions to the contrary—are that vast numbers of people from every walk in life have proved the truth of its teaching through restoration to health after all other means had failed. Unlike the specific, serum, or drug of materialism, prescribed today and discarded tomorrow, the same divine Principle which healed the first one healed them all.

If learning how to regain one's health and retain it makes the "American people ridiculous in the eyes of Europe," let us all be faddists; we can well afford to be. The contention that "man has developed physically as far as he may," is but further argument that man is matter and governed by its asserted laws. Happily the world is fast awakening to the fact that man (the true man) was created spiritually and given as his birthright dominion over all, including the physical body which materialists call man.

To claim that "all we know we acquire through our nervous system," leaves God out of the universe entirely. It is nothing but the grossest materialism, and belongs to the dark ages. If there is a God, a supreme intelligence, as the Bible states, and man in His image and likeness, then man may acquire all the knowledge that he can use for right purposes, provided he realizes his God-given dominion here and now.

[Frederick Dixon in *Newcastle* (Eng.) *Illustrated Chronicle.*]

If Christianity is anything at all, it is the teaching of absolute Truth; and if absolute Truth is not scientific, then there is no science in the world. This was so patent to a well-known thinker that he declared that if Christianity was not scientific, or if science was not Christian, then one or the other was unnecessary. Jesus taught that Christianity would show men the truth which would make them free. In this way he further proved that Christianity was scientific, for he demonstrated the fact of divine law by means of the miracle, and thus made the miracle the object-lesson or proof of the truth of his teaching, for it must be remembered that the word miracle translated has no supernatural meaning, but means simply an act of power or a proof.

These miracles were devoted to the overcoming of sin and to the healing of sickness; in short, to the destruction of evil of every sort. Had this evil been real, nothing could have destroyed it. That which is real is necessarily eternal, and that which is eternal is indestructible. That sickness and sin seem real to the human consciousness no Christian Scientist would deny, but there is a very great difference between a relative sense of reality and actual reality. "Sickness," Mrs. Eddy writes on page 460 of Science and Health, "is neither imaginary nor unreal,—that is, to the frightened, false sense of the patient. Sickness is more than fancy; it is solid conviction. It is therefore to be dealt with through right apprehension of the truth of being."

This right apprehension of the truth of being is comprised in the knowledge of the truth which Jesus said would make the world free. In the exact proportion in which a man acquires this knowledge of Truth, he acquires necessarily the Mind which was in Christ Jesus, and acquiring this knowledge he is necessarily able to demonstrate it, because this knowledge is scientific. "He that believeth on me," Jesus said, "the works that I do shall he do also," and in proof of this he overcame not only sin but sickness, and not only sickness but every form of evil; everything, in short, which is unlike God.

In Christian Science the word real is used to represent the creations of God. Evil is not a creation of God, it is simply what Jesus described it as, a lie, and because it is a lie it disappears the moment the truth is told about it. Truth alone is real, and therefore eternal. "Ye shall know the truth, and the truth shall make you free,"—free not only from sin but from sickness, free, in a word, from all the manifestations of evil. As the psalmist says, it is God "who forgiveth all thine iniquities; who healeth all thy diseases."

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[From an article in *New York Observer* by Rev. A. R. Bickenbach.]

A stranger in New York is apt to find many contrasts. This one was the result of an accident. One Wednesday evening I followed a crowd and soon found myself courteously accorded a front sitting in a large and beautifully decorated auditorium. I was in a strange place and in a new atmosphere. Naturally I was all alert. The people sitting about me, and, in fact, all upon whom my glance fell, seemed to be of more than ordinary refinement.

As I was shown my seat the "first reader" was reading something, evidently the lesson for the evening, reading it coolly, devoid of any kind of animal magnetism, reading it as an automaton or a well-modulated talking machine could read it. There was no mumbling, every syllable was carefully enunciated. The audience, which packed the large auditorium, both floor and gallery, were quiet and apparently attentive, but my seat commanded a view of the audience, and the stray glances of many in the audience suggested that the reading was gripping the most of them as little as it did me. But the rest of the hour interested me, for the audience was alive, interested, and intense.

The reading finished, the reader said: "We will now have a few moments of silent prayer and then unite in the Lord's Prayer." A few bowed their heads, many made no change of posture, but I have no doubt that all "prayed," and it was silent. I did not time it, but from some former personal experiences I should judge the silence lasted at least two minutes and a half and it was silence, absolute, prolonged, but painless. It was new to me. Then the reader lifted his chin, shifted his footing, and as he uttered the first words a volume of sound came up from that immense audience such as I had never heard repeat the Lord's Prayer —steady, unchanged, not the faintest diminution when the words were said: "Forgive us our debts, as we forgive." The prayer done, they sang a hymn—again my eye traversed the audience as my ears caught the volume. With few exceptions, all were singing, some with books, some without, five verses they sang, both hymn and tune unknown to me. Then came testimonies. If the audience was awake before, now it was intense. There were a few painful seconds of waiting three several times, but for the most part no hesitancy.

Concerning the testimonies I will simply say that if the witnesses did not believe what they said, they must have been past masters in the art of deception. Each and all thanked God for what had come to them through Christian Science and their "beloved Leader." Another song like the first, and the beauty of the tune clung to me even while the audience moved out to the music of the great organ.

[Algernon Hervey Bathurst in *Brixton and Lambeth Gazette*, London, Eng.]

If there is one thing that Christian Science teaches more emphatically than anything else, it is the futility of attempting to rely on personality, or the control of one human mind over another. Indeed, such practice is the very antithesis of Christian Science, for to trust in the human, material, or mortal mind is to eat of the fruit of the tree of knowledge of good and evil, since it is the human mind alone that believes in the power of both good and evil, believes in a perpetual warfare going on between the two, giving as much, and frequently more, power to evil than to good.

The great message that Mrs. Eddy has given to the world in Christian Science is the message given by Jesus the Christ two thousand years ago, that "evil is not power" (Science and Health, p. 192). Christ Jesus and his disciples proved this, the latter because they had understood the teachings of the Galilean Prophet, and had realized that when he healed the sick, reformed the sinner, raised the dead, he did so not because he was changing what actually was,—that is, what was God-given, or part of the perfect creation of God,—but because he had come, as he said, not to destroy but to fulfil God's law.

Jesus proved two thousand years ago that Christianity was practical, scientific, by demonstrating the truth of what he taught. Those same teachings are as practical today as when they were first uttered to the disciples and multitudes in Galilee and Judea, and the mountains of physical deformity, disease, and discord are being removed today as they were during the first three hundred years of the Christian era, in the exact proportion that the teachings of Christian Science are understood. None of these things are accomplished by the endeavor of one person to control the mind of another, but they are accomplished by the willingness of the individual to become "as a little child," and to refuse to believe that God, whom all Christians agree in describing as infinite, omnipotent, and omnipresent, could possibly do that which even no human parent would be found guilty of, namely, permitting his children to suffer or be subject to misery of any kind.

Christian Science has revealed to multitudes scattered all over the face of the globe, that they not only have the power to do right, but that they can prove false the belief that evil is capable of accomplishing anything. Christ Jesus said, speaking to all men for all time, that those who believed in him, that is, understood his teachings, would be able to do, not only the works that he did, but greater works than these. These works are being accomplished daily, but those who have an understanding of the teachings of Christian Science no longer consider them miracles; rather do they realize that, as Mrs. Eddy writes on page xi of the Preface to Science and Health, "now, as then, these mighty works are not supernatural, but supremely natural. They are the sign of Immanuel, or 'God with us,'—a divine influence ever present in human consciousness and repeating itself, coming now as was promised aforetime,

> To preach deliverance to the captives [of sense],
> And recovering of sight to the blind,
> To set at liberty them that are bruised."

[*Los Angeles* (Cal.) *Herald.*]

The new census shows that the only two religious denominations classed in the Protestant body that are making any real numerical progress in this country are the Christian Scientists and the Methodists, with the Baptists perhaps deserving a place in the category. Comparatively speaking neither of the other two approach the denomination founded by Mrs. Eddy—that is, in percentage of increase. The growth of the Christian Science movement has been the great religious phenomenon of the new century. It has done more than survive skepticism, derision, misrepresentation, and open opposition born of jealousy; it has triumphed over them so emphatically that today it practically leads all the non-Catholic bodies in ratio of growth, while its visible manifestations, the churches, as compared generally with new ones of other denominations, are incomparably superior as fitting temples of religion.

Mrs. Eddy's followers have reduced to a practical basis for a practical age the gospel of life. Jesus said: "The works that I do shall he do also." These works are healing the sick, saving the sinner, and helping humanity, and Christian Scientists are willing to be judged by the fidelity with which they follow him in this "gospel of doing." That they are successful is shown by their growth, by the testimonies of thousands who have been raised from hopeless beds of pain, by those eased from the bonds of appetite, by those uplifted from thoughts and acts of sin; and in so far as they do these things, ought not all Christians to rejoice instead of revile?

Love speaks when in our hearts appear
Thoughts tender, sweet, and pure;
And he Love's voice doth ever hear
In whom such thoughts endure.

CHAS. C. SANDELIN.

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CHRISTIAN SCIENCE SENTINEL

EDITORIAL

THE PROVINCE OF THE LECTURE.

It is impossible to estimate with any degree of accuracy the wide-spread benefit which accrues to humanity from the many hundreds of lectures on Christian Science that are given by the Christian Science board of lectureship annually, all over the world, under the auspices of The Mother Church and its branch Churches of Christ, Scientist; but the careful provision made in the Manual (Articles XXXI, XXXII) for the maintenance of this part of the great work of promulgating the healing truth, as embodied in Christian Science, is indicative of the importance attached by our Leader to a correct presentation of the facts about Christian Science and its Discoverer and Founder.

It will readily be seen, however, that while the lectures are doing a needed work in acquainting public thought with what Christian Science is and what it is doing toward the redemption of mankind, they can only serve as an opening wedge for the deeper truths which must be studied and demonstrated in proof of understanding. Indeed, when the present system of lectures was established by our revered Leader, she had already written in "Rudimental Divine Science" (p. 15): "Only a very limited number of students can advantageously enter a class, grapple with this subject, and well assimilate what has been taught them. . . . Public lectures cannot be such lessons in Christian Science as are required to empty and to fill anew the individual mind." In conclusion she declares that "lectures in public are needed, but they must be subordinate to thorough class instruction in any branch of education."

These statements clearly indicate that the function of the lectures is separate from that of class teaching; that is, the lectures are intended to stimulate an interest in Christian Science and to hold out a promise and hope, rather than to impart the rule and *modus operandi* of the deep things of Spirit. It is a fact, nevertheless, that a true lecture on Christian Science is a divine idea, reflecting infinite Mind, and imparting knowledge to all who hear and understand it. It heals the sick and destroys sin, because it corrects misapprehensions and supplants belief with understanding; and this is why it is no uncommon occurrence for the sick to be healed at these lectures.

The by-laws of The Mother Church provide that each branch church shall give a lecture at least once a year, and the blessings which come to the church, collectively and individually, as a result of obedience to this requirement, are beyond computation. In the smaller churches, where the giving of a lecture calls for special demonstration on the part of the members, the blessings received have richly repaid the effort expended; therefore the plan which many of the larger churches have adopted, of giving several lectures each year, has very much to commend it in the multiplication of opportunities which it presents of bringing this full salvation, this gospel of healing from sickness and sin, to the "millions of unprejudiced minds—simple seekers for Truth, weary wanderers athirst in the desert"—who, as Mrs. Eddy admonishes us, "are waiting and watching for rest and drink" (Science and Health, p. 570), and it is the privilege and duty of every Christian Scientist to have a part in giving these thirsty ones the "cup of cold water in Christ's name" (*Ibid.*) which our Leader bids us proffer.

To get the full value of a lecture, it must not be forgotten that every detail, from the selection of the lecturer to the securing of a suitable place in which he may speak, should be a matter of prayer and demonstration. If this rule is strictly adhered to, it will be found that intelligent action and forethought have taken the place of inaction and confusion, and that the lecture will have proportionably accomplished its purpose, instead of simply adding to the burdens of those who are in charge. It has occasionally happened, in the experience of some of the lecturers, that they have found a lack of forethought in regard to arrangements, and a waiting for the lecturer to do many of the things which properly come within the province of the lecture committee. This should not be, but on the contrary every detail should be carefully attended to before the arrival of the lecturer, not only that he may be spared all unnecessary labor, but that he may be free to devote his time and effort to such preparation as he should make in order that his contribution to the occasion may do its part toward a complete and helpful demonstration.

To sum up, it may be said that while the lectures do not supplant class teaching, in their own way they have a designated part in the promulgation of Christian Science, and this part is such an important one that mere form and routine cannot usurp the place of, or reap such rich rewards as attend prayerful demonstration of the demands of Truth and Love.

ARCHIBALD MCLELLAN.

THE NEW BIRTH.

THROUGHOUT Jesus' teachings, and also in those of his immediate followers, great emphasis is laid upon the new birth as essential to salvation from all evil. In mournful tones Job tells us that the one who is born of the flesh is "of few days, and full of trouble," and Paul goes even farther when he says, "They that are in the flesh cannot please God."

In John's gospel we read that Nicodemus, a learned and deeply religious man, came to Jesus to ask the meaning of his mighty works, saying, "No man can do these miracles that thou doest, except God be with him." He seemed to see much farther than did most of the theologians of his time, or of our day, in admitting this, and his words brought forth from the Master his memorable saying, "Except a man be born again, he cannot see the kingdom of God." Jesus went on to explain the wide difference between that which is born of the flesh and that which is born of Spirit, God. We find in the gospels, also the epistles of Peter, John, and Paul, as illumined by the teachings of Christian Science, that the one who is born of God cannot sin, neither is he subject to sickness or death.

It is not possible to overestimate our indebtedness to Mrs. Eddy for her profound and spiritual explanation of this subject, as given in the chapter entitled "The New Birth," in her "Miscellaneous Writings," an elucidation of the subject which is of inestimable value to the one who is seeking for the Christ-healing, and who may perchance be heavily burdened by ills which have come to him through belief in mortal inheritance. To such a one Christ, Truth, says as of old, "Ye must be born again;" and in the article to which reference has been made we read: "Nothing aside from the spiritualization—yea, the highest Christianization—of thought and desire, can give the true perception of God and divine Science, that results in health, happiness, and holiness" (p. 15).

Throughout this article, as everywhere in Science and Health and her other writings, our revered Leader shows the necessity for rising out of the belief in mortal and material existence,—that which is born "of blood," of "the will of the flesh,"—of the will of mortal man, as we read in the opening of the fourth gospel. Paul bids us "put off" this product of fleshly belief, even to the extent of dying daily to it, which in Christian Science we take to mean denying daily its false claim to life, substance, and intelligence. It is not enough to reach out with one

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hand for the healing truth, and with the other to hold fast the desires of mortal and material belief, or to yield weakly to its doubts and fears. The one who is born of God realizes better each day his likeness to the perfect Father, and necessarily loses all resemblance to his former self. The law of Spirit is written within his consciousness, and it annuls the asserted "law of sin and death" which would hold one forever in bondage to suffering sense. As the spiritual idea unfolds, the Scripture is fulfilled, "The government shall be upon his shoulder." No longer will the body be the abject slave of fear and disease, but instead it will manifest the rule of the Christ, the dominion of which God's child can never be robbed.

Mrs. Eddy tells us that "the new birth is not the work of a moment" (Miscellaneous Writings, p. 15), and sometimes the process may seem slow to human sense, but the hours should all be gladdened with trust and hope, the days marked by some healing, and that acknowledged with thankfulness, for nothing else counts for all humanity as does the new birth, and all creation waits in glad expectancy "for the manifestation of the sons of God."

ANNIE M. KNOTT.

THE OFFENDING EAR.

THE habit of propagating error by what might be termed conventionally-good-form gossip, is very easily acquired and very generally consented to, but when one comes to think of the misunderstandings, bickerings, ill judgments, and alienations to which it leads, he wonders that every sensible person, not to say Christian, has not awakened to its blighting significance and begun a positive and continuous resistance to its temptations.

Many people who in social intercourse would instinctively recoil from introducing topics that "naturally" as we say, nourish this wrong, find themselves upon occasion too superficially courteous, or too inherently cowardly to place any noticeable obstacle in the path of an ignoble conversation which others have precipitated. They are thus unwilling hearers at the first of that to which, not having dared to be a Daniel, they soon become accustomed, and later on, perchance, traders in. Shocked by the discovery of some wretched outcome of this error-talking habit, they may honestly undertake to "quit it;" but though they succeed in checking their own impulses, unless they begin to curb the impulse of others by refusing to hear as well as to indulge in unideal comment, their best intentioned efforts at reform will remain hopelessly handicapped.

Said one, "I have seen the deplorable results of this habit and I want you to know that of late I have been mum as a mouse." "Well done, I believe you," was answered, "but you have made it quite clear in our conversation today that your self-education in this matter is not yet half complete, for what you have told me gives full proof that though you may have said nothing, you have been 'listening at large.' When you simply refuse to hear what had better never have been spoken, you will address your corrective effort to cause instead of effect, for if you allow no evil speaking to enter your door you will have no comments in store to receive the impress, possibly the distortion, of your own prejudice and be passed along to others."

Christian Scientists have been well instructed not to be hospitable to the products or the mesmerism of a busy tongue. "Learn what in thine own mentality is unlike 'the anointed,'" writes Mrs. Eddy, "and cast it out" (Miscellaneous Writings, p. 355). This will prove an exceedingly profitable business. "To keep the mental home a sacred place . . . white with purity," as one has said, is certainly to deny absolutely its use as a dumping-ground.

This refusal to listen to error always brings a double return in values. It not only cultivates the spirit of watchfulness over our own words, while lessening both the likelihood and the possibility of becoming pedlars of ill ourselves, but if the denial is tactful and loving we shall administer a rebuke to the thoughtless talebearer which will have a sweet savor of "the things that be of God" and not of men. To set up such a standard in many a home and community would be to inaugurate what might easily prove a beneficent revolution.

There are circumstances under which it may become necessary to be indifferent to a lot of mud in order to command the facts upon which we must base a just and legitimately demanded judgment, but apart from these rare necessities concerning which we have been counseled "never [to] breathe an immoral atmosphere, unless in the attempt to purify it" (Science and Health, p. 452), there is no hindrance to our reform, and we may well think of what it would immediately mean to our standing and influence for good, the respect we would gain, if we all took radical ground in this matter of an inaccessible ear to every unscientific or otherwise questionable and gratuitous statement. Our reputation for peculiarity in this respect would be of tremendous practical value to the cause, and surely prove entirely in keeping with both our pledges and our profession. "Take heed," said the Master, "what ye hear."

JOHN B. WILLIS.

AMONG THE CHURCHES.

BOSTON, MASS.

The First Church of Christ, Scientist. Services: 10:45 a.m., 7:30 p.m.; Sunday school, 10:45 a.m.; Wednesday, 7:30 p.m. In the new church edifice, Norway, Falmouth, and St. Paul streets. The Sunday evening service is omitted during July and August. The church is open to visitors Wednesdays and Fridays from 10 a.m. to 5 p.m.

Reading Rooms: Berkeley building (suite 306-307), 420 Boylston street; open daily, except Sunday and Wednesday, from 9 a.m. to 9 p.m., and on Wednesday from 9 a.m. to 5 p.m. International Trust Company building (second floor), southwest corner Devonshire and Milk streets, opposite Post Office; open daily, except Sunday, from 9 a.m. to 5:30 p.m.

CHICAGO, ILL.

That the work of the Christian Science committee for the distribution of literature, in equipping and maintaining a reading-tent for the benefit of the soldiers during the recent military tournament was much appreciated, is shown by the following extract (which we are privileged to use) from a letter addressed to its chairman by the tournament manager:

"We wish to thank you for installing your tent, which was splendidly equipped and afforded much comfort and recreation to the soldiers encamped in the park.

"More than this, the work which you carried on contributed in a large measure toward the maintenance of good moral conditions, and we are correspondingly appreciative of your efforts."

BELMONT, N. Y.

The Christian Scientists of Belmont wish to report progress in the work of the movement in this town. In December, 1906, three people interested in Christian Science came here from different parts of the country, and began to hold regular services at the home of one of the number. From that time on other persons gradually became interested, and in March of 1910 we organized ourselves as a society. We were then holding services in a room in a private residence, but in December, 1910, we moved into larger quarters, in the parlors of Ward Hall, where our services are now held, with an average attendance of eighteen. While our growth may seem slow, we are not discouraged, remembering that we must not "weary in well doing: for in due season we shall reap, if we faint not."

Correspondence.

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THE LECTURES.

EAST ST. LOUIS, ILL.

Bliss Knapp lectured on Christian Science at East St. Louis, Ill., Tuesday evening, May 9, before a large and attentive audience. Alvin J. Mote, first reader, introduced the speaker as follows:—

Christian Scientists do not proselyte, but depend entirely upon the merits of their religion and its utility, its power, its effectiveness at all times and in all places, as demonstrated in their daily lives, to win it recognition. We welcome warmly, however, those seeking to know more of this truth, and gladly extend a helping hand to those who desire to investigate our teachings. Knowing as we do that knowledge means growth and that true knowledge consists only of the knowledge of God and His ideas, we are ever seeking by means of these lectures, our reading-rooms, and through our literature to disseminate the real facts about Christian Science and to correct any false reports or impressions that may be prevalent regarding our religion. Christian Scientists believe they have a message for you, and one that should command your earnest attention.

Correspondence.

JACKSON, MICH.

Willis F. Gross delivered a lecture on Christian Science at the Athenæum Thursday evening, May 18. He was introduced by the Hon. T. E. Barkworth, who spoke in part as follows:—

The past century has been the demonstrative age of the world's existence; largely, however, in the world of physics, but the strength gained from it will stimulate to effort in the century before us in things which pertain to the inner life. I do not hesitate to say that the questions which interest the promoters of this gathering are of importance to me and to every searcher after truth. Any investigation which has for its foundation the Bible, a book which I love and which I have studied for many years, is of interest to me, and the questions under discussion are fundamental and demonstrative. We do not necessarily agree with all of the utterances, even of those with whom we are in general accord, but I never listen to the discourse of an earnest advocate of righteousness without being helped by his spirit, even though I may differ from him in his philosophy.

This is a practical age. Experience and result are enlightening. The effect upon lives, physically, mentally, and spiritually, of the fundamentals of truth by which these lives are guided, is something to which right-minded persons should give attention; and I assure you that the gentleman to whom we shall listen represents a very scholarly and able body of men and women, and that he will discuss a subject of the deepest and most sublime import.

Correspondence.

SAN JOSE, CAL.

The lectures on Christian Science at the Victory Theater, provided by the local church, invariably have attracted large audiences, and the lecture last evening [May 19] by Bicknell Young was no exception, as the theater was filled to overflowing. Mr. Young was introduced by Harry A. Loomis, who said in part,—

Every earnest student of Christian Science knows that it is built on the Rock, Christ. He is confident that the everlasting arms of divine Love are upholding and guiding all its activities. Therefore, he realizes how little the cause of Christian Science is dependent upon any mortal. But he also knows, from his own experience, how greatly every mortal needs Christian Science. There are right here in our own city a large number of people who gladly testify to the fact that Christian Science is daily giving them a truer, brighter sense of life, and making them healthier, happier, and more useful.—*San Jose Mercury.*

MILWAUKEE, WIS.

William R. Rathvon delivered a lecture on Christian Science May 22 and 23. James Phelps, first reader of First Church of Christ, Scientist, under whose auspices the lecture was given, introduced the lecturer and spoke in part as follows:—

I voice the profound conviction of a host of intelligent people when I say that Christian Science is the most important theme before mankind today, for it affects our present and eternal welfare. It promises an escape from sin, disease, and death, from discord, dread, and fear. It promises peace, happiness, heaven,—here and now. In "Retrospection and Introspection" (p. 31) Mrs. Eddy writes: "From my very childhood I was impelled, by a hunger and thirst after divine things,—a desire for something higher and better than matter, and apart from it,—to seek diligently for the knowledge of God as the one great and ever-present relief from human woe."

How simple our problem becomes when viewed in this light! How important also that our knowledge of God should be correct, scientific! Christian Science has been on trial for forty-five years, and it is becoming understood by an ever increasing number of God-fearing men and women; it is exerting an influence for good that cannot be measured by the number of its avowed adherents.

Correspondence.

MINNEAPOLIS, MINN.

Frank H. Leonard delivered a lecture on Christian Science under the auspices of Sixth Church, Sunday, May 28, at the Auditorium, which was filled with an interested and appreciative audience. He was introduced by Ralph Wheelock, secretary to Governor Eberhardt, who spoke as follows:—

The one scheme of life, the one system of philosophy, the one code of ethics which has withstood the test of time and which has met all of the tests to which it has been submitted, is that embodied in the gospel of Jesus Christ and exemplified in his life while upon earth. The one thing about what is known as Christian Science that has appealed to me since I have become more or less acquainted with its spirit is that it seems to be based directly and simply on those teachings and the example of that life. That, to my mind, accounts for the wonderful growth of this organization, for the marvelous spirit of earnestness and sincerity of faith which marks the followers of this particular form, not of belief, but of the expression of a universal belief, for at the bottom of all religion is this simple, practical gospel of Jesus Christ; and any man or any teacher who starts with a clear understanding of that basic law has always a message which struggling and suffering humanity will receive and will profit by.—*Correspondence.*

BLOOMINGTON, ILL.

A lecture on Christian Science was delivered by Prof. Hermann S. Hering in the church edifice, May 29. He was introduced as follows by Miss Flora Schneider, second reader:—

The time is not far distant when the subject of Christian Science will need no introduction, for mankind is rapidly learning that "the law of the Spirit of life in Christ Jesus" does bring freedom from "the law of sin and death." The constant application of the absolute, unchanging law of God, as taught in Christian Science, enables man to manifest his God-given dominion over all physical and mental discords. The realization of this law, as demonstrated by Jesus, resulted in the so-called miracles, which were simply

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the natural effect of an understanding of God's law, an understanding which resulted in the fulfilment of that law.

In Isaiah we read: "The work of righteousness shall be peace; and the effect of righteousness quietness and assurance for ever." Mankind is struggling, hoping, and praying for this peace and assurance of safety from all evil, and Christian Scientists are realizing that these can be gained only through righteousness, which is right thinking. They who love the law of God stand for the true peace movement, which means the destruction of all sin, sickness, sorrow, and death, as learned in Christian Science, and this is being echoed in the world's peace movements of today, which are being heard and felt in their loving attempts to unify nations and indeed bring "on earth peace, good will toward men."

Thousands are learning through the study of the Bible and "Science and Health with Key to the Scriptures" by Mrs. Eddy that what was scientifically possible in the days of Jesus Christ can be effected now in proportion as one gains a clear, scientific understanding of God and man's relation to Him.—*Correspondence.*

SPOKANE, WASH.

Under the auspices of Second Church, the Hon. Clarence A. Buskirk delivered a lecture on Christian Science at the Auditorium, June 2. He was introduced by John M. Henderson, first reader of First Church, who said:—

We are here this evening to listen to an explanation of the teachings of Christian Science, and the presence of this large audience evidences its desire to understand these teachings. Some one has aptly said that "the final test of any religion is its inherent, spiritual dynamic; such a power is spring in the spiritual world, a breath of God which makes all things new."

Unearthed from beneath the mass of the dead rites and ceremonies of dogmatic theology, where it had lain dormant for centuries, and quickened into flower and fruitage, the evangel which Jesus preached in the land of Judea and by the sea of Galilee is proclaimed anew to our day and age through the system of Mind-healing demonstrated by Mary Baker Eddy, its Discoverer and Founder. And the mighty works done in the time of Jesus the Christ, which were the "signs" following those who believed (understood) the lessons taught by the great Teacher, are possible today and, indeed, are the badge of discipleship, for, as Mrs. Eddy writes in "Science and Health with Key to the Scriptures" (p. 494), "it is not well to imagine that Jesus demonstrated the divine power to heal only for a select number or for a limited period of time, since to all mankind and in every hour, divine Love supplies all good."

What marvelous changes have been effected in the affairs of the human family through the energizing influence of this inspiring message! The prophecy is fulfilled: "The people that walked in darkness have seen a great light: they that dwell in the land of the shadow of death, upon them hath the light shined." The promised Comforter is come, and again the blind see, the deaf hear the words of the book, the lame walk, the lepers are cleansed, the sick are healed, the poor have the gospel preached to them, and the wanderer returns from the far land of famine to the feast prepared to welcome him back to the Father's house.

Correspondence.

LECTURES TO BE DELIVERED.

Unless otherwise stated in the notice, it is assumed that the lecture will be given in the evening.

Biggsville, Ill.—Hon. Clarence A. Buskirk, High School Auditorium, Aug. 24.

Gloucester, Mass. (First Church). — Judge Clifford P. Smith, Bradford Hall, Y. M. C. A. Building, Aug. 21.

Randolph, Vt. — Bliss Knapp, Bethany Parish House, Aug. 17.

TESTIMONIES OF HEALING.

With an earnest desire to offer the cup of cold water to some weary traveler, and thus in the truest way express my loving gratitude for Christian Science, I give this brief testimony of my healing from the distressing effects of heat. With the first warm days of spring I became oppressed by a feeling of weakness and dizziness, which seemed to affect my head. I tried to resist it both by determination and by material remedies, for it interfered very seriously with my plans for work and pleasure, but at times I was so completely overcome as to be unconscious, and for days felt almost too weak to sit up.

When I received my first Christian Science treatment in February I did not mention this condition to the practitioner, as other needs seemed so urgent, but the eager study of our text-book, "Science and Health with Key to the Scriptures," began at once to unlock the treasures of the Bible, and for the first time I grasped the potent meaning of those familiar verses from the Psalms, "The Lord is thy helper: the Lord is thy shade upon thy right hand. The sun shall not smite thee by day, nor the moon by night." In our text-book I also found this healing thought, "The planets have no more power over man than over his Maker, since God governs the universe; but man, reflecting God's power, has dominion over all the earth and its hosts" (Science and Health, p. 102). I then saw that the heat of the sun could not make me a sufferer! On page 510 of the text-book I read, "The sun is a metaphorical representation of Soul outside the body, giving existence and intelligence to the universe." Then the sun could not deprive me of God-given intelligence, or consciousness, and energy. I could not be the victim of unconsciousness or even of weakness. Before the warm days came, this happy thought had become a solid conviction, and the ten succeeding summers have held no terrors for me, though I have spent eight hours a day in study during excessively hot weather and have labored in the yard at home for hours in the hot sun.

How can I be thankful enough for this healing, not only of physical misery, but of that feeling of dread and utter helplessness and uncertainty, which is replaced by harmony and confidence in God!—Renette K. Butler, Peoria, Ill.

Although we ourselves are not Christian Scientists, we are glad to corroborate our daughter's statement of her healing in Christian Science.

James N. Butler and Florence L. Butler, Peoria, Ill.

[Translated from the German.]

Since childhood I had been afflicted with all manner of disease, and when only a child underwent several operations. As I grew older, a trouble which the physician called scrofula again spread on the left knee, and later over the right arm. The physician prescribed some treatment which relieved the condition at first, but had no lasting effect. I was unable to use my right arm in working; the physician besides had told me not to move about at all, as in his opinion the least concussion might prove fatal. As I did not want to submit to another operation, we tried other treatment, but I experienced relief only for a short while. However, man's extremity is God's opportunity.

After we had tried everything else, relatives who were themselves seeking for health called my attention to Christian Science. Soon after I went to Berlin, and a practitioner treated me. After the first treatment I improved, and experienced a sense of peace and contentment unknown before. I was under treatment for two months, and during that short time was completely healed, although absent treatment was given for some time longer. During these four years inharmonious conditions which have tried to

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manifest themselves have all been overcome with the help of a faithful practitioner, and I have also been enabled through my small understanding to prove the power of Truth.

Although I have taken but few English lessons, and had no knowledge whatever of this language before, yet I am able to read the text-book, "Science and Health with Key to the Scriptures," and enjoy doing so. I am very grateful for the *Herold,* which enables us to understand this teaching. As we have no opportunity of attending services, and are with our relatives the only Christian Scientists in this locality, we are grateful that we can hold our service alone, if required. I am grateful for the physical healing, but I am still more so for the spiritual blessings which Christian Science brings us. I am aware that there is much error yet for me to overcome, but I shall earnestly strive to prove my gratitude by becoming purer and better with advancing years. For all these blessings I am infinitely grateful to God, and to our beloved Leader, who has shown us the way to divine Love.

META POLLNOW, Naugard i. Pommern, Germany.

It occurs to me I have not been obedient in withholding my testimony to this late day, so I will try to put in practice the following from Science and Health (p. 393): "Rise in the strength of Spirit to resist all that is unlike good," and make good that which I have intended to do for fourteen years. The first time I heard of Christian Science was in 1886, when I was attending school in Boston. The night before school closed, a party of our class had been to Brookline for an outing, and on our way home a doctor said, "You girls have been to every place of interest except the Metaphysical College." I shrank from the suggestion, but the doctor said, "Oh, you must be broader than that!" It was of course ignorance which made me express myself as I did. While at school I had had teachers and classmates that were Unitarians and Universalists, and hearing them talk I felt they had better mental food than I had; so I wrote home to my parents to that effect. My mother replied, "You must remember you are a Presbyterian. Your father says you must be careful with whom you associate, for he had a cousin that went to Boston and got very much mixed in his thought."

In 1893 my mother was taken sick, and the physicians and all the family (except myself) declared that her time had come to die. I felt that God was not a good God to take away my mother. The thought came to me that perhaps if I were willing to pray "Thy will be done," she might be spared to us, not knowing then that it was God's will she should live; but I finally knelt and prayed, "Thy will be done," trusting that God knew best. Only a few hours elapsed and she was better. I held her thus in blind faith for one year, when she was taken sick again; and when she passed on I could not be comforted or reconciled. I felt it was not right.

I heard some of my friends speak in derision about Science and Health, the book which the Christian Scientists used. Some said it was a book not fit to be in any home. For weeks, every time I met the same ladies, they were discussing Science and Health, and finally I said, "If it is such a bad book, why do you talk so much about it? It creates a desire in me to read it, so I can enter into your discussions. Where can I procure one?" One of the ladies said, "I have one, which you may have to read." I borrowed it, read it, and sent for one of my own, and it has been my daily companion ever since. I felt the truth in every word I read in Science and Health, and came to the conclusion that the church triumphant would be demonstrated at once. In fourteen months from the time my mother passed on my sister was taken sick. Physicians diagnosed her case incorrectly and she passed on, being sick only one day. I called it a crime, yet I was silenced, and no one else dared to protest. In three weeks' time my father also passed on.

Three years later my brother, living in Philadelphia, Pa., was having Christian Science treatment, but gave it up, called in *materia medica,* and passed on very suddenly. The shock was so great that I collapsed; my husband and family called in *materia medica;* four physicians and three nurses held sway in our household. I begged for Christian Science treatment, but not until the doctors said, "We have done all we can," was a practitioner called. Absent treatment healed me; I was out riding in ten days' time. I had only two weeks' treatment.

Words fail me to express my gratitude to our Father-Mother God, that our Leader has been the pure channel to give the truth to this age; that I as well as all of humanity can be healed of every disease under which mortals are held by man-made beliefs. The physical healing is but little, compared with the spiritual uplift one receives from the healing of sorrow. I can truly say with our dear Leader that "sorrow never leaves us where it found us" (Science and Health, p. 66). We know that Mrs. Eddy has given us an exact rule in "Science and Health with Key to the Scriptures" and as we understand and practise the rule we can have harmony here and now. It behooves us to live as high as we know how daily, then more light will come. I know that as I grow to understand more about God I shall be able to realize the truth taught by our Saviour, Christ Jesus, and be free indeed.

MRS. MARY KATHARINE BEST HICKS, Williamsport, Pa.

I cannot sufficiently express my gratitude for all the blessings I have received since first hearing of Christian Science. For thirty years, previous to 1909, I had suffered continuously from numerous complaints, the chief of which were an internal displacement, heart trouble, and an affection of the eye. There were also several minor troubles, complications of the above, which caused intense suffering. For three years I could not lie down in bed properly; I was obliged to wear an abdominal belt, also an elastic bandage for varicose veins. At times dropsical conditions were very apparent.

At this time a friend invited me to a Christian Science testimony meeting, and after hearing the testimonies which were given I decided to ask for help. A practitioner took my case in hand and gave me treatment for several weeks, during which time I was greatly benefited. A few weeks later there was a return of the heart trouble during the early hours of the morning, at which time there was no means of reaching a practitioner; so, taking our dear Leader's words, "When the illusion of sickness or sin tempts you, cling steadfastly to God and His idea" (Science and Health, p. 495), as my guide, I was enabled to overcome the attack in a very short time, and have had no further return of this trouble. As I gained a clearer understanding, I was able to leave off the belt and bandages, also glasses which I had worn as protection for my eyes.

I am now perfectly healed, and my heart is filled with gratitude to God for the revelation of Truth gained through the teachings of Christian Science. My hope now is that my daily life will be always an expression of love to God, and of gratitude to Mrs. Eddy for the spiritual light which I have received.—MRS. EMMA SWIFT, Halifax, England.

In the fall of 1896 I was taken ill with what a physician pronounced an acute stomach affection. He gave me medicine, and I thought I was cured. In a short time, however, the trouble came back, but though the doctor again prescribed for me, the remedy gave me only temporary relief. This went on for some time, and at each recurrence the disease was more troublesome and difficult to expel, and the attacks were of longer duration. I finally had to diet, and frequent vomiting, with hemorrhage, caused me to be

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in constant dread of everything I ate or drank. At length I became so thin and weak that I could scarcely attend to my business. Then I grew despondent, having lost all hope of being well again.

One Sunday, being alone, a stranger in a strange town (my family was in another state), I decided to take a short walk. It was very cold and the ground covered with snow, but as I strolled back to the hotel I passed a beautiful cottage, with mountains in the background, and I tried to persuade myself that I could enjoy the scenery. I thought how those who lived there must enjoy their evenings, not knowing that in this very home I was to receive the greatest blessing which could ever come to one—freedom from the fear of sickness and sin through the everlasting Truth revealed in Christian Science.

That evening, while sitting by the fire in the lobby of the hotel, the pain was so severe that I thought I should certainly die if I did not get relief quickly; so I asked a gentleman sitting near to direct me to the best doctor in the town. He gave me the names of two or three, but added in a brotherly way, "How would you like to try Christian Science?" I replied that I would try anything. We put on our overcoats, and he took me to the very cottage I had admired that afternoon. How cozy and peaceful it seemed to me when we were admitted. A small party of ladies were eating a cold lunch, and I thought if I should eat like that, it would kill me. On being introduced to the practitioner, I stated my condition and desire. She gave me a treatment, and told me to come again the following evening. I asked her what I should eat, and she told me to eat anything I desired, and to have no fear in doing so. I had some uneasiness about it, but thought I would test the rule. I ate heartily of substantial food, and was greatly surprised to find that I had not the slightest symptom of pain or distress. That night was the first in a long time that I had slept soundly and free from suffering. In four treatments I was perfectly well, and have remained so. Never before have I felt better than I do now, and the light is beginning to dawn on me in regard to what Jesus meant when he said, "Take no thought for your life, what ye shall eat, or what ye shall drink."

My little daughter was cured of an acute attack of illness in one treatment. Blessed are we indeed who have gained some understanding of Truth, Life, and Love, and God be thanked for the one who has given us the true meaning of the Bible as interpreted by our text-book, "Science and Health with Key to the Scriptures."

W. B. DUVIC, Bishop, Cal.

I feel it a duty as well as a great privilege to tell others what Christian Science has done for me. I came to it for physical healing, although I find that this is but a small part compared with the understanding it gives us of God, and enabling us to know that we live, move, and have our being in Him. From early childhood I was subject to a catarrhal affection. I had tried different doctors and taken different kinds of medicine, but nothing seemed to do me any permanent good. I would be relieved at times, but was never healed until I took up Christian Science.

My healing was slow, but I am grateful that it was so, because it awakened me from my apathy and necessitated a more prayerful study of the Bible and Science and Health. I was also healed of a very serious trouble with my foot; but through the understanding of God as revealed in Christian Science it was wonderfully met in ten days. I have had the privilege of attending the Christian Science Sunday school, which has been a great help to me. The Lessons which are taught there can be made practical in our everyday life. Christian Science teaches us how to keep the commandments, spiritually as well as materially. Every commandment means much to us, because Jesus said, "If ye love me, keep my commandments."

For the physical healing I am indeed very grateful, first to God, and then to Mrs. Eddy for revealing to us this saving truth which Jesus taught. If we practise this truth it will make us free, not only from physical ills, but from mental and moral ills as well.

MISS ELLA YORGER, St. Louis, Mo.

It is impossible for me to enumerate all the blessings that have come to me in Christian Science, for which I have reason to be grateful, but I shall endeavor to state the more important ones. The exactness of this invariable rule of right is to me the most comforting phase of this Science. We very soon learn that just in the ratio we apply the Principle and rule we get results; that God, good, is no respecter of persons; that it is not our emotion, our pleading, but our clear understanding and knowledge of Principle that accomplishes results. In multiplying we use our knowledge of the rule, and by industriously continuing the application of the rules of mathematics we may persevere until we become qualified mathematicians. In every case, in so far as the rule is faithfully applied it cannot fail to produce a correct result.

When I had been in Christian Science only a few weeks I was healed of a bowel disorder from which I had suffered all my life. In a half hour, through realizing that there is "no inaction, diseased action, overaction, nor reaction" in divine Mind (Science and Health, p. 428), the ailment of years was overcome and relief was almost instantaneous. After this proof I knew that the Principle of Christian Science is mighty and the rule operative, and I have been endeavoring to apply it in my daily life. I have made mistakes, but each mistake has helped me to see the reason for it, which has invariably been that I have leaned too much to mine own understanding and not enough on the divine. At the time of this healing I was tempted to call in a practitioner, but I reasoned that God is everywhere present, He was with me, and I had no need of other help. I then repeated the "scientific statement of being" (*Ibid.*, p. 468), and knowing that there is no inaction in Spirit, the help came.

Not long since I applied the Principle and rule of Christian Science in the case of a severe headache with almost immediate results. When I went home from the office in the afternoon I could hardly hold up my head, and when I entered my room I locked the door and seated myself with Science and Health. I kept on reading, and in about an hour I had completely forgotten that I had had a headache and went singing down to dinner. How grateful we should be to know that "Love never faileth," that the law of God is operative now, recreating the universe, that there is nothing that can hinder the perfect working out of the real man's perfection. When we think of our blessed Exemplar, Jesus the Christ, who overcame the world, and even when the hatred of the Pharisees resulted in his crucifixion proved once more the truth of what he had affirmed; when we think of our Leader, of how she toiled on alone, bearing her precious message of the healing power of Truth, and of her meekness and patience with the myriad manifestations of mortal mind in one form or another, it ought to make us individually more humble, more willing to wait, working patiently at today's lesson, leaving the results to infinite Mind. Let us rather rejoice in the full fruition of the work of our blessed Master and the great spiritual awakening consequent on the present declaration of this Science, and be grateful.

Throughout my entire family we have had abundant proofs of healing,—two cases of scarlet fever were overcome in a few treatments; one case of diphtheria; chronic rheumatism, alcoholism, the use of profanity, and a bad temper were healed in one case, nervous collapse in another; asthma so aggravated that the doctor gave the patient only a few days to live, was healed in a very short time and the patient lived

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five happy years while studying Christian Science. For the help that Christian Science is to me in my business I can never return enough gratitude; in fact, I have proved the truth so often in this line that I have almost ceased to think of my business, and now realize that whenever we are proving Principle, no matter how material the work seems to be it is our Father's business.

The world is awake and hungry. Materiality is failing to satisfy the cravings of the higher nature, and everywhere I go over the country I find such a changed thought in regard to Science among educated people everywhere, such a tolerant attitude; and in many cases, where they know a little about it, an almost greedy desire to learn something that will help them. For this changed attitude I am most grateful, because I realize it has come from the faithful application of Principle by professing Christian Scientists, oftentimes in the face of bitter hostility. It has come from the lifting up of the Christ-idea, and verily it has drawn men unto it. As we humbly live this truth, as we daily strive to feed the hungry with the living truth, we find that the spoken word or unvoiced petition is never lost, that it will redound to His honor and glory some time, somewhere. We simply have to realize that this law is exact, and that not one jot or tittle can be added to it or taken from it by mortal mind. It is this certainty as to results which is its safeguard. The fact that as we sow we reap, that we can correct evil only with good, and that evil will continue to punish itself until all belief in it is destroyed, teaches us that hypocrisy is fatal. Mrs. Eddy tells us in "No and Yes" (p. 8), "We can rejoice that every germ of goodness will at last struggle into freedom and greatness, and every sin will so punish itself that it will bow down to the commandments of Christ,—Truth and Love." Realizing the truth of these words, we learn that our duty is with the now; that as we sow the seed of Truth, confidently trusting in Principle, there is no law that can operate to hinder its perfect work.—MINNIE LEE RYNEX, Salt Lake City, Utah.

I wish to testify to the healing I have received through Christian Science. For over a year I had been troubled with a very serious throat disease, and for quite four months before having Christian Science treatment I could not swallow any solid food at all; but thanks to God, after about six weeks' treatment my throat is quite healed. Christian Science has also aroused in me a desire to know the truth, and I am daily studying the Bible and our textbook, "Science and Health with Key to the Scriptures" by Mrs. Eddy. I know that these books contain the truth, and that the truth is making me free, because severe headaches which have troubled me ever since I was a girl have entirely disappeared. I will also mention that an extremely irritable disposition is slowly disappearing under the influence of Truth. I am indeed thankful to God for the joy and brightness I see in those who follow the teachings of Christian Science, and this is worth a great deal to the world.

MISS HELENA JANE WRIGHT, Richmond, Yorkshire, England.

From a heart overflowing with love and gratitude for the many blessings which Christian Science has brought me, I send my testimony, with the hope that it may inspire other seekers after Truth. For five years I suffered from continual headaches, said to be caused by my eyes. I had the best oculists that a university town could offer, but they could only give me temporary relief. In July, 1908, when in a state of despair, with no hope of ever getting any permanent relief, I was led to Christian Science, knowing nothing about its teachings, but longing for escape from my physical and mental conditions. I commenced to read "Science and Health with Key to the Scriptures" by Mrs. Eddy, and also to attend the Sunday and Wednesday evening services. About three months later, my glasses fell off, and I put them away and have never had them on since. During this time I have been perfectly free from headaches, see better than I ever did before, and I now use my eyes constantly.

I am truly grateful for the physical healing, but this seems very small compared with the spiritual healing which I have experienced. It has brought into my life joy, peace, and contentment which I had never known before.

ELDORA COOPER, Ann Arbor, Mich.

I am indeed glad to give thanks to God for His many blessings, especially for the truth which heals all our diseases if we trust in Him. I suffered for three years from an illness said by doctors to come from a relapse after an acute attack. I would be in bed from one to two days, with great distress in my head. Nothing would give me relief except hypodermics, and those for just a little while. The doctors said I might never get over these attacks. I got much worse, suffered in all my body, and could eat very little. I determined to consult another doctor, but he said he could not cure me, that he could only build up my system, and would have to perform an operation for a growth on the stomach which later he said was malignant. I told him I would take his medicine, but would never submit to an operation. I took the medicine, but it did me no good; in fact, I suffered more than ever, so that I could not sleep or rest.

I then met a Christian Science practitioner, who told me that God did not will His children to suffer, and that He had the means to heal me if I would trust Him. I was looking for some material means, but I told the practitioner that if she could do me any good, to treat me. She did so, and I never felt such a sense of rest in my life; I slept like a child from one week's treatment. I attended the Wednesday meeting, also went twice Sunday. All said I looked like a new person. My husband was suffering greatly from an injury to his back sustained some thirty years before. It had given him a great deal of trouble, and material remedies had been of no benefit. After my healing he consented to have absent treatment in Christian Science. The treatment helped him physically, and also made some financial and other troubles easier to bear.

The study of the Bible and Science and Health, with the Lesson Sermon daily, also the *Sentinel*, with its weekly messages, and the *Journal* have helped me more than tongue can tell to overcome many difficulties. I am striving daily to help others, that they may not grope in the dark as I did. Glory be to God that He led me to the truth by the overcoming of suffering. I thank God, and also the unselfed Leader who showed us the way to the Christ-healing. I will try to follow, and give God the praise.

SUSAN B. MERSFELDER, Texico, N. Mex.

Through the teachings of Christian Science I have found health, peace, and happiness, and it is with deep gratitude that I acknowledge the joy which Christian Science has brought to me. For nine years I was a sufferer, depending upon *materia medica*. I had fallen once, twice, yes, three times under the weight of my cross, and I was afraid I should not rise again; but after I had lain unconscious for fifteen days and was so weak that no one but the nurse was allowed to enter my room, the aid of a Christian Science practitioner was asked. In a few hours consciousness returned and my mind was clear, although I did not know for some time that I was under Christian Science treatment; but when it was made known to me, I gave myself up wholly to it and decided that I would understand this teaching for myself. It was some months before I was entirely cured of my bodily ills, but I am now, after three years' study, a healthy woman. I have gained greatly in flesh and my friends say they would not know me.

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I have also found peace, "the peace of God, which passeth all understanding," and John's words, "I saw a new heaven and a new earth: for the first heaven and the first earth were passed away. . . . And there shall be no more death, neither sorrow nor crying, neither shall there be any more pain: for the former things are passed away," mean much to me. I am truly thankful to God for my healing, also to Mrs. Eddy, who was able and willing to make known to us the power of Christ, Truth, in time of trouble.

MRS. D. A. MATHESON, Provincetown, Mass.

In November, 1909, I was healed through Christian Science of a tubercular growth in the stomach. The torture I had endured I will not describe; two doctors had said I could not possibly get well. After I had been in bed fourteen weeks, and was getting worse daily, a very dear friend told us of Christian Science, and a practitioner was called in. After the first treatment the pain vanished, and on the second day I was able to get out of bed, dress myself, and walk about without any help. After a few days the growth began to disappear, and I have not had any pain or taken any medicine since.

This is not the only benefit I received, as I have been healed of varicose veins, hemorrhoids, and severe heart trouble which often caused me to faint; but now, thanks to God and Christian Science, I feel stronger than I have done for some years. I am able to do my work without feeling the least bit tired, and I hope that my testimony may be the means of bringing some poor sufferer to God for health and happiness such as I have myself experienced. My two little girls have been healed of whooping-cough, and I am very thankful that I heard of Christian Science.

ANNIE WILKINSON, Halifax, England.

Every hour of every day I give thanks to God for the gift of Christian Science; for the pure thought of our Leader which brought it to us, and lastly that I was able to see and accept it. On the seventeenth of June, 1910, in getting off a street-car I failed to look with care for vehicles, and as I was about to step to the pavement I felt myself hurled with great force to the hard paved street. I knew instantly that I had been struck by an automobile. It was stopped in time not to pass over me, though the wheel pressed me closely, yet I seemed to know no fear. Men lifted the wheel, then helped me up, and as I stood there the car conductor was demanding my name, a near relative (not a Scientist) who had been on the car with me was filled with terror for my probable injuries, the people crowded around me looked frightened, and yet I was able to announce calmly that I was not hurt. The owner of the machine and my relative begged me to get in and be taken home, and on seeing the sorry plight of my dress skirt, I gladly accepted. All the way I gave thanks to God for His protecting care of me, the ninety-first Psalm being constantly in my thought.

On reaching home I preferred to say nothing of the experience, I being the only Scientist. My relative besought me to "keep quiet," but I took up my usual line of activity, and among other things entirely repaired the damaged dress. The only evidences of the fall were bruises and abrasions of my arm. That night was one of my nights to see to the material needs of an ill and aged father, and during the early night I quickly fell asleep after attending him. Later, when the body was rested, the mortal thought began to put before me the "might-have-beens," but through the aid of passages from our inspired text-book, Science and Health, I was able to shut them out. Truly may we say,"Great peace have they which love thy law, for nothing can offend them."

MRS. MINNIE C. ALEXANDER, St. Louis, Mo.

FROM OUR EXCHANGES.

[*Continent.*]

Consider those who sink their lives in money-getting. "How small the world has come to be!" When the uttermost concern of a man is to multiply the accretions of his property, when the most eager and laborious use of his brain is in constant, cunning estimation of chances to turn a bigger profit in his next transaction, when with unflinching hardness of heart he listens to the grinding of the commercial machine that abrades new wealth for himself out of quivering flesh and blood; when money, money, and again money walls in the whole treadmill round of his life; when there is no fragment remaining in him of a gentle and mollifying recollection that other men also love life and hope for prosperity and desire comfort for their wives and children; when there is no consideration of the spiritual call to use wealth for human service, no sensitiveness to the finer business motives lying in the conception of trade itself as an instrument of blessing to the civilized world, no estimation of the greater wealth in true character and the unfeigned respect for one's fellows—nothing in all the horizon but self and gold—how small, how constricted, how mean has the money-getter's world become!

[Rev. A. E. Owen Jones in *Christian Commonwealth.*]

It is fair to assume, I think, that most of us have been influenced by the work of literary and historical criticism. We have come to look at the Bible as a far more human book than we used to consider it. But though criticism has made the Bible more human, it has not therefore made it any the less divine. It still remains the word of God, because it remains the production of men who were in closest spiritual touch with God. We can no longer accept everything it says as literally true, nor everything it teaches as equally perfect and sublime. We have to estimate its literal truth by reference to the discoveries of science and history, we have to estimate its spiritual teaching by reference to the standard of Christ. We see it no longer a single book, where every word is literally exact and every principle completely divine, but as a series of books, written at different times, and using very different methods of instruction, in which can be traced the process by which the knowledge of God was gradually developed up to the highest point it reached before the coming of Christ.

[*Christian World.*]

The mental struggle of our time may be described as a search for reality; and the revelation granted to our time —for we may call it that—is the birth in it of the sense by which we are discriminating between the real and the various wrappages in which it is concealed. The lesson has been a hard one, but we are learning it. And here science and not theology has been its guide. Its method, regarded by the earlier ecclesiastics as a revolt against religion, has been the saving grace of our day; it has opened the way not only to physical, but to the heart of spiritual truth. It has shown theology the disastrous error into which it had fallen; the error of being arrogant where it should have been humble; of proclaiming itself an infallible teacher where its attitude should have been that of a learner; the error of asserting what it had not taken the trouble to prove; the error of condemning men who had realized that truth and not falsehood was the only atmosphere in which the soul could thrive.

[George A. Johnston Ross in *Continent.*]

There never was a time when the thought of the true end of religion as sacrificial lovingkindness was so widely recognized as now. I do not think we acknowledge with sufficient gratitude this signal work of God's Spirit, that

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over so wide an area love should be accepted as the touchstone and evidence of a real religion. What a distance man has traveled since the days when not even morality, not even decency had any necessary connection with religion! Now we have no right to quarrel with the fact that many to whom the vision of this truth has come are outside the organized Christian church. To ignore or decry the operation of God's Spirit outside the organized church is to commit once more the very sin which the Bible through much of its history and prophecy most labors to root out.

[*Churchman.*]

Theories of the ministry cannot produce the convictions that are leading to the establishment of better relations between a divided Christendom. What is involved and what is needed at present is not so much the construction of new theories or the introduction of old doctrines of the ministry, as the bringing of all doctrines and theories into subordination to Christ's words and commands. His work must be done as he directed it should be done, under the terms of such devoted personal loyalty and faith that the idiosyncracies of historic communions can be forgotten and forgiven in an overmastering enthusiasm to carry out today Christ's mission to mankind and to realize the brotherhood of Christians as the supreme law of all his followers.

[Rev. Thomas W. Barbour, Ph.D., in *Christian Work and Evangelist.*]

It is time we put aside the sickly sentiment that whatever comes is ordained of God, for then we must charge up to the Almighty the evil as well as the good, the wicked and vile as well as the pure and holy, and such sentiment is obnoxious to all right-minded men. What we want to know, and know we must, is whether we are to struggle to meet the evils of life and make them good, or simply to sink into the habit of leaving everything in God's hands for Him to make good. If we are here for a purpose, then we are here to be a help to God, and in all ways to make our lives worthy of the confidence and commendation of the all-wise Master.

[Rev. Charles R. Brown, D.D., in *British Congregationalist.*]

Every great thing, whether of the individual life or of an institution, or of a movement, has its hour in some little Bethlehem of Judah, its hour when it lies in the manger of some stable, its whole future undecided. It has its hour of helplessness, its danger of being slain by some cruel Herod. You do not know the undiscovered potencies of that life. No one knows save He who looks with the eye that detects every precious thing and who alone is able to make reply because He can bring out the unrealized possibilities of each life.

[*Christian Register.*]

We hear much said of the religion of common sense. It is only common in the sense that every soul is at times visited by gleams and glimpses of divine truth, intimations not to be explained by known laws, that engender convictions relating to the other side of us, the side not material, but spiritual, that can and does converse with God when we enter the sanctuary of conscience, of purifying pain, of deep-seated remorse, or of divine peace.

[*Advance.*]

"Every one that is of the truth heareth my voice." Jesus was willing to stake all on that. If men honestly set about being true in the things which they know, doing the truth which is at hand, he will trust to them to accept his teaching in regard to the things which they do not know. Walking in the light which falls upon earthly things, they will believe his revelation of heavenly things.

SPECIAL ANNOUNCEMENTS.

FROM THE PUBLISHER OF MRS. EDDY'S WORKS.

THE CHRISTIAN SCIENCE TEXT-BOOK, "SCIENCE AND HEALTH WITH KEY TO THE SCRIPTURES."

SOME OF MRS. EDDY'S WRITINGS originally issued in pamphlet form are now to be had in pocket and library editions. Description and prices will be found on the outside cover page of the *Sentinel.*

The volume, "Poems by Mary Baker Eddy" is specially bound; 79 pages.

In accordance with instructions given by Mrs. Eddy to her publisher on Sept. 13, 1910, an edition of "Rudimental Divine Science," printed in the New York point system of type for the blind, has been prepared and is now on sale. Price, prepaid, single copy 50 cents; six or more copies to one address, 40 cents each.

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

FROM THE EDITOR.

All manuscripts submitted for publication in the *Sentinel, Journal,* and *Herold,* whether articles, poems, or testimonies, and all correspondence relating thereto, should be addressed to the EDITOR, and not to individuals.

FROM THE SOCIETY.

The field will undoubtedly be gratified to learn that a book (132 pages with index) containing the "Excerpts from Editorial Comments" which appeared in the *Sentinel* from Dec. 17, 1910, to Feb. 18, 1911, also the special editorial tributes in our own publications, and the *Outlook* article by Frederick Dixon, is now on sale, published in two styles of binding. For prices see opposite page.

Two of our Leader's poems, "Shepherd, show me how to go," and "Love," set to music by Frederic W. Root, are on sale by the Society. For description and price see opposite page.

A photogravure reproduction of The Mother Church edifices and the Publishing House, with the parkway in the foreground, on sale by the Society, is specially adapted to framing for the home, as it measures but nine by fourteen inches inside of mat. Price, single copy, $1.00, six copies $5.00, twelve copies $9.50.

FROM THE CLERK OF THE MOTHER CHURCH.

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

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

FROM THE CHURCH TREASURER.

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

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THE CHRISTIAN SCIENCE PUBLISHING SOCIETY

The Christian Science Journal

Published Monthly.

Founded April, 1883, by Mary Baker Eddy, Discoverer and Founder of Christian Science, and author of the Christian Science Text-book, "Science and Health with Key to the Scriptures."

This monthly magazine is the official organ of The First Church of Christ, Scientist, in Boston, Mass. In addition to articles, lectures, and testimonies not published elsewhere it contains a complete list of Christian Science practitioners, and a directory of Christian Science Churches, Societies, and Reading Rooms.

SUBSCRIPTION PRICE, PAYABLE IN ADVANCE, POSTPAID: For the United States, Canada, Mexico, and Cuba, single copy, one year, $2; six months, $1.20. SALE PRICE: Single copy, 20 cents. In all other countries add 40 cents postage for each annual subscription. SALE PRICE: Single copy, 25 cents.

BOUND VOLUMES: Current and past year, cloth, $2.50; half calf or half morocco, $3. On earlier volumes write for prices.

The Christian Science Monitor

Published every afternoon, except Sunday.

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

SUBSCRIPTION PRICE, PAYABLE IN ADVANCE, POSTPAID: For the United States (except in the Boston Postal District), Canada, Mexico, and Cuba, $5 a year, $3 for six months. In all other countries additional postage at the rate of $3 yearly is required. When delivered by carrier through a local news-dealer, 12 cents a week, payable to the news-dealer. In the Boston Postal District, by mail, $7.25 a year. One hundred copies, $1.25; foreign postage additional.

The Christian Science Quarterly

Published January, April, July, and October.

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

TERMS OF SUBSCRIPTION AND SALE: In the United States, Canada, Mexico, and Cuba, 50 cents annually; single copy, 15 cents; 50 copies or more to one address, 12½ cents, each. In all other countries, 60 cents annually; single copy, 18 cents; 50 copies or more, 15 cents, each.

Subscriptions not accepted for less than one year. Subscriptions begin with current quarter unless otherwise designated, and terminate with the last of the month named on wrapper.

Der Herold der Christian Science

Published Monthly.

A magazine printed in German. It contains original and translated articles bearing upon Christian Science, testimonies of healing, also the Lesson-Sermons which are read at the Sunday services in all the Christian Science Churches. Improved and enlarged in 1910.

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CHRISTIAN SCIENCE SENTINEL

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

Vol. XIII. No. 51.

BOSTON, AUGUST 19, 1911

CONTENTS OF THIS NUMBER

ITEMS OF INTEREST. Brief Mention of Important Events. 1002
THE MASTERY OF FEAR. M. G. Kains, M.S. 1003
PARENTS AND THE SUNDAY SCHOOL. Ella Celeste P. Belden. 1004
ELIJAH AND ELISHA. . William Leander Post. 1004
THE GLORY OF GOD. . Richard P. Verrall. 1005
THE QUESTION OF LABOR AND CAPITAL. . . . Agnes Florida Chalmers. 1006
SEEING CLEARLY. . Evelyn G. Browning. 1006
SELECTED ARTICLES. 1007
EDITORIAL.
"Faithful in that which is least." 1010
Knowing the Divine Nearness. 1010
"Wise as serpents." 1011
AMONG THE CHURCHES.
Boston, Mass. 1011
Chicago, Ill. 1011
Ridgewood, N. J. 1011
THE LECTURES.
St. Louis, Mo. 1012
San Francisco, Cal. 1012
Watertown, N. Y. 1012
TESTIMONIES OF HEALING. 1013
GRATITUDE. (Poem.) . Hon. Eleanour Norton. 1017
FROM OUR EXCHANGES. 1017



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



A NOBLE TYPE OF GOOD HEROIC WOMANHOOD

THE CHRISTIAN SCIENCE PUBLISHING SOCIETY
FALMOUTH AND ST PAUL STREETS — BOSTON MASS USA

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ITEMS OF INTEREST.

National.

Urging a constructive national policy in the matter of business, George W. Perkins, the retired New York financier, proposes the following questions as fit subjects for a congressional inquiry:—

"Has the cost of articles made by the so-called trusts increased or decreased? have wages increased or decreased? has labor been more steadily employed and better housed—more generally employed and better satisfied? have there been fewer failures in the lines of business involved? have the so-called trusts increased or decreased our foreign trade balances? have the so-called trusts devised ways and means and provided capital for saving and utilizing waste products which could not have been done by smaller concerns? is the tendency to have the ownership of these large companies and the profits made by them enjoyed by a few men or by many men? Is the tendency to have these corporations in the future create, by their profits, large fortunes for a few men, as was the case in partnerships under competitive methods, or is the tendency to distribute such profits more generally among the people."

In an address at the twenty-fifth anniversary of the Michigan School of Mines, Director George Otis Smith of the United States geological survey declared that the objects to be sought by amendment of the public land laws are, first, purposeful and economical development of resources for which there is present demand, with retention of such control as may prevent unnecessary waste or excessive charges to the consumer; and second, the reservation to the people of the title to all resources the utilization of which is conjectural or at least the need of which is not immediate. The means that are essential to the attainment of these objects are, first, the classification of the public lands; second, the separation of surface and mineral rights; and third, the disposition of the lands on terms that will insure the highest use, enforce development, and protect the public interest.

Suit has been filed by the government in the federal circuit court against six railroad companies and three coal mining concerns, charging a combination in restraint of trade and asking that the combination be enjoined from continuing business. The government alleges that the ownership by Hocking Valley Railroad's amalgamation of the capital stock of the Toledo & Ohio Central, the Kanawha & Michigan and the Zanesville & Western roads and its connection with the mining concerns named has crushed competition. The government's petition charges that the combination thus formed affects four of the great coal mining fields; namely, the Pittsburg, the West Virginia, the Kanawha Valley, and the Hocking Valley. It is alleged that the six railroads are affiliated and that the three coal companies are also, not only among themselves, but with the railroad companies.

As the federal and state appropriations amounting to seventy-eight thousand dollars have been nearly expended, owing to the unusual demands made upon them by the exceptionally dry season, large fires, and heavy expenses, the two hundred men patroling the wild lands of Maine, assessed at forty-five million dollars, will have to be discharged. The men at the twenty-four lookout stations will be retained to guard the property as far as possible.

William T. Hornaday, director of the zoological park, The Bronx, N. Y., has issued an appeal to the Boy Scouts to protect the birds and wild animals of the country. He urges them to watch sharply for the violations of the game laws and to help to bring such violators to punishment. His reason is that unless something is done quickly all the game animals and birds will be exterminated.

With the statement that no single movement before the country today promises such big returns on the money invested, President Taft has definitely informed the officers of the American Association for Highway Improvement that he will make an address on the subject of the improvement and maintenance of public roads at the convention of the association to be held at Richmond Nov. 20 to 24.

The United States Senate, to which they have been referred for ratification, has lifted the injunction of secrecy on the general arbitration treaties signed with Great Britain and France. The two European powers declare there shall be no future wars between them and the United States, and the United States gives pledge to each of its determination to avoid armed hostilities with them.

Concerning the attitude of Congress and the departments toward the United States Steel Corporation, it is thought that the Stanley investigating committee will not recommend the dissolution of the corporation, but will urge its disassociation from the transportation business in the ore fields and abolishment of interlocking directors with other corporations.

Augustin Edward, the Chilean minister to Great Britain, has paid over to Ambassador Reid at London approximately nine hundred thousand dollars, the indemnity awarded the United States in the Alsop claim against Chile under the arbitral judgment of King George.

Admiral Togo, naval hero of the late Russo-Japanese war, is the guest of the nation in a tour of the United States.

International.

A deputation, representative of twenty-seven Australian societies and institutions and twelve corporations and district councils, waited on the commissioner of crown lands recently with a request that the area of one hundred and forty square miles set apart on Kangaroo island as a preserve for Australian fauna and flora, should be increased to three hundred square miles. The island is regarded as an ideal region in which to preserve permanently valuable collections of the various wonderful animals and botanical species distinctive of the continent. The island is adjacent to the mainland, being only some six hours' steaming from Adelaide.

A scheme is being developed to irrigate the Gezira, the triangular tract of country lying to the south of Khartoum between the Blue and White Niles. A dam at Sennar would allow of the irrigation of practically the whole of that vast area, although the project would involve a vast expenditure. In order, therefore, to illustrate the value of the tract when subjected to irrigation, a large pumping station is being constructed on the Blue Nile, four miles from Wad Medani, which will allow of the irrigation of at any rate a portion of the area. It is confidently expected that the land will produce excellent cotton.

The latest estimate of the gross expenditure connected with the royal visit to India is nine hundred and forty-two thousand pounds imperial and one hundred and eighty-three thousand pounds provincial expenditure. This sum has been fixed upon as a mean between mistaken extravagance and failure to give proper expression to the feelings of a great people highly moved by a unique occurrence, this being the first time that the people of India had had the opportunity of welcoming their British Emperor and British Empress.

By a vote of 131 to 114 the House of Lords accepted the "veto bill" of the House of Commons. The hereditary house, for centuries a power in British history, thereby practically agreed to be shorn of its power. It adopted Viscount Morley's motion not to insist upon the Lords' amendments to the parliamentary bill, which practically limits the power of the House of Lords to a two-year suspensory veto and vastly increases the prerogatives of the House of Commons.

Industrial and Commercial.

Two monster presses costing thirty-six thousand dollars were recently installed at the government printing office at Washington for printing postal cards. These presses were designed and constructed for this work, and rank as the fastest presses of the kind in the world. Each is capable of turning out two million two hundred thousand complete post cards in an eight-hour working day. The two presses are now turning out between three million five hundred thousand and four million cards per day, this output being required to keep pace with the correspondence of the American people. The special paper for the cards is fed to the presses in the form of rolls each weighing twelve hundred pounds. Post cards turned out by the new presses are put up in packages containing ten thousand cards each. A surplus stock of seventy million post cards is kept on hand at all times in a reserve vault.

Work upon four of the eight dikes that are to be built into the Delaware river, the first of the many difficult engineering projects in the ten-million-dollar project of deepening the channel to a uniform depth of thirty-five feet, will be begun within a few weeks. Approximately five hundred and forty thousand dollars will be spent by the government in constructing these artificial water barriers. It will take a year and a half to complete them. When finished they are expected so to direct the river's course that the force of the current will maintain a depth where now there is necessity for almost constant dredging.

A general investigation into freight rates on live stock, packing house products, and fresh meats in effect throughout that portion of the country west and southwest of Chicago, has been ordered by the interstate commerce commission. The proceeding will begin at Oklahoma City on Sept. 11. The inquiry will be a wide one, and will affect directly not only the live stock and packing house product rates throughout the central West, but also those east of Chicago and west of Denver. The respondent railways number one hundred and sixty-two.

The interstate commerce commission has issued a supplemental order in the cases brought by the Florida Fruit and Vegetable Shippers' Protective Association against the Atlantic Coast Line and other railroads. In the original decision the commission ordered reductions to be made on citrus fruits from Jacksonville and other Florida base points to eleven points in General Freight Association and western trunk line territories, leaving it to the roads to make corresponding reductions to other points.

Exactly one hundred ships of the dreadnought type are now built, building, or ordered for the navies of the world. The number is spread over practically the whole of the world, thirteen nations contributing towards it. The first dreadnought was begun in 1905.

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CHRISTIAN SCIENCE SENTINEL

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

THE MASTERY OF FEAR.

M. G. KAINS, M.S.

ALL who accept Christian Science can testify to its wonderful influence in overcoming fears of every sort. Mrs. Eddy tells us how the fear of disease may be rooted out by the truth of being. She also says that "mortals progress slowly for fear of being thought ridiculous." Again she tells us that "we should master fear, instead of cultivating it" (Science and Health, pp. 68, 197). Perhaps the greatest hindrance to progress in any career which involves one's appearing before audiences, is what has been aptly called "stage fright." No matter how gifted the speaker may be, no matter how well trained for the work in hand, or how well prepared for the special occasion, and no matter how small or how great the part to be played, if stage fright is entertained it will jeopardize the peace of mind of the performer and injure more or less the effort put forth. The argument that "there is nothing to be afraid of" has no weight with the afflicted one. He can truthfully say, "I know there is not," and yet he continues to tremble. What he needs is not condemnation for cowardice, either from friend or from conscience, but a means of overcoming his fears.

What, after all, is stage fright? The dictionary definition, "timidity before an audience," is not satisfying; it leaves us just where we started. We want something that will not only reveal the falsity of the malady but provide a satisfactory means of escape. Stage fright may be considered as an exaggerated or a special form of bashfulness. Whether this bashfulness arises from diffidence, a phase of self-distrust, or from modesty, that quality of humility which underestimates oneself in comparison with others, is of no consequence; the result is the same. But what is bashfulness other than supersensitiveness, a rooted conviction that one is attracting undue attention, that he has made a mistake, that he is making a spectacle of himself, that people are criticizing him adversely, or any one or several of a score of other self-raised, self-admitted, and self-sustained criticisms? The probability is that no such thing has occurred, is occurring, or will occur—except where the person first gives way to these criticisms himself.

Let us, however, take an instance. At a parlor entertainment the one whose function it was to describe and announce the various parts of the little drama, was more affected by stage fright than the actors themselves. The reason was that she supposed a certain member of the audience would expect much more than she felt herself capable of doing, whereas this member was mentally commending her introductory and explanatory remarks more than the performance itself. Of course, at the time she could not know this, and was forced to pay the penalty in mental discomfort the whole evening through. This may make it more apparent that stage fright is due either to an erroneously admitted thought and not actual inability to meet the requirements of a certain situation, or that it results from an overestimate of the importance of the role one must play. The former is self-condemnation; the latter, egotism. Here is the foe. How shall the battle be fought? By facing the enemy, and fighting "not as one that beateth the air."

After having discovered the foe, the next thing is to take account of one's self and of one's arms. The true self, or image and likeness of God, the ideal man endowed with unlimited intelligence, is incapable of fear because incapable of anything and everything of which his creator is incapable. The recognition of this fact, and also the fact that God created everything that really has existence,—"without him was not any thing made that was made,"—is the next important step, because it establishes the truth. Consequently, whatever seems to be opposed to this fundamental fact of the spiritual universe has actually no existence at all. It is an accepted but false belief, and needs only to be proved to be false in order to be routed from consciousness.

But how proved? How can one trembling in the grasp of any foe meet and master his false belief? By first becoming so conscious of his true self that the false belief disappears at least temporarily from his consciousness, then by actually doing the thing required before admitting the falsity again. The old habit may assert itself again and again until wholly subdued, but every victory however slight will aid in the final triumph. This is the testimony of one who for years was afflicted with stage fright whenever a public or even a semiprivate appearance had to be made; of one who tried all sorts of suggestions, based for the most part upon will-power, which always proved to be a broken reed, but who ultimately triumphed through the practice of Christian Science. It is submitted for the encouragement of any who hesitate to speak at the Wednesday evening testimony meetings and whose repeated hesitancy has too often developed into cases of chronic fear, which holds them as if glued to their seats.

For the benefit of such sufferers it may be said that even to get to one's feet is a victory in itself because it is an advance in the right direction. The next move will be easier. Speaking at a Wednesday meeting is not such a serious thing after all, provided one is prompted by right motives and remembers the essentials of a worthy testimony. Among right motives are a desire to bear testimony to the present availability of God in every emergency, a desire to aid or encourage others in accepting God as their ever ready physician and guide, and, ever and always, a desire to give thanks for the benefits received through Christian Science. With such motives as these to prompt one, the testifier will forget himself and think only of his message—the really important thing. No matter how well or ill it may seem to be worded, if the motive is pure it must do its work; for "so shall my word be that goeth forth out of my mouth: it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it."

The motive having been recognized as worthy, there remain to be considered only the three essentials of the testimony. The first is to have something to say. Every

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one who has been healed or who has been helped by Christian Science is surely thus equipped. The second essential is to say it. Not a long preamble, nor a wordy description of symptoms, nor a dissertation on Christian Science, nor a panegyric on one's practitioner,—none of these; nothing but the direct message, warmed by the desire that it shall accomplish its mission. The third essential is to stop when the message has been delivered. Here is a point where stage fright often reasserts itself; it holds people on their feet after they have really delivered their message, and insists upon trying to bury their message in an avalanche of words. This form of fright is not nearly so common nor so unpardonable as the form that holds people who really ought to express their gratitude publicly for the benefit of others; but like all other forms, it can be conquered as effectually, as the same person to whom reference has already been made can testify, thanks to the aid of Christian Science.

PARENTS AND THE SUNDAY SCHOOL.

ELLA CELESTE P. BELDEN.

IN an editorial in *The Christian Science Monitor* of May 13, 1911, admiration was expressed for the firmness with which the compulsory education law has been enforced in Chicago with its beneficial effect upon the children. This statement is made therein: "It has taught the boy, right at the beginning of his schooling, to recognize and to respect authority." Is there not great reason for us, as Christian Scientists, to ponder this statement in dealing with our children? Are we wisely teaching our children to recognize and respect authority, or are we prone to humor them in evading it? Most parents will say that they are striving to teach their children obedience to the laws governing their schooling, and that they are insistent upon the children's persistence in the line of education which has been chosen for them. Certainly parents who are Christian Scientists should be no less insistent that their children shall abide by the same rule of perseverance in their Christian Science training.

A beautifully adequate place has been provided by the wisdom of our revered Leader, Mrs. Eddy, wherein children and young people up to the age of twenty years shall be taught the practical truths found in the Bible as interpreted in Christian Science; namely, the Sunday school. There are some among us, however, who are tempted to listen to various arguments, disguised as good excuses, to keep the children away from this school of schools, where they would be taught the things which would bring a benediction to their future lives as citizens of a great nation, and to these a kindly awakening word is addressed. Let us realize that the same kind of error, if entertained, would keep us away from church, prevent us from studying the Christian Science literature, and interfere with every effort we would make in the path of righteous endeavor. It is simply a false belief in a mind apart from God; and Science shows that such a belief is baseless, for "there can be but one Mind, because there is but one God" (Science and Health, p. 469).

A very subtle argument to which parents sometimes listen is that their sons and daughters who are eligible to the Sunday school prefer to attend the church services, but it may here be asked why Mrs. Eddy provided a Sunday school for such persons, if the church service is sufficient. Perhaps we adults need to manifest more obedience in following the helpful suggestions given in the Manual, for as we study Article XX we become familiar with the work which is being done in our Sunday schools, and should feel an earnest desire to cooperate with the teachers in their consecrated work.

Another argument which mortal mind advances upon this subject is that when children attain a certain age they seem to manifest indolence, apathy, indifference, self-importance, etc. Along with the appearance of these traits comes the suggestion that they do not need to go to Sunday school any longer; that they work hard all the week, and why cannot they rest (play?) on Sunday, and countless other suggestions which if heeded would keep them away from their rightful place. It is at this time the awakened Christian Science parent should be wise to win by love, recognizing all the aforenamed arguments as error, hence nothingness. He knows that the Sunday school is constantly busy instilling the truth and destroying the many so-called false beliefs which would hold his children in bondage. We may well ask ourselves, if we allow our children to conform in one instance to erroneous suggestions, how we are to prepare them to cope with the belief in so-called laws of disease.

It is well to remember for a moment that the period of attendance at the Sunday school is never more than an hour once a week, and to consider whether or not our children can profitably afford to miss spending that amount of time in thinking and talking about God and His relation to man and the universe. Love means that we shall be firm with our sons and daughters as we express our love for them. Children are quick to discern that true love is never separated from respect of authority, and their love for their parents is more apt to be deep and lasting if obedience is demanded and expected of them.

ELIJAH AND ELISHA.

WILLIAM LEANDER POST.

IN the Bible record of the closing scenes in the earthly life of Elijah, the greatest of the prophets, is a narrative of marked interest and suggestiveness, and especially to us Christian Scientists today. Elijah's work extended over the idolatrous reigns of several aggressive kings, and his activities and prophecies were directed almost wholly toward delivering the children of Israel from the worship of false gods and the disastrous results contingent upon their disobedience. For many years he patiently persisted in witnessing the word of God to an unhearing and unheeding nation. Misunderstood, maligned, and persecuted, his life was continually threatened, and even the recognized religious leaders were in league against him. Notwithstanding all this opposition, through undaunted faith in God he persisted in his work and was finally rewarded by the realization that his message was heard and somewhat heeded, as witnessed in the respectful tolerance, if not acceptance, of his prophecies by all Israel and the comforting love of those who more fully understood his teachings.

Among his faithful followers, none of whom sufficiently apprehended the message he brought or the works he did to approximate his standard, was a poor plowboy, Elisha by name, who after many struggles with self in parting with friends and familiar pursuits, had ardently applied himself to understand and demonstrate the truths he daily heard and saw practised by his beloved teacher. It is recorded that at last, "when the Lord would take up Elijah into heaven," Elisha accompanied him on his long journey among the people. Wherever they went on this farewell pilgrimage, the "sons of the prophets," who were skeptical as to Elijah and doubtless jealous of his success and of that of his companion, taunted Elisha with the question: "Knowest thou that the Lord will take away thy master from thy head to day;" as if to say, What will become of you when he whom you follow is no longer with you? But the courage of the young prophet-disciple failed him not, and invariably he replied, "Yea, I know it; hold ye your peace." Going on with his beloved teacher, they at last reached the borders of the land and the great Jordan stretched before them, stopping their progress; and Elijah with his mantle, a symbol of the all-powerful Truth which had clothed and sustained him in his many and varied experiences, smote

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the rushing waters of limitation "and they were divided hither and thither, so that they two went over on dry ground."

Think you Elijah performed this last great work to verify to his own consciousness man's unabated control over material conditions through his realization of the "law of the Spirit," or was it done as a source of encouragement and further enlightenment for faithful Elisha, and of strength to the fifty doubting sons of the prophets who "stood to view afar off," wondering, no doubt, if what he had evidently foretold of his departure would come to pass? Whatever his reason, he certainly accomplished all these things by his act, and as they walked on after this positive demonstration of spiritual truth over mortal conditions, he is recorded as having said to Elisha, "Ask what I shall do for thee, before I be taken away from thee," to which Elisha immediately replied, "I pray thee, let a double portion of thy spirit be upon me." Recognizing perhaps in this request a certain clinging to personality, but also beholding through his spiritual intuition the earnest desire for Truth, Elijah replied, "Thou hast asked a hard thing: nevertheless, if thou see me when I am taken from thee, it shall be so unto thee; but if not, it shall not be so."

Elijah knew that if Elisha should still see him when he should be taken from him, still recognize and cling to his spiritual identity as man in God's image, after he had disappeared to material sense, this realization of the truth of being, taking the place in his consciousness of a hitherto personalized and therefore limited concept, would indeed baptize him with a double portion of the spirit of Truth which had so grandly wrought for humanity in his own experience. It would enable him, as the faithful follower of a great expounder of God's law, to take up the work his master had left, and enable him to attain by degrees the greater heights to which the inspired teacher's works and words had pointed.

Elisha did rise to a fuller consciousness of his own life-mission, and as Elijah ascended beyond his powers of penetration he gave up his human concept of a leader and teacher, and did not mourn, but shouted, "My father, my father, the chariot of Israel, and the horsemen thereof," for he realized in that sublime moment of spiritual exaltation that the same power which had carried and sustained Israel throughout all its history, and which would hereafter support him, had enabled his master to overcome mortality. With this sustaining thought Elisha returned to the banks of the Jordan, and calling not upon his departed teacher, but upon that teacher's God, he parted the hindering waters of doubt and went forward to his work of demonstration, confident that in the degree of his love and loyalty would his works measure up to the high standard set for him by his teacher and friend.

A careful study of these incidents, as found in I and II Kings, will prove profitable; and while the narrative nowhere states that Elisha continued to love and reverence Elijah, still we may be sure that the seeing of Elijah when he was taken from him must have included a right apprehension of the personal Elijah, as well as a clearer interpretation of impersonal Truth.

THE GLORY OF GOD.

RICHARD P. VERRALL.

IN praising God for His manifold blessings to the children of men, the psalmist sounded the key-note of awakened spiritual understanding when he sang, "The heavens declare the glory of God; and the firmament sheweth his handywork." Jesus seems to have been governed continually by the one ever-present desire to glorify his Father in heaven. His thought, like the needle of a mariner's compass, turned instinctively away from self-interest and pointed to the recognition of God's omnipotence as the objective point of spiritual attainment. When tempted in the wilderness to use his mental power to make bread out of stones, Jesus refused, saying, "Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God." When, however, at the marriage of Cana, he saw an opportunity to glorify God, he did not hesitate to turn the water into wine. Again, when Mary and Martha sent word to Jesus that Lazarus was sick, Jesus said, "This sickness is not unto death, but for the glory of God, that the Son of God might be glorified thereby."

As Jesus drew the line at using spiritual power for personal ends and applied himself exclusively to the demonstration of God's likeness in man, so must his followers do. Every experienced practitioner of Christian Science does not fail to find that it is only in the proportion that he dedicates his mental work to the glory of God, that his efforts bear fruit in permanent healing. Mrs. Eddy writes, "If man should say of the power to be perfect which he possesses, 'I am the power,' he would trespass upon divine Science, yield to material sense, and lose his power" (Miscellaneous Writings, p. 184). Therefore, in order that a Christian Science practitioner's power for good may continue to multiply and replenish the earth and subdue all manner of evil upon it, he must in all his demonstrations keep the spiritual goal in view, thus obeying the divine mandate, "Thou shalt have no other gods before me."

Bearing in mind the fact that man's extremity is always God's opportunity, we are led to the conclusion that progress in Christian Science may be manifested in two ways, the one negative and the other positive. The negative is described by our Leader as "a stricken state of human consciousness wherein mortals gain severe views of themselves" (*Ibid.*, p. 203). This mental state seems to be the vestibule in which the mortal learns to let go of his belief in his own self-sufficiency, and is thus prepared to acknowledge that of himself he can do nothing. The positive gain comes as a natural consequence of humility; self-righteousness having been cleansed away by the furnace of suffering, divine Love finds its way through the mental transparency thus formed and expresses itself through man in God's likeness.

A story is told of a noted general who, after having served a term as the nation's chief executive, and having had ample opportunity of observing the fallibility of human nature, one day said to a friend, "What do you think is the most dangerous thing one can place in the hands of a man?" After several answers had been proposed, the general replied, "The most dangerous thing to entrust to one not strong enough to resist the temptations which go with it, is power." For this very reason it would seem that divine Love does not bestow its healing power on the worldly-wise or self-sufficient, for these would not glorify God's name thereby. On the contrary, God often selects the weak of this world to confound the mighty, and out of the mouths of babes He perfects praise.

Mrs. Eddy has told us that "mortal mind and body are one" and both are unreal; also that "God and man coexist and are eternal" (Science and Health, pp. 177, 336). This enables us to draw the line between right and wrong practice in Christian Science, and shows that divine Mind must not be employed to preserve materiality, although a discordant sense of life in matter can be corrected by an understanding of divine Mind. In summing up the whole question, one cannot fail to see that the only right motive for mental practice is to glorify God. This thought being held aloft as the standard under which we have enlisted to serve, nothing but peace and prosperity can attend the future of our cause. The impersonal divine Principle of the Christian Science movement lives and moves and has being in every right idea and every earnest and unselfish desire, and the effect of such right ideas and desires in human consciousness must eventually awaken men from the dream of materialism. As humanity become conscious of man's spiritual birthright, and as each individual man

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attunes his thought to the Science of being, what an irresistible warfare will be waged against evil!

The common purpose of glorifying God by doing right and serving good only, instead of alternating between good and evil, must surely break down the ancient strongholds of ignorance and sin. As the Israelites broke down the walls of Jericho by shouting in unison, so must the materialism of our day yield to the growing unity among Christian Scientists. The time-honored belief in mortal mind called the world, the flesh, and the devil is rapidly giving way before the ever increasing understanding of God's spiritual universe, including the ideal man. Surely it is well worth the while of every Christian Scientist to strive ever more earnestly to lay self on the altar and unreservedly to give to God, divine Mind, the glory and honor which is His due.

THE QUESTION OF LABOR AND CAPITAL.

AGNES FLORIDA CHALMERS.

THE fact that a prominent local daily declares it is about to follow the worthy policy adopted some time ago by *The Christian Science Monitor,* of furnishing free advertising space to those looking for employment or for employers seeking help, gives occasion for rejoicing. Universal salvation may be defined as universal activity, rightly directed. The redemption of the race must come through honest service. The Biblical injunction, "Work out your own salvation," is the best practical solution ever offered of any and all labor problems and it will continue as law, unchanged and unchangeable, until the problem of labor and capital is finally solved.

A laboring man was the means of stopping a runaway horse, and thereby rescued three children of a well-to-do merchant. As a suitable reward for this service, the merchant proffered the man the most valuable gift in his power to bestow, congenial employment for life. A Christian Scientist who had very little in the way of worldly possessions, began to express mentally gratitude for being able to give even limited employment to the seamstress, the housemaid, and the laundress. As this gratitude was more deeply felt, many other employees were added to her pay-roll, such as the carpenter, the office assistant, the day-laborer, and the landscape gardener, and with this increased pay-roll came an added understanding of gratitude, activity, and supply.

It has been wisely said that liberty is not found in doing what one likes; it is in liking what one does. The greatest accomplishment is to gain a genuine liking for one's work. If the spirit of unselfishness and devotion go hand in hand, the working man will strive not alone for his own advantage, but for the state or community as well to which he belongs. Uniting readiness of service, consideration of others, and loyalty, the working man will find the question of labor solved. In using one's gifts for self-advancement only, whether these gifts be increased capital or skill, all progress both for the industrial development of the nation and for the state as a whole would cease. Well-organized technical schools are teaching their pupils the value of working for others. In these trade schools beginners are instructed to make use of skill in work and to find joy in work. It is impossible to separate skill and joy, for true joy in work can only grow out of the real capacity for it.

The skilled, unselfish, and contented laborer never "holds down a job." His work, always needed by society, is a dignified profession. It was once considered that the doctor, the lawyer, and the teacher were professional men and that few outside of these callings could be considered as such. Skilled labor is changing all of this, and is teaching society the world over that whoever does his work well is a professional man. As a guide to those struggling with individual labor problems, Jesus, the true exponent of work, has left these inspired statements: "My Father worketh hitherto, and I work. I must be about my Father's business." "He that believeth on me, the works that I do shall he do also; . . . because I go unto my Father." Similarly inspiring for every worker are these words of our Leader: "God rests in action. . . . The highest and sweetest rest, even from a human standpoint, is in holy work" (Science and Health, p. 519).

The labor question resolves itself into the individual's willingness to work in harmony with all men and for all men. The man who is satisfied to work becomes in turn the capitalist who is satisfied to give. The greatest man in the world is he who best loves his work. The richest capitalist is the most skilled workman. Significant of these stirring times are national conferences called to consider the vital question of the unemployed. The most fruitful conference of work and peace will be held on that happy day when all men are employed and are at peace with their work. The Christian Scientist realizes, through the loving ministry of Truth, that this great day is a present possibility,—"to those leaning on the sustaining infinite, today is big with blessings" (*Ibid.*, Pref. p. 1).

When all mankind realize that honest work and right thinking is the source of all capital, unfair industrial conditions and their resultant labor strikes will be forever at an end. The one all-wise, all-loving, all-just employer, God, directs the unceasing activity of His perfect creation, man and the universe, and every honest workman is a joint-heir with Christ in the unfailing dividends of the one employer, —eternal Principle. So shall we come to be, as one of our hymns so beautifully expresses it,—

One holy church, one army strong,
One steadfast high intent,
One working land, one harvest song,
One King omnipotent.

SEEING CLEARLY.

EVELYN G. BROWNING.

ONE afternoon, as I took up the Bible with a hungry longing to study its sacred pages more prayerfully, that I might learn more perfectly how to heal the sick and reform the sinner, my eyes rested upon the eighth chapter of Mark's gospel. The earlier part of the chapter gives an account of the feeding of the multitude by Christ Jesus, and farther on in the chapter the Master is alone with his disciples and discerns with sorrow how little they seem to understand his wonderful works, how material their thought still is, for as he warned them against "the leaven of the Pharisees, and of the leaven of Herod," they reasoned among themselves, saying, "It is because we have no bread."

The narrative goes on to say that a blind man was brought to Jesus, with the result that his sight "was restored, and [he] saw every man clearly." As I read these words, the perfect instruction given to us by our Leader came vividly to me: "Unless you fully perceive that you are the child of God, hence perfect, you have no Principle to demonstrate and no rule for its demonstration" (*Sentinel*, Sept. 3, 1910), and I knew that the great need of practitioner and patient was to realize this in every instance, until the blindness of mankind is humbly acknowledged and Christ, Truth, is sought as the only healer.

Then shall be demonstrated in the consciousness of each and all, even as the blind man "was restored, and saw every man clearly," that each will see man's true selfhood as the child of God,—perfect, pure, spiritual,—governed, guided, sustained, controlled, directed by God alone, the divine Mind that "thinketh no evil."

Bright guiding star, forever shine!
Fill other hearts with peace divine
And joy, as thou art filling mine.

EUGENIA L. PERKINS.

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SELECTED ARTICLES.

[Frederick Dixon in *Lewisham* (Eng.) *Borough News.*]

In discussing the question of mental suggestion, hypnotism, or any other of its various *aliases,* the one thing it is necessary to keep perpetually in the foreground is the fact of the utter unreality and powerlessness of evil. The necessity for this arises from the fact that for centuries the world has been educated into a belief that evil is real and constitutes power. Of late years, however, there has grown up a body of people who, under the teaching of Mrs. Eddy, have been learning to relegate evil to its true, and consequently scientific, position in the economy of human thought. These people have grasped the theory of the unreality of evil, and are beginning with ever increasing success to demonstrate this in practice. They realize that evil is unreal; that is to say, that it is the negation of divine Principle, or, as Jesus expressed it, a lie. At the same time, they realize that a lie exercises a temporary effect on those who are deceived by it, and therefore that it needs to be exposed in order that its powerlessness may be proved. They do not, therefore, content themselves with mere blank denials, they exert themselves to know the absolute truth, conscious that, as Jesus told them, the acquirement of this knowledge will free them from the effect of any false belief in evil as a reality, and conscious also that the way to break the bondage of others is first to gain their own complete liberty. It was because Jesus had entirely mastered evil himself that he was able to loose the woman Satan had bound, and therein lies the secret of those words of his, which he addressed to the disciples on the road to Gethsemane: "In the world ye shall have tribulation: but be of good cheer; I have overcome the world." That victory was for all time.

All occult working is a species of mental manipulation. The witch of Endor did not reincarnate Samuel, but she did superinduce in Saul the belief that he was in the presence of the prophet; the vagabond Jews, the exorcists of Ephesus, certainly produced in the minds of those over whom they exercised their incantations some impression which expressed itself in a physical result. The whole process was one of mental suggestion, and that process, whether under the name of necromancy or exorcism, of astrology or divination, of enchantment or witchcraft, of mesmerism or hypnotism, is simply the result of that conscious or unconscious belief in animal magnetism which Mrs. Eddy has explained on page 103 of Science and Health in saying, "As named in Christian Science, animal magnetism or hypnotism is the specific term for error, or mortal mind. It is the false belief that mind is in matter, and is both evil and good; that evil is as real as good and more powerful. This belief has not one quality of Truth."

Christian Science is founded entirely on the Bible, and anybody who will compare the words of Jesus with Science and Health will see how completely they agree. Mortal mind, Mrs. Eddy says, contradicts itself, and this is exactly what Jesus explained by describing it as a house divided against itself.

[E. M. Ramsay in *Dundee* (Scot.) *Advertiser.*]

While appreciating the kindly tone of the article on Christian Science, I must point out that Christian Science, far from being akin to suggestion, is the one system which can lift man above being affected by it.

Christian Science teaches that there is but one Mind, one intelligence in the universe, and that this is the Mind which is absolute Truth, God. It then goes on to show us that this infinite Mind is not subdivided into innumerable independent minds, but is reflected or expressed in all good, true thinking. What we commonly call a man's mind is not an originator of thought, but a receiver. A genius, an inventor, does not create anything, but is one who perceives something which has not previously been discerned. In order to reflect more of this pure intelligence, we must endeavor to shut the door of consciousness on all suggestions of error, and constantly strive to know the truth which alone can make us free from the suffering which follows incorrect or sinful thinking.

[From *Glasgow* (Scot.) *News.*]

Wherever women's interests are seriously considered it will be found that religion and good works have not been neglected, and naturally this is as much the case at the Scottish History Exhibition as it is elsewhere. One of the pleasantest stalls, in artistic fawn and green, lightly furnished and cool and restful, a graceful if revolutionary tribute to the attraction of mere "matter," belongs to the Christian Scientists,—whose Founder, we have to remember, was a woman. The new religion of Mrs. Eddy is now of world-wide importance, and is constantly attracting believers, and it has a very fair quantity of literature of its own, which need not be bought, but may be borrowed by intending inquirers. The "Life of Mary Baker Eddy" is prominent at the stall, and pamphlets in many languages address themselves to people of every tongue. Like other sects, the Scientists have their religious library, and a neat row of volumes responds to the devotionalism of the adherents of the Christian Science tenets. The books displayed are "Science and Health with Key to the Scriptures," "Miscellaneous Writings, 1883-1896," "Christian Healing," "Unity of Good," the Hymnal, and the Bible. Whatever may be one's own personal attitude to the church which pins its faith to these books, it cannot be denied that it is a factor of the day and a curious tribute to the forcefulness of one woman's personality.

[John Herman Wishar in *Pacific Baptist.*]

Mary Baker Eddy has passed on. Her work completed, she laid aside the mortal, material mask. Her students do not mourn, nor do they show signs of grief, for she lives in their hearts, and the seed she planted continues to grow and bear bountiful harvests. "By their fruits ye shall know them," and the fruits of Christian Science are good. Thinkers throughout the world are turning their attention to "Science and Health with Key to the Scriptures," the text-book written by Mrs. Eddy. Common sense is the basis of the book, and the Bible is made clear by the spiritual interpretation. Demonstrations over (*i.e.,* the curing of) disease and sin, attest the truth of the fundamentals laid down by Mrs. Eddy. These demonstrations are made daily and hourly throughout the world, and bring peace, happiness, and contentment to throngs, according to reliable authority.

Christian Science churches are crowded to their capacity, and new edifices are constantly arising, mute testimonies to the steady and solid growth of Christian Science. The services are simple; theatrical ceremonies which appeal only to the superstitious and excite the imagination, are lacking. The intelligence of the congregation is appealed to and the true spiritual meaning of the Bible is brought home to all. The class of people who attend Christian Science churches proves the strength of this faith, for the communicants are all intellectual and prosperous. They are people capable of thinking for themselves; of digesting the facts laid before them and of arriving at an intelligent conclusion regarding metaphysical Science without the aid of minister or priest. In other words, they are self-reliant thinkers. This accounts for and explains the steady growth of Christian Science since the discovery of the new-old truth by Mrs. Eddy in 1866.

In the history of the world Mrs. Eddy stands alone. There is no standard by which her worth can be measured; there is no character similar by which a fair comparison

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can be had. Famous women of history have been noted for their achievements in the world of arms, of diplomacy, or for their notorious lives. Semiramis, Cleopatra, Joan of Arc, various French and English queens, as well as those of other nations, won fame and their names will live, not so much for the good they accomplished as for the evil they wrought. In place of building up they tore down. They blazed their way across the pages of history, leaving a trail of blood and wrecked lives, no matter what actuated them. There was nothing lasting in their accomplishments. It required the nineteenth century, with all its marvelous advance of thought, its Babylonic lack of morals and fierce struggle for existence, to produce a woman who could rediscover the Science of being, of mental healing as preached and practised by the man Jesus two thousand years ago. Mrs. Eddy is the antithesis of other famous women; good was the key-note of her life.

Her discovery was the result of long study of the Bible; of deep thought while on the brink of the grave, with the result that she arose from what was supposed by her physicians to be her death-bed, a well woman. More study and research brought forth the text-book, "Science and Health with Key to the Scriptures." This was in 1875. Before her discovery Mrs. Eddy ran the gamut of human sorrow and suffering, from poverty to heartache and from sickness to discouragement. For months she lay racked on a bed of pain. There was no condition of human error and weakness she did not know. When the medical faculty had given her up and were waiting for death to end her agony, she discovered the Science of Mind-healing. Her students believe it was a divine revelation. Suffice it to say, she became well. She then secluded herself and devoted her time to a deep study of the Scriptures. The result was the text-book read by all Christian Scientists, and which ranks among the finest literature of the world, when viewed merely for its literary merits, and this book is now read by over a million of earnest students.

Christian Science is spreading rapidly in every city in the United States and throughout every hamlet and city of the world. The seed planted by Mrs. Eddy is giving forth a bountiful harvest; every advance is solid and substantial, and there is no retrogression. *The Christian Science Monitor*, a daily newspaper founded by Mrs. Eddy, is the only publication of its kind in the world in which clean and interesting news, free of scandal, murder, and evil, is furnished. Everything tending to interest and raise the standard of the reader's thought is printed, but details of low tragedies, of filth-reeking divorces, of crime and its penalties, such as are "played up" in the daily press, are avoided. The affairs of the world are set forth; the news of the day is told, but all that is evil and low is avoided. In this respect the paper fills a want long felt by parents, who are weary of having their children's minds polluted with tales of infamy set forth with all the ghastly details which poison young minds and warp their view-point. From its inception in 1908, the paper was a success. *The Christian Science Journal* and the *Christian Science Sentinel*, also founded and for a number of years edited by Mrs. Eddy, are publications which are read by all Scientists. These periodicals are devoted to uplifting manhood and womanhood. There is no attacking of others.

Christian Science is a lasting creed, and one which is constantly winning new devotees; men and women who have tried all isms and cults and all other churches and have failed to find elsewhere the spiritual peace and comfort afforded by the doctrines set forth in the text-book of the Christian Scientists, in conjunction with the Bible. Since the dawn of history religion has been possibly the most important factor in the development of the world. More good and more evil can be traced to the various religions and cults than to aught else. The Egyptian, Chaldean, and Persian creeds antedate all others. In their time millions acknowledged allegiance to the gods to whom their priests held services. Buddha, Confucius, and Mohammed were all good men, and won millions of followers.

Jesus of Nazareth was the first to practise and preach the art of healing by the power of Mind. His teachings were demonstrated. What he preached he practised, and according to histories—sacred and profane—his disciples learned the art of Mind-healing and taught others. This art was lost during the dark ages and the mere theory of what was preached by the Nazarene was retained. The art of healing—both sin and disease—was lost. The miracles performed by Jesus were deemed miracles indeed. It was not until nearly two thousand years later that the Principle and rule of mental healing was rediscovered by a frail little woman in Boston. She demonstrated the truth of her discovery by healing herself of what to physical sense was a fatal malady, and she then devoted her life to perfecting her discovery; to proving that what she had found was the truth, and preparing a system of rules whereby all who will can learn to free themselves of physical ailments and mental troubles as well as those of a moral nature. The result was the Christian Science text-book and the Christian Science church.

The twentieth century stands in the front rank of the world's history for mental advancement. Intelligence and thought are the watchwords of the age. The thinker is weighing and sifting everything, from ions to the planets. Mental darkness is being dispelled. Education is replacing blind faith and superstitions are giving place to a careful consideration of the relative values and merits of different beliefs. Mankind is no longer satisfied with the mere statement that God is good. Proof is wanted. The age grows materialistic. The light of education penetrates all nooks and crannies. It was into this hostile field of mental alertness that Mrs. Eddy entered, and came forth victorious. The fact that the religion she founded has stood the test of years and has constantly increased, drawing its adherents from the brightest classes, shows the strength of the church. The question naturally arises, "What will be the result if the Christian Science church continues to increase its membership and power at the same ratio that has characterized it in the last twenty years?"

It is now generally admitted to be one of the dominant factors in the religious life of the world. It draws its membership from all churches. They come voluntarily. There is no coercion. The membership steadily increases and new churches are constantly being built. Even the bitterest enemies of Christian Science admit that the influence of the church is good. Sharp-minded and sharp-tongued critics have sought in vain for a weak spot in the armor of good that shields the church. The Bible and "Science and Health with Key to the Scriptures," written by Mrs. Eddy, are constantly studied by Christian Scientists. Simplicity characterizes their church services as it characterizes their lives. They are optimistic and happy. Truly a religion that can bring peace, happiness, and contentment in this age of fierce strife, of brutal battles for wealth, of degradation such as the world has never known, and of skepticism unrivaled in the annals of time, is indeed a blessing.

At the present time America is the stronghold of Christian Science, although it has passed to all other countries and is steadily gaining strength. The fact that intelligent people are becoming affiliated with the church proves that the growth is not ephemeral. Christian Science does not feed upon superstitions; it appeals to the mentality; it strikes at the root of materialism, and has proved an emancipation proclamation to mankind, loosening the shackles of sin, disease, and discord. These things are being accomplished everywhere. What then will be the result? Will Christian Science replace other religions as the world progresses? Will not people leave beliefs which beget form and ceremony for the faith which brings practical results? If history is any criterion and if the power of good still

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retains its strength, it is safe to prophesy that within a lifetime the church founded by Mary Baker Eddy will be the dominant factor in the religious life of the world.

[Algernon Hervey Bathurst in *Oxford* (Eng.) *Times.*]

The university sermon preached by the Right Rev. the Bishop of Pretoria refers to "Christian Science, falsely so called." It would be difficult to imagine any two words that could better describe the teachings of Christian Science than those selected by the Discoverer and Founder, Mrs. Eddy. It is true that the teachings of Christian Science do not coincide entirely with those of the Church of England, since the latter teaches that the reformation of sin is the special care of the church, while the sick man must turn to the doctor or surgeon for assistance. Christian Science, however, goes back to the teachings as uttered by the Master and demonstrated by him and his disciples two thousand years ago.

The healing of sickness and the destruction of sin are, he pointed out, one and the same thing, and Mrs. Eddy has always emphasized the absolute necessity of Christian Scientists proving their faith by their works; in other words, proving that the teachings of Jesus the Christ are scientific. Theory alone is of no avail. "Shew me thy faith without thy works," the apostle James said, "and I will shew thee my faith by my works." This, then, is the standard adopted by Christian Scientists, for what was true two thousand years ago is equally true today, in addition to which there is the clear and unmistakable declaration of the Master to the effect that those who understood his teachings would not only do the works he did, but even greater works than these.

It is true that the teachings of the Galilean Prophet were attacked by those who were either unable or unwilling to accept them, and history has certainly repeated itself in this respect. Nevertheless, those who have turned to Christian Science for help and obtained it, having perhaps failed to find it elsewhere, know that its teachings are not only Christian but scientific, and they realize that just in so far as they continue to strive to put into practice those teachings so clearly set forth in the New Testament, will they be able to accomplish the works which are so essential a proof of the fact that their religion is both Christian and scientific.

[H. Farmer Hall in *Eastbourne* (Eng.) *Gazette.*]

I have read the Bishop of Chichester's criticism of Christian Science. The criticism is remarkable, in that the bishop commences by acknowledging the need of a greater realization of joy in his own religion, continues by repeating statements from people who have found more joy in Christian Science than in their former views of Christianity, and concludes by saying that Christian Science is neither Christian nor scientific!

However one may respect the opinion of an individual, one is not prepared to accept a dogmatic assertion on any subject unless he has some proper standard by which to test its truth. The question, therefore, that confronts us is, What really constitutes a Christian? It is readily acknowledged that true Christianity is founded on the teachings of Jesus the Christ, and those teachings and practices that most closely follow his have undoubtedly the strongest claim to the name Christian. The difficulty, however, which has arisen in the minds of many seekers after Truth is to discriminate between the various sects of the Christian church, each one of which claims to have a particularly clear and correct interpretation of the Master's teachings.

Fortunately for us all, the Master himself left a key to the situation, which, when applied, greatly assists in arriving at correct conclusions. In the eleventh chapter of Matthew we have an incident narrated in which the disciples of John approached Jesus, asking whether he were the Christ or no. In replying to this question it will be noticed that Jesus did not make any claims on the basis of what he taught, but he rather asked John to base his judgment on the healings performed, which were the direct result of his teachings. This, therefore, was the test which Jesus applied to himself, the fruits of his gospel thus specified: "The blind receive their sight, and the lame walk, the lepers are cleansed, and the deaf hear, the dead are raised up, and the poor have the gospel preached to them"—these must decide in the mind of John whether Jesus' claim to being the Christ was convincing.

Jesus not only applied this test to himself, but to all his followers, to all who had the right to call themselves Christians. He declared, "He that believeth on me, the works that I do shall he do also," from which one must draw the inevitable conclusion that he who does not do the works has an inadequate conception of the Christ. These works of healing his representatives must give to the world today, in the degree of their understanding, even as in the olden days. To "heal the sick" was a definite command and was to be in no way separated from preaching the gospel, for through the "signs following" the disciples "went forth . . . confirming the word."

The phenomenal growth of Christian Science is undoubtedly largely due to the fact that its teachings are confirmed by its works. Unnumbered thousands who have been bound by the fetters of sin and sickness are today joyfully testifying to the healing power of the Christ as understood in Christian Science, and as long as Christian Scientists are able to produce these proofs of their right understanding, so long will the criticisms which are launched against Christian Science run the risk of being thought to be the outcome of the critics' own inability to live up to the standard which Jesus demanded.

[Cornelius Fockens in *Pioneer Press*, St. Paul, Minn.]

There is no record that Jesus or his followers ever cast out of any person anything physical, although they healed all manner of diseases, and those who were healed had life more abundantly. Truth or reality is defined as "that which persists in consciousness," and Jesus spoke of his Father as "true" and as dwelling in him, and not only in himself but he also declared, "The kingdom of God is within you," that is, in all men; and so, when the prodigal was in a "far country" he was in a state of error, not conscious of Truth.

Nowhere in the writings of Mrs. Eddy does she claim an immediate fulfilment of all the promises of the Bible; on the contrary, she says that it may be many generations, even centuries, before true and exact knowledge of God will prove that Life and God are one. Nevertheless, a careful study of Christian Science shows the vastness of the work to be done, and that today is not too soon to begin the cleansing and purifying of each individual consciousness, making it a fit place for the Christ, who forever stands knocking and waiting to be recognized, to enter and live with that individual. Correctness in all metaphysical reasoning is essential, in order that we may be merciful even as our Father in heaven is merciful.

You will never be sorry for living a white life; for doing your level best; for your faith in humanity; for being kind to the poor; for looking before leaping; for hearing before judging; for being candid and frank; for thinking before speaking; for harboring clean thoughts; for discounting the tale-bearer; for stopping your ears to gossip; for asking pardon when in error; for being generous with an enemy; for being square in business deals; for giving an unfortunate fellow a lift; for promptness in keeping your promises; for putting the best possible construction upon the doings of others.—*Church Advocate.*

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CHRISTIAN SCIENCE SENTINEL

EDITORIAL

"FAITHFUL IN THAT WHICH IS LEAST."

CHRIST JESUS made use of many similes in his efforts to impress upon his hearers the truth concerning the kingdom of heaven. He had bidden the apostles to preach its near approach, even as John the Baptist had declared it and he himself had taught; but though they had been most intimately associated with the Master, had listened to his teachings and witnessed his healing of the multitudes from all manner of diseases "with the finger of God,"—even they were looking for the immediate coming of a temporal kingdom, a speedy reversal of conditions so far as rulers were concerned, and a triumphant entry upon the long-promised reign of the seed of Abraham. They had yet to learn that though the kingdom of heaven was indeed at hand, they must first be tested as to their ability to possess it, prove their faithfulness, when the Master had gone away from them, to the commission with which they had been entrusted. There was to be no slighting of the task, no delay in its execution, "for ye know," he told them, "neither the day nor the hour when the Son of man cometh,"—when they that are faithful shall hear the welcome invitation, "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world."

In the parable of the talents the value of faithfulness is strongly emphasized. To each servant, "according to his ability," there was given that with which he might increase his master's store. All were to be diligent against his return, but each was to be accountable only for that which he had individually received. The master had departed, and there was only the desire to prove their faithfulness to spur them on in anticipation of his homecoming. At last the day came, and he who gained five talents and he who had gained two could welcome their lord in joyful assurance of work faithfully done, and hear with gladness the deserved commendation, "Well done, good and faithful servant; thou hast been faithful over a few things, I will make thee ruler over many things."

But no such happiness awaited him who had wasted his opportunity of gain in fear lest he should lose that which he had in charge, who had buried his talent in the earth of slothfulness and selfishness, and well might he tremblingly await the righteous judgment of his faithlessness. In his desire to excuse and explain his own failure to profit by the opportunity he had shared with his fellow servants, he even sought to thrust the blame therefor upon the master he had wronged; but his plea availed not, and he had to submit to have taken from him even that which he had, and to be cast out as an unprofitable and untrustworthy servant.

As Christian Scientists we may well take to heart the lesson of this parable. We have each our part to do toward the bringing in of the kingdom of God on earth, our talent to improve and use in the service of him who declared that his followers should be known by their fruits, should heal the sick and the sinning even as he had done, in fulfilment of the divine will. The reward truly is great, but it is to be won only by achievement and the goal must be kept ever in view. There can be no dallying with our trust, no time spent in repining that another has a better opportunity for gain than we; the seeds of selfishness, envy, malice, and injustice must find no lodgment in our thoughts, but daily, hourly the opportunity that is at hand must be improved. To each is given "according to his ability," and the Master declared, "Unto whomsoever much is given, of him shall be much required."

In "Miscellaneous Writings" (p. 340) Mrs. Eddy gives this counsel for our help and encouragement: "There is no excellence without labor; and the time to work, is *now*. Only by persistent, unremitting, straightforward toil; by turning neither to the right nor to the left, seeking no other pursuit or pleasure than that which cometh from God, can you win and wear the crown of the faithful." We must not forget that each day and hour is a testing time with us, and that only he who perseveres, who makes the most of the opportunities that come to his hand today, is in line for the greater privilege tomorrow may bring. The way to victory over sin, disease, and death is no royal road; there will be many a struggle ere the laurel wreath is won, the "Well done, good and faithful servant," falls upon our ears, but he that is "faithful in that which is least" may go forward in confident expectation that greater tasks and higher rewards await him who in the time of trial is not found wanting. The kingdom of our Lord is indeed at hand, wherein there is no room for the unprofitable servant.

ARCHIBALD MCLELLAN.

KNOWING THE DIVINE NEARNESS.

IT was a gathering of Christian ministers and their familiars, who were holding an evening service on the beach. The sea and sky formed an illimitable blend amid the tinted shadows of the gloaming, and in their presence the subject of thought, "How shall the divine nearness be more fully realized?" seemed most fitting.

Many interesting words were spoken, especially by one who emphasized the thought that since God is Love, we realize His nearness as we know more and exhibit more of love, become more gentle, more joyous, more compassionate. Another dwelt upon the thought that our sense of the divine presence must deepen as we realize His causal relation to every human experience, that His hand is to be seen in sickness as in health, in sorrow as in joy, in defeat as in triumph, in the earthquake as in the quiet dawn, in the cyclone as in the gentle shower, in death as in life. Then there came a pause, and when others were lovingly invited to speak, a Christian Scientist, who had been listening thoughtfully at a little distance, drew near and said:

"Friends, the protest which is being heard all round the world against the thought that God can be responsible for any law or order which would be pronounced unjust, unqualifiedly wrong, by the moral sense of mankind, voices my deepest conviction, and from the logic of this protest my most inspiring realizations of the divine nearness have come. If we cannot know that He who, as Amos declares, has made yonder "seven stars and Orion," is not only infinitely wise, but infinitely good, then we certainly cannot attach any value to that light which, as St. John affirms, 'lighteth every man that cometh into the world.'

"If, however, in honoring our highest moral sense we think of God as the absolute good, we will no longer seek for Him in the disease and devastations, the want and woe of earthly experience, but only in expressions of truth and goodness and beauty, in the things which are forever at-one with the revelation of God as too pure even to behold iniquity. We will find Him in the pure love, the unselfish impulse, the spiritual intuition and inspiration of our nobler selves. The divine nearness is realized by none other so keenly and continuously as it is by him who in his longing for and attainment of the Mind that was in Christ Jesus, is enabled to prove the verity of the divine presence and power by doing again the Master's works, even as he commanded. The infinite good which is God is thus manifest in Christ, in the redemptive truth which uplifts human consciousness.

"I am, therefore, in entire accord with the brother who has affirmed that love, molding our every thought toward

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God and qualifying our every deed toward men, most surely begets in us a sense of the divine nearness. It was the teaching of Christ Jesus that sin brings death and the ills which lead to death; hence we have no occasion to think of these things as pertaining to the will or manifestation of Him who knows and can know no sin. Divine Love is to become for us the source and the fulfilment of all divine law. In loving ministry we are to find our near approach to God, and in the abiding presence and redemptive power of divine Love we must seek and find our escape, as did St. John, from all the ills which argue so insistently and yet so falsely for the absence of the eternal good."

The stranger ceased, and quietly turning his steps toward the moonlit sands, he went his way, leaving a great wonderment, it is reported, as to who he was and whether the things he had said were not quite true. To the aspiring sense of that vast company who have not found content of heart and mind in inherited beliefs, Christian Science comes as an unintrusive stranger who, if permitted, will disclose and demonstrate the logical and satisfying fulfilment of their noblest intuitions of truth, their highest hopes of God and man. In its anchorage of faith and uplift of spirit it "satisfieth the longing soul" with that abiding peace and joy which evidences the divine nearness.

JOHN B. WILLIS.

"WISE AS SERPENTS."

WHEN Christ Jesus sent out the twelve disciples whom he had equipped for the work of evangelizing humanity, he bade them "heal the sick, cleanse the lepers, raise the dead, cast out devils,"—a truly comprehensive program of service. He also bade them carry the peace which Truth bestows into every house they should enter, and he made it clear that where the message of peace was rejected it would not be lost. He said, "Let your peace return to you."

In addition to this, he provided for their protection. One might suppose that on such a mission no harm could even threaten these healers of mankind; but the Master knew better than this, he knew that the kind of healing which he had taught them to do would never bring peace to error, therefore he said, "I send you forth as sheep in the midst of wolves: be ye therefore wise as serpents, and harmless as doves." On another occasion he said, "Give not that which is holy unto the dogs [those outside of the spiritual fold], neither cast ye your pearls before swine, lest they trample them under their feet, and turn again and rend you." The relation between these statements is obvious, and they recall the words of our revered Leader, "It is wise to be willing to wait on God, and to be wiser than serpents: . . . to square accounts with each passing hour" (Messages to The Mother Church, p. 91). If all Christian Scientists heeded these admonitions, they would be spared many trying and needless experiences.

In the forceful language of Jeremiah we find this solemn warning: "Cursed be the man that trusteth in [mortal] man, and maketh flesh his arm." Did not the Master say that none is good but God? We therefore see the reason why we should go to God first with our joys and our sorrows, that the former may be purified, spiritualized, and the latter healed by Truth and Love. If we hasten to tell even our fellow workers of our blessings and our clearer realization of the truth, we may lose these and may hinder another from seeking the truth direct from its source. If we thrust upon the unprepared thought statements of truth, we are liable to be regarded as boastful, however clear they may be to us, and we need not be surprised if material belief turns upon us and rends us, even as the Master said. It goes without saying that we should be too wise to voice error. If we do this in any way, we may thereby bind heavy and grievous burdens upon others, as did the Pharisees of old. The work of Christ's followers is "to undo the heavy burdens, and to let the oppressed go free."

Last, but not least, we are commanded to "take up serpents;" and to do this unharmed we must of course be wiser than they,—our spiritual senses must be keen and alert, and the word of God, which is "quick and powerful," must be the weapon that we know how to use effectively. Then it will matter nothing if we are beset by hungry wolves, as Christ Jesus said, or by the more secret foes typified by serpents. Our victory is assured by Truth, for the promise from of old is that the seed of the woman shall bruise the head of the serpent,—shall destroy the illusion that evil, under any guise, can successfully resist the demands of spiritual law. Meanwhile we may remember the countless cheering promises of the Wayshower, who proved for us the powerlessness of evil and who said, "There shall not an hair of your head perish."

ANNIE M. KNOTT.

AMONG THE CHURCHES.

BOSTON, MASS.

The First Church of Christ, Scientist. Services: 10:45 a.m., 7:30 p.m.; Sunday school, 10:45 a.m.; Wednesday, 7:30 p.m. In the new church edifice, Norway, Falmouth, and St. Paul streets. The Sunday evening service is omitted during July and August. The church is open to visitors Wednesdays and Fridays from 10 a.m. to 5 p.m.

Reading Rooms: Berkeley building (suite 306-307), 420 Boylston street; open daily, except Sunday and Wednesday, from 9 a.m. to 9 p.m., and on Wednesday from 9 a.m. to 5 p.m. International Trust Company building (second floor), southwest corner Devonshire and Milk streets, opposite Post Office; open daily, except Sunday, from 9 a.m. to 5:30 p.m.

CHICAGO, ILL.

Prof. Hermann S. Hering of Concord, N. H., lectured on Christian Science last night [June 26] before a large audience in the new building of Eighth Church, Michigan avenue and Forty-fourth street, which was informally opened for services last Sunday [June 25]. This new building is one of the finest of its kind in the city, and has just been completed at a cost of one hundred and thirty-five thousand dollars, with a seating capacity of approximately twelve hundred. The regular services of Eighth Church will be held in the new building in the future, but it will not be formally dedicated at present. This makes the seventh large church edifice to be erected by Christian Science congregations in this city. The building of Sixth Church will be completed some time during the present year.

Chicago Post.

RIDGEWOOD, N. J.

On Monday morning [July 31] at 6:30 members of the Christian Science church of this village assembled at Franklin avenue and Washington place, where their new building is going up, and laid the corner-stone. The services were simple. H. D. Hartley, the first reader, read selections from the Bible and from Science and Health and all repeated the Lord's Prayer. Then the corner-stone, a simple white marble block, was settled into its permanent position. It bears on one face the words: "First Church of Christ, Scientist." Under the stone is the usual metal box containing copies of the Bible, of Science and Health, of various publications of the church and of the *Ridgewood Herald* containing the cut and description of the new church edifice.—*Ridgewood Herald.*

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THE LECTURES.

ST. LOUIS, MO.

About eight hundred persons heard a lecture last night, May 11, 1911, delivered at First Church of Christ, Scientist, by Bliss Knapp of Boston. He was introduced by John S. Willis, member of the local board of trustees, who said:—

This is an age of progress. In all walks of life and in all activities occupying the time and commanding the attention of the world's thinkers and workers of today, "progress" is the watchword and sounds the key-note of the times. Enterprises of great magnitude are being undertaken and carried through to success. The man who says a thing cannot be done is constantly interrupted in his statement by some one doing the thing declared to be impossible. This progress is not confined to things material, but is also manifested in a metaphysical way. The religious thought of the age is undergoing a change. People are ceasing to content themselves with impractical and outgrown theories. They are no longer satisfied with a religion that separates the ministry of preaching from the ministry of healing.

Intelligent progress toward improved physical and metaphysical conditions can only be made by gaining some understanding of the spiritual significance of the Scriptures and of the life, words, and works of our blessed Master, Christ Jesus. Christian Science is essentially a religion of works,—good works,—and it is educating its followers up to a higher understanding of God and a deeper insight into the truth taught in the Bible. It is teaching the earnest seeker after this truth that "faith without works is dead," and that "by their fruits ye shall know them."

Correspondence.

SAN FRANCISCO, CAL.

A lecture on Christian Science was given by Willis F. Gross, in Dreamland Rink, Sunday afternoon, April 23, under the auspices of Third Church of Christ, Scientist. The lecturer was introduced by Fred T. Berry, who spoke as follows:—

You have assembled here today to listen to a lecture on Christian Science, that system of ethics which we believe to be the Science of being. While this is without doubt the most important subject that can be brought before us, mankind in general gives it very little attention, seemingly satisfied to put off its consideration until some indefinite future time, or thinking perhaps that it would be definitely settled by passing through the experience called death. Now Christian Science claims to solve this problem just in proportion as its Principle and rules are understood and demonstrated. It is a system of right thinking that makes us better men and women, better husbands and wives, better fathers and mothers, better children, and better citizens. It is therefore just and proper that you should desire to hear its doctrine expounded by one who speaks with authority.—*Correspondence.*

WATERTOWN, N. Y.

William R. Rathvon delivered a lecture at the City Opera House May 28 on the subject of Christian Science. He was introduced by John A. Reese, first reader, who said:—

Although Christian Science is less than half a century old, hundreds and thousands have been healed through the understanding and application of this grand truth, after all material remedies had failed. So that it has been proven times without number that this is the truth that our Master referred to when he said, "Ye shall know the truth, and the truth shall make you free." And there is no longer any question but that it is the same healing religion which Jesus Christ personally demonstrated for mankind over nineteen centuries ago, by healing the sick, casting out evil, raising the dead, making the lame to walk, the deaf to hear, and the blind to see.

He also said, "He that believeth on me, the works that I do shall he do also; and greater works than these shall he do; because I go unto my Father." Again, he said, "Go ye into all the world." "Preach the gospel," and "Heal the sick." Now he did not mean merely that his immediate disciples were to go into the near-by towns and do this work. And was not his command to heal the sick just as imperative as it was to preach the gospel? Then what right have we to separate the Master's commands? Or what right has any man to say that the one shall be done, and the other left undone? This is the work that Christian Scientists are doing throughout the world,—everywhere they are preaching the gospel and healing the sick,—and their works speak louder than words. There is now scarcely a city or country where Christian Science is not represented and the healing work which Christ Jesus commanded being done.—*Correspondence.*

SAGINAW, MICH.

An interesting and instructive lecture was given at the Masonic Temple, Saturday night [June 3], by Bicknell Young of London, England. The lecture was given under the auspices of First Church of Christ, Scientist, of this city, and was largely attended by members of that body and their friends. C. P. Anderson in introducing Mr. Young said in part,—

There is a vast amount of agitation going on all over this country in universal peace movements, health laws, etc., which indicates that humanity is awakening to a desire for better conditions; but a correct underlying basis for the solution of all these problems must be had before they can be fully realized, and this basis will be found in the teachings and practice of the Master, as revealed through Christian Science. I am sure that we who have gathered will all carry something away with us tonight that will not only bless us as individuals, but enable us to help make the world better in consequence of our having been here.

Saginaw News.

BATH, ME.

A good sized audience gathered in the Universalist Church last evening [May 22] to listen to the lecture delivered by Prof. Hermann S. Hering, under the auspices of the local Church of Christ, Scientist. The close attention given the speaker throughout the entire address gave evidence of interest in the subject. Mayor Frank A. Small introduced the lecturer, speaking in part as follows:—

Any new ideas or teachings which serve to make men or women better, physically or morally, should be gladly received. If, then, Christian Science has demonstrated that its influence is of this beneficial character, why is not the world better for it? But history shows that every step in the way of intellectual and spiritual progress has had to be made against arrogant superstition and unreasoning prejudice. The Christian Science religion has been studied and accepted by a constantly increasing number of intelligent men and women of this country, and for that reason, if for no other, it seems worthy of thoughtful investigation.

Bath Times.

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WEST CHESTER, PA.

William D. McCrackan, M.A., spoke in First Church of Christ, Scientist, last evening, June 11, on the subject of Christian Science, and was heard with much interest by a representative audience. He was introduced by Miss Edith S. Darlington of Faunbrook, first reader, who spoke as follows:—

Jesus said, "No man can come to me, except the Father which hath sent me draw him." Christian Scientists feel that the time is at hand for all to draw nigh to the Father, to utilize the mental power of the Messiah or Christ which enabled the great Master to heal the multitudes when he lived on the earth. This mental power, through spiritual law, is today healing all manner of disease among the people. Christian Science is not only healing the sick, but it is reclaiming the sinner; the sorrowful, the weary and heavy laden, it is refreshing, comforting, blessing, cheering, and sending them on their way rejoicing. Jeremiah said, "Thy word was unto me the joy and rejoicing of mine heart."—*Local News.*

EXCELSIOR, MINN.

Frank H. Leonard delivered a lecture on Christian Science on June 16 to an audience that taxed the capacity of the Opera House. Chartered cars brought Scientists from Minneapolis and St. Paul. Mr. Leonard was introduced by W. E. Hitchcock, who said:—

Christian Science has not come to attack or to condemn any religious belief or creed. Neither is it here to make war on the medical systems of the day. Christian Science comes rather with a message of peace and of hope and of love. We are here to listen to a lecture on this religion which is today healing the sick and the sinner throughout the civilized world.—*Correspondence.*

OREGON CITY, ORE.

A lecture on Christian Science was delivered in Shively's Opera House Sunday afternoon [June 18] at half past two o'clock by Francis J. Fluno, M.D. The hall was packed to the limits; every foot of standing room was occupied, and many were turned away who were unable even to look in at the door. A. O. Freel of the Oregon City schools introduced the lecturer. His remarks in part were as follows:—

It is with genuine pleasure that I welcome you here this afternoon, for indeed I know of no happier occasion than that which brings men and women together to listen to a discourse about God. Christian Science, or the one absolute Science of the one infinite divine Mind, has come to this materialistic and sin-ridden age with a message of healing for the sick, the diseased, and the sinful, and of hope and cheer and encouragement for those who are weary and oppressed with the seeming burdens of this world. Today there are tens and hundreds of thousands of intelligent men and women of every walk of life and in every civilized country under the sun, who are ready to bear witness to this healing truth.—*Morning Enterprise.*

LECTURES TO BE DELIVERED.

Unless otherwise stated in the notice it is assumed that the lecture will be given in the evening.

Charlevoix, Mich.—Judge Clifford P. Smith, Charlevoix Theater, Sept. 1.

Denver, Col. (First Church).—William R. Rathvon, Church Edifice, Logan street and Fourteenth avenue, Sept. 1 and 2.

Grand Island, Neb.—Hon. Clarence A. Buskirk, Bartenbach Opera House, Aug. 28.

Richmond, Cal.—Francis J. Fluno, M.D., Richmond Opera House, 3 p.m., Aug. 27.

TESTIMONIES OF HEALING.

I have been so often helped by the testimonies in our periodicals that for a long time I have wished that I might also have the privilege of helping some one in return. Three years ago I heard a lecture on Christian Science which convinced me there and then that at last I had found Truth, and I felt that nothing else mattered but to learn more about it. Our home was not a happy one at that time, as I had been a constant sufferer for many years, and had grown discontented and irritable. I had tried seven doctors, two of them specialists, and had been told that my troubles arose from liver derangement, brought on by malaria contracted when in my teens out in Asia Minor. The last doctor gave me no hope of a cure, only a diet list and many directions how to keep free from pain; I was assured that I could never be strong and healthy. In addition to this trial, my husband was always ailing, and besides that he was a great gambler and never happy unless at the card-tables. All this caused me to send our only child, a girl of eight, away to boarding-school, because I felt the home atmosphere was anything but good for her. Thus I was a lonely, sorrowful, suffering woman, sorely needing the wondrous message which reached me through that lecture, and at the close I remember thinking that if only I could get to know more about it all, perhaps I could help my husband and we should be happy. Those who read his testimony in the *Sentinel* of July 30, 1910, will know the result of my earnest desire, how it more than fulfilled my greatest expectation. In addition to his physical healing, and far transcending it, came a marvelous regeneration; he was indeed "born again"!

I obtained my physical freedom solely through the reading of the text-book, and it came very quickly. For this I am exceedingly grateful, but the best of all is the help which comes from the study of Christian Science in the casting out of sin, and slowly but surely exchanging the "lusts of the flesh" for "the fruit of the Spirit." This is a daily source of comfort and joy to me, and I think of Mrs. Eddy many times each day with gratitude, because her writings have enabled me to "search the Scriptures" and in them to find at least a foretaste of "eternal life;" whereas, before, I could not understand the Bible and it was of no help to me. Last, but by no means least, my little daughter is now an earnest student in the Christian Science Sunday school here, so our household is united and happy, instead of discordant and wretched. For all these blessings I do indeed thank our loving heavenly Father, and pray often that I may be found strong in the faith and giving glory to God.—VIOLET RHODES, Headingley, Leeds, England.

In gratitude to God, and to our dear Leader, and with the sincere hope that it may help some one else, I send this testimony of healing. A little over three years ago, I was practically a wreck, mentally and morally, and at times physically unable to do a day's work in any capacity. I had been addicted to the use of intoxicants for over twenty years, gradually falling until I was unable to control myself, although I strove for years to assert my manhood and live up to the teachings of my early life. The life I had led brought on almost all the ills that flesh is heir to,—stomach and heart trouble, liver complaint, rheumatism, and neuralgia being some of them. I was also subject to attacks of violent temper and fear, that would leave me on the verge of mental and physical prostration.

When I had reached the limit, as it were, and was unable to hold a position of any kind, had been a wanderer for years, had suffered untold mental agonies, I was led into Christian Science. A dear sister who had tried to keep in touch with me through all my wanderings, even going to the extent of advertising on several occasions, had taken up the study of Christian Science, and whenever she could locate me would send me a periodical or two and tell me

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of the good it was doing. I was finally led by divine Love from southern Mexico to this city, and shortly after coming here I met with an accident, in which myself and six other men were injured by the collapse of a scaffold. We fell thirty feet, falling among machinery and débris of all kinds. A letter from my sister induced me to visit a Christian Science practitioner, and although I was in a state of extreme nervousness and manifesting the effect of excessive use of stimulants, I was practically a new man when I left the house of the practitioner an hour or so later. I had found healing for my body and a spiritual uplifting and faith in God hitherto undreamed of. All desire for liquor had gone forever, and the realization of my freedom brought an exaltation beyond the comprehension of any but one who has been raised as from a living death. I went to work after a day or two of rest, without any bad effects from the fall, although to mortal sense I should have been laid up for some time, as were the other men, some of whom never seemingly recovered.

In three weeks' time I was cured of the cigarette habit, which for nearly twenty-five years I had indulged, also of the chewing of tobacco. I was led to overcome my temper and demonstrate love in place of hate, and was then brought into a more congenial occupation. I also overcame the apparent loss of memory, and the fear that had so troubled me. All the diseases have practically disappeared, and if a shadow ever appears on the horizon, I know where the remedy is. Physically I am better today than I was fifteen years ago, and have proved it to my own satisfaction. I have also been greatly aided by Christian Science in severe work on my teeth; and my hearing and eyesight have both improved and are practically normal. There are many other things which this truth has done for me; in fact, every day of my life I need it, and to say that I can ever be thankful enough or tell all the good it has brought into my life would seem impossible; but I can and do strive each day to rise a little higher and nearer to Truth, and I bless the memory of our dear Leader for her unselfish life in our behalf.—EDWARD FOSTER, Los Angeles, Cal.

Because I am grateful for all the good which Christian Science has brought to me, I feel impelled to tell others how they, too, can drink of the same overflowing fountain of good. Four years ago I was without hope and without a God whom I could love or to whom I could look for help. A short time after taking up the study of Christian Science I had an opportunity of testing its power to heal. I was suddenly taken with an old and frequently recurrent attack of stomach trouble. My wife wired for treatment to a practitioner in this city, and my healing was instantaneous, for I immediately felt relief and that night slept soundly, which I had never been able to do for two or three nights after any previous attack. I have never had a recurrence of this ailment since that time, now nearly four years ago. I also found myself healed of another ailment, a close companion for many years, after studying Science and Health for six months. I had also worn eye-glasses for four years when Christian Science was brought to my notice, but this difficulty was also overcome through the reading of the text-book and without treatment.

Christian Science has met our every need in the home. In the case of one of our children, who was down with the measles, the evidence of the disease was very marked, but in three days after treatment all trace had gone and the child was as well as ever. Our little girl was quickly healed of a badly poisoned finger. The doctor who diagnosed the case said that unless the child had medical treatment, and at once, she would be dead in a week. A Christian Science practitioner was sought and treatment given, and in a very short time the finger was perfectly healed. Since hearing first of this healing truth, no material medicines have come into our home. For these and many other healings we cannot help but be grateful, and as each proof of God's power to heal is seen, we are made to exclaim, "Who is so great a God as our God?"

As our Leader has told us, the physical healing is the least part of Christian Science, and those who have felt and experienced the spiritual awakening which it brings know this to be true. Words are poor indeed to express in any degree the gratitude I feel for the true and expanding knowledge of God which Christian Science is revealing to me. The Bible, instead of being a book to read only on Sunday, I now find full of interest because I am reading it with a new and increasing understanding. I now find it possible to keep the commandment of Jesus to love my neighbor, because I have learned through Christian Science who and what my neighbor is; that he is God's child, and not a sinful mortal. This understanding of man has healed me of a criticizing habit, and I am more forgiving toward other people's faults. Many other sinful habits and desires have left me, and I am quite sure I am a better husband, father, and citizen than ever before. While much remains to be done before the Adam-dream can be wholly dispelled from my consciousness, and while this testimony is a slight token of my gratitude to God for having shown me the way through our dear Leader, I know I can best prove my gratitude in living the truth as far as I see it and so helping to bring the kingdom of God to others.

J. H. THOMPSON, Manchester, England.

I consider it a great privilege to be able to testify to the beautiful healing work that has been done for me in Christian Science. I was wonderfully helped at the birth of my little daughter, who is now three and a half years of age. An abscess in the baby's ear, which caused great fear among those in the family who did not understand the power of Christian Science, was very quickly overcome, and not only in the overcoming of physical ills have we been wonderfully helped and sustained, but in other respects as well. When the way seemed very dark financially, we asked for help, and it has been always most lovingly given and the difficulty quickly overcome. A great sorrow came to us recently, but death seemed to me, as the Master taught, absolutely unreal. The greatest sense of peace and comfort was with us all, and we realized that the everlasting arms were around us. I had declared many, many times the unreality of death, but never seemed to gain a clear understanding of it until the moment when everything seemed darkest. Then the beautiful light of Truth and Love was shining all the while, and the veil seemed to be lifted from my eyes. I had such a spiritual uplifting as I had never dreamed possible. For all these, and many other beautiful demonstrations, we give praise to God, and to our dear Leader, Mrs. Eddy.

MRS. ALICE S. HUTCHINSON, Webster Groves, Mo.

It is with a heart full of gratitude that I give my testimony of healing in Christian Science. Almost six years ago, when my little son was thirteen days old, a consultation of doctors decided that I had an obstruction in a vein of my left leg and that any movement of the leg would cause instant death. I was expected to remain in bed with the leg supported on pillows for three months or longer. A Christian Science friend then asked a practitioner to come to me; which she did, and talked to me of Christian Science. She came twice before giving me treatment, and after each of her visits I felt so much happier that the physician coming in and finding me sitting up in bed said, "You look so much brighter! Has an angel visited you?" I dismissed the physician and had Christian Science treatment for some weeks, the result being that in a few days I was able to sit up and in two weeks could go out. My physical condition improved in every way, and I also received great help mentally from Christian Science.

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Three months later I was in Paris, and in telling my experience to a physician, he replied, "Well, if you had done as the doctors said, you would probably have had a stiff leg and might have required a serious operation. But I am surprised that you did not die, for you took a terrible chance!" Even after this wonderful demonstration of the truth I was not ready to realize Science in its greater import. Then came family troubles, loss of friends, backslidings, a general mental upheaval, in which error seemed rampant, until I felt life was not worth living. But the seed of Truth was not lost, for in my innermost thought I knew that when I was ready to stand for Truth and Christian Science I should have harmony and peace.

I can truthfully say that Christian Science has helped me mentally, morally, and physically, and has made life worth living. It is my earnest desire to learn more, and each day to demonstrate Christian Science, thereby to show my gratitude for the many blessings received,—gratitude to God for having given us this truth through Mrs. Eddy, and for her wonderful example.

LUTIE KINDERMANN, Berlin, Germany.

I have recently passed through an experience which has shown me anew the power of Truth and Love. On the twenty-first of April, 1910, I started downstairs with both arms full of books, and on the second step I lost my balance and fell to the bottom of the uncarpeted stairs. My two sons heard the fall and reached me almost as I landed, one of them repeating the "scientific statement of being" (Science and Health, p. 468). I was not unconscious, and as they lifted me I declared the truth of being. One ankle seemed to be seriously injured, so we telephoned for help in Science, also for a physician, who came and put the foot into a cast. He said the minimum time at which I could remove the cast and stand would be five weeks. This prediction and the picture he drew of the condition of the ankle, and the danger of using it too soon, planted additional fear in our thoughts.

Being the only Scientists in the immediate vicinity, I felt there would be much curiosity as well as sympathy and interest to know what Science could do. It so happened that I had been placed in the dining-room on a couch, so I saw every one who came to call. Before the physician left, two came in to talk over Science matters, and during the day there were fourteen callers, but there was no fever, nervousness, pain, nor depression. Joy and peace radiated from all, a sure evidence of a greater than human love watching over us. In "Miscellaneous Writings" (p. 134) I found a pearl of thought which was constantly recurring to me: "He who dwelleth in eternal light is bigger than the shadow, and will guard and guide His own." I was dressed every day but the first two; we had service each Sunday, as we have had for two years, some one else reading for me.

The day before the third week, I felt I could remove the cast. I was alone, except for a little maid, who brought me a pan of water. I removed the cast, bathed my foot, put it on a pillow and covered it up. When I opened Science and Health to find help to banish a sense of fear and weakness, I found a notation of page 390:4, to 6 next page. I read and reread it, and found strength and peace. Each day I took off the cast while I did my reading, replacing it at night. The fifth day of this treatment we called in the physician to remove officially the cast. He was greatly pleased at the healing and said that in a week I could stand, and in two I could walk.

The next day I found in Science and Health (p. 485:27) such good advice that I got up and took several steps. On the following Sunday, four weeks, I walked across the two rooms without crutch or cane, and stood and read Science and Health at the service. The fifth week I attended service in the hall in the adjoining town with scarcely a limp. One person who had been in to see me three times said, "I've never expressed sympathy, because it never occurs to me that anything has happened." I am thankful to have been able to show inquiring friends I had something which made life bright and peaceful, even in the face of seeming accident. I can truly say I am sorry that my understanding was not sufficient to prevent any physical manifestation of inharmony, but as it was not I shall work all the harder to understand the truth of man's being.

God is indeed all-inclusive and ever-present Love, and He has blessed us beyond expression in enabling our dear Leader, by precept and example, to show us how we may make Jesus' teachings available for our every-day needs.

FERMINE B. CATCHINGS, Long Island, N. Y.

It is with a deep sense of gratitude and thankfulness that I testify to the many blessings I have received through Christian Science. For eight years I was a sufferer, scarcely seeing a well day. In February, 1907, I took to my bed with lung trouble, a doctor saying that one lung was gone and the other nearly so. In the latter part of April the physician told me he could do no more for me; he advised me to make the best of my life, as I might live three weeks, and possibly not that long. In the eight years of my suffering I had had four different physicians, each one telling me that I had tubercular disease. At last a friend came to see me and advised me to try Christian Science. I had heard something of this teaching two years before, through a very dear friend who told me something of its results, but I had not then given up my faith in medicine.

I had, however, always been a firm believer in the Bible, and I wanted much to live, so finding at last that all material remedies were of no avail, I asked for the Bible, opened it at the book of Matthew, and read about Jesus healing so many sick ones. I realized that the Christ-spirit had never left the earth, and saw no reason why I, too, should not be healed. This was on Friday. When my husband came home he said he had been talking with a Christian Scientist, who told him that after I had gotten tired of material remedies, I ought to try Christian Science. I coughed all that night and had a bad hemorrhage, and the next day I felt that something must be done. At five o'clock my husband sent for a practitioner, who came to me with love and truth, earnestly saying, "God is your life." Realizing this truth as never before, I was awakened into newness of life. She treated me one hour, and while she was so engaged I read through the chapter on Prayer in "Science and Health with Key to the Scriptures" by Mrs. Eddy, and I was healed with the one treatment. She treated me absently on Sunday, and I went to her home on Monday, according to appointment, and had another treatment; but the healing was done in that first treatment.

During the three years since then I have been greatly blessed, and have had some beautiful demonstrations. I have gained greatly in weight, and the sense of discord which was formerly in our home has been destroyed. I am thankful indeed for the healing I have received, and I now know that what I most needed was to understand more about God. I am truly thankful to God, and grateful to our dear Leader for this truth which passes all understanding. I am also thankful for all the good literature that she has labored so earnestly to put forth, that all mankind might be benefited thereby.

MRS. CORA B. SMITH, Indianapolis, Ind.

My heart is filled with gratitude for the help and many blessings that Christian Science brings to me each day. For years I had been in poor health. I consulted six different doctors, took a course of treatment from each, but did not improve. Friends advised me to try different remedies, which I did until I was convinced that there was no help in medicine for me.

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I was wondering what to do next, for all my efforts seemed in vain, when a friend advised me to try Christian Science. I did so, and called in a practitioner. During his first visit the words that impressed me mostly were his advice to take no thought for the body; to trust God and give up medicine. I seemed to hear those words long after he left, and that night, when I looked at the medicine I had been taking each night before retiring, I still seemed to hear those words. I gave up medicine, and from that night I began to improve. Now I eat anything I want to, rest well at night, and work is not a burden.

I began to read "Science and Health with Key to the Scriptures" by Mrs. Eddy, and each day it gives me a better understanding of God, each day it helps me to know more about Truth. As I continue to read and understand, I can feel the bonds breaking away one by one that seemed to hold me so long. I feel so free, and am very thankful that God has given us through our beloved Leader the truth which has made the way so plain that even a child can understand.—Mrs. Cora Stockton, Dayton, Ohio.

I would like to express my gratitude for the continuous help and pleasure that Christian Science has been to me for the past nine years. When I sought Christian Science it was for physical help. A dear friend who came from the West to make us a visit told me how she had been healed and made happy. A few months later I was in great need of this healing truth; I had been troubled with neuralgia when a girl, and it was thought to be inherited, as my mother had suffered from it most of her life, and passed on when it spread to other parts of the body. When I was the same age I suffered in the same way that she did, and though a physician would be called, no relief except through opiates was offered me during these periods of suffering.

As soon as I could secure a copy of "Science and Health with Key to the Scriptures" by Mrs. Eddy, I began not only to read but to study it, and in a short time all my ailments had disappeared, even before I had gained much understanding of what I was reading. I loved to read it, and read little else for more than a year. I thank God for this wonderful truth, and Mrs. Eddy for bringing it to the world again.—Mrs. Maria Chaffee, Danville, Ill.

Christian Science has done so much for me and my family that I can no longer withhold acknowledgment of my gratitude for it. Through the study of the Bible, in connection with our text-book, "Science and Health with Key to the Scriptures" by Mrs. Eddy, I have gained an understanding of Life and a knowledge of God as ever-present Love, which is everything to me. It teaches me the nothingness of that enemy fear, and how it may be trampled upon. Through firm reliance upon Truth at childbirth, I found that every material law can be met and mastered and harmony prevail, and that the seeming discords of childhood can be dispelled and reduced to nothingness.

I am especially grateful for the knowledge that man as God's image and likeness expresses perfection, and that the varied dispositions of mortal mind do not belong to God's child. This means much to me in the daily care of my children. It is my sincere desire to live up to my highest understanding of Truth, that each day I may be fitted to receive more of that spiritual understanding which overcomes sin and sickness here and now. Only by so doing can I render proper thanks to God, and to our beloved Leader.—Nellie Heald Nute, Littleton, N. H.

Some time ago my little daughter had a large number of warts on her hands, and one day I read in a *Sentinel* that a little girl had been completely healed of this ailment through Christian Science. I then took fresh courage, and decided to write at once to a practitioner. I did so, and within a month the child was free, with not a wart to be seen. I am indeed glad and thankful for this healing. I also take this opportunity of expressing my thankfulness for the kindness and patience shown me in my early days in Christian Science. Words can never express the many blessings I have received in this truth, and I hope I shall be able some day to help others who are needy, even as I have been helped.

Mrs. Arthur Edwards, Watrous, Sask.

Like many others, my first healing in Christian Science was such a revelation of the power and love of God, that in gratitude I give it as one more proof of the present availability of the Christ-cure. In six weeks' treatment I was perfectly healed of an abscess in its most serious form, experiencing none of the distressing after effects which usually attend this ailment. The healing was accomplished under adverse conditions, as in the surrounding thought there was opposition, the result of lack of faith in anything but medical aid and surgery, and my own knowledge of Christian Science was very limited. My husband, however, was willing that I should have treatment, indeed we were convinced of the truth and efficacy of this mode of healing, since it proved God to be, as Christ Jesus taught, omnipotent and omnipresent; and we were desirous of being obedient to his teachings. Surely the reward was great, for not only was our confidence deepened into an understanding of God which has proved Him to be not only then but many times since "a very present help in trouble." Besides this, the eyes of others were opened to the truth. Thus the healing redeeming work goes on.

May my gratitude be expressed as our Leader, she who has brought this truth to us, would have it be, in the actions which express "more gratitude than speech" (Science and Health, p. 3).—Bessie W. Whittier, Everett, Mass.

[Translated from the German.]

It is with a grateful heart that I wish to tell of the blessings which have come to us through Christian Science. In the latter part of 1909 I had a severe attack of kidney trouble, and several physicians who examined me prescribed a strict milk diet, which I observed for about half a year, when a dear relative told me of Christian Science, and a few copies of the *Herold* were handed to me. I read them diligently, and also began to attend the services and meetings of the local church. I soon felt a sense of trust regarding Christian Science, and asked a practitioner to take up treatment, which she did at once. In about six weeks' time my trouble had completely disappeared. After the first treatment I did not diet any longer and was able to eat any kind of food without experiencing pain, as I had before. Another ailment of years' standing, which I had not mentioned to the practitioner, has not returned since I took treatment.

My husband too has experienced the power of Truth. He injured his arm in falling, so that it was swollen and became quite stiff, while the pain was almost unbearable; but with one day's treatment in Christian Science he was able to move and use his arm without pain. In the same way he was healed later on of a severe attack of liver trouble within an hour. For these and several other benefits which we have experienced through Christian Science, I wish to express our sincerest gratitude. We now look with full confidence into the future, for we know that God, good, is the only power.

Frau E. Giesecke, Hannover, Germany.

Christian Science found me almost a physical and mental wreck; but now, thank God, I am in excellent health, and every one in my household has received benefits. I will

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mention two cases. One was that of my husband, who was stricken with a complication of diseases. His temperature was very high and he could take very little food. When the doctor asked me about notifying relatives I was very much alarmed. The doctor went out, saying he would return in about thirty minutes. A Christian Science practitioner came during his absence, and when the doctor returned he said the temperature was down to normal. We all saw the wonderful change. My husband continued to improve, and I knew it to be the work of Christian Science, but could not understand how it was done.

Another case was that of the baby. She had been failing slowly. Some doctors said it was on account of my health, and objected to my nursing the child. Others said it was flesh decay. We had several physicians, one being in regular attendance. We tried everything we knew, but found no help for the child. In desperation I wrote for help to the same practitioner. The following Sunday the child was so low that friends thought she had passed on, and thought me demented when I insisted on holding her. She was cold and apparently lifeless, but I still had faith in the power of God, though I did not understand. She became warm and signs of life returned; the doctor and friends seemed satisfied and left her to me, saying they could do no more. The babe was one year old, and weighed only ten pounds, but the work in Christian Science was done very thoroughly and I know it will stand.

I am glad of this opportunity to express my thanks for the many blessings we have received through this wonderful truth, given us through our dear Leader, Mrs. Eddy.

MRS. J. T. DOLAN, Chicago, Ill.

About two years ago I was led to investigate Christian Science through hearing a lecture in this city. As I passed out of the theater I was given a *Journal* containing a lecture, which I read several times. I then began to read the text-book, Science and Health, and in about one month a habit of twenty years' standing suddenly left me and I have not had the least desire for tobacco since. During the time I was using tobacco I had tried very hard several times to quit, with partial success, but I never lost the appetite for it.

I did not come into Science for physical healing, but I was searching for the truth and I am sure that I have found it in this wonderful healing and uplifting religion given to the world by Mrs. Eddy. It has been a great help to me in many ways, and I find that as I progress in the understanding of this Science, and put into practice its teachings, in that proportion do I receive blessings. I am indeed grateful for all these, but the best of all is that it helps me to be a better Christian. I now know that God is good, and that He does not cause us to be sick or sinful.

GEO. T. KIRKPATRICK, Washington, D. C.

[Written for the *Sentinel*.]

GRATITUDE.

HON. ELEANOUR NORTON.

I SAW the beauty of the sunrise fall
Upon a foam of blossoms red and white,
Stirring with nested birds whose little call
Of eager life gave exquisite delight,
And marveled at the heart of God! He knows
Love lies behind the flaming of the rose!

Perfume and color, and that most divine
And breathless holiness which morning brings,
Sank in my spirit till their peace was mine
And one with scent of leaves and stir of wings.
I felt the universe sublimely still,
Rounded in God's most pure and radiant will.

FROM OUR EXCHANGES.

[*Universalist Leader.*]

The parable is a symbol of the soul's experience. The life is more than the raiment. Under the clothes of ancient literary costumes we shall find the beating heart of ancient humanity. The garment changes, the setting is modified, the language may be obsolete, but the great hope or the great fear or the great longing which awakened the genius of the ancient story-teller touches us close. If the author of Job intended to put into dramatic or story form his own great problem of disinterested service of God under the repeated blows of tragic fate, he succeeded so well that the story he wrote is as modern as yesterday's tragedy or tomorrow's uncertainty. Many who listened to Jesus had eyes to see and saw not, and ears to hear and heard not. They were too dull of sight and understanding to appreciate this great artist of the soul who drew for them those wonderful word-pictures which were so true to eternal life. And if we turn away from the parables of Jesus, or from the stories told by unknown authors back there in Genesis or Exodus, we shall be as dull of eyes and ears, and as slow of understanding, as those we criticize for their failure to appreciate the beauty and significance of the parables which Jesus spoke. Let us turn back, then, and read once more those ancient poems and stories and parables under the light of the great truth that even God Himself speaks to us only in parables. So, wherever we go in the world, we find that we must study Him in birds and flowers and trees and stars, each one of which is a picture or a parable of some divine truth.

[Hon. William Jennings Bryan before students of University of Pennsylvania.]

The first question is, How much money can a man rightfully collect from society? Place the emphasis on "rightfully." And I answer not more than he honestly earns; for when a man collects more than he earns he collects what somebody else has earned and money to which he is not entitled. Ordinarily we call this stealing, although sometimes we use the word "reasonable"! How much can a man honestly earn? That is another question. I answer not more than what fairly measures the value of his service to society. And therefore, if a man desires to collect largely and rightfully, he must prepare himself for large service to society. The schools, colleges, and other institutions of learning have as their chief object the enlarging of human capacity for service to society. If it could be impressed upon the young men that they are not to take from society a dollar except what they have conscientiously earned, they would be kept from most of the temptations which drag men down.

[*Christian Register.*]

The unrest of our time and the new critical attitude toward the church are largely the result of a new thought concerning the part that human providence has played in the affairs of this world. We are beginning to see that the divine providence can wait millions of years for the working out of its plans. Within this mighty sweep of infinite power man takes his place to learn, to grow, and finally to achieve all the glorious things that come to him in dreams and visions suggested by divine ideals. The process is slow, but at last we are learning that no good will come into human society that does not come through human agency. The new understanding of the church and of religion in all its forms is that from deepest root to topmost branch the church of the living God is a human institution; that it is the visible result of the aspiring soul of man rising above its physical limits and getting access to the stores of divine power and beneficence that abound in the spiritual world by which we are surrounded.

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[Rev. J. A. Cottam, M.A., in *Christian Work and Evangelist.*]

One of the most striking facts in the story of time is the success with which Christianity has withstood the determined attacks of unbelief, and not only maintained but distinctly improved its position. Again and again, in the course of the period, has unbelief raised a premature cry of victory; but after the fury and excitement of the onslaught have ceased, and the smoke of the battle has cleared away, it has been evident that the defenses of the gospel remained untouched. It is true that many ideas which were at one time supposed to be essential points in the Christian system have either been abandoned or so far modified that their character has been materially changed, or, at all events, relegated to the position of those "doubtful disputations" about which earnest Christians may agree to differ. But this means only a change in human interpretation of the divine message. The foundation of God remains sure. The religion of the cross continues to give marvelous signs of vitality.

[*Watchman.*]

In the New Testament we find the apostles with their fresh, vital religion of the heart meeting the religiousness of the priests of the Jewish church. The same conflict is on in Russia between the established Greek church with its places, objects, and modes of worship and the earnest souls born from above of the truth of the word of God, who are struggling for freedom to express the fulness they have received. The Bible is on the side of the prophets. Its pages are a record of the struggles of prophets against priests, of men of the Spirit against the maintainers of formal religion. The Bible is dreaded instinctively by ecclesiastics, because it is the book that vitalizes souls and fills men with personal religion which is too free and too strong for the bounds set by men of other days. True religion is ever breaking over the little barriers of men. The truth and Spirit of God in human hearts impel them to large, free action.

[*New York Observer.*]

For the Christian, opportunity does not exhaust itself in one day or place, but is a perennial offering of ample occasion. The believer always has a fair chance to acquit himself well. The lesson, then, is to make the most of all lesser opportunities that are offered along the journey of life, tasking one's powers up to the point of a one hundred per cent efficiency, while never mourning or repining if unable to do some particular thing which now most attracts our finite wisdom and our human desire, but always having hopefully in mind that richer promise finally to come which is symbolized by the "door opened in heaven."

[Rev. Lyman Abbott, D.D., in *Christian Commonwealth.*]

You remember in the story of the shipwreck of Paul he said that they threw out four anchors and waited for day. I have thrown out in my life these four anchors—my faith in goodness, my faith in the possibility of men's accomplishment of goodness, my faith in Jesus Christ as the ideal of goodness, and my faith in the divine helpfulness in the world to help me to goodness. And then I have waited for day. Not all is clear; the universe is still an enigma, there is a great deal I do not pretend to understand. But the changes that have taken place in the last hundred years have only deepened and enlarged my faith.

[Rev. P. T. Forsyth, D.D., in *British Congregationalist.*]

A church has no meaning or use apart from the word that made and makes it. It will be as its word is. What is that primal word? If the Christian people perish, it is for lack of knowledge of it and certainty about it. If anything is deeply wrong with the church, the word which has created it alone can set it right.

SPECIAL ANNOUNCEMENTS.

FROM THE PUBLISHER OF MRS. EDDY'S WORKS.

THE CHRISTIAN SCIENCE TEXT-BOOK, "SCIENCE AND HEALTH WITH KEY TO THE SCRIPTURES."

SOME OF MRS. EDDY'S WRITINGS originally issued in pamphlet form are now to be had in pocket and library editions. Description and prices will be found on the outside cover page of the *Sentinel.*

The volume, "Poems by Mary Baker Eddy" is specially bound; 79 pages.

In accordance with instructions given by Mrs. Eddy to her publisher on Sept. 13, 1910, an edition of "Rudimental Divine Science," printed in the New York point system of type for the blind, has been prepared and is now on sale. Price, prepaid, single copy 50 cents; six or more copies to one address, 40 cents each.

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

FROM THE EDITOR.

All manuscripts submitted for publication in the *Sentinel, Journal,* and *Herold,* whether articles, poems, or testimonies, and all correspondence relating thereto, should be addressed to the EDITOR, and not to individuals.

FROM THE SOCIETY.

The Publishing Society has secured, and now has ready for distribution, a fine photogravure of Mary Baker Eddy made by Littig & Co. of New York from a colored portrait painted by Miss Alice C. Barbour, which was based on a photograph taken by Mr. Bowers of Concord, N. H., in November, 1891, and with a rearrangement of her hair that was very pleasing to our Leader.

This admirable portraiture of Mrs. Eddy, printed in three sizes on India paper and mounted on heavy plate paper ready for framing is for sale at the prices shown on opposite page.

The field will undoubtedly be gratified to learn that a book (132 pages with index) containing the "Excerpts from Editorial Comments" which appeared in the *Sentinel* from Dec. 17, 1910, to Feb. 18, 1911, also the special editorial tributes in our own publications, and the *Outlook* article by Frederick Dixon, is now on sale, published in two styles of binding. For prices see opposite page.

Two of our Leader's poems, "Shepherd, show me how to go," and "Love," set to music by Frederic W. Root, are on sale by the Society. For description and price see opposite page.

FROM THE CLERK OF THE MOTHER CHURCH.

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

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

FROM THE CHURCH TREASURER.

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

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THE CHRISTIAN SCIENCE PUBLISHING SOCIETY

The Christian Science Journal

Published Monthly.

Founded April, 1883, by Mary Baker Eddy, Discoverer and Founder of Christian Science, and author of the Christian Science Text-book, "Science and Health with Key to the Scriptures."

This monthly magazine is the official organ of The First Church of Christ, Scientist, in Boston, Mass. In addition to articles, lectures, and testimonies not published elsewhere it contains a complete list of Christian Science practitioners, and a directory of Christian Science Churches, Societies, and Reading Rooms.

SUBSCRIPTION PRICE, PAYABLE IN ADVANCE, POSTPAID: For the United States, Canada, Mexico, and Cuba, single copy, one year, $2; six months, $1.20. SALE PRICE: Single copy, 20 cents. In all other countries add 40 cents postage for each annual subscription. SALE PRICE: Single copy, 25 cents.

BOUND VOLUMES: Current and past year, cloth, $2.50; half calf or half morocco, $3. On earlier volumes write for prices.

The Christian Science Monitor

Published every afternoon, except Sunday.

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

SUBSCRIPTION PRICE, PAYABLE IN ADVANCE, POSTPAID: For the United States (except in the Boston Postal District), Canada, Mexico, and Cuba, $5 a year, $3 for six months. In all other countries additional postage at the rate of $3 yearly is required. When delivered by carrier through a local news-dealer, 12 cents a week, payable to the news-dealer. In the Boston Postal District, by mail, $7.25 a year. One hundred copies, $1.25; foreign postage additional.

The Christian Science Quarterly

Published January, April, July, and October.

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

TERMS OF SUBSCRIPTION AND SALE: In the United States, Canada, Mexico, and Cuba, 50 cents annually; single copy, 15 cents; 50 copies or more to one address, 12½ cents, each. In all other countries, 60 cents annually; single copy, 18 cents; 50 copies or more, 15 cents, each.

Subscriptions not accepted for less than one year. Subscriptions begin with current quarter unless otherwise designated, and terminate with the last of the month named on wrapper.

Der Herold der Christian Science

Published Monthly.

A magazine printed in German. It contains original and translated articles bearing upon Christian Science, testimonies of healing, also the Lesson-Sermons which are read at the Sunday services in all the Christian Science Churches. Improved and enlarged in 1910.

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CHRISTIAN SCIENCE: THE RELIGION OF THE BIBLE. By JUDGE SEPTIMUS J. HANNA.

CHRISTIAN SCIENCE: HUMANITY'S HELPER. By PROF. HERMANN S. HERING. Also printed in Dutch.

ANSWERS TO QUESTIONS CONCERNING CHRISTIAN SCIENCE. By EDWARD A. KIMBALL. Also printed in German.

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CHRISTIAN SCIENCE: ITS PRINCIPLE AND METHOD. By BICKNELL YOUNG. Also printed in German.

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THE CHRISTIAN SCIENCE CHURCH. Its organization and polity. By CAROL NORTON.

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REALITY.
SUPPLY.
THE GENIUS OF CHRISTIAN SCIENCE.
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THE MIRACLES.
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CHRISTIAN SCIENCE SENTINEL

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

Vol. XIII. No. 52.

BOSTON, AUGUST 26, 1911

CONTENTS OF THIS NUMBER

ITEMS OF INTEREST. Brief Mention of Important Events. 1022
PROTECTION AGAINST TEMPTATION. Frank H. Leonard. 1023
A LESSON FROM STARLIGHT. Katharine J. Smith. 1024
THE REJECTED STONE. . . Harry Wootton. 1025
LOVE IMPARTIAL. . Emma H. McLauthlin. 1025
LOOKING TO TRUTH ALONE. Grace Mae Taylor. 1026
PATIENCE. . . . . A. M. Wilde. 1026
SELECTED ARTICLES. 1027
EDITORIAL.
"Forgive us our debts." 1030
"Give ye them to eat." 1030
"The battle is not yours." 1031
AMONG THE CHURCHES.
Boston, Mass. 1031
Washington, D. C. 1031
Columbus, Ohio. 1031
THE LECTURES.
Malden, Mass. 1032
London, England. 1032
Brooklyn, N. Y. 1032
Warsaw, Ind. 1032
Los Angeles, Cal. 1032
TESTIMONIES OF HEALING. 1033
FROM OUR EXCHANGES. 1037



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



A NOBLE TYPE OF GOOD HEROIC WOMANHOOD

THE CHRISTIAN SCIENCE PUBLISHING SOCIETY
FALMOUTH AND ST PAUL STREETS — BOSTON MASS USA

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ITEMS OF INTEREST.

National.

Encouraged by its success in its campaign for the national pure food law, the International Stewards Association is now planning for a hotel training school and promotion of the movement to protect consumers against short weight and measurement in the purchase of goods sold in containers. The purpose of the proposed hotel training school, which will be located at Indianapolis, Ind., is to prepare the prospective steward, chef, baker, hotel clerk, and housekeeper to become proficient in their chosen trade or profession by installing in them business morals, building up character so that they may understand that the first requisite of success is honesty in the handling of food materials and other property belonging to employers. Practical courses of instruction will be offered in all the departments of hotel and restaurant economy. The school will also furnish training to men actually engaged in the business. Once completed and equipped, the hotel training school will represent a property valuation of $500,000. Most of the equipment has been subscribed by manufacturing firms, who will furnish their latest product as advertisement.

Of the 60,000 post offices of all classes in the United States, it is reported that approximately 50,000 eventually will be designated as postal savings depositories. The total number of postal banks created is now over 1600. By Sept. 1 all the 1800 second class post offices will have been designated as postal banks. It is the intention of the post office department then to begin designating the 6000 third class offices as banks, probably at the rate of 500 a week. Gradually the system will be extended to offices of the fourth class, including only those which are money-order offices. At about ten thousand fourth class offices money orders are not issued.

Representative Littleton of New York has introduced in the House a bill for a commission to investigate the question of regulating by legislation the transaction of business by industrial and corporate concerns engaged in interstate commerce. He believes that the Sherman antitrust law is defective and that Congress, after due inquiry into conditions, should set about making up its deficiencies. The commission he proposes is to be called the industrial and corporate commission. It would be composed of five members of the Senate, five of the House, and five members outside of Congress to be selected by the President.

While the program for the annual conference of the governors of the states of the Union has not been completed, it is stated by former Gov. J. Franklin Fort, of New Jersey, who is chairman of the reception committee, that from acceptances received already, the indications are that it will be the largest conference that has been held since the first one called several years ago by former President Roosevelt. Thirty of the executives have already stated that they will be at the gathering, which meets at the New Monmouth Hotel, Spring Lake, N. J., on Tuesday, Sept. 12, and which will last until the sixteenth.

Attorney General Wickersham has been notified that the lawyers for the so-called electrical trust are about ready to go before the United States courts and enter a judgment dissolving the combination of which the government complains in a suit now pending. An agreement has been reached with the department of justice, after much negotiation, which is expected to give to the government a complete victory without a trial in court. The department of justice has been informed that the electrical pools all over the country, against which it was about to proceed, have been dissolved.

The national monetary commission, of which former Senator Nelson W. Aldrich of Rhode Island is chairman, must wind up its affairs by Jan. 8 next, if the House takes favorable action on the measure recently passed by the Senate, limiting the commission's life to that date. The action followed a storm of criticism that recently broke in the Senate over the commission's delay in making a report and its alleged extravagance.

The cost of the proposed new charter to New York city by increases in salaries and by new positions it would make mandatory would be $4,289,500. Of this amount $3,570,000 would be necessary for mandatory raises in the pay of a number of city officers and employees, from the mayor down, the greatest single item being the increase in the budget of the board of education for teachers' salaries.

Styling their crime mean and insidious, their greed despicable, and their methods merciless, Judge Rosalsky sentenced thirteen members of the New York Live Poultry Merchants' Protective Association to three months in the penitentiary and payment of fines of five hundred dollars on their conviction of a charge of conspiracy to control the live poultry market.

President Taft in a special message to the House of Representatives vetoed the joint resolution providing for the admission of New Mexico and Arizona to statehood. His reason for exercising the executive power of veto was based on his thorough disapproval of the recall of judges clause in the Arizona constitution.

There is left at present, for continuing the work in raising the Maine in the harbor of Havana, about $150,000 of the $650,000 appropriated for that purpose. It is estimated that $250,000 more will be required to complete the work and fully expose the hulk of the battleship now covered with mud.

Plans for the dissolution of the so-called powder trust are under consideration between Attorney General Wickersham and the president of the E. I. du Pont de Nemours Powder Company, which was recently adjudged by the United States circuit court to be in violation of the Sherman antitrust law.

The purchase of a tract of fifty-six acres, a part of which fronts on the Thames river, as a site for the Connecticut College for Women at New London, Conn., has been authorized at a meeting of the board of trustees of the college.

Complete figures show an increase of nearly $100,000,000 in the value of Chicago real estate for the year 1911 over the assessed value of 1910. The total value this year is $575,528,517.

An investigation of the election of United States Senator Isaac Stephenson of Wisconsin has been directed in a resolution passed by the Senate.

International.

According to the report of the registrar of joint stock companies in Bengal quite a number of purely Indian companies were started during the past year. These included six insurance companies, two banks, one railway, and one cooperative association, two printing companies, two dairy concerns, and two leather and tanning concerns. As the native of India is in the habit of hoarding his wealth, the fact that such companies have been started is considered a matter for congratulation, indicating that some of this hoarded wealth is going to support native enterprises and showing that the natives of India have confidence in the integrity and enterprise of their own countrymen.

Changes in the tax system of the city of St. John, N. B., were recommended by the committee on the mayor's inaugural address in a report to the council this week. The reduction of the tax on improvements by twenty-five per cent is advised, the deficiency in the assessment to be made up by the placing of a tax on land. This applies only to the first year, after which a further reduction of twenty-five per cent per year on improvements and a corresponding increase in land taxation is recommended, until the tax on improvements altogether disappears.

By a vote of 241 to 128, the House of Commons passed a resolution appropriating $1,260,000 for the payment of members' salaries for the coming year. This action was taken pursuant to the resolution passed Aug. 10, providing for an annual salary of $2000 for each member of the House of Commons. This is a radical departure from the principle of gratuitous public service which hitherto prevailed in the Commons.

The Irish leaders in Parliament are quite confident, since the passage of the veto bill, that the way is now open to home rule for Ireland.

The census for the union of South Africa shows a population of all races of 5,938,499, of whom only 1,278,025 are whites.

Industrial and Commercial.

The popularity of the motor-bicycle is increasing at such an unusual and unexpectedly rapid rate, and so many orders are being received by the numerous motor-cycle manufacturing firms in Coventry, Eng., that practically all of them are obliged to work overtime. Some of the firms have already promised the whole of their output for the next year. The total output of motor-bicycles from Coventry and Birmingham is estimated at one thousand per week, and it is expected that the number of bicycles will amount to one hundred thousand on the register when the next returns are announced, showing an increase of forty thousand over the number registered two years ago.

The success of the Kaiser Wilhelm canal, which connects the North sea and the Baltic, with Kiel as its eastern terminus, from a commercial as well as strategic point of view, is shown by the official returns for the year 1910-1911. In all 45,569 ships, with a net holding of 7,580,000 tons, used the canal, while the resulting revenue amounted to $875,000. Since 1889, reckoning by the ships' tonnage, canal traffic has doubled, and returns have correspondingly increased.

Constantinople is about to rebuild the section recently destroyed by fire and has advertised for bids for the construction of ten thousand houses. The United States consul at the Turkish capital says an excellent opportunity is thus presented to American contractors. Both the departments of state and of commerce and labor are interesting themselves in laying the matter before them.

The agricultural statistics for the western division of states and territories, which includes Washington, Oregon, California, Nevada, Idaho, Utah, Arizona, Montana, Wyoming, Colorado, and New Mexico, show, according to the late census, that values during the ten years have appreciated over two hundred per centum, and that large holdings have been cut up into small farms.

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CHRISTIAN SCIENCE SENTINEL

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

PROTECTION AGAINST TEMPTATION.

FRANK H. LEONARD.

ALL the processes of Christian Science are mental, and they lead one to that primal cause which we recognize to be God, good. What may be termed the processes of false belief are also mental, and lead back to the supposed negation of good. When we come face to face with our daily problems, we find we must turn to either one or the other; to Truth or to error. If we turn toward Truth, we find a protection which means to us in its ultimate all that is good; if, however, we turn toward error, we immediately seem to be flooded with discord and disharmony of all kinds.

The first view one gains of Christian Science, on being healed from sin or disease through its redemptive ministry, fills him, naturally, with joy and happiness. It seems as though he could never again be conscious of aught but good, and that existence must continue to be one calm, peaceful, undisturbed realization that he lives, moves, and has his being in God. He has accepted the allness of God, and realized that all things are mental in their conception and development, but failing to abide "in the secret place of the most High," and so falling from the high estate of protection in continued good works, he finds in his experience something discordant and inharmonious. As this condition presents itself, his first feeling is one of amazement; then follow distress, resentment, self-pity, discouragement, and at length wonderment, perchance, if there is any God after all.

Of course, when one reaches this mental state of seeming separation from God, he has reached the attitude of the muck-raker in "Pilgrim's Progress," who never lifted his eyes above the dirt and gloom beneath him. Finding that the distress remains so long as this continues, and being unwilling to suffer, the mental attitude is likely to change somewhat, and after a while there comes just a little ray of light; then the lifting of the thought reveals the "way," and the upward progress has really begun. He looks above instead of into evil. He begins to realize that somewhere there is a protection which stands always ready to shield from everything that is inharmonious and discordant. In order that he may realize this protection, however, every one of his downward steps must be retraced, and in this return he finds that as temptation, which claims to be power, presents itself to him, the protection is at hand which is his "shield and buckler,"—the "perfect love" which, as the apostle tells us, casts out fear and renders man unassailable.

As we learn to lift up our eyes unto the hills, and ask whence cometh our help, we realize the ever-presence of God, who is declared to be a "very present help in trouble," and we know that, though evil does seem a veritable Goliath, we are supplied with the weapon which can destroy it—the sure and certain eliminator of everything that is unlike God, good. Step by step with this realization, we find that the belief of evil grows less and less potent in its apparent activity and strength, until finally, having retraced all our steps, we discover that we had made the trouble seem real to ourselves because of our failure to seek always for the higher knowledge of Christ.

Another phase of temptation sometimes presents itself, as we grow in Christian Science work and become church-members, students, practitioners, and possibly church officers. It would have one believe that at least part of the responsibility for the success of this movement is on his shoulders, and that he has assumed a great personal responsibility, so that he must naturally expect to have proportionately more trouble and temptation to meet than ever before. Yielding to the temptation with a face woebegone and a voice tearful, he may be impelled to declare, "I have so much to meet now because of the position I occupy."

Temptation thus appears with a twofold aspect. It would make the one who accepts this false suggestion believe that the more truly we worship God and follow Christ, the more we must suffer; and this is used as an argument to frighten those who are just beginning to investigate Christian Science. What shall we name this temptation? Its name is vanity or self-glorification. When we accept and are governed by the suggestion that we personally have anything to do with upholding the ark of the covenant, we receive the same reward as did those who in olden times submitted to the same suggestion. We read that "to be carnally minded is death," and it is the carnal mind which says that we personally are responsible for the progress and support of this cause, which means *per se* that so long as we accept this suggestion and are governed by it, we are dead spiritually to the great truths of the Master's teaching and are not following him "in spirit and in truth."

In Science and Health (p. 468) Mrs. Eddy writes: "All is infinite Mind and its infinite manifestation." In an attempt to reverse this great truth, mortal mind says, "God may be Mind and He may have His manifestation; but I am mind also and have my manifestation, and one is as real as the other." In order that we may have the protection which comes through knowing that God is infinite Mind, we need to realize also that infinite Mind is infinite Love, and infinite Love means infinite protection. Only as we prove this realization are we really freed from the false sense of the power of evil to tempt us, and know its nothingness,—that it is neither a false claim nor a real claim, but just nothing claiming to be reality. The reduction of all inharmonies to their native nothingness is therefore to be accomplished only by knowing that infinite Love, God, *is*.

The more we serve God, the more do we awaken to know the infinite protection of perfect Love. The more we love God, the more do we find that we are clothed in the impervious armor of Truth, and are dwelling in the fortress wherein evil cannot find us, wherein discord may not enter, wherein darkness may not come, for God is the light thereof and there is none beside Him. Advancing in the

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field work of Christian Science through righteous demonstration, we find that every forward step brings with it added joy, strength, and dominion over self and attendant suffering of all kinds. In Science and Health (p. 265) we read: "The pains of sense are salutary," and they are when they turn us to the divine protection which reveals to us the temptation that "doth so easily beset us," thus enabling us to meet and overcome it. Self-pity, *alias* sorrowful regret that we are not good enough to do work for God, is a besetting sin of the race. The recognition of God as the only creator, and of man as His image and likeness, makes it plain that the acceptance of such erroneous belief is a charge against God, a belief that He has created something less than perfect. It is literally taking the name of God in vain.

In Science and Health (pp. 120, 242) it is written: "Science reverses the false testimony of the physical senses, and by this reversal mortals arrive at the fundamental facts of being." "There is but one way to heaven, harmony, and Christ in divine Science shows us this way." Temptation hurled itself upon Christ Jesus as upon no one else who ever lived among men. It strove to take advantage of his knowledge of the wonderful power and dominion he had over all things through his apprehension of Truth, in the endeavor to persuade him to pervert that power into a physical or material force; but he met all temptation with the recognition of the one Mind, thus destroying the belief that there is any other mind, and so was without sin.

The Bible says: "Sufficient unto the day is the evil thereof," and this by inversion teaches that sufficient unto the day is the grace and the joy thereof. As a matter of fact, the belief that one has more to meet than another is simply a belief. There is but one problem to be worked out, and that is the problem of salvation. There is but one way in which it may be worked out, and that is by the realization of the Mind "which was also in Christ Jesus;" hence we may see that for the little child with its problem, there is evil belief enough to be met, but also there is grace enough to meet it; and whether one be a little child or an adult, whether he be a layman in Christian Science work or occupies some official position, the fact remains that there is but one problem to be solved and that there is always an abounding grace wherewith to solve it. The problem which presents itself to one is, proportionately to his knowledge of the truth, no greater, and the grace with which to meet it no less, than it is to another. Knowledge of this spiritual fact is one of the great steps toward the recognition of the universal brotherhood of man, wherein we seek our own in another's good and find the kingdom of heaven at hand.

The law of God is the law of eternal progress; therefore, putting all things else behind, let us "press toward the mark for the prize of the high calling of God in Christ Jesus," proving by our stedfast refusal to yield to temptation that we know the protection of "the everlasting arms." Thus shall we become avenues through which Truth and Love dispel doubt and fear and unbelief, and the allness of God and His infinite kingdom is seen to be established "in earth, as it is in heaven."

A LESSON FROM STARLIGHT.

KATHARINE J. SMITH.

WHEN Truth first challenges the resisting ardor of the human will, there sometimes comes this hard question to prove the student: If God is of purer eyes than to look upon iniquity, why did He send a predestined and proclaimed Redeemer to save the human race from its obvious evil? When we cast a backward glance upon the defeated major confusions and contradictions with which we have had many a wrestle, we can but remember that none was greater than our ignorance of God, and our sense of remoteness from Him.

The Bible offers many conspicuous examples of the living faith and inspiration possible to those who claimed communion with the divine presence. In Genesis we read, "Enoch walked with God." Abraham, in his ninety-ninth year, listened to the covenant from the almighty God, who presently "left off talking with him." Job, erstwhile willing to believe by the hearing of his ear, declared, "But now mine eye seeth thee." The Master, whose every word must find vindication in the ultimate demonstration of Christian Science, said, "He that hath seen me hath seen the Father." Following these testimonies and declarations comes the word of St. John the beloved, sage and divine, who twice declares, "No man hath seen God at any time."

John, the exalted and revered witness of Christian progression, was far from declaring sudden apostasy, nor was he admitting discouragement when he chose to include this startling statement primarily in his gospel and later in his first general epistle, nor did he make of little account or accidental the veracity always synonymous with the sacred names of Enoch, Abraham, Job, and Christ Jesus; he was warning a throng of new-made Christians whom he benignantly addressed as "little children," whose faith was menaced by the false prophets of personality, strife, and selfishness. He knew that the unrecognized lack of this throng was love, and that its presence could alone enlighten their ignorance.

The science of physical geography teaches us that no man has at any time seen a star, that the most searching and subtile telescope ever constructed by science has not yet disclosed the actual material body or substance of a star. The student will recognize this fact as no less definite and precise than is St. John's scientific statement of human limitation; nevertheless, through the dusk and gloom of incomprehensible leagues of aerial and ethereal space, comes to the eye of every one who looks up in the night that radiance which the astronomer tells us is not the star but rather the light which the star sends forth. The student is not depressed or disappointed if need be he go so far as the observatory of the college class to learn this; he is, on the contrary, impressed, and thereby rationally compelled to lay aside certain contentment with former opinions regarding laws and values of space and proportion; he is humbled, but humility should never be construed for discouragement.

There are countless magnitudes belonging solely to the physical universe which mortal man is slow to conceive of, or unable mentally to mount up to; one which must give us pause is that if the energy of the aforesaid star were instantly to cease, the light already projected into space would continue to travel toward our planet and others for hundreds of years, perchance, before the fact of its extinction could become known to our sense of sight. No man has ever yet seen a star, but by the light of its shining the courses of the world's seven seas are charted, and the desert grows familiar as the city street. If by this fact finite thought may become somewhat sublimated, shall the Christian Scientist, privileged to work on and up through Truth's light to its divine Principle, God, dare to say what altitude may be set for the more spiritual sublimation of his thought?

The relation of the Redeemer to God is as light to the unchanging star, immanent and coexistent; the relation of the Redeemer to mankind is as starlight to a night-engulfed world. Not of night, nor darkness, but that he may lose his way, is the traveler's fear, and in his need of guidance he accepts the pole-star and its light as one. Beholding the light, he is mentally poised for his course, whatever apparent obscuration may attempt to ensnare his feet. Thus may the student of Christian Science comprehend Jesus' assuring words to Philip concerning the

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Christ-manhood, "He that hath seen me hath seen the Father." The student finds also that John's declaration, "No man hath seen God at any time," agrees with Jesus' question to Philip, "How sayest thou then, Show us the Father?" for God is discerned only through Truth's manifestation, even as the star is discerned only because of its radiance.

God's presence is known by Truth's effect upon spiritual ignorance, resulting in spiritual illumination, or all-inclusive healing. As light manifests the star, so does Christian Science, with its preaching, teaching, and proof of redemption, become God's complete and Christlike interpreter of Himself. All scientific progress exacts allegiance to the science involved, so far as science has enriched and exalted human thought. The magnitude of our spiritual knowledge waits upon our faithfulness and our teachableness. Our revered Leader, Mrs. Eddy, whose masterful work of service has won her Lord's "Well done," says, "Truth is revealed. It needs only to be practised" (Science and Health, p. 174).

THE REJECTED STONE.

HARRY WOOTTON.

WHEN Annas the high priest and his kindred had Peter brought forth from confinement, they sought to procure his condemnation out of his own mouth. Facing these "rulers of the people, and elders of Israel," the apostle gave strong and memorable answers to their questioning. They sought information as to the great and to them mysterious force which was at that time quickening the people of Palestine, turning them from the old ritual and belief, lifting them from the pleasure and coincident suffering of sense to the enduring joys of Spirit, opening the eyes of the blind and giving strength, health, and uprightness to the impotent and crippled.

To the unawakened sense of the priests some power, to them unknown, was daily manifesting itself among those who had in the past looked to them for guidance in all things seemingly spiritual, and thousands were believing and rejoicing in this new-found ideal with which they as priests and rulers had nothing in common. To the material sense of these men their temporal power and authority were endangered, their apparent ascendency over the masses by reason of an excess of culture and education was waning, and naturally against an unseen agency which threatened their self-created dynasty there went forth a cry of treason. With its usual cunning, mortal thought must select some person or persons as the target for punishment; hence the arrest of Peter and his associate, their confinement, and examination on the morrow.

The people were still wondering over the strange healing of the lame man at the Beautiful gate of the temple, and of this demonstration these rulers demanded information. The question thrust at the two servants of God, "By what power, or by what name, have ye done this?" brought forth the answer which may be repeated here daily and hourly as the answer to the same question constantly propounded by the modern self-constituted rulers of mortal thought: "By the name of Jesus Christ of Nazareth, even by him doth this man stand here before you whole. This is the stone which was set at nought of you builders, which is become the head of the corner."

What food for thought lies in this metaphor! What a keen rebuke of priests and rulers is contained in the words, "This is the stone which was set at nought of you builders"! With equal propriety this same phrase may be used today as an answer to the many questions and criticisms intended as attacks upon the system of Christian healing established by our revered Leader, Mrs. Eddy. Christian healing is the result of the awakening of each one of us to the Christ-idea. "By his name;" that is, by "the divine manifestation of God, which comes to the flesh to destroy incarnate error" (Science and Health, p. 583), the broken-hearted are today as then made to smile in spiritual contentment, those despondent are uplifted to realms of joyous thought; the invalid and crippled are raised from beds of sickness, and the sinful sent forth to "sin no more."

Yet this is the "stone which was set at nought" by the builders of modern material thought, this is the stone not considered in the establishment of the modern system of cures and treatment of disease by material agencies; but, with the sureness and positiveness of all action guided by Truth, Christian Science taught and practised is reestablishing God's temple, and the truth "which is become the head of the corner" is the same Christ that came to uplift the helpless cripple at the gate of the temple and send him into that place of worship, "walking, and leaping, and praising God."

We are all builders, and in Christian Science we have had pointed out to us the stone "which is become the head of the corner," and as we give it the honored place in our consciousness our individual building will be a reflection of Truth, Love, and eternal Life; a refuge for tired, sick, and sinning humanity, who shall be refreshed, freed, and made whole, by being in the shelter of the temple which has Christ as "the head of the corner."

LOVE IMPARTIAL.

EMMA H. MCLAUTHLIN.

WE find in the book of Acts, Peter's emphatic declaration that "God is no respecter of persons," and an article on the finding of a home which appeared in the *Sentinel* a few months ago brought this vividly to my thought.

One night, more than four years ago, I had heard the writer of that article relate the experience in a testimony meeting at one of our branch churches, and it impressed me very deeply at the time as a beautiful illustration of our Master's words, "What things soever ye desire, when ye pray, believe that ye receive them, and ye shall have them." It also recalled those words of our Leader, "Divine Love always has met and always will meet every human need" (Science and Health, p. 494). The morning after I had heard the testimony I repeated the narration almost word for word to a friend whose sister was having the same problem to solve, thinking it might help her, but little dreaming that I should soon need the help myself. That very afternoon, however, I received word of an occurrence which I knew would necessitate my finding a new home for myself, and that quickly, as I had just two weeks in which to make the change; but the testimony to which I had listened was very reassuring, and I tried to work along the same lines. At first there was no apparent result, and although friends advised my trying several places, I went to none of them. I felt that my home must be found first in Mind.

One morning I awoke early, with a troubled sense that I had only four days more in which to make the change, and I began to think that I could not have done my work aright, or I should have been directed as to what steps to take. Then I thought of those words which had helped the other woman, "In my Father's house are many mansions: . . . I go to prepare a place for you;" and I thought that my home was already prepared and waiting for me; that I had only to be directed to it. A sense of peace and assurance then replaced the troubled, anxious thought, and in a few moments I had an unmistakable intuition that my home was to be with two friends who were Christian Scientists. At first I could not remember just where they were living, nor did I know how they were situated, but I never doubted that I was to go to them.

During the morning the thought would present itself that these friends might not have a room to spare, or they might not be willing to take any one with them; but I

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would not admit the doubt. I said to myself, "If that is the home prepared for you, it is ready for you." At noon I called on my friends, and found they would be glad to have me live with them. Thus was my faith in God's providence justified, and for more than four years I have had a happy home, with such friendship and love as it is rare to find. In Christian Science we find that these blessings are for all, for our dear Leader says (*Ibid.*, p. 13), "Love is impartial and universal in its adaptation and bestowals."

LOOKING TO TRUTH ALONE.

GRACE MAE TAYLOR.

WHILE studying our text-book, Science and Health, the thought contained in the paragraph on page 266 which begins with the question, "Would existence without personal friends be to you a blank?" appealed to me especially. I put the question honestly to myself, and was able to find some weeds which needed to be uprooted. This particular question I had often asked myself, and this time I was grateful that I found fewer weeds of personality to uproot than heretofore.

Many times have I been able to see clearly what it means to stand alone with God, with every material support taken away, and in humility and meekness realized the light of Truth dawning in consciousness. Every such experience means growth, and if we will but humbly consecrate ourselves to the honest endeavor to replace some phase of selfishness with a manifestation of love, we shall be able to crucify self, and every battle thus won makes us so much the stronger. If we pray, "Thy will be done," we should be ready to lay down all personal desires, all sense of self, for Christ, for when we thus pray we are declaring ourselves for Truth, and in proportion to our ceaseless striving to have the same Mind "which was also in Christ Jesus," do we prove our sincerity of purpose and our gratitude to our beloved Leader, through whose wonderful courage and clear spiritual perception it has been made possible for mankind to apprehend Christian Science. As we put our purified desires into active demonstration, we rise higher in the scale of Spirit, and where we once saw "through a glass, darkly," now we see more clearly, even "face to face."

The "peace of God, which passeth all understanding," comes only after we have finished our battle and entered the dawn of a new birth. Then, in the strength of our increased capacity to reflect and radiate Spirit, we may serve our beloved cause; not for the glory of personal sense, the exaltation of individual ability, but for the glory of God. As we look away from sense and keep our gaze steadfastly fastened upon the one enduring and true Love, we are able to see more clearly the especial need of the hour and to do our share toward the meeting of that need, whether the problem involved be political, civic, or religious. Constantly striving for a better and holier life, we become channels for the expression of joy and love, and lighten our brother's burden,—"seeking his own in another's good" (Science and Health, p. 518). In this way we bring into demonstration the brotherhood of man, self is forgotten in the joys of Soul, and the "existence without personal friends" of which Mrs. Eddy reminds us ceases to be a blank, for we are placing our trust, as a little child, in God and entering into the joy of our Lord.

PATIENCE.

A. M. WILDE.

ABOUT two years ago we moved into a new neighborhood, and looking out of the window one morning we noticed several fruit trees, all of which appeared to be thriving but one, and that one seemed to be entirely dead. A few days later we observed that the rest of the trees began to grow green and to blossom, but this particular one still seemed lifeless. Our curiosity soon died out, however, and we forgot the trees; but the next time I noticed this tree it had begun to leaf out, and in a short time was not only much more beautiful than any other tree in the yard, but later it yielded more fruit than any two. I learned a lesson from these trees; namely, not to keep watching daily for growth, but to leave the unfoldment to God, who surely will care for them and bring forth their fruit in due season. If we are but patient, growth will certainly follow.

Another object-lesson was gathered from the effort of three men to break a large rock which they wanted to use. First one man and then the other would strike it with all his strength, but the stone still seemed to remain the same, until all of a sudden it broke in two, and the men fitted it into its right place. This brought to my thought the workings of Christian Science. A patient goes to a practitioner to be healed, and the practitioner begins the treatment and works up to his highest understanding. The sufferer, however, becomes impatient and discouraged, and goes to another practitioner, and so on, until the condition is met and the patient healed. As a matter of fact, the work was going on as soon as the patient asked for help, and when he honestly worked with the practitioner the purifying process began to do its work in his thought. We all need the lesson of patience to do our work each day, knowing that the Principle of the healing work is perfect, and that the results of obedience to Principle must be perfect; but we must first begin to break the hard stones of selfishness, self-pity, malice, jealousy, irritability, pride, etc., for these are the stones that must be crushed before we can be healed.

Mrs. Eddy says that "self-love is more opaque than a solid body. In patient obedience to a patient God, let us labor to dissolve with the universal solvent of Love the adamant of error,—self-will, self-justification, and self-love, —which wars against spirituality and is the law of sin and death" (Science and Health, p. 242). The Scripture tells us that no temptation has taken us but what is common to man, so our tribulations are way-marks to a higher understanding of God's Word. In Paul's epistle to the Romans we are told in several chapters how to gain patience, and we have reason to be grateful to our Leader, Mrs. Eddy, for showing us how to reach the mental condition in which we can hope and patiently wait for results. In "Pulpit and Press" she tells us that "the enemy we confront would overthrow this sublime fortress," the consciousness of God's allness, and asks how we can "defend our heritage" (p. 2); but in our text-book she has made the truth so plain that a child may understand it, and begin to make the demonstration of patience. Surely such a work can never fail. Its full fruitage may not be seen in a day, but we should leave it alone, like the tree, and God will give the harvest. I thank God each day for even the little I know of this truth, and I realize that if I am only patient, I shall gain more each day, for we learn in Christian Science that progress is inseparable from the law of God.

ADMISSION TO MEMBERSHIP IN THE MOTHER CHURCH.

The next admission of candidates will be Nov. 3, 1911. Application blanks may be obtained by addressing the Clerk of The Mother Church, and should be returned to him on or before Oct. 25, 1911.

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

Those who have made application for membership prior to June 2, 1911, and have not received notice of election, may communicate with the Clerk if they so desire, and are especially requested to do so before sending in a second application.

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

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SELECTED ARTICLES.

[B. O. Flower in *Twentieth Century Magazine.*]

The appeal of Christian Science was distinctly from the letter to the spirit; from externalism—from rite, form, and ritual and whatever appealed preeminently to the physical senses—to the great spiritual verities. It insisted on the recognition of the omnipotence, omniscience, and omnipresence of Deity and on acceptance of the Bible declaration that God is Spirit and that in Him we live, move, and have our being. It held that inasmuch as man was created in the image and likeness of God, the real man must be spiritual; and inasmuch as God had given to man dominion over all created things, such sovereignty was rightfully his, to exercise in accordance with the spiritual law of Love. It taught that Christ Jesus was the fullest embodiment of Deity that had appeared garmented in the flesh, and that his recognition of the sonship of man, his understanding of the imperial power of the Spirit of God, reflected in man, on the canvas of time, gave to those who realized their oneness with the Father the power to overcome disease and to reflect the life, love, and beauty which were the rightful heritage of sons of God and partakers of the divine Mind.

Plato, as all students of the great Greek know, held that the world of ideas was the world of reality, and the world of sense perception the shadow world. Emmanuel Kant held that "the corporeal world is nothing but phenomenal, and sense perceptions are the material out of which it is built." And so one might fill pages with extracts from master thinkers of the ages, showing strong points of resemblance to the teachings which came to Mrs. Eddy as a result of her profound study of the Bible. They show how pitifully shallow and ignorant are those critics who, steeped in materialistic conservatism or slaves of externalism, have ridiculed the teachings of Science and Health as incoherent, inconsistent, and wanting in philosophical basis or religious warrant. The difficulty which such critics experience is due to the fact that they judge metaphysical philosophy from materialistic philosophical premises. They allow their prejudices to warp their opinion, and they fail to study sufficiently Science and Health to gain a comprehensive grasp of the author's thought in its entirety.

What is the secret of this rapid and steady growth, at a time like the present, when intellectualism and materialism are moving hand in hand with externalism and formalism, and when, with all their wealth and multitudinous devices to attract and hold the congregations, the majority of Protestant churches are rarely filled and often almost empty? How can we account for the phenomenon of this new church, Sundays and Wednesdays, being thronged to the seating capacity of the edifices and often being compelled to repeat the Sunday services in order to accommodate the public?

That the remarkable cures are a chief factor in leading men and women to become interested in Christian Science, is unquestionably true; and when it is remembered that persons rarely turn to Christian Science until after they have vainly sought relief from physicians, we can easily understand that those thus restored frequently become active members in the new communion. They feel that they have a reason for the faith that is in them. Like the man who was blind from birth, whom Jesus healed, they have little patience with the partisans of *materia medica* or conventional theology who try to convince them that they have never been ill. The blind man knew and declared that whereas he had been blind, now he saw. He wanted no further evidence to convince him of the power of Christ. So this growing army of Christian Scientists will tell you that after long and vain searching for health through *materia medica,* they have been cured through Christian Science—many of them, indeed, after physicians of prominence had declared that they were suffering from incurable diseases.

But, aside from the means so constantly employed by Jesus and his disciples for awakening the sleeping spiritual nature, Christian Science offers little to attract a civilization absorbed in externalism and so largely under the spell of greed for gold. Take the service, for example. It is severely simple, and devoid of anything that would especially appeal to the popular imagination. Here we have congregational singing, silent prayer, followed by the repetition of the Lord's Prayer, and reading from the Bible and Science and Health. This is all the Sunday service offers. Here is no eloquent clergyman, no magnificent choir, no imposing ritual or gorgeous ceremony; and this church does not resort to the thousand and one expedients of other churches to attract and hold the interest of its members. And yet the buildings of this faith are each Sunday thronged to their capacity, and at the Wednesday evening testimony or answer-to-prayer meetings, while other churches can muster but a meager number, drawn merely by a sense of duty, to their prayer meetings, the Christian Science churches are crowded. In Boston, of a Wednesday evening, no matter how disagreeable or inclement the weather, there are rarely less than thirty-five hundred in attendance. This is probably more than twice as many as could be found in all the other Back Bay churches.

Clearly, then, the healing power, great and positive as it is as a factor in interesting and drawing many to Christian Science, is wholly inadequate to explain the growing hold Christian Science is taking upon serious-minded truth-seekers of today. Such success as is here apparent can only be accounted for on the hypothesis that this message satisfies the age hunger of a growing multitude who are weary of externalism and the husks of theories, creeds, and dogmas that fail to nourish the inner life. It is a message instinct with moral idealism. Its appeal is from the materialism of the age and the fleeting pleasures of the hour, to those spiritual verities that are eternal, and which ennoble, glorify, and enrich life.

[Algernon Hervey Bathurst in *Health Record*, London, Eng.]

A Christian is one who accepts and practises the teachings of Jesus the Christ, and it would be difficult to find a body of people to whom these teachings are of greater value and importance than the Christian Scientists. Again, it is hardly accurate to give as a reason for the statement that Christian Science is not Christian the fact that Christian Scientists deny the reality of matter. Christian Scientists are not the only people who do this, although they are the only people who do so on the understanding that the creation of God, the "First Great Cause"—the only creation—cannot be other than wholly spiritual, and is, therefore, not material. It must be admitted that the teachings of the Master are as scientific as they are Christian, and they are scientific because demonstrable. One of the generally accepted definitions of the word "science" is, "knowledge classified and made available in work, life, or the search for truth." Now, Christian Science is a faith known entirely by its works; that is to say, a correct understanding of Christian Science and an honest application of the teachings laid down, inevitably heals the sick and reforms the sinner. Christian Science is therefore preeminently scientific.

Christian Science is not something new; it is just as old as truth itself. Mrs. Eddy, the Discoverer and Founder of Christian Science, says, in the Preface to the Christian Science text-book (p. xi), "Now, as then, these mighty works are not supernatural, but supremely natural. They are the sign of Immanuel, or 'God with us,'—a divine influence ever present in human consciousness and repeating itself, coming now as was promised aforetime,

> To preach deliverance to the captives [of sense],
> And recovering of sight to the blind,
> To set at liberty them that are bruised."

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Mrs. Eddy's only guide in the study of this great subject was the Bible, and through this study she was enabled to give these teachings to the world, teachings to which thousands upon thousands of men and women owe their very existence today, because of her spiritual perception of what Jesus meant in the numerous declarations he made in the New Testament as to the means of becoming free from the bondage to sin and sickness.

It is true that "natural science recognizes nothing but material things, and all its experiments are conducted by material means," but this statement no longer holds good when we refer to the Science taught by the Master two thousand years ago. He said, "Ye shall know the truth, and the truth shall make you free," and there are a great number of cases in the Bible of how men and women were made free by a knowledge of the truth; while a large percentage of the men and women who fill the Christian Science churches at the mid-week services, wherever they are to be found in the great cities of the world, have already been made free in exactly the same manner. Now, that knowledge of the truth was not the knowledge, so called, of what certain drugs could do, not the knowledge that good and evil are forever at war, and evil, more often than not, the victor; it was, however, the knowledge that, as Mrs. Eddy writes on page 468 of Science and Health: "Spirit is the real and eternal; matter is the unreal and temporal." Truth is unalterable; Christ Jesus revealed the truth to his disciples, and they were able to practise or demonstrate, his teachings in so far as they understood them. Mrs. Eddy, far from discovering anything new, has merely reminded humanity that those same teachings are as available to humanity today, and will meet their needs in exactly the same manner, as when they were first uttered.

In conclusion, it should be stated most emphatically that Christian Science and "suggestion" have nothing in common. The Christian Scientist is striving daily to follow the injunction of the apostle, to let that Mind be in him which was also in Christ Jesus, who healed the sick, fed the hungry, and raised the dead in direct opposition to the laws of that "carnal mind" which, believing in the power of both good and evil, is a house divided against itself. Jesus proved that an absolute and scientific understanding of God, of good, would result in the banishment of the false sense of any opposing power, whether sin or sickness, fear or want. It is this understanding, and this understanding alone, that Christian Scientists are striving for, and they are proving that they are attaining it in the exact proportion that they understand the great message Mrs. Eddy has given to the world.

[Frederick Dixon in *Sydenham* (Eng.) *Borough News.*]

Our critic apparently thinks that Christian healing is a process of mental suggestion; but if you can suggest what is supposed to be good to a person, you can with equal certainty suggest what is evil. For this reason, mental suggestion is about the most dangerous thing in the world, and is the absolute antithesis of Christian Science. Christian Science works, if it is possible to put it in a few words, by teaching a man the spiritual or absolute law. As he learns what this law is, he is able to overcome all physical effects, whether organic or functional, as these are both alike mental in their origin. The natural science idealist admits that matter is simply the result of energy, or of mind. If this is the case, it is obvious that disease, whether organic or functional, being caused by the human mind, must be healed through divine Mind. To convince the human mind by giving it a dose of medicine is simply a clumsy method of accomplishing something which can be done by teaching it the spiritual law, or absolute truth. Jesus said, "Ye shall know the truth, and the truth shall make you free." In the exact proportion in which a man gains knowledge of Truth he gains the Mind of Christ, and to the extent he gains this Mind of Christ, he destroys all belief in the power or reality of evil, by proving good alone to be real. This is the way in which Christian Science healing is wrought, and it is something as absolutely antithetical to mental suggestion as anything it would be possible to conceive.

[H. M. Mason in *Knoxville* (Tenn.) *Sentinel.*]

A student of Christian Science who can measurably demonstrate its teaching gains this understanding—that God created man in the image and likeness of Himself, spiritual and perfect. The material concept is nothingness, and unto nothingness shall it return. As figures are only material symbols of the perfect and unchangeable ideas of mathematics, so the changeable aspect of the material universe, which eventually reverts to dust, never changes the true ideas of spiritual life and the God-created universe. "The [material] law made nothing perfect, but the bringing in of a better hope did; by the which we draw nigh unto God." Thus "through faith we understand that the worlds were framed by the word of God, so that things which are seen [through this spiritual and demonstrable faith] were not made of [changeable, material] things which do appear [to material sense]."

Paul said, "The carnal mind is enmity against God: for it is not subject to the law of God, neither indeed can be." This undoubtedly refers to the material sense which Mrs. Eddy names "mortal mind," and, as it is not subject to the law of God, it necessarily brings forth disease and discord continuously, just as a sense of music not subject to the law of musical science could produce nothing but discord through various phases of imitation. As the basic law of music gives the student a reliable understanding of its consonance, so God, according to Paul's assurance, "hath not given us the spirit of fear; but of power, and of love, and of a sound mind," which cannot be dismayed.

In teaching and leading the human race out of its deluded sense which exists wholly in the realm of sin, Christ Jesus, the Wayshower, made plain the fact that "God is not mocked," and "whatsoever a man soweth, that shall he also reap." Even so "Christian Science demonstrates that none but the pure in heart can see God" (Science and Health, p. 337).

Christ Jesus must be held accountable for the doctrine which teaches the unreality of this sinning, dying sense of life—all that is unlike God. His plan of salvation demanded of his followers the doing of the works he did. Of course, he expected these works to be done through the knowledge and application of the truth which he taught, and, as it is the truth which he said shall make free, it necessarily follows that every form of bondage is based upon a lie. There are many interpretations of Christ Jesus' teachings, but there can be but one demonstrable understanding, and works necessarily must follow in verification. The power of healing according to the teaching of Christian Science is not purchasable, as Philip assured Simon the sorcerer. Christian Science makes the power of healing possible only through cultivation of thought, which brings spiritual discernment and makes right the heart.

Most people believe that an evil power exists, and while some of those who have given it the most serious thought have found themselves unable to determine its origin, nevertheless they have accepted the belief that it has a source, even if it be in the realm of unfathomable mystery. True worshipers of God believe the Supreme Being to be omnipotent, omniscient, and omnipresent. Accepting this as a basis of reasoning, and drawing logical conclusions therefrom, what else can be done with this so-called evil power than to find out that it has no actual creator or legitimate right in the economy of being?

According to Biblical history, the impossibility of harmonizing an omnipotent, omnipresent God and another

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power diametrically opposite to Him became a problem concerning which no solution was introduced except in a prophetic way, until through the unfoldment of the realities of life, which human progress has ever enforced, the eternal truth was presented by Christ Jesus, who taught and demonstrated the "way" of life—the plan of salvation. He came to "destroy the works of the devil," and his effective work along this line included the destruction of the evil one himself. The general belief in an evil power, or some other power than God, has throughout human history presented many phases of workings. In comparatively ancient history necromancy, sorcery, divination, and witchcraft have been presented. The mysteries of these influences are perpetuated today through mesmerism, hypnotism, animal magnetism, etc. The critic says that animal magnetism is "the evil of the Christian Science faith, a Mefisto created by Mrs. Eddy herself." This assertion is certainly a misrepresentation of Mrs. Eddy's teaching. A student of Christian Science who can even partially demonstrate its teaching has learned to some extent by actual experience that "there is no power apart from God" (Science and Health, p. 228), and evil under the name of animal magnetism, or malicious animal magnetism, introduces to him no terror, for this teaching casts out "that old serpent, called the Devil, and Satan, which deceiveth the whole world."

It stands to reason that if a Christian Scientist demonstrates, in any degree, God, good, as the only power, he cannot alternate this scientific understanding with a belief in an evil power. It would be just as near a fact to argue that Copernicus became a victim of the Ptolemaic deception regarding astronomical calculations as to argue that Mrs. Eddy created a monster delusion known as malicious animal magnetism, and feared the effects of its workings. As a matter of fact, Copernicus uncovered the delusion regarding the untenable theory of the universe, and through his logical and scientific calculations supplanted in the minds of many the mistake so long believed with the fact regarding the solar system.

The careful study and proper development of the teaching of Christian Science has taught many people the fact that Mrs. Eddy discovered the demonstrable truth concerning God's allness, and thereby conversely uncovered the unreality of any power opposed to this divine intelligence. More than a mere acceptance of this teaching is necessary to demonstrate its force, but the conscientious student who has become a grateful beneficiary through his liberation from a so-called incurable ailment has proved for himself with "signs following" an infinitesimal part of the truth, and therefore by induction he consistently accepts Christian Science as a whole.

[John L. Rendall in *Manchester* (Ia.) *Press.*]

Jesus' disciples, also the apostle Paul and the early Christians for three hundred years after Jesus' time, healed the sick as an essential and fundamental part of the Christian religion. It is not recorded that they built hospitals for that purpose, neither did they employ the services of physicians and drugs, but depended absolutely upon the power of God. This is the interpretation which Christian Scientists place upon Christian healing, and it is logically sustained in the Scriptures. In the words of our beloved Master: "For which of those works do ye stone me?"

Discussions of doctrinal points and elaborations of man-made theology are of very little avail. All the theology that was ever evolved by human intellect never had one iota of the potency of divine Love as manifested in true Christian healing. Christian Science, as a religion, has brought healing to the sick, peace and blessings to those burdened with sorrow. It has reformed the drunkard, it has elevated human character, and brought forth the possibilities of infinite good which God has bestowed upon man, in hundreds of thousands of cases. It is reasonable, logical, practical, and satisfactory to those who understand it, no one of whom could be induced for one moment to decry or belittle its beneficent influence upon their individual lives and characters.

By what right, then, does one whose claim to knowledge of it is superficial and based upon misinformation and misconception, presume to belittle the religion of these people, which to them has meant so much? There is just one criterion by which a teaching can be properly judged—viz., results. Our critic will remember that Jesus said: "By their fruits ye shall know them," and Christian Scientists are more than willing to stand upon this basis of judgment. They have proved the certitude of God's promises. They have become absolutely certain, through demonstration, that what Mrs. Eddy has taught concerning the "Word of God" is true, they have learned the verity of Jesus' teachings concerning the healing of the sick and the overcoming of sin, and in this they stand conscious of the integrity of their motives and the purity of their endeavors; therefore, in the words of the Scriptures, "the gates of hell shall not prevail against it."

[William J. Bonnin in *Bury* (Eng.) *Times.*]

It is easy for the not very close investigator into Christian Science to gather an exaggerated impression of the importance Christian Science attaches to the healing of disease. It is the teaching of Christian Science that the mission of Christianity is to destroy the sins of the world. The destruction of sin can only be accomplished by establishing something in its place, and as sin is mental its destruction must be by the annihilation of wrong or false thoughts with good or true thoughts. Now it is infallibly proved in Christian Science that causation is mental, and that wrong thinking, or sin, is manifested in wrong or discordant conditions, and that these conditions may be replaced by harmonious conditions by replacing wrong thinking with right. So that the healing of disease, misery, and poverty is but the proof of the teaching, the test which the Founder of Christianity established for himself and his followers, and the neglect of which Christian Science shows to have been the origin of all schisms. Great importance certainly is attached to it as a test, but not as an end. Jesus said: "He that believeth on me, the works that I do shall he do also." Christian Science affirms that if one is in bondage to any sin or sickness or misery, it must be because he does not know the truth about his own being and his God, and it offers to these a scientific and logical statement, based on the omnipotence of divine Love, which every man can lay hold of and put into practice for himself, and himself test whether it is the truth which is to make free, and the bringing of which earned for Jesus of Nazareth the title of Saviour of the world.

FINE PHOTOGRAVURE OF MRS. EDDY.

The Publishing Society now has on sale a fine photogravure of Mrs. Eddy which will be valued as an excellent likeness of the Discoverer and Founder of Christian Science. The picture from which this photogravure was made had the approval of Mrs. Eddy as being to her the most satisfactory of recent years.

The photogravure is printed in three sizes on India paper and mounted on heavy plate paper ready for framing, and is for sale at the following prices: 8-inch picture (mount 12x16), single copy $1; six copies $5.25; twelve copies, $9.50. 12-inch picture (mount 15x20), single copy $2; six copies $10.50; twelve copies $19. 16-inch picture (mount 21x29), specially adapted for reading-rooms, single copy $3.50; three copies $9.50; six copies $18.50; twelve copies $33.50.

Address all orders for these pictures to The Christian Science Publishing Society, Falmouth and St. Paul Sts., Boston, Mass.

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CHRISTIAN SCIENCE SENTINEL

EDITORIAL

"FORGIVE US OUR DEBTS."

THERE is a wonderfully accurate balancing of the scales of justice in that petition we daily take upon our lips, though perhaps without fully comprehending all that is therein implied. We pray, "Forgive us our debts, as we forgive our debtors," but would we be satisfied if the Father were to take us at our word? Do we extend to our brother the forgiveness he needs, in a measure to offset our own claim for divine pardon?

Christ Jesus brought home the duty and necessity of forgiveness of our brother very clearly. In the sermon on the mount he points out the uselessness of the burnt offering, the propitiation for our own sins, so long as we are at fault with our brother,—we must seek reconciliation with him ere we ask forgiveness for ourselves. It was to impetuous Peter, however, that he gave the rule which sometimes seems to us so difficult of observance. Peter had asked, "How oft shall my brother sin against me, and I forgive him?" and possibly he felt he was conceding much when he tentatively asked, "Till seven times?" Then came the Master's sweeping declaration: "I say not unto thee, Until seven times: but, Until seventy times seven."

If we stop to think how many, many times we need to ask forgiveness, we may see more clearly the need of forbearance toward our brother. Would we dare limit our infractions of the Father's will even to the seventy times seven which the Master commanded? Paul, grand apostle of the faith that he was, had to struggle against "the sin that doth so easily beset us," and he humbly acknowledged, "To will is present with me; but how to perform that which is good I find not." We have need, then, in view of our own fallibility, to remember and be grateful that "Love is reflected in love" (Science and Health, p. 17).

We forget the divine law of justice when we say, "I could forgive anything but that." Whatever the offense, let us strive to forgive and forget,—"let Truth," as Mrs. Eddy bids us, "uncover and destroy error in God's own way, and let human justice pattern the divine" (*Ibid.*, p. 542). No matter how grievously we may think we have been wronged, we are not to recompense evil for evil, but forgive and forget, secure that the scales of divine justice will sooner or later balance, for "though the mills of God grind slowly, . . . with exactness grinds He all," and if we have done our part in forgiving, we may safely leave the adjustment to His care.

Perhaps we say, "I can forgive, but I cannot forget." Ah, but if we truly forgive, there will be no sense of injury to cherish. One may have betrayed our confidence even the "seventy times seven," and yet, if we have forgiven him, if of this discipline, this trial of our faith in God's goodness and justice, there have been wrought out for us the virtues of grace, meekness, patience, humility, gentleness, the love that "suffereth long, and is kind," we shall see in these blessings the hand of Him who is "of too pure eyes to behold evil;" that because evil has no entity, is but an illusion, there is nothing to remember.

Sometimes we find it easier to forgive an open offense than an unwitting or unacknowledged one: perhaps we pass it over in silence, but self-love intervenes and would have us think we should get credit for our virtue, and then it is that we need to be on the alert. We must not try to "steady the ark," do the debiting and crediting; it is ours to do right because it is right, and leave the accounting to God, assured, as our Leader points out, that "He who is immutably right will do right without being reminded of His province" (*Ibid.*, p. 3).

The greatest test of all is to be able to forgive unmerited abuse, to continue to love and do good under insult and injustice; but once again we must recall our own shortcomings, our trespasses against divine Love, the tender, compassionate Father-Mother God, who is good and good only, and then to pray that even as we have been forgiven, so may we forgive.

ARCHIBALD MCLELLAN.

"GIVE YE THEM TO EAT."

THE wonderful story of the feeding of the multitude by Christ Jesus is told by the four evangelists, and it is noteworthy that each of them prefaces his account with a statement of the healing work done at this same time by the Master. The thousands who had come out of the cities and villages were undoubtedly in a receptive mood, many of them ready for the blessings which he was always ready to bestow. He had announced to them, and commanded his disciples to announce, the ever-present kingdom of God, in which there is no sin, disease, poverty, or death, and of its presence he was prepared to furnish and did furnish ample proof. He taught them to pray, "Thy kingdom come," and never to doubt that their prayer would be answered in a manifestation of divine bounty and power.

As we read these accounts of the feeding of "five thousand men, beside women and children," by the Master, who thus revealed to them the one infinite, spiritual source of supply, we may learn many lessons. In noting the slowness with which the disciples apprehended their Master's teachings, we may well arouse ourselves and others to the need of laying aside the heavy weights of belief in material law, in a far-off God, and a consequent sense of lack,—lack of the necessaries of life, of health, of strength, of happiness, —when all needed things are assured to those who seek "first the kingdom of God," the supply, like its divine source, being ever close at hand.

We are also led to think of those who today profess to be followers of Christ Jesus, but who deny the divine power to heal as in his day, and who deny that human need can be met otherwise than by material means. They say all that is good in Christian Science may be found in the other churches. This being admitted, there can be no evasion of the Christ-demand, made to the disciples in that olden time, when the need of the multitude was pressed upon Jesus' attention. He said, "Give ye them to eat;" and today this same demand comes to every professed follower of Christ. If one must plead his own insufficiency, there is the other command, "Bring them hither to me,"—bring the hungry and the sick, bring the pitifully few loaves and fishes, but dare not to bar the way for those who are seeking the outstretched hand of divine Love.

If a professed follower of Christ has the truth which sets free from sickness, from poverty, from heart hunger, from darkest doubt, let him give it in God's name (and millions are praying for it, yes, dying for want of it in every land), but let him not deny that divine Truth is as potent today as it was when Jesus healed the sick and fed the multitude because he knew its omnipotence. Too often, alas, are the hungry seekers after Christ told that spiritual law is not available today, but after long wandering in the desert, one by one these seekers are finding that God has spoken anew to this age, and through an apprehension and application of the teachings of Christian Science they are being healed and fed.

Concerning her discovery of the Christ-Science, Mrs. Eddy writes: "Soulless famine had fled. . . . Being was beautiful, its substance, cause, and currents were God and His idea" (Retrospection and Introspection, p. 23). All the world over are to be found her followers, who in the

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measure of their understanding heal the sick in Christ's name, and in teaching them the all-sufficiency of Truth and Love they are obeying the command, "Give ye them to eat."

ANNIE M. KNOTT.

"THE BATTLE IS NOT YOURS."

THE daring of David when but a boy he faced the mighty man of the Philistines, would seem presumptuous, illy authorized, were one to judge with respect to their disparity in physical prowess and fighting equipment, but its sufficient warrant is recognized when he is heard to say to the giant boaster: "Thou comest to me with a sword, and with a spear, and with a shield: but I come to thee in the name of the Lord of hosts . . . for the battle is the Lord's, and he will give you into our hands." Young as he was, uplooking faith and intuition had brought to David a consummate grasp of the truth of being, so that it was not hard but easy for him to rely upon the divine presence and power alone.

This is the lesson for all aspiring souls, and it was abundantly impressed upon the people Israel. In unnumbered experiences during their forty years of wandering, and thereafter, the fact of the inadequacy of their own strength for what they thought their struggle, had been made apparent. With the story of Gideon and the overthrow of the Midianites, in proof that God hath no need of human help; with the word spoken to Jehosaphat when Moab threatened Judah, "Be not afraid . . . for the battle is not your's, but God's," and with his mighty triumph in its fulfilment, even as Hezekiah triumphed over Sennacherib, the Jewish people were perfectly familiar, and yet when Christ Jesus came teaching and demonstrating the present availability of Truth, even the chief priests cried out against him! They were still hoping, as they avowed, for an arm of flesh which should redeem Israel.

This forgetfulness of the divine relation to the human overcoming, this association of the struggle against error with personality, still remains the chief explanation of human weakness and defeat. Practical reliance upon God for the overcoming of the enemies of our physical and spiritual welfare, is yet so much of an anomaly that even the assertion of its possibility is subject to ridicule at the hands of a great many Christian believers. The teaching of the apostle Paul that God is "able to do exceeding abundantly above all that we ask or think" is openly repudiated in this twentieth Christian century. True, Christians no longer expect to be saved by the sword; nevertheless, they still pray and trust that God may make one material force sovereign over another material force, that the divinely-enacted law of a drug may triumph over the divinely-consented-to law of disease, and in some respects this later expression of unfaith in God is more lamentable than the earlier. The belief of being too wise, too well versed in the processes and powers of materiality, to have any need of reliance upon spiritual truth for healing, has proved itself to be disastrous beyond compare.

Christian Science is again repeating and proving true this declaration of the ancient prophets and seers, "The battle is not your's." It is enabling men to see that the stumbling human never helps God save by getting out of His way. It is disclosing the impersonality of all struggle, it is making clear the fact that there is no warfare in the universe save "the mental conflict between the evidence of the spiritual senses and the testimony of the material senses" (Science and Health, p. 288), and it is bringing to the world a truer understanding of Christ Jesus' statement, "This is the work of God, that ye believe on him whom he hath sent." The only real overcoming is that of spiritual realization. The truth we demonstrably know is the one effective agent in the work to which we are called, and this truth is ours to use only; it belongs to God.

JOHN B. WILLIS.

AMONG THE CHURCHES.

BOSTON, MASS.

The First Church of Christ, Scientist. Services: 10:45 a.m., 7:30 p.m.; Sunday school, 10:45 a.m.; Wednesday, 7:30 p.m. In the new church edifice, Norway, Falmouth, and St. Paul streets. The Sunday evening service is omitted during July and August. The church is open to visitors Wednesdays and Fridays from 10 a.m. to 5 p.m.

Reading Rooms: Berkeley building (suite 306-307), 420 Boylston street; open daily, except Sunday and Wednesday, from 9 a.m. to 9 p.m., and on Wednesday from 9 a.m. to 5 p.m. International Trust Company building (second floor), southwest corner Devonshire and Milk streets, opposite Post Office; open daily, except Sunday, from 9 a.m. to 5:30 p.m.

WASHINGTON, D. C.

Construction of the new Christian Science church at the southeast corner of Euclid and Champlain streets, at the intersection with Columbia road, on a lot one hundred and fifty by one hundred and forty-three feet in area, will begin at once. The building will be placed in the center of the ground, the entrance portico being set back about twenty-eight feet for the approach by terrace and steps. The total cost of the edifice will be about one hundred and fifty thousand dollars.

After consultation with the architects it was decided that a classic type of building would be the most suitable to the site and also obtain the dignified and distinctive character desired for the exterior. As designed, the building, with an area of ninety-seven by one hundred and twelve feet, will be of fireproof construction, the materials for the exterior being white stone for the entrance portico and base of the building in combination with gray terra cotta and specially made cream-gray bricks three by twelve inches in size, laid in Flemish bond with wide recessed points. The roof of the building will be covered with Greek pattern unglazed green tiles and the windows will be glazed with cathedral glass in soft tints. A system of double glazing will be used which will exclude to a large extent the sounds of street traffic.

The three main entrance doors will be of bronze, opening into an entrance foyer sixteen by fifty feet, with curved ceiling, and at each end of the foyer will be placed a marble and bronze staircase leading to the gallery levels and to the church rooms in the basement. The basement contains the Sunday school room, library, superintendent's and class rooms, retiring and cloak rooms, and by reason of the slope in the sidewalk there will be an entrance to the basement on the level with Champlain street. The auditorium will have a curved ceiling about forty-five feet high, and galleries will be placed on three sides, the fourth side having the recessed readers' platform and organ loft, with private rooms for the readers and choir members. The side walls and ceilings will be decorated in simple cream-white and gray tints, and all the interior woodwork will be of Mexican mahogany, in combination with marble bases and parquetry oak floor.—*Washington Star.*

COLUMBUS, OHIO.

The Christian Scientists will very soon construct a fine new church on East Broad street. By a deal just closed the Christian Scientists have become possessors of the old Wetmore property on East Broad street, between Ninth and Washington avenues. The property is 149 x 284 feet in dimensions and is very nicely located. The Christian Scientists expect to sell their property on Broad street near Grant avenue and to build a new home, probably next spring.—*Columbus Dispatch.*

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THE LECTURES.

MALDEN, MASS.

A lecture on Christian Science was delivered by Willis F. Gross May 28, in Malden Auditorium. Mr. Gross was introduced by the Hon. Harvey L. Boutwell of Malden, who spoke in part as follows:—

A great authority has said, "By their fruits ye shall know them." In temporal matters—in the business world—we judge all matters and things by the results produced. We measure men, to a very large extent at least, by what they produce. This same test may be properly applied to Christian Science. "By their fruits ye shall know" Christian Scientists. I have many friends who are believers in the doctrines and teachings of Christian Science. My observation leads me to believe that the teachings of Christian Science have produced certain common characteristics. I mention a few:

Sincerity of purpose. A real Christian Scientist is a sincere person. He has a sincere desire to make the world better and to be better himself. Christian Scientists possess an abiding faith which seems to be sufficient to enable them to maintain a wonderful poise during all the vicissitudes of life. These people appear to have charity for all—not that charity which consists of mere almsgiving, but a broader charity, a charity for all the frailties of human life. They seem to be willing to forgive those who trespass against them. Christian Scientists are an honest people. A genuine Christian Scientist can be trusted with your pocketbook. They believe in a square deal and a fair deal under any and all circumstances. They are an industrious people. They are an intelligent people. They are a law-abiding people. They seek to know the law, and knowing it, live within the strict rules thereof. They are a peace-loving people and filled with contentment of spirit. They desire to be at peace with all the world. These common characteristics tend to make men and women better husbands and wives, better fathers and mothers, better neighbors and citizens.—*Malden Mirror.*

LONDON, ENGLAND.

Bicknell Young lectured in the Queen's Hall, Langham, place, on Saturday, July 1, for Second Church of Christ, Scientist. He was introduced by Oscar Browning, M.A., Fellow of King's College, Cambridge; university lecturer in history and principal of Cambridge university day training college, and author of many standard historical works. Mr. Browning said in part,—

It is a great privilege for me to be permitted to take part in this meeting, held in support of the most powerful spiritual movement of modern times. To most of those whom I meet Christian Science is merely a form of healing, concerned chiefly with bodily health, enabling us to dispense with doctors and medicine; but to me it is something different. I do not wish to underrate the physical effects produced by that harmony which Christian Science brings about, nor lessen the value of that marvelous mass of evidence which is, every Wednesday evening, brought before the notice of the members of our church all over the world; but to me Christian Science is far more than a road to the attainment of physical health, it is a fundamental basis of morality, a guidance in the conduct of life, a morality founded on love, a course of life based on the omnipotence of Spirit and the nothingness of matter. There is nothing new in this; Christ has told us that all morality is founded on love to God and man, and that on these two commandments hang all the law and the prophets.

Nothing is more beautiful to me than a Christian Science service; it has a unity and solemnity of purpose which induces that powerful spiritual stimulus which is lost in the distraction of rituals. He who has experienced this spirituality rises a new man, invigorated and refreshed for the battle of life. Try this for yourselves, and you will find it to be true.—*Correspondence.*

BROOKLYN, N. Y.

Prof. Hermann S. Hering lectured on Christian Science for Second Church at Avon Beach Hall, Bensonhurst, June 25. He was introduced by Eugene R. Cox, who said:—

In the early history of this country, one of the colonies was reduced by want to the verge of starvation, and in their extremity the colonists appointed a day of fasting and prayer. On the morning of the day designated they found lying at anchor in their harbor a ship laden with provisions and friends. With alacrity they changed the observance of the day from fasting and prayer to thanksgiving and praise, and then and there was inaugurated our Thanksgiving day, the annual recurrence of which recognizes the peace and prosperity of this broad land, and when each shares with another of his abundance.

Many a heart-hungry and soul-weary pilgrim has found in Christian Science peace and prosperity, love and happiness, and in their humble gratitude for these blessings, and in the spirit of thanksgiving, they have asked you to this "feast of reason," by which you cannot fail to be benefited, for you will be told of God, good, and what you hear cannot be lost, because we read in the Bible that the word shall not return void.—*Correspondence.*

WARSAW, IND.

Under the auspices of the Warsaw church, William R. Rathvon of Denver, Col., delivered a lecture on Christian Science on Sunday afternoon [June 25] in the Warsaw Opera House. He was introduced by J. S. Shield of Chicago, who said in part,—

When the Master, Christ Jesus, was upon earth, he did many wonderful things. The Scriptures adopted by all Christian churches as authentic state that he healed the sick, gave sight to the blind, hearing to the deaf, feet to the lame, and that he even raised the dead. Because the method, rule, or law which Jesus used in doing those works was not understood or known to humanity, the works have been classed as miracles, and in modern times there has been much doubt and skepticism expressed as to their verity. This doubt and unbelief has grown to such an extent that the world has fallen into a deep sense of materialism. But when this sense seemed to be darkest, Christian Science came to the world and cried, "Rejoice! rejoice! for the light has come." The law, Principle, and rule by which Jesus demonstrated his mighty works has been discovered and is here, available to every man, woman, and child. The lecture of today will tell you something of this blessed truth, the truth which makes men free.—*Warsaw Times.*

LOS ANGELES, CAL.

Clarence C. Eaton lectured for the local Christian Science churches at Shrine Auditorium, Sunday afternoon, Aug. 6. He was introduced by G. M. Giffen, who said in part,—

We are living in an age of marvelous advancement along all material lines, and in this advancement or in this progress we find that mankind looks first for a basic law or method of procedure, and afterward he develops a rule for

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the application of this basic law. We find in our material work that difficulty, failure, discord, defects are because of absence of a working law, or ignorance of its application; and in all these things we seek to correct the difficulty by establishing our basic law and then developing the right rule, order, or way. In all things but the activities of man himself have we looked for and developed this law; but mankind have been permitted to exist burdened with fear, worry, sickness, poverty, and other attendant miseries, and have striven to correct these difficulties without having a governing or practical Principle. Indeed we find that man has been ignorant of the existence of a mode or method of self-government, the operation of which would overcome the discords of life, yet it was clearly taught over nineteen hundred years ago by the greatest teacher who ever trod the globe, Christ Jesus, whose wonderful works were the demonstration of the law of life which he understood and proved.

It remained for a spiritually-minded woman of the nineteenth century to discover the Principle and state the rule or mode of procedure that enabled the Master to do the marvelous works he did; and today, through Christian Science, the Principle and rule of the Master is again given to suffering humanity, enabling a man not only to cure his fears, his sickness and sin, but also, through the understanding of its operation, enabling mankind to avoid them.—*Correspondence.*

LA GRANGE, ILL.

A very large audience greeted Bliss Knapp at First Church of Christ, Scientist, Monday evening [May 15], when he delivered a lecture on Christian Science. He was introduced by Avery Coonley, who said in part,—

Recent years have seen a remarkable change in the thought of the world. As a modern playwright expresses it, the world has grown up and no longer wants to be told "Thou shalt" and "Thou shalt not." It is making its own inquiry about right and wrong; about religion and God. This gathering is one of the evidences of that spirit of inquiry.

Suburban News.

HONOLULU, HAWAII.

The Opera House was crowded last evening [June 25] with a distinguished audience, every member of which paid the greatest attention to the lecture on Christian Science as delivered by William D. McCrackan, M.A., who has come direct from Boston. His address of last evening, he stated, was the first one he has delivered since he left that city. The Hon. C. M. Le Blond of Hilo made a pleasant introductory talk and then introduced Mr. McCrackan. The latter has a clear and very distinct enunciation and his words could be heard in every part of the crowded house, every seat from top to bottom being filled.

Pacific Commercial Advertiser.

LECTURES TO BE DELIVERED.

Unless otherwise stated in the notice, it is assumed that the lecture will be given in the evening.

Decatur, Mich.—Frank H. Leonard, Town Hall, Sept. 8.

Minneapolis, Minn. (Joint lecture, five churches).—Judge Septimus J. Hanna, Auditorium, Sept. 5.

Ocean Park, Cal.—William R. Rathvon, Masonic Temple, Sept. 8 and 9.

San Francisco, Cal. (Second Church).—Francis J. Fluno, M.D., Valencia Theater, Valencia street, between 13th and 14th streets, 3 p.m., Sept. 3.

TESTIMONIES OF HEALING.

It is with the deepest joy, and with gratitude to God, that I feel called to relate my first experience in Christian Science. It was in January, 1907, that my son, aged thirteen years, was healed by omnipotent, ever-present Love of what *materia medica* called an incurable heart disease and anemia in its worst form. His attendance at school had been broken for months, on account of his ill health. In the second week of October, 1906, he had been sent home from school ill. I was not then a Christian Scientist, and had no knowledge whatever of its teaching, consequently a doctor was called in, the best and most honored for medical skill in a wide district, and after a long and careful examination the above was his verdict. In addition, I was informed that my son would be subject to these breakdowns all his life; that he must not cycle to school any more, nor join in boys' sports save in a very mild way.

The outlook was rendered the more gloomy through my having lost my husband very suddenly five years before and chiefly from the same supposed cause. My husband's brother and father were afflicted in the same way and had been an anxiety to the mother and sisters for many years. I had four children, and this was the eldest. So heavy was my heart that only a widowed mother in like circumstances could know how I felt. For comfort our rector said, "It is a very heavy cross you have to bear," and when I turned to my late husband's relatives they mournfully informed me that it was a hereditary affliction. My boy had then been in the hands of the doctor three months, with no sign of improvement. During the last few weeks I had been hungrily absorbing "Science and Health with Key to the Scriptures" by Mrs. Eddy, brought to my notice by a very dear friend in Scotland. I read the book night after night, far into the morning hours; and gradually into my consciousness came the joy of hope through the dawning knowledge of the ever-present Christ-power to heal.

In the middle of January, 1907, on a never-to-be-forgotten night, as I sat in thought, the last remnant of the veil of fear and doubt was lifted, and I felt "all glorious within," filled with the radiance of Truth. I saw that God's promises and the words of Christ Jesus were not intended for that age and those peoples only, but for all who grasp the pure sense of the Master's teaching in all time. So now and here God could and was ready to heal my son! From that night he mended so rapidly that by the next week he had started in a new school, cycling ten miles daily instead of eight as before. He still attends this school, and has cycled the ten miles daily during the whole of these past three years. He has also entered heartily into all the school sports, is an enthusiastic cricketer, and has a hockey team of his own. Last February he joined the school paper-chasing game, running fifteen miles, and was the first to return to the starting-place. He then changed his clothes and cycled back to bring in one who had broken down. He experienced no ill effect whatever from his exertions. In July, 1909, before a certain bond could be signed, admitting him to student teachership, he had to conform to the law and undergo a rigorous medical examination at a scholastic office, as to fitness; and though the authorities had the facts of his former illness before them in writing, yet he passed as thoroughly healthy and fit.

Six months after the above healing, while on a visit to Edinburgh, as I was carried along in the car to the Christian Science hall, an awful doubt assailed me momentarily respecting my son's healing, and I saw as in a flash that all the joy and peace, all the spiritual knowledge I had grasped, were in jeopardy; my mind was chaos, darkness seemed to surround me, when suddenly a little book I carried, "No and Yes" by Mrs. Eddy, fell open in my lap, and my eyes lighted on the passage in which she quotes Jesus' words, as recorded by Matthew: "Ye do err, not

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knowing the Scriptures, nor the power of God" (p. 37). Here was my answer from heaven, for all time. With a great gladness I felt borne on, my feet seeming not to touch the earth. That night I gave this testimony in the Christian Science hall, inspired by a power that was not my own. Filled with an indescribable joy and reverence, I seemed to stand aside and listen.

My heartfelt thanks are due to Mrs. Eddy, whose pure consciousness has shown us the way to the Father, "with signs following," that here and now we may feel and know the power and the glory of divine Love to heal and save. "Thine is the kingdom, and the power, and the glory, for ever."

MRS. MADELINE MACKINTOSH, Kirkby Mallory, Hinckley, Leicestershire, England.

With a deep feeling of gratitude I wish to testify to the truth of my demonstration as narrated by my mother, Mrs. M. Mackintosh. I fully corroborate all that my mother has said, and hope that with a still fuller realization of the truth I may achieve still wider and surer dominion over the delusions of mortal mind, and ever be confident in the omnipotence of divine Love.

JOHN C. T. MACKINTOSH, Barrow-on-Sowe, Loughborough, England.

Over two years ago I was called upon to read from Science and Health to one who was under Christian Science treatment. I knew absolutely nothing about its teaching, and commenced to read it just as I would read any other book; only I was not expecting to get anything out of it myself, not even entertainment. I was, however, healed of eye trouble of six years' standing, and also of goitre, without any treatment, simply by reading the text-book of Christian Science to another. I am very grateful for this healing, and for the many other physical blessings which I have had in the last year and a half; but all this seems insignificant compared with the spiritual uplifting, the perfect peace and happiness which has come into my life as a result of my study of Christian Science. I am trying so to live that I may prove, in a measure at least, my gratitude to God, and to Mrs. Eddy for Christian Science. I have not gone into detail, but will be glad to answer the questions of any one who desires to know more about my healing.

MRS. MARGARET L. WARD, Lincoln, Neb.

[Translated from the German.]

It was in the spring of 1908 that we first heard of Christian Science. My son-in-law was the first to ask for treatment, on account of a throat trouble and defective eyesight, and my husband and myself followed later on. My husband had been suffering for thirty years with weak eyes, and on that account was exempted from military service. The sight in his right eye was almost gone, and professors whom we consulted, as well as specialists, gave us no hope of recovery; so that we looked forward to a gloomy future. After the eighth treatment in Christian Science his eyesight returned, whereas the physician had told us that the trouble was incurable. He had stated that the sight did not extend beyond about three inches; but my husband can now see a distance of thirty-five yards. I myself had worn a truss for twenty-five years on account of a severe trouble, and had been under the care of several well-known physicians, which necessitated heavy expense. I do not believe I enjoyed health for three months in succession during thirty years; but after the third visit to the Christian Science practitioner I was freed of the terrible suffering, so that I laid off the truss, and have not worn it since. I have also been healed of a nervous trouble in Christian Science.

We thank God with all our hearts for His ever-present help, and we are equally grateful for the discovery of Christian Science and for the fact that through the application of its teachings the healing work of Christ Jesus is again made possible. We are grateful to our revered Leader, Mrs. Eddy, for the understanding of the power of Truth which we have derived through the study of the Bible and of *Der Herold der Christian Science.*

FRAU AUGUSTE RICHTER, Glogau, Germany.

Some time ago a passage in a testimony in the *Sentinel* brought home to me more clearly than ever before my great debt to our beloved Leader, and seemed to explain how it was that Truth had been revealed to me in the wonderful way in which it had been some years ago. I am therefore prompted to express my gratitude through the *Sentinel*, in the hope that it may help another. It is now over six years since I found myself in a most grievous condition, having lost under most trying and difficult circumstances all that went to make up my happiness, these circumstances making my daily life unbearable, yet I was unable to free myself mentally or physically; that is to say, no way was open for me to change my environment. Worst of all, I knew of no power that could help me; for I could not believe that God willed suffering.

After about eighteen months of this experience I went to pay a short visit to a very dear friend, and on being left alone in the drawing-room on my arrival, my eyes fell on a copy of "Science and Health with Key to the Scriptures" by Mrs. Eddy, a book which I had never before seen or even heard of. I opened it, and my attention was at once riveted by two or three statements respecting Truth. In a flash it was perfectly clear to me that I had found what I had always been looking for—the knowledge of what Truth is, and in that moment I was wholly satisfied. One statement which has remained with me always came to me then with such great light that I felt stunned, as did Saul on the road to Damascus, for it told me that the "one way to heaven, harmony," was "to know no other reality . . . than good" (p. 242), whereas I had been believing only in evil, allowing evil thoughts to control me. A short time after this I returned to my home, and for six months Science and Health was my constant companion. At the end of that time I was able to get away for a long stay, and the following year found myself perfectly free in every sense of the word. Since that time very great blessings have come into my life; and above all, "the peace of God, which passeth all understanding," the knowledge that with every temptation the way of escape is provided.

In no way can I better express my gratitude to God, whose infinite love has made it possible for us to know the truth which makes free, also to our dear Leader for her faithfulness to her high trust, than by striving more and more for that Mind "which was also in Christ Jesus," that I may be enabled to give a cup of cold water to those in need.

ROSE A. BAINBRIDGE, London, England.

I had a long illness, was in bed, prostrated, for fifteen months, was in a hospital five times, spent hundreds of dollars, and was left a physical wreck, a cripple, scarcely able to walk, and still a constant sufferer. *Materia medica* said it could do nothing more. I turned to Christian Science as a last resort, and at first was so filled with material beliefs that it was difficult to gain an understanding of spiritual realities, so I went back to *materia medica.* I continued, however, to read "Science and Health with Key to the Scriptures" by Mrs. Eddy, also my study of the Lesson-Sermon. Then I went to another practitioner, receiving very little physical help; after four months' treatment, I worked alone for four months. I next went to one who said, "We will say nothing about time: we will work as long as it is necessary." At first there was very little change, and then one after the other the ailments began to drop away. I had worn a special "heel" in one shoe, and I took

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out two inches at one time. I had treatment just one year, and the physical help was as nothing compared to the spiritual understanding that came to me. I seemed to have been completely changed; some of the family say I am like a different person. Words cannot express my gratitude for the "contented mind," and with my study of Christian Science I find I have a continual feast.

I have had class instruction and I am very grateful for that opportunity. Our periodicals have been of great help to me in my passage from sense to Soul. So many times I have found just the help I seemed to need, in either the *Journal*, *Sentinel*, or *Monitor*. And now I am trying to show my appreciation of all these blessings in loving obedience and in telling to others, who come to hear, this blessed truth that saves us from sin as well as from sickness.

MRS. BELLE NORTHGRAVE, Fennville, Mich.

In writing this testimonial of gratitude for healing received through the ministrations of Christian Science, it is only possible for me to express a small part of the joy and blessings which have come to me in the last few years as a result of the physical and mental healing. From childhood I had suffered from an eruption on my face, and had doctored with many physicians for a number of years. I had also tried various medicines and home remedies, but without good results. I was healed of this disease through reading "Science and Health with Key to the Scriptures," the Christian Science text-book, by Mrs. Eddy. With the aid of a kind practitioner I was healed of an acute attack of kidney trouble in a very short time. I have also been healed of nervous collapse, severe headaches, and some minor ills.

Early in my investigation of Christian Science this passage of Scripture would persistently follow and trouble me, "Come out from among them, and be ye separate;" and it was only through patient study of the Bible and Science and Health, and an intense yearning to understand the truth contained in the above statement, that its meaning dawned upon me. I saw that our greatest need is to think rightly, thereby giving up the "belief of life in matter" (Science and Health, p. 74), and all that it includes. With this understanding came a gradual unfolding of the truth in my consciousness, making it possible to meet and at least partially destroy evil suggestions, malice, envy, jealousy, etc., on the ground of their illegitimacy. I saw that they had no right to place or power in any one's thought.

I am thankful for the church privileges I enjoy and grateful to the readers and officers. I am also grateful for our publications, and for the dear faithful *Sentinel* with its weekly feast of good cheer. Above all, I am grateful to Mrs. Eddy for Christian Science, not only because it has brought me out of darkness into light, but for what it is doing for countless others in the same way.

FRANCES A. HAUENSTEIN, Chicago, Ill.

In February, 1909, I was engaged in blasting trees from Boulder river, and in handling the powder became what is known as "blasted," that is, blind, and suffered from the worst headaches I had ever known. I asked for help from my mother, who is a Christian Scientist, about eleven o'clock, and in forty-five minutes I was asleep and have never had a recurrence of this trouble, although I have since been engaged in handling powder.—W. A. KIDNEY, Dillon, Mont.

In looking over the *Sentinel*, I see many testimonies from the northern states and only a few from the South, but I want to let others know that Christian Science is doing good here too. Until September, 1909, I had never felt enough interest in this religion even to want to know what it taught. It did not concern me, I thought, so cared nothing about it; but I am thankful now that I was not prejudiced against it, for after having been bedridden for more than three months, I was willing to investigate it, especially after having received a message from a friend about what it had done for different ones of her family and could do for me.

In the mean time my medical doctors said I would have to be taken to a sanitarium for two operations, so all arrangements were made for this. All the last week I was in bed I was reading the *Sentinel* and praying God to direct me aright, believing that He would guide me in the way I should go. For some days I wavered between the two, but finally, when my husband was helping to carry me out to go to the train, an aunt who was with me said, "I don't want you to have an operation, but I certainly don't want you to take up that Christian Science." I replied, "Well, I am going to try it, and if God fails to heal me, the sanitarium is near by, and I can still go there."

I want to say, however, that God did not disappoint me, and I fully realized that if we "draw nigh to God," He will draw nigh to us, and that it is God who heals all our diseases. When I first got a glimpse of the real meaning of "Science and Health with Key to the Scriptures" by Mrs. Eddy, I wanted to give a copy to every one I knew, little dreaming that a book which did so much for me and for thousands of others, a book that made the Bible so much dearer because it made it understandable, would be refused by some, no matter what their religious belief. I find that those who seem to need it worst are often the most antagonistic, and the best way is to wait until they are ready for it.

While I have been helped in so many ways physically, the help received spiritually is worth far more, and this I know I never could have gotten except through "suffering or Science" (Science and Health, p. 296). While I know that there are good people in all the churches, still I see why it is they do not heal the sick as Jesus said all who believed in his teaching could do. To do this takes a higher faith and a better understanding than most people possess. I quickly saw how absurd it was to think that God expected people at one time to go to Him for healing, then in another age put material means here for them to use, when we are all taught that He is not changeable, but is "the same yesterday, and to day, and for ever." I have two friends who are medical doctors, and both of them said they knew that Christian Scientists followed the teachings of Jesus more closely than did any other class of people, because of the proof they give in the healing of diseases. These men are conscientious, and they know that no drug is equal to the divine Mind in healing.

Before I knew anything of Mrs. Eddy's teachings I thought her followers mentioned her name entirely too much, but after I understood even a little of what she has given to the world, I could see why all Christian Scientists are so grateful for this message of Truth which she has given.—MRS. A. S. MURPHY, Aliceville, Ala.

In Christian Science we learn that the truth is of God; hence its healing power. The spiritual and mental uplifting, the assurance of knowing that God does answer prayer, brings us nearer to Him than we ever were before, and we can realize the truth of Jesus' words, "Ye shall know the truth, and the truth shall make you free." Since coming into Christian Science I find myself free from many ills to which I was in bondage, and I am most grateful to Mrs. Eddy for that wonderful book Science and Health, which is indeed a "Key to the Scriptures."

About six years ago our little boy had a bad attack of mumps. My wife gave him treatment in Christian Science, and I proceeded to protect myself, for the thing we greatly fear generally comes upon us, and I had great fear of this disease. Next morning the swelling on the boy's face was not noticeable, and though he remarked that it felt queer, the discomfort was all gone by breakfast time.

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In a few days I found that I had not eliminated all my own fear, for one morning I woke about four o'clock and found evidence of the disease. I did my mental work as well as I knew how, got up, ate breakfast, said nothing to the family, but on my way to work I stopped in a Scientist's office and talked with him a few minutes. He assured me there is but one creator and that His creation is perfect; he counseled me to do my part aright, and God would do the rest. By five o'clock that evening my trouble was over.

I cannot express my gratitude for the good Christian Science has done and is doing for me every day. Christian Science is a great help in every direction. As I am a contractor, I have all kinds of men in my employ, and I find Christian Science the best thing to use in settling any differences which may come up. I have learned that right thinking, based upon a truer knowledge of God, silences discord and brings harmony; that to know God better puts one in better condition to meet the world and to deal with the different phases of human experience. In my seven years' experience in this business, Christian Science has been a wonderful help; it is a religion for men in every line of business. We learn that all honest work is our Father's business, and the acquaintance with God which we gain in Science fits us to carry it on harmoniously and successfully.

To live Christian Science is a protection against all evil, and we can realize this here and now, for the closer we follow its teachings the better results we have. I am truly grateful for the knowledge I have of this truth.

B. M. DAWSON, Boulder, Col.

I am very thankful to testify to the blessings I have received in Christian Science. I did not come to it for any physical healing, although I was healed of various ailments, but for a better understanding of God; and it surely is sweet to know that God is Love. I greatly enjoy the daily study of the Lesson-Sermon, and know that if the truths taught in it are brought into my life I shall be able to help many weary mortals from darkness to light, and thereby glorify our Father in heaven. Recently I had a demonstration which helped me to understand God and His universe better than ever before. I am very thankful that in Christian Science is found the peace which passeth all understanding.—ADA DINKMEYER, Columbia City, Ind.

I wish to express my gratitude for the healing of my eyes. For more than five years I was compelled to wear glasses constantly, putting them on the first thing in the morning and taking them off the last thing at night. On Wednesday night before Thanksgiving, 1906, I attended the testimonial meeting of First Church of Christ, Scientist, Baltimore, and after the meeting, which was very helpful, my cousin advised me to take treatment. My cousin brought a practitioner to me, and after a short talk I decided to take treatment. I took my glasses off then and there, and have not used them since. At first I suffered some inconvenience, but after several months' treatment my eyes were normal.

To say I am grateful is not sufficient; I cannot express my gratitude in words, but am trying to do so in daily deeds and thoughts. I am grateful to God that I ever heard of this great truth, and also to Mrs. Eddy for all she has done for suffering humanity.

LOUIS H. SCHNEPFE, Brooklyn, Md.

I began the study of Christian Science about five years ago, and I was healed in a few weeks of numerous complaints, simply through reading "Science and Health with Key to the Scriptures" by Mrs. Eddy, and attending the Christian Science services in this town. Since this healing I have had innumerable proofs of the power of Truth, and perhaps an account of one of them might be helpful to others.

One evening, about three years ago, in going down a step rather hurriedly I slipped and injured my ankle severely. The pain was so great that for the moment I lost all control over myself and fell heavily forward, knocking my arm and wrist against some obstruction. I soon saw that all this was due to a feeling of impatience because I had been called away from doing something in which I was interested, and I went more hurriedly than was necessary or I should have stepped down more carefully. The whole thing was very sudden and the pain acute, but I felt so conscious of the presence and power of God that I had no fear, and in a few seconds I was able to get up, although according to the physical senses it seemed impossible to put my foot to the ground. We are told in Science and Health that "the physical affirmation of disease should always be met with the mental negation" (p. 392), so I instantly met this sense of unbearable pain with the scientific statement of being. With this thought held firmly I managed to get back to the drawing-room, where my mother and a friend were waiting for me, and we went on with what we had been doing before.

For about ten minutes the pain was so severe that I had to strive very hard to overcome the inclination to faint; but as I continued to work mentally it gradually lessened, and in about half an hour, when it was time to retire, I was able to stand up and attend to several little duties that called for my attention. I must have gone up and down stairs at least four times before I was able to go to my own room, and when I got there, alone for the first time, I found that there was nothing for me to do, as all the pain had entirely disappeared from my ankle and wrist and arm; I did not feel the least bit shaken or upset, though it was less than an hour since I had had the fall. Later, when I took off my stocking, I found there was no evidence of the accident, the foot being perfectly normal.

An overwhelming sense of gratitude came to me as I realized how different the whole thing would have been before I heard of Christian Science. The fall in itself would have been quite sufficient to have made me feel ill for days. My ankle had always been considered weak, and in similar experiences I had suffered for days and sometimes for weeks, but never before had I experienced such agony as I had endured for ten minutes that night. I am quite sure that had it not been for the understanding of God as taught in Christian Science it would have been found that I had very seriously injured my foot. This is only one of innumerable proofs that I have had of the healing power of divine Love, and one's heart goes out in gratitude to our beloved Leader, who through her self-sacrificing love for humanity was able to stand firm and to teach us this beautiful truth which helps us in all things and at all times.

CATHERINE CRABBE, Brighton, Sussex, England.

With a very grateful heart I give the following testimony. For five years I was a sufferer from gall-stones and gravel of the kidneys, and was under medical treatment during that time. I had also been to the hospital and had two operations, but without permanent relief. The attacks would continue to manifest themselves periodically, and at such times my physical suffering would be most intense. In August, 1907, I was stricken with one of these attacks, and three doctors were called in consultation, who passed the death sentence upon me, saying nothing could be done for me, as I could not stand another operation. As I was suffering terribly all the time, the doctors gave me hypodermic injections which eased the pain somewhat, so that I could realize what was going on.

At this point I sent for a Christian Science practitioner

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and requested her to give me treatment; which she did. In a few minutes, during the first treatment, the vomiting was stopped, and the pain and suffering were overcome entirely. That was Saturday night, and on Monday morning I got up and have never been in bed on account of sickness since. I did my washing, in connection with my other household work, that same week, and have been doing it regularly ever since. I feel that I owe a very deep debt of gratitude to God, and also to our beloved Leader, Mrs. Eddy, for the many physical benefits and for the spiritual uplifting which has come to me through the study of the Holy Bible, by the aid of "Science and Health with Key to the Scriptures." These two books are now my daily companions.—MRS. SUSAN I. MCKINEY, Alliance, Neb.

[Translated from the German.]

Nine years ago I became afflicted with a severe eye trouble as a result of overexertion. The physician gave me but little hope of recovery, and it became a question as to whether I would be able to continue my work as a music teacher. Cares were impending, and that not only so far as I was concerned.

I had heard of Christian Science several years before, and like many others had been astonished at its claims and derided it. However, I gave the subject closer attention as time went on, and through a friend became acquainted with many facts relative to this wonderful movement. In an hour of extreme suffering, while confined to a dark room for several weeks, I began to understand the meaning of the words: "Lift up your eyes." Desperate though I was, I soon experienced a wonderful sense of peace through the hope held out to me, and at length through the trust that God was able and willing to help, I applied to a Christian Science practitioner for treatment, with the result that my eyes ceased to pain me, and were healed, so that I was able to lay aside my glasses. I can now see better with the naked eye than I could formerly with strong glasses. Many other ills, including a stomach trouble and hoarseness, disappeared along with the chief trouble or were healed with a few treatments.

Since then I have been a well and buoyant woman, thankful for the comfort and help derived through the right understanding of God, and grateful to the noble woman who has taught us that He is our helper today and at all times.—HELENE GANZEL, Breslau, Germany.

When one's healing in Christian Science is slow, he need not be discouraged. It is not that Truth cannot heal, it is perhaps because he is consciously or unconsciously denying the truth which sets free. The majority of those who come to Science do so with a selfish motive—it is to get something—and if the healing does not manifest itself according to their planning, a doubt creeps in, and even though they may not voice this doubt, it hinders the work. When I came to Christian Science it was for the physical healing, and with a great deal of self-righteousness I would say to the various practitioners whom I visited that I had my own religion (having been a church-member for over thirty years), and that I just wanted to be healed. It is needless to say that I did not get the physical healing, but I did get a desire to know whether this was the truth, and after several months of close application to the study of "Science and Health with Key to the Scriptures" by Mrs. Eddy, I learned that Christian Science is a healing religion. Then came the outward manifestation,—I was healed of a skin disease which had caused me great suffering for several years.

With a deep sense of gratitude to God, and appreciation of Mrs. Eddy, I wish to say that I rejoice that my healing was slow, because it gave me an opportunity to begin the working out of my salvation.

MRS. EMMA A. HAWKINS, Seattle, Wash.

FROM OUR EXCHANGES.

[Charles Samuel Tator in *New York Observer.*]

In all walks of life this is an age of chaos, an age crying aloud for leadership. It is the church's great opportunity. History shall record this period as that of the awakening of the world consciousness, and the bursting into full flower of the spirit of universal brotherhood, and great will be the name of the church if it is found in the van; but remorse will be its lot if it be found wanting in leadership, if it has closed its eyes to the vision and turned its back on the opportunity. God's work will go forward, as it went forward over the religious institutions of the ages past. The church as a religious institution must move forward with God's advancing purpose, or His hosts will march forward, marking their progress by the institutions left behind—we have history's attest to that fact. A religious institution may put the body of Jesus in a tomb, but it cannot hinder the progress of the Christ. If ministers will now have the courage to lead the people to the heights where their social consciousness may be awakened, where the cries and the prayers of the people mingle in the air as one clear call for leadership, the church will advance—a Gideon's band perhaps—but a force to whom the victory is already assured. There were churches in Christ's day, but one voice only that the common people heard gladly.

[Rev. T. Rhonda Williams in *Christian Commonwealth.*]

Religion today is suffering enormously because there are so many people who hold by opinions and theories which they do not faithfully work at in life; they will not discover their inadequacy because they are not sufficiently in earnest about them. I do not mean that they are consciously insincere, but that they are not in earnest in the sense that demands thoroughness in the application of theory to life. They hold their creeds, but their creeds do not hold them, and men who hold their creeds and are not held by them will probably continue to hold them all the days of their life. They only become earnest about them when some one attacks them, but the earnestness that is wanted is not the earnestness that defends the creed against attack, but the earnestness that puts the creed into life. There are thousands who, if they would only carry their theories and opinions to the real test that comes through living, would discover their inadequacy and would then become the leaders of some new expression of the old religious spirit. Today, when so much is said about the decline of the churches, what Christians need to do is to press in upon the center, to rediscover the very soul of religion, to possess it and be possessed by it, and then to find how far the present institutions and forms are adequate to express it.

[*Christian Register.*]

A man who does right because it is right, and not because his eternal welfare depends on following the edicts of a creed, this man will have a far different horizon than the zealot of the present day. He will behold the beauty of holiness. He will see the majesty of duty done. He will feel the sympathy which helps another as a thrill of pure joy. He will love because it is part of his essential nature to love. He will do good because it is the thing which makes the world habitable and which lifts man from the depths,—a boon to him who acts and to him who receives. This is far and away different from the narrow view which makes man believe that works are as nothing without faith. Character and destiny, then, being indissoluble, the man will look out on life with the eye of one who wishes to attain. He will be an immortal being according to the law, and he will merit the future which the law ordains. He will not be looking for some short cut to heaven. . . . He will be able to help himself and to make his own future as it is ordained he may make it and as he shall make it sometime and somewhere by the divine will.

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[*Watchman.*]

Those who received the word of Jeremiah as the word of God were the serious, prayerful souls. They were willing to know the truth. They had hearts that were open to truth. They recognized in the prophet Jeremiah a man of piety, of prayer, of insight, of power, and they felt the force of his words. It is only those of godly hearts who can discern a prophet or receive the message of one of God's preachers. Our Lord said, "Every one that is of the truth heareth my voice." The pure in heart see God and also perceive His word on the lips of men. It comes to them with an evidence that they recognize. They feel its power. It finds them in conscience and heart. They feel the real peril of souls that are doing contrary to the holy and perfect will of God. They are not swayed by passion, nor blinded by bigoted superstition, nor biased by political, social, or ecclesiastical considerations, but are clear-eyed and clean-hearted to welcome the message of God.

[Ame Vennema, D.D., in *Christian Intelligencer.*]

The best reproduction of the life of Christ is not obtained when a man by his own unaided purpose and effort tries to imitate him. No matter how hard he tries, his conformity to Christ will of necessity be outward and artificial. To become like Christ we must have his spirit, we must possess his life. Then our conformity to him will proceed from within, outward. It will be natural, a growth. Then we will be like him not in a few particulars that may not be essential to character, that are mere accessories, but in the broad principles that underlie and outline Christian character. To be true Christ followers we need to be reconstructed, renewed, born again, inspired by his spirit.

[*British Congregationalist.*]

What a difference there is between a man mastering fear and sorrow and hardship because he wants to preserve his soul, and a man mastering hardship and fear and sorrow because he wants to serve others. In the one case what matters and what remains is the victory—a selfish thing. In the other, what matters and what remains is the holy purpose—an unselfish thing. Paul does not grapple with tribulation and anguish to save his soul; he has already lost his soul—to Christ. He grapples with them to fulfil his ministry and the result is more than conquest—it is the furtherance of the gospel. "Every way Christ is preached, and I therein rejoice and will rejoice."

[President Taft at Christian Endeavor Convention, Atlantic City.]

While this country has no state church and encourages the utmost freedom of religious belief and practice, it is a fundamental error to suppose that those who are responsible in any degree for the public welfare may not in every proper way encourage all instrumentalities for the betterment of the individual man, all moral and religious movements for his higher spiritual welfare without regard to the denominational jurisdiction in which such movements take their source or exercise their influence. They necessarily tend to a leaven of the whole community and to the righteousness that exalteth a nation.

[*Advance.*]

Social service, so much emphasized at present, has its important claims. But social service must not displace spiritual service. It is no proper substitute for it, for the simple reason that it does not reach the source of the evil. Men may have more wages and fewer hours and still be as bad as ever. The streets and alleys may be cleaned, but that does not cleanse the heart. Families may be put in better tenements, but fashionable flats do not cure the social evil. A poor woman may be working too hard at the washtub, but she may not be in half as much danger as the woman who has nothing to do.

SPECIAL ANNOUNCEMENTS.

FROM THE PUBLISHER OF MRS. EDDY'S WORKS.

THE CHRISTIAN SCIENCE TEXT-BOOK, "SCIENCE AND HEALTH WITH KEY TO THE SCRIPTURES."

SOME OF MRS. EDDY'S WRITINGS originally issued in pamphlet form are now to be had in pocket and library editions. Description and prices will be found on the outside cover page of the *Sentinel.*

The volume, "Poems by Mary Baker Eddy" is specially bound; 79 pages.

In accordance with instructions given by Mrs. Eddy to her publisher on Sept. 13, 1910, an edition of "Rudimental Divine Science," printed in the New York point system of type for the blind, has been prepared and is now on sale. Price, prepaid, single copy 50 cents; six or more copies to one address, 40 cents each.

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

FROM THE EDITOR.

All manuscripts submitted for publication in the *Sentinel, Journal,* and *Herald,* whether articles, poems, or testimonies, and all correspondence relating thereto, should be addressed to the EDITOR, and not to individuals.

FROM THE SOCIETY.

The Publishing Society has secured, and now has ready for distribution, a fine photogravure of Mary Baker Eddy made by Littig & Co. of New York from a colored portrait painted by Miss Alice C. Barbour, which was based on a photograph taken by Mr. Bowers of Concord, N. H., in November, 1891, and with a rearrangement of her hair that was very pleasing to our Leader.

This admirable portraiture of Mrs. Eddy, printed in three sizes on India paper and mounted on heavy plate paper ready for framing is for sale at the prices shown on opposite page.

The field will undoubtedly be gratified to learn that a book (132 pages with index) containing the "Excerpts from Editorial Comments" which appeared in the *Sentinel* from Dec. 17, 1910, to Feb. 18, 1911, also the special editorial tributes in our own publications, and the *Outlook* article by Frederick Dixon, is now on sale, published in two styles of binding. For prices see opposite page.

Two of our Leader's poems, "Shepherd, show me how to go," and "Love," set to music by Frederic W. Root, are on sale by the Society. For description and price see opposite page.

FROM THE CLERK OF THE MOTHER CHURCH.

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

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

FROM THE CHURCH TREASURER.

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

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THE CHRISTIAN SCIENCE PUBLISHING SOCIETY

The Christian Science Journal

Published Monthly.

Founded April, 1883, by Mary Baker Eddy, Discoverer and Founder of Christian Science, and author of the Christian Science Text-book, "Science and Health with Key to the Scriptures."

This monthly magazine is the official organ of The First Church of Christ, Scientist, in Boston, Mass. In addition to articles, lectures, and testimonies not published elsewhere it contains a complete list of Christian Science practitioners, and a directory of Christian Science Churches, Societies, and Reading Rooms.

SUBSCRIPTION PRICE, PAYABLE IN ADVANCE, POSTPAID: For the United States, Canada, Mexico, and Cuba, single copy, one year, $2; six months, $1.20. SALE PRICE: Single copy, 20 cents. In all other countries add 40 cents postage for each annual subscription. SALE PRICE: Single copy, 25 cents.

BOUND VOLUMES: Current and past year, cloth, $2.50; half calf or half morocco, $3. On earlier volumes write for prices.

The Christian Science Monitor

Published every afternoon, except Sunday.

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

SUBSCRIPTION PRICE, PAYABLE IN ADVANCE, POSTPAID: For the United States (except in the Boston Postal District), Canada, Mexico, and Cuba, $5 a year, $3 for six months. In all other countries additional postage at the rate of $3 yearly is required. When delivered by carrier through a local news-dealer, 12 cents a week, payable to the news-dealer. In the Boston Postal District, by mail, $7.25 a year. One hundred copies, $1.25; foreign postage additional.

The Christian Science Quarterly

Published January, April, July, and October.

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

TERMS OF SUBSCRIPTION AND SALE: In the United States, Canada, Mexico, and Cuba, 50 cents annually; single copy, 15 cents; 50 copies or more to one address, 12½ cents, each. In all other countries, 60 cents annually; single copy, 18 cents; 50 copies or more, 15 cents, each.

Subscriptions not accepted for less than one year. Subscriptions begin with current quarter unless otherwise designated, and terminate with the last of the month named on wrapper.

Der Herold der Christian Science

Published Monthly.

A magazine printed in German. It contains original and translated articles bearing upon Christian Science, testimonies of healing, also the Lesson-Sermons which are read at the Sunday services in all the Christian Science Churches. Improved and enlarged in 1910.

SUBSCRIPTION PRICE, PAYABLE IN ADVANCE, POSTPAID: For the United States, Canada, Mexico, and Cuba, $1 a year, 60 cents for six months. In all other countries, $1.25 a year, 75 cents for six months.

SALE PRICE, POSTPAID: Single copy, 10 cents; 12 copies, ONE ADDRESS, $1. Foreign rate, single copy, 12 cents; 12 copies, ONE ADDRESS, $1.25.

PAMPHLETS AND REPRINTS

CHRISTIAN SCIENCE: ITS RELIGIOUS PHILOSOPHY. By HON. CLARENCE A. BUSKIRK.

CAUSATION: VIEWED IN THE LIGHT OF CHRISTIAN SCIENCE. By FREDERICK DIXON.

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

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

CHRISTIAN SCIENCE: THE RELIGION OF THE BIBLE. By JUDGE SEPTIMUS J. HANNA.

CHRISTIAN SCIENCE: HUMANITY'S HELPER. By PROF. HERMANN S. HERING. Also printed in Dutch.

ANSWERS TO QUESTIONS CONCERNING CHRISTIAN SCIENCE. By EDWARD A. KIMBALL. Also printed in German.

CHRISTIAN SCIENCE: ITS ADVANTAGE TO MANKIND. By EDWARD A. KIMBALL. A London lecture. Also printed in French.

CHRISTIAN SCIENCE: MAN'S DOMINION OVER EVIL. By EDWARD A. KIMBALL. A Harvard University lecture.

CHRISTIAN SCIENCE: ITS DIVINE AUTHORITY. By BLISS KNAPP.

CHRISTIAN SCIENCE: DEMONSTRABLE RELIGION. By FRANK H. LEONARD.

CHRISTIAN SCIENCE: A RELIGION OF PROGRESS. By WILLIAM D. MCCRACKAN. Also printed in German and in Swedish.

CHRISTIAN SCIENCE: OR, DELIVERANCE FROM EVIL. By REV. WILLIAM P. MCKENZIE. Also printed in French and in Dutch.

CHRISTIAN SCIENCE: THE CHRISTIANITY OF JESUS. By MRS. SUE HARPER MIMS. Also printed in Swedish.

CHRISTIAN SCIENCE IS SCIENTIFIC CHRISTIANITY. By REV. ARTHUR R. VOSBURGH.

CHRISTIAN SCIENCE: ITS PRINCIPLE AND METHOD. By BICKNELL YOUNG. Also printed in German.

THE LOS ANGELES CASE. Testimonials given in Court as to the healing efficacy of Christian Science.

THE CHRISTIAN SCIENCE CHURCH. Its organization and polity. By CAROL NORTON.

FULFILLING THE LAW.
PRAYER AND HEALING.
THE DIVINE NATURE.
THE PROVIDENCE OF GOOD.
UPWARD FOOTSTEPS.

CHRISTIAN SCIENCE: ITS NATURE AND PURPOSE. By BLISS KNAPP. Printed in French only.

SEEKING AND FINDING. Also printed in Swedish.

PRICE, POSTPAID: Single copy, 5 cents; 12 copies, ONE ADDRESS, 55 cents; 50 copies, $2; 100 copies, $3.50. Orders for above pamphlets may be assorted as desired.

REPRINTS

(Not printed in English)

The following reprints are published in French, German, and Swedish:—

CHRISTIAN HEALING EXPLAINED.
CHRISTIANITY AND SCIENCE.
HELL AND HEAVEN.
MAN'S UNITY WITH GOD.
OUR WATCHMAN.
OVERCOMING OF EVIL.
REALITY.
SUPPLY.
THE GENIUS OF CHRISTIAN SCIENCE.
THE GOVERNMENT OF LAW.
THE MIRACLES.
THE NATURE OF EVIL.
"THERE IS A RIVER."
WHAT IS PRAYER?

The following are published in German only:—

CHURCH BUILDING IN CHRISTIAN SCIENCE.
LOVE IS LIFE.
PRACTICAL RELIGION.
THE IMPERSONAL NATURE OF EVIL.
"THE LAST ENEMY THAT SHALL BE DESTROYED."

PRICE, POSTPAID: Ten copies, 10 cents; 100 copies, 75 cents; 500 copies, $3; 1000 copies, $5.

MISCELLANEOUS

BIBLES. Clarendon Brevier (01483 x), heavy faced, very distinct type. Turkey morocco, size, 6 1-2 x 4 3-8 inches, corresponding in size and binding to pocket edition of Science and Health. Price, $3.75.

Morocco cases, to hold pocket edition of Science and Health, *Quarterly*, and above Bible, may be had at $1.25.

Text Bible. (01561 x), pica square type, Alaska seal, size, 7 1-2 x 6 1-4 inches, 1 1-2 inches thick. Specially adapted for use of Second Readers. Price, $7.25.

"PERSONAL CONTAGION" AND "WHAT OUR LEADER SAYS." By Mary Baker Eddy. Single copy, 10 cents; 12 copies, $1; 100 copies, $7.50.

EDITORIAL COMMENTS ON THE LIFE AND WORK OF MARY BAKER EDDY. Containing "Excerpts from Editorial Comments," also the special editorial tributes in our own publications, and the *Outlook* article by FREDERICK DIXON. 132 pages with index. Published in two styles of binding. Prices for paper covered editions: Single copy, prepaid, 15 cents; 12 copies to one address, $1.50; 50 copies, $5.75; 100 copies, $10. Cloth binding: Single copy, 75 cents; by mail, 85 cents; six copies, prepaid, $4; 12 copies, prepaid, $7.50.

CHRISTIAN SCIENCE AND LEGISLATION. Consisting of articles by EDWARD A. KIMBALL, JUDGE CLIFFORD P. SMITH, and JUDGE SEPTIMUS J. HANNA, together with testimonies of healing, editorial comments, etc. 128 pages. Single copy, 10 cents; 12 copies, ONE ADDRESS, $1; 25 copies, $1.85; 50 copies, $3.50.

THE MOTHER CHURCH. By JOSEPH ARMSTRONG. New Edition. A History of the Building of The Mother Church, The First Church of Christ, Scientist, in Boston, Mass. Illustrated; 107 pages. Single copy, $1.50; one dozen, $12; half dozen, $7.

THE CHRISTIAN SCIENCE HYMNAL. Revised and enlarged. Cloth, single copy, $1.15; one dozen, $9; half dozen, $5. Half morocco, single copy, $1.40; one dozen, $12; half dozen, $6.50. Full morocco, single copy, $2.50. Levant, single copy, $3.50. Pocket edition, size 4 5-8 x 6 5-8. Full morocco. Single copy, $3; one dozen, $30.

PHOTOGRAVURE OF MRS. EDDY, printed in three sizes on India paper and mounted on heavy plate paper ready for framing, is for sale at the following prices: 8-inch (mount 12x16), single copy $1; six copies $5.25; 12 copies $9.50; 12-inch (mount 15x20), single copy $2; six copies $10.50; twelve copies $19. 16-inch (mount 21x26), specially adapted for reading-rooms, single copy $3.50; three copies $9.50; six copies $18.50; twelve copies $33.50.

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